

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 26.]

SEPTEMBER, 1892.

[No. 9.

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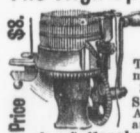
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SUNDAY SCHOOL BARRER

for

TEACHERS

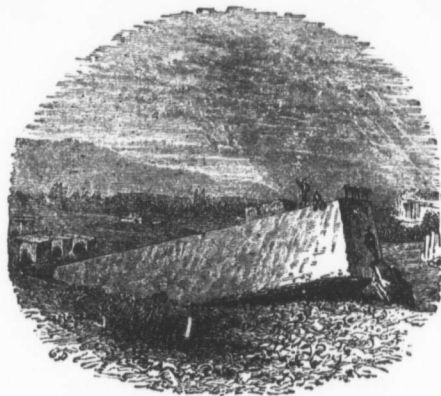
AND

YOUNG PEOPLE.

Vol. XXVI.]

SEPTEMBER, 1892.

[No. 9.



GREAT STONE IN THE QUARRY, AT BAALBEC.

Immense Stones, Baalbec.

BY THE REV. GEO. J. BOND, B.A.

THE greatest wonder in Baalbec has yet to be described. It is the massive masonry of the ancient walls below the Great Temple, and dates far away back to early Phœnician times. Fancy a tier of stones thirty feet long and some thirteen feet high, and of the same thickness, and above these again a tier of stones, three in number, one sixty-four feet long, another sixty-three feet eight inches, and another sixty-three feet, in all one hundred and ninety feet eight inches! Their height is thirteen feet and their thickness about the same, and they are twenty feet above the level of the ground. Suppose one of them to be set on end and hollowed out, it would make six rooms twelve feet square and ten feet high, one above the other, with walls

six inches thick, and floors eight inches thick! How were these stones ever put there? That is the question one naturally asks when looking at these cyclopean stones. By what process of lost engineering art were these enormous masses, for each of them weighs about a thousand tons, set in their places in this most ancient wall? The most probable supposition is that there was an inclined plane built from the quarries, a half a mile away, to the level required, and then human labour, the toil and sweat of thousands of slaves, did the remainder, slowly pushing or pulling the ponderous masses on rollers up the grade till they rested on the spot prepared for them. These gray, giant, and ancient stones, what stories they could tell of awful oppression and horrible cruelty, as well as of the might of mind and skill in those who planned and built this wonderful wall.

When leaving camp next morning, we rode

to the old quarries, from which the great stones of the Trilithon had been taken. It is about half a mile from the ruins, and there, almost cut out, lay a mightier stone than any we had seen, a squared block sixty-eight feet long, fourteen feet two inches high, and thirteen feet eleven inches broad! Its weight would be about eleven hundred tons, and there it lies unfinished, as its masons left it so long ago. One of our party rode up beside it and halted his horse, to be photographed with it, and horse and man looked small, indeed, beside this most massive work of stone-quarrying ever achieved by man.

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Sunday School Banner.

W. H. WITHROW, D.D., Editor.

TORONTO, SEPTEMBER, 1892.

A Crusade against the Sunday School Leaflet.

WE see it stated in the public press that the American Bible Society has organized a crusade against the *Sunday School Leaflet*. It is said that the *Leaflet* is to a considerable extent driving the Bible out of our schools, and so lessening the acquaintance of the children with the Bible as a whole. Dr. Alex. MacLean, the Secretary of the Society, makes the statement that he believes it to be a fact "that the greater number of the Sunday-school children know little or nothing of the Bible as a book, and cannot tell what belongs to the Old Testament or what to the New; that it is too often the case that the only Bible in the school is the one on the Superintendent's desk, and that it is not only the

children that are ignorant of the Bible, but the teachers themselves."

We do not know how far what Dr. MacLean says is true of the United States, of which he writes, but we believe that it is notoriously false as far as regards Canada. It may possibly be that there are schools in Canada where this is true, but we do not know of a single instance, and do not believe that there is one. The figures which Dr. MacLean gives of the circulation of the issues of the American Bible Society go far themselves to confute his estimate. He states that the total circulation last year of the Society was 936,578 Bibles, nearly a million—being, he says, manifestly an inadequate supply for the eight millions of scholars. But those eight million scholars have not had to wait for the year 1891-92, to be supplied with Bibles. For years they have been receiving large supplies of these books; and being strongly bound and only used about fifty hours in the year, they may well be estimated to last eight or ten years, perhaps longer. So that his own figures show that more books are issued by this Society alone, to say nothing of the Bibles published by the Baptist and other houses, than are sufficient to equip all the Sunday-schools in America.

There is nothing gained by over-statement. We do not believe that the Bible has been excluded by the *Sunday School Leaflet*. We know that in most of our best schools, Bibles are provided for the scholars, and each scholar is urged to have a Bible of his own. Never since the world began was so much light focussed upon the holy Scriptures. Never were such Bible helps furnished to both teacher and scholar. Never were such vast sales of Teachers' Bibles and Oxford Bibles with copious concordances, maps and other helps. The best of these, we are proud to say, are of English manufacture, and are sold in large quantities in the United States as well as in our own country.

Having said this, we are willing to admit that there is still to too large a degree an unacquaintance of the Bible as a whole, that in many cases it is quite possible that the *Lesson Leaf* is a substitute therefor. But that is the abuse and not the proper use of the *Leaf*. And cheap as Bibles are it is possible that in some places, but for these lesson leaves—which are sown upon the wings of the wind by millions, and which like the leaves of the tree of life "are for the healing of the nations"—there would be no knowledge of the Scriptures at all. We have seen in the heart of the "Black Belt," in Alabama, poor Mission Sunday-schools among the colored people, where these leaflets carried the Word of life to lonely cabins in remote plantations where it never could reach otherwise, and where the helps they afforded poor, unlettered, colored teachers have enabled them to break the bread of life with blessed results to the children under their charge. In our happy Canada, however, every child may, or should have his or her own Bible. If any school be too poor to get one otherwise, we believe that the

Canadian Auxiliary of the British and Foreign Bible Society will either make a grant or reduce the price.

But having a Bible and making the best use of it are two different things. Many scholars are still unfamiliar with their Bible, and when the text is announced in Ezra or Joel, they have sometimes a good deal of difficulty in finding it. We purpose giving in *Onward* shortly, a series of brief Biblical studies that we trust will greatly familiarize our young people with the sacred books, their order, their character, and their contents.

Bible Studies in the Home.

THE Rev. Dr. Dunning for some years Secretary of the Sunday-school Board of the Congregational Church, and now editor of the *Congregationalist*, a few years ago procured the inauguration of the Home Department of the Sunday-school work. To this we have frequently made reference. Its advantage cannot be over stated. Its purpose is to interest the whole membership of the Church, or as many of them as possible, for the study of the Sunday-school lessons. They are requested to spend a half hour each week in this study. They receive the same Sunday-school helps as the scholars in the school. In many cases, persons who cannot attend the school become exceedingly interested in the studies in which the school is engaged. In not a few cases persons also engaging in the home study are led to become active members of the Sunday-school.

The Home Department is especially advantageous in country places where dwellings are remote from the schools and where young children cannot attend them. Many mothers, gathering their little brood about them, can thus have a home school in which the sacred lessons are taught. It thus promotes family religion and builds up the church in the house. It brings the home circle into touch with the great Sunday-school work throughout the continent and throughout the world, and with the thousands of other homes where a similar work is carried on. It increases the interest in the Word of God and leads to a more intelligent understanding of its holy teachings. It brings the home and school into more vital touch and sympathy, and will aid greatly in increasing the interest in the school.

We have been pleased to note many of our larger churches, as the St. James Church, Montreal, the Metropolitan, Toronto, and we doubt not in many others, that large adult Bible classes taught by the pastor have been a source of great profit. Many of the members are heads of families, mature and well-informed Christians. It is, of course, well, as far as possible to bring the Church into the school. By all means, also, take the school into the home. We respectfully call the attention of teachers and superintendents to this new de-

parture. Let them organize the Home Department of Sunday-school work in as many households as possible.

In many places the pastor has found that it added great interest to the week-night service to discuss the subject of the Sunday-school lesson for the following Sabbath, and then ask the divine blessing on its teaching. This still further broadens the scope and range of Sunday-school influence. The Sunday-school institution has yet undeveloped possibilities of untold value. The study of the divine word make better and more intelligent Christians and more active workers in the service of our common Master and Lord.

"Now Concerning the Collection."

It will be remembered the regular instruction of the General Conference is that a regular collection be taken up in all our schools each year for the benefit of the Sunday-school Aid and Extension Fund. The Review Sunday in September, is recommended as the time when such collection should be taken up. The Annual Report of the Sunday-school Board which will shortly be published in the BANNER, will show how great a work is being accomplished by that Fund. Many scores of new schools are being established every year, especially in the new and more remote and destitute parts of our country. Many of these schools are being assisted in their earlier years, which in time become strong and self-supporting centres of influence and beneficence for other schools.

The following out of many scores of letters received, will indicate the character of the work that is being done by this Aid and Extension Fund. This Fund has been growing in favor from year to year. The entire Fund is devoted to the carrying on of our Sunday-school work, not one penny being diverted for expenses of administration, although this demands the expenditure of a great deal of time and labor.

A minister in north-western Ontario writes: "I am glad to say our school is doing well. We organized with one teacher and four scholars a year ago—we now number seventy-five and expect to reach a hundred before Conference. The assistance from Sunday-school Aid Fund was very valuable in giving us a start."

A missionary in Newfoundland writes: "The papers come as blessings to many of the homes in this neighborhood. A succession of bad seasons have reduced very many of the families to the extremest poverty, in which state they are unable to obtain sufficient clothing necessary to attend the ordinary means of grace, and to these homes the papers bring the only bit of Gospel they are able to obtain, exclusive of the pastoral visitation. The children, many of them, come short of life's common necessities, to say nothing of clothes and boots. Is there any fund or source from which we could get

some? If so, they would come as a ray of light into my life, and help me in the difficult working of this poor mission."

Another missionary writes: "In visiting the homes I found that many had not enough chairs to set their family upon. I found one family of eight members living in one room, four beds being in room. I, therefore, from what I have seen and from what I know of the people, confidently appeal to you for assistance."

A minister in the Maritime Provinces writes: "You kindly and providentially sent me a parcel of old papers, these I have used with great economy until the present, renewing steadily a few numbers, and changing and exchanging the others until now I am wholly run dry, and if you will please give orders to fulfil the above benefaction, it will be grateful as a shower to the parched field. I can't see that they can ever be otherwise than beneficiaries of the Church, through their hard conditions of life, and deprivation of its comforts."

"The Hardest Time of All."

THERE are days of deepest sorrow,

In the season of our life;

There are wild, despairing moments,

There are hours of mortal strife,

There are times of stormy anguish,

When the tears refuse to fall;

But the waiting time, my brothers,

Is the hardest time of all.

Youth and love are oft impatient,

Seeking things beyond their reach;

And the heart grows sick with leaping,

Ere it learns what life can teach.

For before the fruit be gathered,

We must see the blossoms fall;

And the waiting time, my brothers,

Is the hardest time of all.

We can bear the heat of conflict:

Though the sudden, crushing blow,

Beating back our gathered forces,

For a moment lays us low,

We may rise again beneath it,

None the weaker for our fall;

But the waiting time, my brothers,

Is the hardest time of all.

Yet at last we learn the lesson,

That God knoweth what is best,

And a silent resignation

Makes the spirit calm and blest;

For we know a day is coming

For the changes of our fate,

When our hearts will thank Him meekly

That He taught us how to wait.

—From "The Chamber of Peace."

Union for Prayer and Bible Study.

As every active member of our Epworth League is pledged to "make stated seasons of private prayer and the daily study of the Bible the rule of my life," and of the Christian Endeavour Society, "that I will make it the rule of my life to pray and to read the Bible every day," it is most important that this should, as far as possible, be done systematically. It would give a great stimulus to individual prayer and Bible study if all our Methodist young people could unite upon one book in the Bible, one method and one purpose, and, as far as possible, one time. We should study the Bible not merely to get up the Sunday-school lesson, find proof texts or prepare Bible readings, but for the purpose of knowing the books as such with their teaching and present application. Since our Sunday-schools are now taking up a series of lessons in Acts, it would be a most excellent idea if our young people would unite in a systematic study of the whole book. It would be a help to those who are Sunday-school teachers and Bible-class scholars, and might be made a most important department in our young people's work.

For the purpose of encouraging and providing for such systematic Bible study, the Theological Union has decided, that in addition to publishing in *The Canadian Methodist Quarterly* a historical and literary study on the Minor Prophets, to open a department in Biblical study. In the July number of the *Quarterly*, Chancellor Burwash began an analytic study of the Acts, to run continuously and concurrently with the Sunday-school lessons. That is, in the July *Quarterly* the study will cover Acts, chapters i. to viii., in the October number, ix. to xv. inclusive, and so on through the book. This study will be conducted in such a way that it can be used by our young people's organizations, by private classes or individual students; but the hope is that a local Bible Study Union will be formed in connection with each of our churches. The advantage of securing such a systematic knowledge of the Scriptures must certainly commend itself to each one. Such an opportunity was never before presented to our Methodist people, and young and old ought gladly to avail themselves of it.

We propose to form a union for prayer and Bible study in connection with *The Canadian Methodist Quarterly*, similar to that in connection with *The Preacher's Magazine* under the direction of Mark Guy Pearse and Arthur E. Gregory, also *The Expository Times*, *Old and New Testament Student*, and other publications. The *Quarterly* will be a means of communication with the members; and in the department of Biblical study, notes, questions and answers bearing upon the work in hand will be published. Membership in the Union is open to all; and that our study may be productive of great spiritual good, each member is asked to pray daily for every other member, and for the

blessing of God to rest on the work of the Union. As the purpose of the Union is study of the Word in order to do more effective Christian work, it is suggested that the members hold a "Morning Watch" each Sunday, reviewing the week's study and praying that the divine blessing may rest upon all Christian work, especially the preaching and teaching of the Word.

That these studies on the Acts may have the widest possible circulation, and that the advantages of the Union may be placed within the reach of every one, we desire to stereotype and sell them at a nominal price, say seven cents a copy, \$1.00 for twenty, or twenty-five cents a year. When the articles are in type we shall take a matrix of the forms, and if sufficient copies are ordered to justify the expense, Acts will be run off each quarter in pamphlet form. Provision will also be made for an examination and diploma for those who may desire at the end of 1892.

Will you join the Union and try to get others to unite? If so, please forward your name and address to the undersigned. Say if you wish to subscribe for *The Canadian Methodist Quarterly* or to take only the "Analytical Studies of the Acts," by Chancellor Burwash. State how many copies of the "Studies" you guarantee. We hope that all who read this will join the Union. Drop us a post-card anyway, giving your opinion of the scheme.

A. M. PHILLIPS,
29 Euclid Ave., Toronto.

One Day at a Time.

WHEN worry and care and toil are ours
And the day's weary heights we climb,
Let's think of the restful evening hours
We live but one day at a time.

So let us toil on for those we love,
To fret and despair is a crime;
'Twill lessen our load to look above—
We live but one day at a time!

And at last, when life's gray shadows fall,
Ere we pass to the realms sublime,
We shall hear the Master's welcome call:
'Thou hast lived well—one day at a time?'

FROM THE MINUTES of 1766.—"Wherever there are ten children in a society, spend at least an hour with them twice a week; and do this not in a dull, dry, formal manner, but in earnest, with all your might. 'But I have no gift for this.' Gift or no gift, you are to do it, else you are not called to be a Methodist preacher. Do it as you can till you can do it as you would. Pray earnestly for the gift, and use the means for it, particularly studying the children's tracts."—*S. S. Magazine*.

Opening and Closing Services.

THIRD QUARTER.

OPENING SERVICE.

I. Silence.

II. Responsive Sentences.

Supt. Praise waiteth for thee, O God, in Zion:
and unto thee shall the vow be performed.

School. I will pay my vows unto the Lord
now in the presence of all his people.

Supt. The Lord is nigh unto all them that
call upon him, to all that call upon him in truth.

School. Because he hath inclined his ear unto
me, therefore will I call upon him as long as I
live.

Supt. Glory ye in his holy name; let the
heart of them rejoice that seek the Lord.

All. Let the words of my mouth, and the
meditation of my heart, be acceptable in thy
sight, O Lord, my strength, and my redeemer.

III. Singing.

IV. The Apostles' Creed, or Ten Commandments.

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

VI. Reading Scripture Lesson.

VII. Singing.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

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

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

V. The Supplemental Lesson.

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

CLOSING SERVICE.

I. Singing.

II. Sentence.

Supt. We ought to give the more earnest
heed to the things which he have heard, lest at
any time we should let them slip; for how shall
we escape, if we neglect so great salvation.

III. Dismissal.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER.

[THE QUARTERLY MISSIONARY LESSON.]

A. D. 37.] LESSON X. PHILIP PREACHING AT SAMARIA. [Sept. 4.]

GOLDEN TEXT. And there was great joy in that city. Acts 4. 31.

Authorized Version.

Acts 8. 5-25. [Commit to memory verses 5-8.]

5 Then Phil'ip went down to the city of Sa-ma'ri-a, and preached Christ unto them.

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

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

8 And there was great joy in that city.

9 But there was a certain man, called Si'mon, which beforetime in the same city used sorcery, and bewitched the people of Sa-ma'ri-a, giving out that himself was some great one:

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

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

12 But when they believed Phil'ip preaching the things concerning the kingdom of God, and the name of Je'sus Christ, they were baptized, both men and women.

13 Then Si'mon himself believed also: and when he was baptized, he continued with Phil'ip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Je-ru'-sa-lem heard that Sa-ma'ri-a had received the word of God, they sent unto them Pe'ter 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 Je'sus.)

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

18 And when Si'mon 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 Pe'ter 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.

Revised Version.

5 And Phil'ip went down to the city of Sa-ma'ri-a, and proclaimed unto them the Christ.

6 And the multitudes gave heed with one accord unto the things that were spoken by Phil'ip, when they heard, and saw the signs

7 which he did. For *from* many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and 8 that were lame, were healed. And there was much joy in that city.

9 But there was a certain man, Si'mon by name, which beforetime in the city used sorcery, and amazed the people of Sa-ma'ri-a, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is that power of God 11 which is called Great. And they gave heed to him, because that of long time he had amazed 12 them with his sorceries. But when they believed Phil'ip preaching good tidings concerning the kingdom of God and the name of Je'sus Christ, they were baptized, both men and 13 women. And Si'mon also himself believed: and being baptized he continued with Phil'ip; and beholding signs and great miracles wrought, he was amazed.

14 Now when the apostles which were at Je-ru'-sa-lem heard that Sa-ma'ri-a had received the word of God, they sent unto them Pe'ter and 15 John: who, when they were come down, prayed for them, that they might receive the 16 Holy Ghost: for as yet he was fallen upon none of them: only they had been baptized into the 17 name of the Lord Je'sus. Then laid they their hands on them, and they received the Holy 18 Ghost. Now when Si'mon saw that through the laying on of the apostles' hands the Holy Ghost 19 was given, he offered them money, saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost. 20 But Pe'ter said unto him, Thy silver perish with thee, because thou hast thought to obtain 21 the gift of God with money. Thou hast neither part nor lot in this matter: for thy heart is not 22 right before God. Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. 23 For I see that thou art in the gall of bitterness, and in the bond of iniquity. And Si'mon answered and said, Pray ye for me to the Lord,

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 Sa-mar'i-tans.

TIME.—A.D. 37, a few months after the death of Stephen. **PLACE.**—The city of Samaria, in central Palestine. **DOCTRINAL SUGGESTION.**—The indwelling of the Holy Ghost.

HOME READINGS.

- M.* Philip preaching in Samaria. Acts 8. 5-13.
Th. Philip preaching in Samaria. Acts 8. 14-25.
W. False prophets. Jer. 23. 21-32.
Th. Sorcery forbidden. Deut. 18. 9-19.
F. Minding earthly things. Phil. 3. 15-21.
S. The Spirit by faith. Gal. 3. 1-6.
S. Samaritans believing. John 4. 31-42.

LESSON HYMNS.

- No. 317, New Canadian Hymnal.
 Jesus shall reign where'er the sun.
 No. 321, New Canadian Hymnal.
 A better day is coming.
 No. 319, New Canadian Hymnal.
 The morning light is breaking.

DOMINION HYMNAL

Hymns, Nos. 183, 182, 186.

QUESTIONS FOR SENIOR STUDENTS.

1. Philip the Evangelist, v. 5-8.

Who went down to one of the cities of the province of Samaria?

Who had passed through Samaria shortly before? Where do we first hear of this Philip? Distinguish him from Philip the apostle, who was now doubtless in Jerusalem with the others.]

How did the Samaritans receive Philip?

What marvelous scenes accompanied his preaching?

2. Simon the Sorcerer, v. 9-19.

In what city did this Simon live?

What is meant in verses 9, 11, by "sorcery" and "bewitched"?

How did the people regard Simon? (Verses 10-12.)

Why did they so regard him?

What does verse 12 tell about Philip's preaching?

What does it tell about the people? Did Simon's baptism do him any good?

that none of the things which ye have spoken come upon me.

25 They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the gospel to many villages of the Sa-mar'i-tans.

What help did the Church at Jerusalem send the Samaritans?

What was the purpose of this visit?

What was the purport of their prayer?

What requirement of the apostles had these believers fulfilled? (Acts 2. 38.)

By what means was the Holy Ghost imparted?

Of what was this a sign?

Why did Simon covet the power of the apostles?

What offer did he make to Peter?

3. Peter the Apostle, v. 20-25.

What was Peter's rebuke?

In what did Simon's offense consist?

What state of heart did his offense show?

What remedy did Peter propose?

Why was this remedy needed?

How did Simon receive the rebuke?

Where did the apostles go?

Repeat the GOLDEN TEXT and consider its applicability to every region which has been visited by a gracious revival.

Practical Teachings.

Where in this lesson do we—

1. Find a keen rebuke to Romanism?
2. See the insufficiency of popular favor?
3. See that baptism and church fellowship do not make men Christians?
4. Ascertain how only spiritual power can be attained?
5. Learn that we should carefully inquire about the motives of our actions?
6. Find the only deliverance from the bonds of iniquity?

Hints for Home Study.

Tell in what other notable scenes this Philip figures.

What other "sorcerers" figure in New Testament story?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Philip the Evangelist, v. 5-8.

To what city did Philip journey?

What did he there do?

How was his message received?

What miracles did he perform?

How was the city affected? (GOLDEN TEXT.)

2. Simon the Sorcerer, v. 9-19.

What claims did Simon make for himself?

What did the people say of him?

Why did they give heed to him?

What did those who believed Philip's message do?

- What did Simon do?
 With whom did he keep company?
 Who were sent from Jerusalem?
 For what did these apostles pray?
 Why did they thus pray?
 What then did they do, and with what result?
 What did Simon offer and ask?

3. Peter the Apostle, v. 20-25.

- What did Peter say about the money?
 What about Simon himself?
 What did he exhort Simon to do?
 What did he know of Simon's condition?
 What request did Simon make?
 Where did the apostles go?
 What did they do as they journeyed?

Teachings of the Lesson.

In what respect, in this lesson, is—

1. Philip an encouragement to us?
2. Simon a warning to us?
3. Peter an example to us?

Home Work for Young Bereans.

Find, if you can, and read the story of Jesus's visit to Samaria.

Try to find how many Simons there are in the New Testament and what sort of a man each was.

Was this Philip an apostle, or was the apostle another man?

QUESTIONS FOR YOUNGER SCHOLARS.

- Who preached the Gospel in Samaria? **Philip.**
 What was Philip? **A true missionary.**
 What did many people do? **Believed the word.**

Who was one of the believers? **Simon the sorcerer.**

What is a sorcerer? **One who pretends to have power over spirits.**

What caused Simon to wonder? **The miracles Philip did.**

Who went to visit the believers in Samaria? **Peter and John.**

What did they ask God to give to these new converts? **The Holy Ghost.**

Was their prayer answered? **Yes, the Holy Spirit came.**

Who looked on and wondered? **Simon.**

What did he wish? **That he had this power.**

What did he not know? **That it was God's power.**

For what did he offer money to the apostles? **To buy this power.**

What did Peter tell him? **That his heart was not right.**

What did he tell him to do? **To repent of his sin.**

What was Simon's sin? **Putting self before God.**

What did Simon ask Peter to do? **To pray for him.**

Words with Little People.

Can a child be like Simon?
 Yes, when he pretends to be a Christian and is not.

When he thinks of Self first, and Christ next.
 When he wants to do great things rather than just to be good.

Whisper Pledge.

"Only Jesus."

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT E. DOHERTY, PH.D.

General Statement.

The persecution led by Saul of Tarsus only showed the vitality of the Church and widened the circle of its influence. Hitherto gathered in a single city, it is now scattered broadcast over the land. All along the shores and among the mountains little churches begin to rise, like lights in a dark place. In the alien country of Samaria the labors of Philip were blessed with abundant results, and a multitude were led to the faith. When the news that Samaritans had become disciples reached Jerusalem there were mingled feelings among the believers, some rejoicing at the broadening progress of the way, others alarmed at the breaking down of old walls of separation. Peter and John were sent to look into the work among the Samaritans, and to organize the church if found worthy. They come and witness the work of grace, and beseech from God the gifts of the Spirit upon it. As the new believers received the power from on high, and with it supernatural manifestations, there was one who saw in all the Spirit's working only the operation of some charm or magical influence. It was Simon, a great magician, who had bowed before the mightier spell of the cross, and in outward appearance was now a disciple of Christ. He offered money to the two apostles as the price of possessing the same power which they enjoyed of imparting the Spirit unto men. Sternly did Peter thrust aside the offered bribe and rebuke the presumption of the sorcerer in supposing that God's gift of power could be bought with money. The deed has shown that Simon is no true disciple, but a sinner with the cloak of religious profession. He is bidden to turn from error and seek God's mercy, that he may yet be saved. The

two apostles, to Jerusalem, by step, the c

Verse 5. evangelist.

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two apostles, having admitted the believers of Samaria into full fellowship with the Church, return to Jerusalem, pausing on their journey to present the Gospel in many Samaritan villages. Thus, step by step, the cause of Christ moves onward toward the conquest of the world.

Verse 5. Philip went down. Philip the evangelist. **The city of Samaria.** Better, "a city of Samaria," which name here refers to the province. **Preached Christ.** In public and in private.

6, 7, 8. The people with one accord gave heed. Perhaps the favorable reception of Philip was partially due to recollections of the visit of Jesus. **Great joy.** The healed sufferers would rejoice; their sympathetic friends would rejoice; most of all would those rejoice whose hearts had partaken of the spiritual blessing.

9, 10, 11. Sorcery. The Roman Empire was full of such impostors. **Bewitched.** Astonished, charmed. **This man is the great power of God.** This should read, "This man is the power of God which is called Great."

12. Simon himself believed also. It is easy to believe that Simon was a hypocrite, that what he did believe was not that Jesus was the Messiah, but that Philip was a greater magician than himself. Just as Simon had astonished and charmed the Samaritans, so Philip now astonished and charmed Simon.

14. The apostles. The body of the apostolate was still united, notwithstanding the persecution by Saul, and they were recognized as the controllers of the Church. **At Jerusalem.** There is an ancient tradition that the apostles had been commanded by the Lord to stay twelve years at Jerusalem. But it is likely that both their stay and their later separation were regulated by the developments of the Gospel. **Samaria.** Originally a city about forty miles northwest of Jerusalem, the capital of the northern kingdom of Israel. In the apostolic age the name was applied to the entire middle section of Palestine. **Had received the word.** Through the preaching of Philip, one of the seven (verses 5-13), after he had been driven out of Jerusalem. (1) *Persecution cannot prevent but can only aid the spread of the Gospel.* **They sent.** The establishment of the Gospel in Samaria, among an alien people and by one not an apostle, was a new departure doubtless alarming to some conservative minds and plainly requiring the supervision of the twelve. (2) *God opens the way of his truth in advance of human plans.* **Peter and John.** The two leaders in the apostolic company, fast friends to each other, and different in temperament and views. (3) *Everywhere Peter is represented as a leading spirit, but nowhere as a pope.* (4) *In this measure see the importance of unity in the Church of Christ.*

15. When they were come. They came to examine the work, and see if God's hand were in

it, to organize the Church, and to bestow the divine gifts in their power. **Come down.** As Jerusalem is on high ground, to almost every other part of the land people were said "to go down." **Prayed for them.** They saw that the work of grace was genuine, and they besought for the converts the same gifts which they themselves enjoyed. They could not impart the Holy Spirit, but they could intercede for his endowment upon others. (5) *See the broad, intelligent conception of the Gospel in these apostles.* **Received the Holy Ghost.** Not the ordinary grace of conversion and Christian consciousness of adoption, but the peculiar manifestation of the Spirit, such as was given on the day of Pentecost (Acts 2. 1-4), bestowed through the apostles only (except in one remarkable instance, the conversion of Saul); a miraculous influence needed in the foundation of the Church, and ceasing with the apostolic age.

16. He was fallen. Though the word *he* is not in the original, yet every reference to the Holy Spirit indicates a person. **Upon none.** They enjoyed the pardon of sins and the consciousness of acceptance, but their Church did not yet have the supernatural power possessed by that in Jerusalem. **Baptized.** Baptism was the outward token of their faith in Christ as their Saviour. **In the name.** Revised Version, "Into the name." By baptism entering into the service of Christ. **Lord Jesus.** This may indicate that one name only, that of Jesus Christ, was used in baptism; or the names of the Father and the Spirit may be implied.

17. Laid . . . their hands. As the outward sign of the impartation of divine power, not by a magic form, but bestowed in answer to prayer and in response to faith. **Received the Holy Ghost.** Thus repeating the miracle of Pentecost, though on a smaller scale. Thus upon Samaritan soil, and among a despised race (John 4. 9), was established a Church having the same marks of divine power as in Jerusalem. (6) *A common love to the Saviour will break down every barrier of hatred and make peace on earth.*

18. Simon. Not the apostle, but the sorcerer, whose apparent conversion has been related in verses 9-13. He was a famous magician, born in Cyprus, gifted with peculiar powers either through skill or by some psychological or mediumistic influence, and made men believe he was an emanation from Deity. There were many such in that age of superstition, partly deceivers and partly deceived. He had seen in Philip a power which was greater than his own, and accepted Christ as a believer in the theory of the Ghost, but not with personal.

saving faith. **Simon saw.** The effects of the Spirit were visible and manifest to the senses, and Simon perceived that the power of the apostles was higher than that of Philip. **Offered them money.** He had not yet received the power, and in his existing spiritual condition could not receive it, but he supposed the apostles to be sorcerers or magicians like himself, with some remarkable powers which had thus far eluded his grasp. (7) *How often sinners judge others to be no better than themselves!*

19. Give me also this power. He wished for a place as high as the apostles, and a power equal to theirs; not desirous of the graces and fruits of the Spirit, but of privilege to impart its outward manifestation. From his conduct the word *simony* is applied to the crime of buying or selling offices in the Church. **Receive the Holy Ghost.** The article "the" is not in the words of Simon, showing that he had a very confused idea of what the Holy Ghost is.

20. Peter said. Not a curse, but a true declaration of Simon's real condition and danger. **Thy money perish with thee.** "Thy gold and thyself are equally on the way to destruction." **The gift of God.** God gives, but does not sell his blessings; and he gives only to those who are fitted to receive. **May be purchased.** (8) *That which is born of love can never be bought.*

21. Neither part nor lot. Peter sees that Simon's belief is only of the head and not of the heart, and springs from selfish motives. **In this matter.** In the enjoyment of God's grace, the Gospel of Christ. **Heart is not right.** Literally, "straight." Simon's was a crooked heart, which must be changed before Christ could enter it.

22. Repent. Not "be sorry for," but "turn from"—the true idea of repentance. **Thy wickedness.** A possible sin against the Holy Ghost.

CRITICAL NOTES.

BY PROFESSOR CHARLES F. BRADLEY, D.D.

Verse 5. Philip. The name of Philip appears in the list of the seven as second only to that of Stephen (6. 5). Though all seven were chosen as men "full of faith and of the Holy Spirit," only Stephen and Philip are mentioned again in sacred history. Fitted both by natural and by spiritual endowments to be religious leaders, they could not be confined to the business of serving tables. After Stephen's triumphant death Philip led the way in carrying the Gospel to the Samaritans (8. 5). When, nearly twenty years after the events of this lesson, he appears again, though he is spoken of as "one of the seven," yet his missionary zeal has fixed upon him as his distinctive title that of "evangelist" (21. 8). **The city of Samaria.** This was the capital city of the Samari-

Pray God. Rather, as in Revised Version, "pray the Lord," that is, the Lord Jesus. (9) *When we pray to Christ we pray to God.* **If perhaps.** The doubt was not as to the power or willingness of God, but as to the depth and sincerity of Simon's repentance. **Thought of thine heart.** A thought is in the mind, but it may proceed from an affection in the heart. **May be forgiven.** Peter, though an apostle, does not presume to forgive sin, but bids the sinner turn to God.

23. I perceive. He perceived it by his act and purpose. **Gall of bitterness.** In a condition of evil as bitter as gall itself, the very quintessence of bitterness. **Bond of iniquity.** In a state of sin which binds like a chain. (10) *How wretched the condition of a soul out of Christ.*

24. Pray ye to the Lord. He does not propose to pray for himself, and shows no true repentance, no hatred of sin, and no conviction of his own guilt. **For me.** (11) *Many are willing to have others pray for them who will not pray for themselves.* **None of these things.** He did not desire to have his sin taken away, but only its dreaded results removed. This gives us little hope for the sorcerer, who was henceforth an enemy of the Gospel.

25. Testified. The apostles gave their witness to the truth of the Gospel, and the facts of Christ's life on which its truth depended. **Preached.** Revised Version, "spoken." **The word of the Lord.** The Gospel message in general. **Returned to Jerusalem.** To render their report to the mother Church and their fellow-apostles. **In many villages.** They tarried, on their way home, to preach in the villages through which they passed, and established churches (see chap. 9. 31) throughout the province. Thus the old enmity of Jew and Samaritan was lost in the love of Christ.

ans which had been greatly beautified by Herod the Great, who received it from the Emperor Augustus after the death of Antony and Cleopatra. Herod named the city *Sebaste* (the Greek equivalent for Augusta), in honor of his imperial patron. The modern village on its site bears the name *Sebastiyeh*. Sebaste was gradually surpassed by its rival, Shechem (Neapolis, the modern Nablus). In the New Testament the city of Samaria is referred to only in this verse. In all other cases the district is meant.

6. They heard and saw the signs. These words define the two elements of Christ's ministry and that of his first apostles and evangelists, namely, preaching and working miracles. Apostolic

Christianity was miracles."

9. A certain nine Simons mentioned many types of sides this one the name, "one of the leper" of Bet the father of Judas Next to Simon Pe generally known prominent in history by the term buying or selling C from his attempt Simon Magus pla Church literature, heretic and especi tin Martyr refers to mighty acts of magi ating in him." I tonished the sacre mans that he was maritans say he is ity and night." A *Typho*, 120. I grew up about him ing Peter and Pau to fly from the top vine power. His is brought to a fat prayer. Another sulting from a vol he prophesied hi There is a signifi extravagant stories

10. That pov Great. A des forms a commen "This man was g god, and he taug peared among the in Samaria as the nations in the e represented hims est of all powers, ther over all, and by whatsoever ti him." *Against* to be used here, describe a celest by the Gnostics Deity, who were mediating between earth. We are as an undevelop understand the v dictated by the A the great power

14. The a

Christianity was not "Christianity without miracles."

9. A certain man, Simon by name. The nine Simons mentioned in the New Testament represent many types of character. They include besides this one the "brother of Jesus;" the "Canaanite," one of the twelve; Simon "of Cyrene;" "the leper" of Bethany; a Pharisee; the tanner; the father of Judas Iscariot, and the great apostle. Next to Simon Peter, the Simon of this lesson, generally known as Simon Magus, is the most prominent in history. His bad eminence is witnessed by the term *simony*, applied to the sin of buying or selling Church offices, which is derived from his attempt to purchase miraculous power. Simon Magus plays a prominent role in early Church literature, where he appears as the arch-heretic and especial opponent of St. Peter. Justin Martyr refers to him as a Samaritan who "did mighty acts of magic by virtue of the devils operating in him." He says that he "so greatly astonished the sacred senate and people of the Romans that he was considered a god." "The Samaritans say he is god above all power and authority and might." *Apology*, i, 26, 56; *Dialogue with Trypho*, 120. Many and astonishing legends grew up about him. He was represented as opposing Peter and Paul before Nero, and as attempting to fly from the top of a tall tower to prove his divine power. His flight, which began successfully, is brought to a fatal termination by the apostles' prayer. Another legend describes his death as resulting from a voluntary living burial, from which he prophesied his resurrection in three days. There is a significant contrast between these extravagant stories and the sober history of Luke.

10. That power of God which is called Great. A description of Simon by Irenæus forms a commentary on these words. He says: "This man was glorified by many as if he were a god, and he taught that it was himself who appeared among the Jews as the Son, but descended in Samaria as the Father, while he came to other nations in the character of the Holy Spirit. He represented himself, in a word, as being the loftiest of all powers, that is, the Being who is the Father over all, and he allowed himself to be called by whatsoever title men were pleased to address him." *Against Heresies*, i, 23. "Power" seems to be used here, as in Rom. 8. 38, and Eph. 1. 21, to describe a celestial being. The term was applied by the Gnostics of a later time to emanations from Deity, who were believed to form a series of beings mediating between God and his creatures upon earth. We are either to regard Simon's doctrine as an undeveloped form of this later heresy or to understand the words in the general sense best indicated by the Authorized Version: "This man is the great power of God."

14. The apostles . . . sent unto them

Peter and John. This statement clearly indicates that Peter exercised no primacy among the apostles which involved supreme authority. A similar indication is found in 11. 2, where "those of the circumcision" call Peter to account for his actions in Cesarea.

17. They received the Holy Ghost. In this instance some visible and attractive effects of the gift of the Spirit followed the imposition of the apostles' hands. This was clearly miraculous. Sometimes the same thing occurred without the imposition of hands. See 10. 44. There are no successors of the apostles who possess such miraculous endowments as those Simon coveted and sought to purchase. But the Holy Spirit as an inward and sanctifying gift is offered to all believers independently of priesthood or external rite.

24. Pray ye for me. Whether this was the cry of true penitence or of mere terror it is impossible to say. The traditions referred to above indicate the latter.

25. Preached the gospel to many villages. Literally, "Evangelized many villages."

The Lesson Council.

Question 1. *What is meant by "sorcery" in the Scriptures? Has it any counterpart at the present time?*

1. In the Scriptures sorcerers were those who pretended to reveal secret things and future events and to foretell the lucky or unlucky outcome of enterprises through the medium of the stars, the visits of the dead, familiar spirits, the interpretation of dreams, the divining cup, omens from birds and other animals, etc. They established themselves as "great ones" in the popular credulity by means of their acquaintance with facts of astronomy and natural science which were unknown to the people, and by their surprising feats of jugglery. 2. Fortune-telling, the impostures of clairvoyants, the pretensions of spiritualists, accompanied by their practices of legerdemain, are modern counterparts.

Simon Magus, or Simon the sorcerer, was one of Philip's auditors at Samaria. He professed to have extraordinary wisdom, and laid claims to supernatural agencies. Under the preaching of Philip he professed belief in the Gospel and was baptized; but his faith was hypocritical. Philip, however, baptized him upon his making profession of it. The Greek word for "sorcery" is *μαγεία*, and is regarded by many as of Babylonian origin; it stands for vileness, hypocrisy, and avowed impiety; its scriptural meaning is deception, delusion, fraud; and it has its counterpart in these times in necromancy, in the interpretation of dreams, and in the feats of those who claim to possess a powerful supernatural agency and can do whatever they please.

Sorcery may be considered as representing the various occult arts or magical practices common among the Eastern nations of antiquity. In Deut. 18. 10-12, nine varieties of these practices are named and forbidden. In addition to these, others are referred to in the Scriptures of the same general character, such as magic, astrology, exorcism, etc. They were all alike in assuming to exercise supernatural power or prescience. In most of them the cooperation of evil spirits was supposed to be employed, and the ends to which they were directed were usually either malevolent or to afford protection against malevolent beings. Some of them, moreover, were closely associated with the gross immoralities of certain forms of heathenish worship. Modern spiritualism is the nearest counterpart of ancient sorcery. It rests upon the same morbid desire to pry into the mysteries of the unseen world, and like ancient sorcery appeals wholly to ignorant superstition. It is full of falsehood and juggling trickery, and like the ancient forms is the bitter enemy of God and the ally of abominable impurities.—*J. T. McFarland, D.D.*

In the Scriptures "sorcery" means much the same as in classic literature, and there is no marked distinction between sorcery, enchantment, magic, and witchcraft. The practice of these was attributed to demoniacal agency, the sorcerer being aided by a familiar spirit. Recent methods of interpreting the Scriptures would suggest that "the black art" owed less to the familiar spirit than to the craft and subtlety of the wizards themselves. Every "ism" that biases humanity to evil is a counterpart of Bible-mentioned sorcery.—*Thomas Hawford, D.D.*

The practice of sorcery was the doing of strange and seemingly impossible things, the doing of which is not in violation of, nor superior to, physical laws, but based upon some knowledge of them. At the time of the events of the lesson the unsettled state of the religious mind was such as to render the people easy subjects for duplicity by these wily practitioners. The same practices, or practices of the same class, exist in one form or another to-day. Keeler could out rival Simon Magus, the difference being that Keeler is too honorable to assert any other power than the skillful manipulation of physical laws; and the people, generally speaking, are too enlightened to be for a moment deceived.

Analytical and Biblical Outline.

Seven Traits of the Early Church.

I. ITS AGGRESSIVENESS.

Philip went down . . . preached. v. 5.

"Go ye into all the world." Mark 16. 15.

"In his name . . . all nations." Luke 24. 47.

II. ITS CATHOLICITY.

To the city of Samaria. v. 5.

"Into one body." 1 Cor. 12. 13.

"Neither Jew nor Greek." Gal. 3. 28.

III. ITS DIVINE POWER.

The miracles which he did. v. 5-7.

"These signs shall follow." Mark 16. 17, 18.

"Greater works than these." John 14. 12.

IV. ITS SACRAMENTAL SIGN.

They were baptized. v. 12.

"Put on Christ." Gal. 3. 27.

"Baptism doth . . . save us." 1 Pet. 3. 21.

V. ITS DISCIPLINE.

Apostles . . . sent . . . Peter and John. v. 14.

"In the church, first apostles." 1 Cor. 12. 23.

"Ye shall bind on earth." Matt. 18. 18.

VI. ITS SPIRITUAL ENDOWMENT.

Received the Holy Ghost. v. 17.

"Given to every man." 1 Cor. 12. 7-11.

"Gifts of the Holy Ghost." Heb. 2. 4.

VII. ITS UNWORLDLY SPIRIT.

Thy money perish with thee. v. 20.

"Not conformed to this world." Rom. 12. 2.

"Love of money . . . all evil." 1 Tim. 6. 10.

Thoughts for Young People.

The False Professor of Religion.

1. There may be some professed believers in Christ whose hearts are wrong in the sight of God.
2. The false professor may be correct in outward demeanor, and may appear to many as sincere. (Verse 13.)
3. The false professor unites with Christ's Church for the purpose of earthly gain. (Verses 18, 19.)
4. The false professor is apt to suppose that others in the Church are as corrupt as himself. (Verses 18, 19.)
5. The false professor looks upon Christianity as an early institution, and fails to comprehend its spiritual side. (Verses 19, 20.)
6. The false professor is without true fellowship with God's people and true sympathy with Christ's work. (Verse 21.)
7. The false professor is in wretchedness and bondage under Satan's power. (Verse 23.)
8. The false professor may find mercy and pardon if he will repent and seek the Lord. (Verse 22.)

Lesson Word-Pictures.

BY REV. E. A. RAND.

Only a man going into Samaria's gates. A solitary man. That is all. Nothing peculiar about him. He has the look neither of soldier, priest, nor philosopher, only that of a plain, ordinary man. But a great treasure goes with him.

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He carries in his soul a remedy for spiritual disorders of every kind, a balm for all souls in pain, a light for those in darkness, peace for the heart-broken. What a treasure-bearer!

We think of him pressing his way past the camels and their drivers, the asses and their riders, the people on foot, all urgent to get into or out of the city gate. When once within, to a cluster of people he begins to take out his treasures, his wonderful stores, his precious remedy, and he talks to them about—Jesus!

Jesus? The people listen. The group grows. Here comes a beggar. There hobbles up a cripple. Half a dozen people who are trading quit their chaffering for the story of the cross. You hear only the clear, ringing voice of the preacher. You see the eager faces of the listening crowd.

Jesus? There are those present who remember him when he taught in Samaria. I wonder if behind any one of the veils of Philip's female listeners may be the woman who found Jesus at the well one weary day. If in Samaria, she is not here in the crowd, I know. Love has changed the disciple to an apostle, and she must be away to bring friends and neighbors to this very spot, to hear about the wonderful Teacher who sat at the well one heated day.

All Samaria is interested as fast as Samaria hears the news. O joy in all the city, for Jesus, in his apostle Philip, comes to Samaria again, telling of salvation.

But another man than Philip is in the city. His name is Simon. He began one day to tell Samaria his story. He laid claim to wonderful things. Charm and incantation, sorcery and spell, cabala and mystery, all these he dealt in, and Samaria sat dumb and wondering in the shadow of his power.

To-day Simon is a cypher.

Philip is king.

And now witness that scene of baptism. How they come forward, by twos, by tens, by scores, and in the name of the Father, the Son, and the Holy Ghost are baptized. But who, finally, comes up for baptism? That old sorcerer, Samaria's wizard, Samaria's brewer of mystic herbs, Samaria's trader in cabalistic wonders?

Yes, Simon.

He too is baptized.

Samaria is exultant with joy. And now who are these coming through the city gate, all the way from Jerusalem? Peter and John? Yes, those very apostles.

Jerusalem has caught with joy the sound echoing across vale and hill, that Samaria has received the word of God.

But hush!

Can you not hear the voice of prayer? Peter and John are bowed in supplication. They are be-

seeching the blessing of the solemn descent of the Holy Ghost.

What stillness! And as the apostles lay their hands on the waiting disciples, lo, the presence of the Holy Ghost!

But who sees all this with covetous eyes? If he could only get that power! Simon takes Peter and John aside. He jingles a bag of shekels. He mutters his offer of gold. How Peter turns on him and withers him with his rebuke even as the sun scorches a pretentious weed by the roadside! Simon drops his head, hides his bag, and begs forgiveness.

But the work of telling the good news goes on. The Gospel bells echo in many Samaritan villages. Jew and Samaritan are bound together. O prophesy of the time when all hearts shall become one, and the cross of Jesus be the uniting bond!

Orientalisms of the Lesson.

— Simon was esteemed to be incarnated omnipotence—"the great power of God." The readiness with which the oriental world in particular accepts the teaching of the close relation and easy interchange between the divine and the human is very remarkable. Nimrod was on earth a mighty hunter; he passed away and became a god. Herod made a great oration, and the people thought it more than mortal eloquence, and said: "He is a god and not a man." Paul shook a serpent from his hand unpoisoned, and the astonished crowd say, "The gods have come down to us in the likeness of men." Fohi of China is said to have been born of a virgin; the head of the Tibetan government is thought to be an incarnated god, and when one emperor dies they search for a child born at the same hour in whom the deity has been reincarnated. And yet, says Baumgarten, these same orientals drove the apostles out of Jerusalem because they said Jesus Christ was the incarnated Son of God.

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verse 5. The denomination to which William Cary belonged, and which bitterly opposed his going, had barely held its own for one hundred years; in the next seventy-five years after he went as a missionary to India it increased in the ratio of fourteen to one.—*Dr. A. T. Pierson.*

"*The miracles which he did.*" Miracles are the swaddling-clothes of the infant Church, and not the garments of the full-grown. They were but proclamations that the King was mounting his throne; when he sits acknowledged on his throne the proclamation ceases. They are the framework on which the arch is rounded, which frame-

work is taken down as soon as the arch is completed.—*Trench.*

Verses 7. Send to India and China medical missionaries equipped with the best learning of our occidental science, and you will be doing what Christ meant his disciples should do when he said to them: "Heal the sick, preach the Gospel." The two duties go together.—*Joseph Cook.*

Verses 8. Joy is one of the striking characteristics of the new life which Jesus came in the world to give. At his birth we are told that the angels declared, "Behold I bring you good tidings of great joy which shall be to all people." When Jesus was parted from his disciples and taken up into heaven the disciples "returned to Jerusalem with great joy." When Peter healed the lame man at the temple gate we are told that he "entered with them into the temple, walking and leaping and praising God." The kingdom of heaven is said to consist of "righteousness and peace and joy in the Holy Ghost;" and the fruit of the Spirit is love, joy, and peace. Paul closes his prayer for the Romans, "Now the God of hope fill you with all joy." When David was recovered from sin he besought the Lord to "restore unto him the joy of his salvation." Joy in the individual heart and in the Church is always a sign of the presence of the Spirit. I have noticed, throughout many years of evangelistic work, that wherever there is a great and glad spirit of song there are sure to be many conversions. It is not the singing that converts, but the singing, when it is hearty and glad, marks the presence of the Spirit.—*Dr. Pentecost.*

Verses 17. I have seen great mills with splendid appointments—everything in perfect order—but they were not running; all that was needed to start them was fire in the engine. I have seen fine church buildings, with eloquent preaching and perfect appointments. But there were no souls saved. There was lacking the fire of the Holy Spirit.—*Vaughan.*

Verses 18 and 19. Where God has his church the devil will have his chapel.—*German proverb.*

We have somewhere met with a quaint but exhaustive classification of mankind in respect to Christ, namely, believers, half-believers, make-believers, and unbelievers. There are many half-believers and some make-believers in our churches to-day, as there were in the days of the Son of man.

Verses 20. Money is the god of the material world, and there its power stops. A London newspaper offered a prize for the best definition of money, and it was awarded to a young man whose definition was: "An article which may be used as a universal passport to everywhere except heaven, and as a universal provider of everything except

happiness." The best things of life are given, not bought nor earned; forgiveness, the Holy Spirit, eternal life, are gifts of God.

Verses 20-23. The Church needs plain preaching and fearless preachers. I have in mind a man who, entering upon a new pastorate, was told that he must not talk on temperance, because a whisky-seller attending that church paid fifty dollars a year for his pew. To which the preacher replied: "Take fifty dollars out of my salary and give me a chance at that pew."

The Teachers' Meeting.

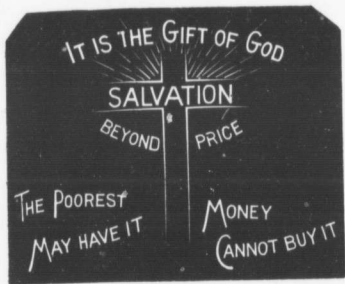
Draw a map of Palestine, showing the three provinces of Judea, Samaria, Galilee, and indicating Jerusalem, Samaria, and Shechem.... The Samaritans, their origin, relation to the Jews, religion, etc.... How the Gospel was planted in Samaria.... Simon the sorcerer, who he was.... Sorcery and magic in ancient times.... Is there anything like it at the present time?... Simon as an instance of the false prophet. (See "Thoughts for Young People.").... Peter and John as illustrating true apostleship.... Traits of the early Christian Church as here shown: (1) Varied elements; (2) Aggressive; (3) Organized under authority; (4) Divinely endowed; (5) Having some unworthy members; (6) With high standards of character, etc.... The practical duties of the lesson: (1) Work for Christ; (2) Pray for the Spirit; (3) Be sincere in serving Christ; (4) Be faithful to convictions; (5) Have a well-founded Christian experience....

ILLUSTRATIONS. The strongest iron is that welded out of composite ores; so the Church of Christ is stronger for its varied elements if they are thoroughly united.... The church in Jerusalem was like an electric light shining on high above the city, but not giving light abroad. By the persecution it was divided and scattered, becoming like many electric points, each in a separate place, giving light to all the land.... "The gift of God," *verse 20.* A child tried to buy some flowers of a boy at a royal garden. He was answered, "My father is a king; he gives; he does not sell.".... False disciples are no more an evidence of religion being false than counterfeit bills are an evidence that all money is worthless. On the contrary, if there were no good bills, no one would care to make counterfeits.

References.

- FREEMAN'S HAND-BOOK. Ver. 9: Sorcery, 630.
 ...FOSTER'S CYCLOPEDIA. Ver. 5: Prose, 4629.
 Ver. 6: Prose, 3973-3976. Ver. 8: Prose, 3355-3405. Ver. 9: Prose, 10291. Ver. 20: Prose, 4945, 10622. Ver. 21: Prose, 9404. Ver. 22: Prose, 4962-4982. Ver. 24: Prose, 4543.

Blackboard.



SUGGESTIONS FOR BLACKBOARD TALK.—Ask a half dozen leading questions, so as to bring out the work of Philip the evangelist. Then speak about the great struggle in this life for money. Ask, What can money buy? It can buy houses and lands and clothes and a great many things good and evil, but there is one thing that no amount of money can buy. What is that? Health? No, it cannot buy health outright, but it can often provide the means for regaining it. Happiness? No, not always, but it may often bring happiness to the home. This that it cannot buy is more precious than gold. It is the gift of God freely bestowed on those who love him. It is salvation. What was it that Simon the sorcerer desired? [Answer. Power to work miracles and of empowering others also.] Tell how he went about to get it, and what it was that Peter said. Notice one thing especially: Peter rebuked him "because thou hast thought that the gift of God may be purchased." Speak of evil desires nurtured in the heart. Again in verse 22 he says: "Perhaps the thought of thine heart may be forgiven thee."

CONCLUSION.—God wants your gifts of money to aid his cause in this world, but that is the least he wants, because he asks that you give him all—heart and soul.

Primary and Intermediate.

BY MARTHA VAN MARBER.

LESSON THOUGHT. *The Gospel Makes Glad.*

[Print in colored crayon "Samaria," "Philip," "Good News," "Simon," "Self-love." Cover each with a separate bit of paper. Make a little group of squares to stand for a city.]

Who can tell the name of the city near which Jesus sat by a well one day? [Uncover Samaria. Let some child tell what he knows of Jesus and the woman of Jacob's well.] You see the people of Samaria had heard of Jesus and knew something about him.

Now the apostles were going to strange cities

preaching and teaching about Jesus. Philip [uncover name] was the one sent to Samaria. Whom did he go to tell about? Yes, Jesus; and the story of Jesus and his love for sinners is called what? Yes, the Gospel. I will tell you a sweet name for the Gospel—"Good News." This is what it means—the best news in all the world! Who would not love to tell it? [Sing one verse of "I love to tell the story."] This is what Philip went to Samaria to do—"to tell the story of Jesus and his love."

Do you think Philip was what we call a missionary? Yes, he was a true missionary. There were only a few who could tell about Jesus when Philip lived. Now there are a great many, because the Gospel has been growing so many years. [Tell some simple missionary story, and try to make the work seem real and near.]

What did the people think of the good news? [Print "Joy" above the city, and call for Golden Text. Sing "Praise him for his blessed word," and, holding the Bible reverently, tell that this is the "blessed word"—the Gospel, or "good news"—which brought joy to the city.]

When Philip preached in Samaria great crowds came to hear him. I will make some marks to stand for the people. Here is a crooked one. You may think of this as a lame man. This one has palsy. Here is one who has an evil spirit. Philip tells of One who can cure them, and all who believe are made well. But here is one who looks straight and strong. [Uncover "Simon," and tell what his business was and what kind of a man he was.] Do you think his soul was straight? Can the soul be crooked when the body looks straight and beautiful? O, yes! I will show you what made Simon's soul more crooked than any lame, palsied body. [Uncover "Self-love," and show that Simon while learning about Jesus was all the time thinking about Simon and what he could do to make Simon a greater and a richer man. Tell how Peter rebuked him and told him that money could not buy the gifts of God.]



What the Gospel Can Do. What did Philip carry to Samaria? Yes, the Gospel, good news about Jesus. It made everybody glad who took it, just as it does now. This is one thing the Gospel does—"Makes Glad." [Print.]

Who had a crooked heart among those who heard Philip? Yes, Simon. He tried to take the Gospel with a selfish heart. It will not live and grow in such a heart. But it shows what the heart is like.

Once a little boy was not willing to have his face washed. He could not see or feel that it was dirty. But when his papa carried him to the looking-glass, then he saw that he must be washed. The

Gospel showed what was in Simon's heart. It will show us what is in our hearts if we are only willing to look. [Print "Shows What is in the Heart."] What did the boy need after he saw his dirty face? Yes, to have it washed. It was not enough to see it; it must be made clean.

The Gospel shows Jesus, who can wash away every stain. [Sing "What can wash away my stain?" and print "Washes the Heart."]

Lessons for Us. 1. Never pretend. Jesus wants his little children to be true.

2. Do not ask what self wants. Always ask first, "What will please Jesus?"

3. To be great in the sight of God and his angels is first to be good.

OPTIONAL HYMNS.

No. 1.

Heavenly Father, we adore thee.
In thy name, O Lord, assembling.
Come, said Jesus' sacred voice.
Guide me, O thou great Jehovah.
Blessed assurance, Jesus is mine.
Come with rejoicing.

No. 2.

There's a call comes ringing.
Eternal Father, thou hast said.
Lo! the harvest field is bending.
Watchman, tell us of the night.
Learning of Jesus the lessons of truth.

A. D. 37. LESSON XI. PHILIP AND THE ETHIOPIAN. [Sept. 11.] GOLDEN TEXT. He that believeth on the Son hath everlasting life. John 3. 36.

Authorized Version.

Acts 8. 26-40. [*Commit to memory verses 35-38.*]

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Je-ru-sa-lem unto Ga'za, which is desert.

27 And he arose and went: and, behold, a man of E'thi-o'pi-a, a eunuch of great authority under Can'da-cc queen of the E'thi-o'pi-ans, who had the charge of all her treasure, and had come to Je-ru-sa-lem for to worship,

28 Was returning, and sitting in his chariot read E-sa'ias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet E-sa'ias, and said, Understandest thou what thou readest?

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

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

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

The Lesson Catechism.

[For the entire school.]

1. Where was the Gospel planted by Philip? In **Samaria.**

2. What followed the laying of the apostle's hands on those who had been converted? **The gift of the Holy Ghost.**

3. How did Simon the sorcerer seek to obtain this power? **By buying it.**

4. What did Peter say to him? "**Thy money perish with thee.**"

5. What did Peter urge him to do? **Repent and seek forgiveness.**

CATECHISM QUESTION.

33. What was the Spirit's work of inspiration? He moved and guided the writers of the Bible, so that they truly recorded the truth of God.

Men spake from God, being moved by the Holy Ghost. 2 Peter 1. 21.

[2 Samuel 23. 2; Acts 4. 25, 28. 25; 2 Timothy 3. 16.]

Revised Version.

26 But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Je-ru-sa-lem 27 unto Ga'za: the same is desert. And he arose and went: and, behold, a man of E'thi-o'pi-a, a eunuch of great authority under Can'da-cc, queen of the E'thi-o'pi-ans, who was over all her treasure, who had come to Je-ru-sa-lem for to worship; and he was returning and sitting in his chariot, and was reading the 29 prophet I-sa'iah. And the Spirit said unto Philip, Go near, and join thyself to this 30 chariot. And Philip ran to him, and heard him reading I-sa'iah the prophet, and said, Un- 31 derstandest thou what thou readest? And he said, How can I, except someone shall guide me? And he besought Philip to come up and 32 sit with him. Now the place of the scripture which he was reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:

34 And I pray the of himself

35 Then at the sa Je'sus.

36 And unto a ce here is baptized?

37 And thine hear said, I be

38 And and they Philip ar

39 And water, th that the o his way

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34 And the eunuch answered Phil'ip, and said, I pray thee, of whom speaketh the prophet thus? of himself, or of some other man?

35 Then Phil'ip opened his mouth, and began at the same Scripture, and preached unto him Je'sus.

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

37 And Phil'ip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Je'sus Christ is the Son of God.

38 And he commanded the chariot to stand still; and they went down both into the water, both Phil'ip and the eunuch; and he baptized him.

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

40 But Phil'ip was found at A-zo'tus: and passing through he preached in all the cities, till he came to Ces'a-re'a.

33 In his humiliation his judgment was taken away:

His generation who shall declare?

For his life is taken from the earth.

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

35 And he answered and said, I have preached unto thee, O eunuch, the things which are written in this scripture, which thou hast read: and thou hast believed: and thou hast desired to be baptized.

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

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

38 And he commanded the chariot to stand still; and they both went down into the water, both Phil'ip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Phil'ip; and the eunuch saw him no more, for he went on his way rejoicing.

40 But Phil'ip was found at A-zo'tus: and passing through he preached the gospel to all the cities, till he came to Ces'a-re'a.

TIME.—A. D. 37, immediately after the events of the last lesson. **PLACE.**—The desert southwest of Palestine. **DOCTRINAL SUGGESTION.**—Saving faith.

HOME READINGS.

M. Philip and the Ethiopian. Acts 8. 26-40.

Tu. The law and the prophets. Acts 28. 23-31.

W. Paul's appeal to prophecy. Acts 26. 22-29.

Th. Opening the Scriptures. Acts 17. 1-11.

F. The word of power. 1 Cor. 1. 18-25.

S. Baptism of Jesus. Matt. 3. 7-17.

S. Baptism into Christ. Rom. 6. 1-11.

LESSON HYMNS.

No. 231, New Canadian Hymnal.

Oh, happy day that fixed my choice.

No. 66, New Canadian Hymnal.

The great Physician now is near.

No. 148, New Canadian Hymnal.

My Father is rich in houses and lands.

DOMINION HYMNAL

Hymns, Nos. 72, 74, 76.

QUESTIONS FOR SENIOR STUDENTS.

1. A Bible Student, v. 26-30.

Who directed Philip what to do?

Why were these so much interested?

What encouragement is their interest to us?

What personage did Philip meet?

What was the eunuch's business in the land?

How was his traveling leisure employed?

What divine command came to Philip?
How did he greet the eunuch?

2. A Bible Teacher, v. 31-35.

What proposition did the eunuch make?

On what prophecy did he seek light?

What question perplexed him?

How would you answer his question?

How did Philip explain the prophecy?

3. A Happy Believer, v. 36-40.

Where have we evidence that salvation was found by this Ethiopian?

What proposal did he make in verse 36?

What condition does Philip make? (Verse 37.)

What was his confession?

What followed the confession?

In your own words give a description of this baptismal scene.

What duties devolve on all baptized persons?

What occurred after the baptism?

What became of Philip?

Practical Teachings.

Where are we shown in this lesson—

1. That scriptural study is a profitable use of the leisure hour?

2. That the Holy Spirit is ready to help the earnest seeker?

3. That prompt faith works speedy relief?

4. That the preached word is the safe remedy for questions of doubt?

5. That opportunity for preaching Christ is open to those who seek it?

Hints for Home Study.

Find "the place of the Scripture which he read," and compare it with verses 32, 33.

Look carefully at verses 27, 28, 30, 31, and tell what reason you find to suppose that this Ethiopian was seeking salvation.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **A Bible Student**, v. 26-30.
Where was Philip bidden to go?
Who gave him this command?
What did Philip do?
With what official did he meet?
How was the eunuch engaged?
What command was given to Philip?
What shows Philip's prompt obedience?
What question did he ask?
2. **A Bible Teacher**, v. 31-35.
What was the eunuch's reply to Philip?
What invitation did he give?
What Scripture was he reading?
What questions did he ask about it?
How did Philip explain the passage?
What is the true spirit of all prophecy? (Rev. 19. 10.)
3. **A Happy Believer**, v. 36-40.
As they journeyed what did the eunuch ask?
What was Philip's reply?
What command was given?
What did Philip then do?
After being baptized where did the eunuch go?
What happened to Philip?
Where did he find himself?
Where did he go?
What did he do?
What possession has every believer? (GOLDEN

TEXT.)

Teachings of the Lesson.

What are we taught in this lesson about—

1. The duty of a Bible scholar?
2. The privilege of a Bible teacher?
3. The joy of a Christian believer?

Home Work for Young Bereans.

What queen came from a rich southern country to visit Solomon?

Can you find a story in Acts in which the apostle Paul tells a jailer how to be saved?

Who is mentioned as the first person in Scripture story who baptized people?

QUESTIONS FOR YOUNGER SCHOLARS.

- Who had been preaching in Samaria? **Philip**.
Where did an angel of the Lord tell him to go next? **To Gaza**.
Whom did he meet as he went? **An Ethiopian nobleman**.
For what did the Ethiopian come to Jerusalem? **To worship**.
What did the Holy Spirit tell Philip to do? **To go near the chariot**.
Who can hear what the Spirit says? **Those who listen**.
What book was the nobleman reading? **The Bible**.
What part of the Bible was he reading? **What Isaiah said about Jesus**.
What did Philip ask him? **If he understood it**.
What did the nobleman ask Philip to do? **To teach him**.
What did Philip then tell him? **How Jesus lived and died**.
What did the nobleman ask? **To be baptized**.
What did he want to declare? **His faith in Jesus**.
Where was Philip then sent? **To Azotus**.
How did the nobleman go on his way? **Rejoicing**.
Who have a right to rejoice? **Believers in Jesus**.

Words with Little People.

How can a child work for Jesus?
As Philip did: Listen for the Spirit's voice. Obey quickly. Obey exactly. Obey lovingly.

Whisper Pledge.

"His voice will we obey."

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

Another step in the progress of Christianity from a Jewish sect to a world-religion was soon made. Samaritans had been baptized, and now a foreigner from a distant land was admitted to membership in the body of Christ. Philip, in the full tide of success in Samaria, is suddenly bidden by the Spirit to seek a new field of labor on the border of the desert. Without hesitation he obeys the strange command. He bids farewell to the disciples of Samaria, and turns his face southward. He journeys along the foothills of the mountain region, past Jerusalem, past Hebron, and at last stands upon the desert plain. In the distance appears a cloud of dust rolling toward him. As it draws nearer he can see the glitter of arms and hear the prancing horses and the rattle of wheels. Soon appears a black man of noble mien, sitting in his chariot, bending over a roll of the prophet Isaiah, in which he reads intently. Acting upon an impulse from on high, Philip draws near, and as he hears the prophetic story of Christ's sufferings read he boldly asks the reader, "Do you understand what you are reading?" The eager Ethiopian bids the stranger seat himself in his chariot, and interpret to him the word. From the text before him Philip points the stranger's thoughts toward Jesus, and tells him the Gospel story. Faith leaps up in the nobleman's heart as he listens, and his heart is won to the service of Christ. By

a stream side the chariot halts at its master's command, and in the presence of the assembled caravan the Ethiopian treasurer puts on the profession of Christ Jesus by baptism. At the bank the two are suddenly parted, Philip to journey along the shore northward, preaching the Gospel, the man of Ethiopia to travel to the Nile, and up its stream a thousand miles homeward, joyful in his new experience.

Verse 26. The angel. Revised Version, "An angel." Visibly appearing, and not in a dream. In those foundation days of the Church, upon which all history was depending, such supernatural manifestations were to be expected. **Unto Philip.** One of the seven "deacons," at this time in Samaria, where he had founded the Church. He was apparently a man of hearty, warm nature, prompt to obey the divine call, and faithful in labor. **Go toward the south.** The region south of Samaria, where he then was. **Unto the way.** The particular path is specified, because there he was to meet a particular person. (1) *Thus does divine providence both direct the worker and prepare his work.* **From Jerusalem.** In reaching this road his most direct course would be west of Jerusalem, along the edge of the Shefelah, or low hills. The road may have been that through Hebron, which passes along the border of the desert. **Unto Gaza.** A very ancient city on the maritime plain, the southernmost point of Palestine. It was the scene of Samson's exploits, and still remains a place of sixteen thousand inhabitants. **Which is desert.** The road, not the city, thus described as a direction to Philip. Such a road would give opportunities of private meditation and conversation.

27. Arose and went. Though the command, a strange one, was given without a reason, yet the evangelist obeyed it promptly. (2) *Those who would do God's work must be submissive to his will.* **A man of Ethiopia.** The land south of Egypt, embracing what is now Nubia and Abyssinia. Its people were black and of large stature. This man was probably a native who had become a worshiper of God, such as were called by the Jews "proselytes of the gate." **A eunuch.** The eunuchs were men who had been mutilated for service in the care of the women of the palace, though the term is often applied to officers in the court. **Candace queen of the Ethiopians.** This was the title of the queens of Meroë, in northern Ethiopia, as Pharaoh had been that of the kings of Egypt. **Charge of all her treasure.** A position of high trust and responsibility, especially in the East, where the checks upon fraud are few and speculation is common. **Had come to Jerusalem.** A journey of thirteen hundred miles, over rough and dangerous roads, and in a heavy chariot, requiring a large retinue and guard. **To worship.** Though a public man he found time to worship God. (3) *An example to all men in business and public life.* (4) *How much trouble this*

man was willing to take for the privilege of worship in God's house!

28. Was returning. His route lay through the border of the desert to Gaza, thence along the seashore to Egypt, thence up the Nile to his home. **His chariot.** A low, two-wheeled wagon without springs, open in the rear, with seat for the rider, while the driver stood. **Read Esaias.** The prophet Isaiah. He may have purchased the roll in Jerusalem, and have been then reading it for the first time. (5) *The best companion for the traveler is the word of God.*

29, 30. The Spirit said. By a special inward prompting. But it was also in accord with a sound and intelligent Christian judgment that here was an opportunity to do good. **Join thyself.** Walk beside the chariot and seek acquaintance with its occupant. **Philip ran.** Showing promptness and alacrity in obeying the guidance of the Spirit. **Heard him read.** The orientals always read aloud and with full voice. **Understandest thou.** These words, the only recorded utterance of Philip, contain a pleasant, half-humorous play upon words, which cannot be translated, like "Do you heed what you read?" (6) *He that would win a soul has need of wisdom and tact.*

31, 32, 33. How can I. Not every nobleman would thus admit his ignorance and ask for guidance. **He desired Philip.** Showing a spirit lowly and teachable, and a sincere interest in the truth. **Sit with him.** That they might more readily converse together. **The place of the Scripture.** No more suggestive place in the word could have been found than this in Isa. 53, about the sufferings and atoning death of the Redeemer, and written seven centuries before the events which it describes. **Led as a sheep.** The picture of the meek and suffering Saviour would at once arise to Philip's mind as he heard these sentences read. **In his humiliation.** In the depth of his abasement. **His judgment.** "Justice was denied him," is the meaning of this clause. **Declare his generation.** "Who will relate his life, thus prematurely cut short?"

34, 35. Answered. Addressed, or opened the conversation. **Of whom speaketh.** All the earlier Jewish writers regarded this as prophetic of the Messiah; but after the Christian era, perceiving its force as applying to Jesus, they began to adopt other methods of interpretation. **Opened his mouth.** An expression indicating the beginning of a discourse somewhat

formal. **Began at the same Scripture.** At the words of the prophet, which pointed directly to Christ. **Preached . . . Jesus.** Literally, "announced the glad tidings, Jesus."

36. As they went. Discoursing of Jesus, of whom the nobleman may have heard during his visit to Jerusalem. **A certain water.** Supposed to be the spring in the Wady-el-Hasey, but not with certainty. **See, here is water.** Rather, "See! water!" as if glad at its sudden appearance. **What doth hinder me.** Showing promptness in the acceptance of Christ, and willingness to make a public confession. **To be baptized.** Philip must have already explained the Christian system in its ordinances as well as its doctrines.

37. [This verse is omitted in Revised Version, not being in the best ancient manuscripts. But its sentiments are in accord with the Gospel.] **Believest.** Having faith, not only in the truth of the Gospel, but in the personal Christ. **Thine heart.** The saving faith is the affiance or acceptance of the heart, as well as the credence of the mind. **Jesus Christ is the Son of God.** A whole body of divinity in a sentence—the Messiahship of Jesus, his divinity, and, taken in connection with the passage he had been reading, his atoning death.

38. Commanded the chariot. At the nobleman's word the entire retinue pauses by the

bank of the stream, and all are witnesses of the vow. **They went down.** Descending from the chariot down the steep banks and into the water. **He baptized him.** Whether by sprinkling, pouring, or immersion is not stated, as it would have been if the sacred writer had deemed the method all important. It cannot be rightly inferred that *into the water means under it.*

39. Caught away Philip. Perhaps by giving a sudden impulse to depart; perhaps (as the expression suggests but does not demand) by a supernatural disappearance. **Saw him no more.** (7) *He who has the word, an enlightened experience, and a sincere desire for the truth can dispense with a human guide.* **On his way rejoicing.** Not sorrowing at the separation, but glad in his newfound treasure.

40. At Azotus. The ancient Ashdod, on the plain by the sea. **Passing through.** Following the line of the coast northward. **Preached in all the cities.** Perhaps Ekron, Joppa, and Lydda, among others. At the last two we find the traces of his presence in the next chapter. **To Cesaren.** South of Mount Carmel, on the plain of Sharon. It was the Roman capital of Palestine. Here, twenty years after, Philip met his old-time persecutor, Saul, now the apostle Paul (Acts 21. 8). (8) *Baptism is the outward visible sign or symbol of the Holy Spirit's work in the inward spiritual baptism.*

CRITICAL NOTES.

Verse 26. The way that goeth down from Jerusalem unto Gaza: the same is desert. Gaza shares with Damascus the distinction of being mentioned both in Gen. 10. 19, and in the Acts. Its location near the sea and the border of the desert on the route of the great caravans between Egypt and the Eastern empires assured its greatness. Its name, meaning "Stronghold," is most appropriate to its situation and early history. It was one of the five chief cities of the warlike Philistines, and was especially prominent in the lifetime of Samson. Its location in the path of great military expeditions accounts for many of its vicissitudes. For five months it resisted the siege of Alexander the Great. The Jewish king Alexander Jannaeus destroyed it about one hundred years before Christ, but it was rebuilt by the Roman general Gabinius some forty years later. Josephus says it was demolished near the beginning of the Jewish War (*Wars* ii, 15. 1). It is now called Ghuzzeh, and contains some sixteen thousand inhabitants. The critical question involved concerns the application of the clause, "the same is desert." Some think these are words of Luke, and refer to Gaza. They would then indicate the date of his writing, that is, the time of the Jewish War, when Gaza was lying desolate. But this is

an unnatural interpretation, as a reference to the contemporary condition of Gaza has no particular connection with the events narrated. It is much better to regard the words as spoken by the angel, who thus indicates to Philip the particular road which he is to take. At least three roads lead from Jerusalem to Gaza, and this description applies to the southernmost, which passed through Elutheropolis. Along this route the country was most exposed to hostile and marauding incursions and was for long intervals "desert," that is, uninhabited. Dr. Robinson in journeying over this road "could not but remark the coincidence of several circumstances with the account of the eunuch's baptism." Among other things he saw near Tell-el-Hasy "the water standing along the bottom of the adjacent wady" (*Biblical Researches* ii, 641).

27. Candace. This name was apparently a regular title of the Ethiopian queens at that time. See *Pliny, Natural History* vi, 35. It may be compared to the names of Pharaoh and Ptolemy as used in Egypt at different periods, and to the title of Caesar adopted by the Roman emperors. Eusebius, in the fourth century, writes: "Ethiopia even to the present day is ruled, according to ancestral custom, by a woman."

32. The place of the scripture. This

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rendering has some support, but the more probable translation is, "the contents of the [passage of] Scripture." See verse 35 and 1 Peter 2. 6. **He was led,** etc. The Ethiopian eunuch proved by his journey to Jerusalem that he was a worshiper of the true God and must have been at least a "proselyte of the gate." He probably found peculiar satisfaction in the promises to such as he in the writings of Isaiah. See especially 56. 3-8. Riding in his chariot on the homeward journey he read aloud the great seer's glorious words. It seems most likely that he had in Jerusalem heard something of Jesus. The words of the prophecy as given by Luke are identical with those found in the Greek translation, called the Septuagint, which was widely used in Egypt. By turning to Isa. 53. 7, 8, in the Revised Version, one can see quite clearly what are the variations of the Greek translation from the original Hebrew. Those in verse 32 are very slight.

33. In his humiliation his judgment was taken away. Although in different words, this expresses the idea of the Hebrew sentence translated, "By oppression and judgment he was taken away." The latter refers directly to his removal from life; the former to the injustice involved in his sentence. **His generation who shall declare?** This may mean, "Who shall describe the wickedness his contemporaries manifested?" or, "Who shall declare his posterity?" that is, because his spiritual descendants shall be so numerous. See Isa. 53. 11; Phil. 2. 10. The corresponding passage in the Hebrew is confessedly difficult and obscure. The text of the Revised Version yields a meaning similar to the former of the explanations given above. His generation was wickedly inconsiderate and thoughtless. The Hebrew words seem capable also of an interpretation equivalent to the latter explanation of the Greek above. "Who shall recount his generation?" that is, those who are like-minded with him. For this use of the word rendered "generation," see Psa. 14. 5; 112. 2; Prov. 30. 11-14.

37. This verse is properly omitted from the Revised Version. It is not found in the best and most ancient manuscripts and versions. It was quite likely a comment written upon the margin of an early copy, and thus found its way into the text. It is interesting as giving an ancient baptismal formula.

40. Philip was found at Azotus. This expression, in connection with that of the preceding verse, "The Spirit of the Lord caught away Philip," indicates a miraculous removal of the evangelist from the eunuch's chariot to Azotus (Ashdod), a city some twenty miles from Gaza. See 1 Kings 18. 12; 2 Kings 2. 16. The village on the site of Ashdod is now called Esdudh. **Cæsarea.** Some fifty miles farther north, where,

twenty years later, Paul and Luke visited him in his own house and doubtless heard this story from his own lips.

* The Lesson Council.

Question 2. Does the New Testament sanction any particular method of baptism?

Baptism is a badge of Christian discipleship and is the rite of initiation into the Christian Church. The manner of the administration of baptism to the eunuch by Philip is clearly taught in the simple, obvious meaning of the language employed in the narrative itself. They went down (the opposite of up) both into (*εις*, Greek preposition for *in*, *to*, *into*, *near to*, *toward*) the water; that is to say, they both went down the pathway or road to, or into, the water-edge, etc. There is no command given in the New Testament concerning any particular method of baptism; but the circumstances connected with the administration of baptism as recorded in the New Testament are all in favor of sprinkling or pouring. The great masters of the Greek language define *baptizo* to mean, "to immerse," "to wash," "to sprinkle," "to moisten," or "to wet."

1. The Greek word *baptizo* is not conclusive. In general it stands for washing or purification, and as an initiatory rite of the Christian Church signifies the use of water as a sign of spiritual cleansing. 2. There is but little ground for doubt, however, that the usual custom in apostolic times was immersion. When Christ commanded his followers to teach and disciple all nations, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," no explanation of the mode intended being given, the usual method employed by the Jews in proselyte baptism would certainly have been understood, which was unquestionably dipping. 3. That immersion was the customary mode of baptism employed by the apostles and the first Christians, but that it was not considered by them to be the essential or only legitimate method, is shown by *The Teachings of the Apostles*, a document that belongs to the first century of the second century, written possibly in the times of some of the apostles themselves. This gives us certain knowledge of the views and practice of the Church at the first on this subject. It says: "Concerning baptism, thus baptize ye, having uttered all these things, baptize into the name of the Father, and of the Son, and of the Holy Ghost, in living water. But if thou hast not running water, baptize into other water, and if thou canst not in cold, in warm. And if thou hast neither, pour out water upon the head thrice."—*J. T. McFarland, D.D.*

The New Testament does not state in what way

baptism should be administered. The Church practices dipping, pouring, and sprinkling as valid baptism. Those Christians who hold that there is no baptism without immersion rest their arguments almost entirely on their conception of the meaning of a few Greek words. But nowhere, in our English New Testament, is "baptize" translated "immerse." The following are some of the reasons: New Testament Greek does not require it; the history of the Church does not require it; the nature of Christianity does not require it; the judgment of Christian scholarship does not require it; and, above all, the fact that the baptism of the Holy Ghost is by pouring seems to forbid it.—*Thomas Hanford, B.D.*

It seems to be plain that it does not. If we admit that it teaches immersion as one form, then the symbols of the "pouring out of the Holy Ghost" and of the "sprinkling of clean water" seem to suggest the application of water in similar forms in the sacrament of baptism, as other methods. Add to this, what seems to be very evident, namely, that Paul was baptized "in the house of Judas," and that the jailer "and all his" family were baptized in the jail, and the most obvious conclusion would not be that they were immersed. On the day of Pentecost there were probably upward of three thousand baptized. Would it not be a physical impossibility to baptize so many in one day unless by some form other than immersion? The representations of baptism as seen in the catacombs plainly indicate more than one form practiced at that time, while *The Teachings of the Apostles* sets forth forms other than by immersion.

Some texts seem to favor immersion, but do not prove that it is the only way. The same is true of sprinkling. The arguments against each other of those who believe exclusively in immersion, and of those who believe exclusively in sprinkling, do no more than to sustain the negative position that the opposite method is not entitled to be considered the only correct one. The fact that Philip and the Ethiopian went "down into the water" is no satisfactory evidence as to how the water was applied to them in baptism.

Analytical and Biblical Outline.

A Sincere Seeker After God.

I. A NOBLE SEEKER.

Of great authority. v. 27.

"Not many noble," 1 Cor. 1. 26.

"Princes....shall worship," Isa. 49. 7.

II. A DILIGENT SEEKER.

Had come....to worship. v. 27.

"From beyond the river," Zeph. 3. 10.

"Gentiles shall come." Isa. 60. 3.

III. A STUDIOUS SEEKER.

Read Esaias the prophet. v. 28.

"Search the Scriptures," John 5. 39.

"Profitable for doctrine," 2 Tim. 3. 16.

IV. A HUMBLE SEEKER.

Some man....guide me. v. 31.

"Blessed are the meek," Matt. 5. 5.

"The meek will he teach," Psa. 25. 9.

V. A WILLING SEEKER.

What doth hinder me? v. 35.

"Be baptized," Acts 22. 16.

"Repent, and be baptized," Acts 2. 38.

VI. A BELIEVING SEEKER.

I believe....Jesus Christ. v. 37.

"With the heart," Rom. 10. 10.

"Shalt be saved," Acts 16. 31.

Thoughts for Young People.

The Winner of Souls.

1. He that would win souls to Christ must be quick to apprehend and prompt to obey the directions of the Spirit in his work. (Verses 26, 27.)

2. He that would win souls must watch for them both in the crowd of the city and in the solitude of the wilderness. (Verse 29.)

3. He that would win souls must be aggressive, not waiting to be asked, but eager to point to the way of life. (Verse 30.)

4. He that would win souls must be wise and skillful in his methods of approach to souls. (Verse 30.)

5. He that would win souls must be a master of Scripture, able to see Christ upon every page. (Verse 35.)

6. He that would win souls must guide the inquirer to a direct and personal faith in Christ. (Verse 37.)

7. He that would win souls must be careful to keep Christ in the front, and himself out of sight. (Verse 39.)

8. He that would win souls must sow beside all waters, and everywhere preach Jesus. (Verse 40.)

Lesson Word-Pictures.

A man in his stately chariot is going south. His very swarthy features show that his home is nearer the equator than is Judea. To get to his home he must go all the way to Ethiopia. He is a great man there. He has the care of Queen Candace's shining treasures.

He has just come from Jerusalem. He has visited the temple. He has witnessed its elaborate ritual, seen the priests going to the great altar, and the smoke rolling up from the kindred offerings. He has heard the chorus of ascription ascending from the many singers to God, "Praise ye the Lord!" All his thought was a fervent echo to the

song, for he went to the holy city not as a curious visitor, but as a sincere worshiper.

And yet he is not satisfied. He did not take away a lightened heart from those altars of offering and praise. O for some positive assurance that his sins have been forgiven, that this burden might be lifted up and rolled away like the altar smoke vanishing forever!

Busily thinking as he speeds along in his chariot, he pulls out a scroll, unrolls it, and reads among the beautiful prophecies. Someone as a sheep is to be led to the slaughter, and who is it, and why? What does it mean? He wishes that someone would place a light behind the prophecy and flash out its meaning.

But who is that traveler by the side of the road? A man on foot, a stranger, and yet he has an intent look, as if he would like to make the acquaintance of Candace's treasurer. Indeed, the story of this stranger's journey would deeply interest one. He heard a voice, saying, "Arise and go toward the south!"

And here is the man in the road. He now hears a bidding to go to that man in the chariot.

What! this man riding off in pomp! Why, it would not be seemly.

Go!

But he is a stranger.

Go!

His need is a mystery, and who can solve it?

Go!

And there he goes, running quickly up to that rolling chariot, and calling out, "Understandest thou what thou readest?"

Candace's treasurer looks up, steps his chariot, and wants to know how it is possible without a guide. Will not the stranger come up into the chariot?

Forward he steps, and side by side they roll off, Candace's great treasurer and the apostle Philip. The roll of the prophecy is examined. O what an opportunity Philip has to exalt and bring near that Master whom he has brought close to the hearts of so many Samaritans! His eye kindles. His tongue is loosed. He takes away the veil hiding the meaning of the old prophecy, and out of all mistiness and uncertainty steps the Lord Jesus Christ! He is the sheep led to the slaughter. He is the lamb dumb before his shearer. He is the world's sacrifice, typified at Jerusalem's altars, but not found there. He is the sinner's hope, the penitent's assurance.

O how the heart of Candace's treasurer stirs with hope, and every affection goes out to that revealed Saviour. He would acknowledge Jesus as Master, confess him as Lord, submit himself in loving allegiance.

But look! What is that flashing by the roadside? Water! Then Candace's treasurer would be baptized. The chariot is stopped. The two

men alight. Impressive scene! Under the bending blue sky, in that sacred isolation, the two men all alone and side by side, Philip's voice breaks the stillness and he utters the reverent words, "In the name of the Father, the Son, and the Holy Ghost," as he administers the solemn sacrament.

Soon the chariot is rolling away again, and in it is no longer just Candace's great treasurer and a late worshiper at Jerusalem's unsatisfying altars, but a loving, loyal, exultant disciple of Jesus on his way to that land of the sun, distant Ethiopia.

Orientalisms of the Lesson.

—"Behold a man of Ethiopia," says verse 10. The Africans who have molded the Church of Christ are many. Mr. Robert Cust, of the British Museum, has just issued a work on Africa, which contains the following dedication, which will illustrate our statement:

"To the memory of Simon of Cyrene, the first African cross-bearer; the eunuch of Ethiopia, the first African who was baptized; Apollo of Alexandria, the first African mighty in the Scriptures; Cyprian and Augustine, the first men, and Katharina, Felicitas, and Perpetua, the first women, who died for Christ in Africa; Frumentius, the first translator of God's word into a language of Africa; and that great army of martyrs, evangelists, and philanthropists who, just as the translator renders a word into vocables and symbols intelligible to the ear of each African tribe, so by their lives, their utterances, and manner of dying translated into symbols intelligible to the hearts of the poor African the great, the eternal, and all-sufficient truth that Jesus Christ died on the cross for the salvation of the whole human race."

—"See, here is water," said this African treasurer of state, "what doth hinder me to be baptized?" There is such a famine of water prevalent in parts of India this year that the Baptist missionaries have been obliged to postpone the immersion of converts till the rains shall relieve the situation. A noble Jewess has recently died in Jerusalem, Mrs. Joseph Wise, whose husband when dying made her promise to go to Jerusalem to devote the rest of her life to helping the poor and sick Jews who resort there. Her son is rabbi of the temple on Sixty-third Street, New York. One of the first acts of Mrs. Wise on reaching the holy city was to spend all the money her husband left her for a great cistern, with which she supplied water to the poor. Mrs. Wise was buried on the Mount of Olives by the "Keepers of the Western Wall," the only part of the wall of Jerusalem left when the city was destroyed by the Romans in A. D. 70, known now as the Weeping Wall, or the Wailing Place.

By Way of Illustration.

Verses 26. Do you want help and guidance in Christian work? Then be willing to be guided. Those only are capable to teach others who are themselves led and taught of God. A deaf child is of necessity a dumb child. If you would speak to men, listen first for God's voice of guidance.—*Dr. J. T. Beckley.*

"*He arose and went.*" "To obey is better than sacrifice" (1 Sam. 15. 22). Luther said, "I would rather obey than work miracles."

Verses 27, 28. This man was an earnest seeker. He had taken a journey of thirteen hundred miles over rough and dangerous roads to take part in a religious service which he but partially understood.

In 1832 four Indians of the Flathead tribe, living on the Pacific coast, crossed the Rocky Mountains, and traversing three thousand miles of intervening wilderness appeared at St. Louis. They had been sent by their nation to inquire about the white man's God and the book that revealed him, of both of which they had heard from a trapper and hunter who had witnessed some of their pagan rites, and told them that they were wrong in their worship, and that far to the east the white man had a book that revealed the true God. Two of the Indians, worn out with the long journey, died in St. Louis. The zeal of these Indians aroused so much interest that a mission was at once organized to send the Gospel beyond the Rocky Mountains.—*Dr. J. M. Reid.*

Verses 28. When Mr. Stanley, the great African explorer, was about to start on his long journey Sir William MacKinnon said to him: "Now I want to give you something, but I would like you to choose for yourself. I shall have the utmost pleasure in presenting you with anything you like." Stanley replied, "Give me a Bible." The desired gift was soon in his possession, and Stanley asserts that during the two years of his absence in the African wilds he read the Bible through three times.—*The Quiver.*

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." That should be your motto. God has not promised to bless anything to the conviction and salvation of men but his own holy word. "The words," said Jesus, "that I speak unto you, they are spirit and they are life." You will not grow in grace any faster than you do in the knowledge of our Lord Jesus Christ.—*Evangelist Munkhall.*

Verses 32-34. "The New Testament is enfolded in the Old; the Old Testament is unfolded in the New." St. Augustine's famous statement is:

"The New Testament is latent in the Old, the Old is patent in the New."

Verses 36-38. Action must accompany belief, "Repent and be baptized." "If thou shalt confess with thy mouth the Lord Jesus Christ, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

If a drowning man sees a rope thrown out to rescue him, he must lay hold of it; and in order to do it he must let go everything else. If a man is sick, he must take the medicine, for simply looking at it will not cure him. A knowledge of Christ will not help the inquirer unless he takes hold of him as his only hope. The bitten Israelites might have believed that the serpent was lifted up; but unless they had looked they would not have lived.—*Moodly.*

The Teachers' Meeting.

Draw a rough map of Palestine, showing mountain region and seacoast; locate upon it Samaria, Jerusalem, Hebron, Gaza, Joppa, and Cesarea, and trace Philip's journey from Samaria, and the Ethiopian's journey from Jerusalem.... Keep in mind and develop two lines of thought: (1) Philip as the example of a Christian worker. (See "Thoughts for Young People.") (2) The Ethiopian as an example of the sincere seeker after God. (See "Analytical and Biblical Outline.").... What is here taught concerning: (1) The direction of the Holy Spirit? (2) The providence of God? (3) The duty to work for souls? (4) The study of the Old Testament? (5) The profession of faith in Christ?.... **ILLUSTRATIONS.** *Verses 26, 27:* When William C. Burns offered to go as a missionary to China he was asked, "When will you be ready to sail?" He answered, "To-morrow." "But you wish to see your mother first?" "No, I can write her a letter; that is the better way.".... *Verses 27, 28:* A Chinese man in an interior village walked two hundred and fifty miles, carrying a leaf from the New Testament, to find the missionary who could explain it to him.... *Verses 35:* From every city in the Roman Empire there was a road to Rome; so from every sentence of Scripture to Christ.

References.

FREEMAN. *Vers. 28:* Reading aloud, 827....
FOSTER'S CYCLOPEDIA. *Prose,* 290, 291, 5854, 6722, 6720, 10251. *Vers. 27:* Poetical, 8886. *Vers. 35:* *Prose,* 5224, 5235, 4615, 4607, 4602, 3487-3201, 1952.

Primary and Intermediate.

LESSON THOUGHT. *Always Ready.*
Review. Who was Philip? What was his work? Where was he sent to work? [Let some child tell how the Samaritans received the good

news. Call upon another to tell about Simon, and still another to recall the practical teachings of the lesson. Do not form the habit of depending upon the quickest, brightest children for reviews, but make the most quiet and timid to feel that something is expected of them. We should seek in every way to enlist the help of the children in storing away the great truths which we trust are building a "wall of defense" around your hearts.]

Blackboard. [Procure and pin to the blackboard as large and good a picture as possible of an ancient chariot. Have ready also for use a scroll, to show how the Scriptures were written in those days.]

To be taught: 1. That God is in the desert places. 2. That he has work for his children everywhere. 3. That he honors quick obedience. 4. That he sends help to those who look for him.

1. Philip had been preaching in a city where crowds of people came to hear him. They were made glad by his word. They loved him for coming to tell them about Jesus. But now all was changed. An angel told him to leave this pleasant work and go down to Gaza by a lonely, desert way. Philip did not ask why. He obeyed at once. This is the way our Father wants all his children to obey him now. May be you think it is not pleasant to go in a hard, lonely way.

There was once a little girl who was taken from her happy home and carried to a strange land, among strange people who knew nothing of the God she had been taught to love and serve. She became a little slave girl in a new, strange home. Do you not think this was a "desert place?" But God was there, and gave his little servant a large and beautiful work to do for him. So he will honor us if, like Philip and Naaman's little maid, we patiently and lovingly obey his voice, go where he sends us, and expect him to be with us even in the hardest and loneliest places.

2 [Show picture of chariot.] Philip saw a beautiful chariot. A richly dressed man sat in it reading. He had been to Jerusalem to worship God, and was going home now. A great many soldiers and servants were with him. To take this journey to worship God this man of Ethiopia had to ride thirteen hundred miles. He must have been in earnest to know about God! Do you know any child who wants to stay away from church or Sunday school because it is too hot or too cold, or the walk is too long? If you do, tell him about the Ethiopian.

Here was Philip's work! The Holy Spirit in his heart told him so, and told him what to do. Right here, in this lonely desert place, God had work for Philip to do. And just so we shall find work wherever we go, if we are Jesus's true servants.



3. [Open the largest Bible you have to the fifty-third chapter of Isaiah. Show the scroll, and tell that this was the kind of Bible they had in those days, and that the Ethiopian nobleman was reading this very chapter

that day so long ago.]

He did not understand it. He needed to have some one explain it to him. And here came Philip, all ready to explain it to him, away, here in this desert place! Do you think he would listen? Yes, for God's Spirit spoke to him as well as to Philip. To Philip the Spirit said, "Go and teach." To the Ethiopian it-said, "Listen and learn."

Does the same Holy Spirit speak to us now? Yes; he tells good people who know Jesus to go and teach, and he tells those who do not yet know him to listen and learn. Philip and the nobleman both obeyed right away, and God showed that he was pleased with their quick obedience by giving each of them just what he wanted most.

4. What is Sunday school for? [Try and help children see why they go to church and Sunday school. Many have never thought anything about it, but come because they are sent. Others like to come to meet the other children. Help the children see that God wants them to come to learn about Jesus—his life and death for us. He sends teachers, as he sent Philip to the nobleman. Sing, "Praise him for our teachers dear." He has put it into the hearts of good people to start the Sunday school. Sing, "Praise him for the Sabbath school."]

[Impress upon the little hearts that as God sent help to the nobleman when he saw he really wanted it, so he does to his children now who are really wanting to learn the truth about Jesus.]

Blackboard.

STEP BY STEP TO THE KINGDOM

SEEKING PREACHING FINDING	} JESUS	4 FINDING
		3 SEEKING
		2 STUDYING
		1 WORSHIPPING IGNORANTLY
HEATHENDOM		

SUGGESTION FOR BLACKBOARD TALK.—Commence by asking who are the persons mentioned in the

Lesson, and then the places. Point to the top line. All read, "Step by step to the kingdom." Who took these steps? A man from Ethiopia. Who helped him up? Philip. Speak first about Philip, who came with helping hand. He was a willing worker, obedient and prompt. If he had not been prompt he would have missed his opportunity. He accepted things as they were, and preached Jesus without any long preamble or complaint about his surroundings. He did not care whether he was in a hundred thousand dollar church or a ten dollar chariot, just so he made the truth plain, and he evidently had a warm heart and good common sense, knowing how to approach a seeker, and what to say to him.

THE SEEKER.—First, he was from heathendom. His first step toward the kingdom was to go to Jerusalem to worship, but he was ignorant. His next step was to study God's word. That is as far as he got when Philip the preacher came along, and he helped him up the next step by preaching Jesus to him; so the man became the seeker. The last step is finding Jesus; he just accepted the truth that Christ was his personal Saviour, and thus believing he was baptized and blessed.

SUMMARY.—A lost one seeking Jesus; a disciple preaching Jesus, and the seeker finding Jesus.

OPTIONAL HYMNS.

No. 1.

Father, I stretch my hands to thee.
Lord, I hear of showers of blessings.
Jesus, my Lord, to thee I cry.
I heard the voice of Jesus say.
He leadeth me! O blessed thought.
All my doubts I give to Jesus.

No. 2.

Sweet is the work, O Lord.
Thou Son of God, my inmost soul.
There is a name I love to hear.
I bring my sins to thee.
Come, every soul by sin oppressed.

The Lesson Catechism.

[For the entire school.]

1. Whom did Philip meet in the desert? **An Ethiopian nobleman.**
2. What was the Ethiopian doing when Philip met him? **Reading the Scriptures.**
3. What did Philip say to him? **"Understand thou what thou readest?"**
4. What did he ask Philip to do? **To show him the meaning.**
5. What did Philip then do? **He preached Jesus to him.**
6. How did the Ethiopian receive Philip's preaching? **He believed in Jesus.**

CATECHISM QUESTION.

26. What was the Spirit's work as to the person of Jesus? **He brought into being the human nature of our Lord, so that He was born without sin; and gave to Him as the Christ (or the Anointed) wisdom and grace without measure for His redeeming work.**

THIRD QUARTERLY REVIEW.

Sept. 18.

HOME READINGS.

- M.* The descent of the Spirit. Acts 2. 1-12.
Tu. The first Christian Church. Acts 2. 37-47.
W. The lame man healed. Acts 3. 1-16.
Th. Peter and John before the council. Acts 4. 1-18.
F. Ananias and Sapphira. Acts 5. 1-11.
S. The apostles persecuted. Acts 5. 23-41.
S. Philip at Samaria. Acts 8. 5-25.

REVIEW SERVICE FOR SENIOR STUDENTS.

DIRECTIONS FOR STUDY.

- I. Repeat the TITLES and GOLDEN TEXTS for the quarter.
- II. State the Doctrinal Suggestions, and show their relation to each lesson.
- III. Show in the lessons the rise and progress of the Christian Church among the Jews:
 1. Waiting for the Spirit.
 2. Receiving the Spirit.
 3. Power through the Spirit.
 4. Healing by the name.
 5. Proclaiming the name.
 6. Defending the name.
 7. Purified from falsehood.
 8. Suffering for the name.
 9. Loyalty to duty.
 10. Helping the needy.
 11. Dying for the truth.
- IV. Show how the lessons present the following practical duties:
 1. Preparation for work.
 2. United prayer.
 3. Repentance.
 4. Helping the helpless.
 5. Courageous witnessing.
 6. Confessing Christ.
 7. Truthfulness.
 8. Prayer in trouble.
 9. Cleaving to the right.
 10. Providing for needy believers.
 11. Forgiveness of injuries.

V. Indicate the lessons which contain the following scenes:

A group on a mountainside gazing into the heavens; a prayer room shaken by divine power; a flaming orator addressing the Sanhedrin; a man

walking beside a chariot; a sorcerer hoodwinking a crowd; a wise doctor of the law pacifying a blood-thirsty council; a company of young men carrying away a corpse for burial; a healed and dancing cripple.

VI. Tell the stories of which the following may be taken as symbols: Tongues of fire; a heap of money; a broken loaf of bread; flying stones; a winding sheet; a bundle of scourges; a sorcerer's caldron; an African chariot.

VII. Answer the following questions:
Who introduced Christianity into Samaria?

Who probably introduced Christianity into Africa?

How many days had the apostles to wait after the ascension of their Lord for the descent of the Holy Spirit?

Was Stephen a native of Judea?

What does Christianity teach concerning the stewardship of property?

What concerning our interest in our neighbors?

Are we doomed to go through the world with less of spiritual power than Peter and John and Philip were blessed with?

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

DIRECTIONS FOR STUDY.

I. THE INVARIABLE ELEMENTS.

[Recall the TITLES and GOLDEN TEXTS by the aid of the following hints and catchwords.]

1. **The A. of C.** When he had spoken—
2. **The D. of the S.** When he, the Spirit of—
3. **The F. C. C.** The Lord added to the—
4. **The L. M. H.** And his name, through faith—
5. **P. and J. B.** There is none other name—
6. **The A. C. in G. T.** They s p a k e the word—
7. **A. and S.** Be not deceived; God is—
8. **The A. P.** We ought to obey God—
9. **The F. C. M.** He knelt down, and cried—
10. **P. P. at S.** And there was great joy—
11. **P. and the E.** He that believeth—

II. FACTS AND TEACHING.

[Test your knowledge of the lessons by the following questions, without referring to the lesson-text.]

1. Who wrote the book of Acts? Who saw Jesus after his resurrection? What promise of power did he give the disciples? Where did Jesus go? (GOLDEN TEXT.) What promise was given concerning his return?

2. Upon whom did the Spirit come? On what great day was this event? What effect had the Spirit on the disciples? Who heard them speak in various tongues? What will the Spirit do for us? (GOLDEN TEXT.)

3. Where was the first Christian Church organized? How many were added the first day? How did they show their love and loyalty? How did they help one another? What did the Lord do for the Church?

4. Of what worshippers does the lesson tell? Of what needy man? Of what miracle? Where was it wrought? What was the secret of the cure? (GOLDEN TEXT.)

5. Of what prisoners have we here an account? Before what court were they brought? What question was asked them? What was Peter's reply? (GOLDEN TEXT.) What proof had the council that a miracle had been wrought? What did they forbid the apostles to do?

6. Whom did Peter say he must obey? How old was the man who had been healed? To whom did the apostles go when released? What happened when they had prayed? What good example did they set in their speech? (GOLDEN TEXT.)

7. Of what false pretense does this lesson tell? Who exposed the pretense? What fate befell Ananias? What was the fate of his wife? What is sure concerning all sinners? (GOLDEN TEXT.)

8. What prisoners were brought before the council? What offense had they committed? What was Peter's defense? (GOLDEN TEXT.) What good advice was given in the council? What occasion of joy had the apostles?

9. Who was the first Christian martyr? Why was he put to death? What vision had he? What two prayers did he utter? What persecutor approved his death? What did this man do to the Church?

10. Where did Philip go to preach? What effects followed? What magician professed conversion? What offer of money did he make, and why? What reply was made to him? What was he exhorted to do?

11. What command came to Philip at Samaria? With whom did he meet? Upon what Scripture did the man ask help? What was Peter's explanation? How was this received by the ruler? What gift does every true believer receive? (GOLDEN TEXT.)

REVIEW SERVICE FOR YOUNG SCHOLARS.

DIRECTIONS FOR STUDY.

See how many GOLDEN TEXTS you can repeat:

When he had spoken—
When he, the Spirit—
The Lord added to—
And his name, through—
There is none other—
They spake the word—
Be not deceived: God is—
We ought to obey—
He kneeled down, and—
And there was great—
Etc that believeth on—

LESSON I is the story of the ascension. How long was Jesus on earth after his resurrection? **Forty days.** Where did he meet the apostles last? **In Galilee.** Where did he tell them to wait? **In Jerusalem.** For what were they to wait? **For the Holy Spirit.** Who had promised to send the Spirit? **God.**

LESSON II shows how God kept his promise. On what day did the Spirit come? **On the day of Pentecost.** How long was this after Jesus went away? **Ten days.** What seemed to rest upon the heads of the apostles? **Tongues of fire.** With what were they all filled? **With the Holy Ghost.** What does his coming give? **Power.**

LESSON III describes a great meeting. Who came running together to see and hear the apostles? **Many people.** Who began to preach to them? **Peter.** What did he tell them? **That Jesus was God.** What did he try to show them? **Their sin in rejecting him.** What did he tell them to do? **To repent.** How many were converted that day? **Three thousand.**

LESSON IV gives the account of a miracle. Where did the apostles go daily to worship? **In the temple.** Whom did they see one day at the Beautiful Gate? **A lame man.** How long had he been lame? **All his life.** What did Peter tell him to do? **Rise and walk.** What followed? **The man was healed.** What power cured him? **The Lord's power.**

LESSON V is a story of persecution. Whom did the Jews arrest? **Peter and John.** What had they done? **Cured a lame man.** Was this an evil work? **No, it was a good work.** What was the real reason they were arrested? **Because they spoke in Jesus's name.**

LESSON VI gives Peter's bold words. What did the rulers command Peter and John to do? **Stop preaching.** Whom did Peter say they must obey? **God.** Where did Peter and John then go? **To their friends.** What did they hold? **A praise-meeting.** What was given while they prayed? **The Holy Spirit.**

LESSON VII tells of sin and its punishment.

What did Ananias and Sapphira do? **They told a lie.** What led to the lie? **The love of money.** To whom did Peter say they lied? **To God.** How were they punished? **By sudden death.** What did this show? **God's hatred of sin.**

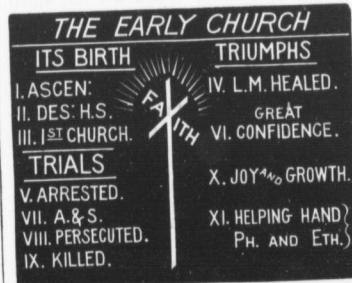
LESSON VIII is a story of deliverance. Who were thrown into prison? **Peter and John.** Who was sent to set them free? **An angel.** What did they then do? **Preached in the temple.** Before whom were they brought the second time? **The council.** What did they declare? **That Jesus was Lord of all.**

LESSON IX is a story of persecution. Who was Stephen? **A deacon of the Church.** What is said of him? **He was full of faith and power.** What was done to him? **He was stoned to death.** Who was present when he died? **Saul.** For whom did Stephen pray when dying? **For his murderers.**

LESSON X is a missionary lesson. Who preached Jesus in Samaria? **Philip.** What was Simon? **A sorcerer.** What did he want to buy? **The gift of the Holy Ghost.** Who rebuked him? **Peter.** What did he tell him to do? **Pray for forgiveness.**

LESSON XI tells a story of loving service. Who told Philip to go to Gaza? **An angel of the Lord.** How did Philip obey? **Promptly.** What did the Lord prepare for him? **Wayside service.** To whom did he preach Jesus? **To an Ethiopian nobleman.** What followed? **He believed and was baptized.** Who can be used by the Lord? **Obedient servants.**

Blackboard.



The most that the blackboard can do as a review help is to assist the memory of the scholar. Today the lesson on the board takes as its theme the early Christian Church. The central thought is symbolized by the cross, showing the faith of the Church. In reviewing the lessons be brief; point to each lesson as set forth on the board, and ask for the leading thought or incident.

Analytical and Biblical Outline.

The Early Christian Church.

- I. A WAITING CHURCH.
Wait for the promise. Acts 1. 4.
"Tarry ye." Luke 24. 49.
- II. AN ENDOWED CHURCH.
Filled with the Holy Ghost. Acts 2. 4.
"Give the Holy Spirit." Luke 11. 13.
- III. A GROWING CHURCH.
Added unto them. Acts 2. 41.
"It shall prosper." Isa. 55. 10, 11.
- IV. A MIRACLE-WORKING CHURCH.
Rise up and walk. Acts 3. 6.
"Leap as an hart." Isa. 35. 6.
- V. A BELIEVING CHURCH.
None other name. Acts 4. 12.
"One mediator." 1 Tim. 2. 5, 6.

- VI. A PERSECUTED CHURCH.
Against thy holy child. Acts 4. 27.
"Why do the heathen rage?" Psa. 2. 1, 2.
- VII. A PURIFIED CHURCH.
Great fear came. Acts 5. 5.
"Goodness and severity." Rom. 11. 22.
- VIII. A WITNESSING CHURCH.
We are his witnesses. Acts 5. 32.
"Ye shall be witnesses." Acts 1. 8.
- IX. A TRIUMPHANT CHURCH.
He fell asleep. Acts 7. 60.
"Swallowed up in victory." 1 Cor. 15. 54.
- X. AN AGGRESSIVE CHURCH.
Went down to... Samaria. Acts 8. 5.
"Neither Jew nor Greek." Gal. 3. 28.
- XI. A SCRIPTURAL CHURCH.
Began at the same Scripture. Acts 8. 35.
"Upon the foundation." Eph. 2. 20.

[THE QUARTERLY TEMPERANCE LESSON.]

A. D. 59.]

LESSON XIII. THE LORD'S SUPPER.

[Sept. 25.]

GOLDEN TEXT. Let a man examine himself, and so let him eat of that bread, and drink of that cup. 1 Cor. 11. 28.

Authorized Version.

1 Cor. 11. 23-32. [*Commit to memory verses 23-25.*]

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread:

24 And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

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

28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many are weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Revised Version.

23 For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread;

24 and when he had given thanks, he brake it, and said, This is my body which is for you:

25 this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do as oft

26 as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

27 Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily shall be guilty of the body and the blood of the Lord.

28 But let a man prove himself, and so let him eat of the bread, and drink of the cup.

29 For he that eateth and drinketh judgment unto himself, if he discern not the body.

30 For this cause many among you are weak and sickly, and not a few sleep.

31 But if we discerned ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we may not be condemned with the world.

DOCTRINAL SUGGESTION.—The sacrament of the Lord's Supper.

HOME READINGS.

- M. The Lord's Supper. 1 Cor. 11. 23-32.
- Tu. The last supper. Matt. 26. 20-30.
- W. True fellowship. 1 John 1.
- Th. Sincerity and truth. 1 Cor. 5. 6-13.
- F. Take heed. 1 Cor. 10. 1-13.

S. Unworthy sacrifice. Mal. 1. 1-9.

S. Communion with Christ. 1 Cor. 10. 16-21.

LESSON HYMNS.

No. 130, New Canadian Hymnal.

Come, ye that love the Lord.

No. 120, *New Canadian Hymnal.*

I am thine, O Lord, I have heard thy voice.

No. 65, *New Canadian Hymnal.*

Jesus, keep me near the cross.

DOMINION HYMNAL.

Hymns, Nos. 142, 22, 23.

QUESTIONS FOR SENIOR STUDENTS.

1. The Last Supper, v. 23-25.

Who wrote these words?

How did Paul learn these facts?

What may we learn from Jesus giving thanks?

By what words did our Lord institute this sacrament?

Could anyone present for a moment have supposed that Jesus, who was talking with a piece of bread in his hand, meant that that bread was literally his body?

What did he mean?

How was our Lord's body broken for us?

For what purpose are we commanded to partake of the Lord's Supper?

What does "new testament" here mean?

2. The Lord's Supper, v. 26-32.

What is meant by "show" in verse 26?

When will such symbols be no longer necessary?

What is meant by "unworthily" in verse 27?

How may we worthily partake of the communion? (GOLDEN TEXT.)

Is any "worthiness" needed but sincere penitence and faith?

What word has been incorrectly inserted in verse 29?

What word should take the place of "damnation" here?

What is meant by "discerning the Lord's body"?

How and why had God chastened the Corinthian Church?

For what purpose are chastenings sent by the Lord?

Practical Teachings.

Where does this lesson teach us—

1. That we should guard against formalism in worship?

2. That we should reverence sacred things?

3. That communicants should practice careful self-examination?

4. That heavy responsibility is attached to great privileges?

5. That by means of the Lord's Supper we may really "commune" with God?

6. The reality of the atonement of Jesus?

Hints for Home Study.

Compare Matt. 26, 26-28; Mark 14, 22-24; Luke 22, 19, 20; and 1 Cor. 11, 23-25; ascertain what is peculiar to each account.

This is one of the lessons that cannot be studied too much. Commit it all to memory after gaining a clear understanding of the badly translated phrases.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Last Supper, v. 23-25.

What says Paul about the disciples coming together?

What did he say about their eating and drinking?

What questions are asked about their own houses and God's house?

From whom had Paul received his instructions?

What night did Jesus observe the last supper?

What did he say about the bread?

What about the wine?

Of whom were the bread and wine to remind them?

2. The Lord's Supper, v. 26-32.

What was declared in the Lord's Supper?

What is said of unworthy participants?

What ought everyone to do? (GOLDEN TEXT.)

What does he do who partakes unworthily?

What had this caused in Corinth?

How can judgment be prevented?

Why did the Lord chasten the people?

What advice is given about their meetings?

What ought a hungry man do?

Teachings of the Lesson.

Where in this lesson are we taught—

1. The meaning of the Lord's Supper?

2. How the Lord's Supper should be observed?

3. How long the Lord's Supper is to be observed?

Home Work for Young Bereans.

Can you find how many accounts we have in the Bible of the institution by the Lord Jesus of the Lord's Supper?

Of what ceremony of the ancient Hebrews did the sacrament of the Christians take the place?

QUESTIONS FOR YOUNGER SCHOLARS.

Who was Paul? **An apostle of Christ.**

To whom did he preach? **To the Gentiles.**

What does he tell them about in this lesson?

The Lord's Supper.

With whom did the Lord Jesus eat this supper?

With the disciples.

How many disciples were there then? **Twelve.**

When was the supper first eaten? **The night**

Jesus was betrayed.

What did Jesus call the bread? **His body.**

What did he say the wine represented? **His blood.**

For whom did he say his body was broken and his blood spilled? **For his disciples.**

Who are disciples? **All who follow Jesus.**

Why do disciples eat this supper? **In memory of Jesus.**

What do they think of when they eat it? **The Lord's death.**

Who have a right to eat the Lord's Supper? **Those who love and obey him.**

What is a great sin? **To eat it unworthily.**

What ought we to do before eating the supper? **Examine ourselves.**

What should we seek to know? **That our hearts are right.**

Words with Little People.

The Lord Jesus gave his own body and blood for us!

Do we give up our own way for his way?

Whisper Question.

"What hast thou given for Me?"

General Statement.

Matthew, Mark, Luke, and Paul have each given us an account of the institution of the supper of our Lord. Matthew's and Mark's resemble each other closely; and Luke's and Paul's stand together. But, to quote Von Burger, "The differences are not contradictory and do not affect doctrine." Certain puzzling questions have arisen concerning the time when our Lord and his disciples ate the last passover of his life—or, rather, concerning the exact date of the Jewish passover in the year of the crucifixion; but these questions are not closely related to this lesson and need hardly be discussed in connection with it. It is useful only to note (1) that our Lord passed "the cup" after, not during, the passover meal, and that therefore the "Last Supper" was not a part of the Jewish ceremony, but a new institution; (2) that each of the writers states distinctly that this rite is a symbol of a new covenant made between God and man through the blood of Christ. It is interesting to observe how Paul came to write the account we are now about to study. Among the strong churches of early Christendom was that planted in Corinth. Very early the watchful eye of Paul saw with pain that into it were creeping corruptions both of doctrine and practice. It could hardly have been otherwise, for the social environment of the Church was voluptuous and enticing beyond comparison; and its members had none of the inherited holy conventions which are the richest treasures of modern Christendom. Among other faults in the life of this Corinthian church there had been evident a lowering of the ideal of the Lord's Supper. In affectionate terms, but with serious rebuke, Paul, in the words of our lesson, recounts the story of the institution of this rite, expounds its sacred meaning, and tells who are worthy and who unworthy to partake of it.

Verse 23. I have received. Matthew was present at the last supper, and Mark, and perhaps Luke, received their accounts from men who had been present; but Paul learned all he knew from direct revelation. This fact is a suitable introduction to the solemn statements which follow. If "the Lord" valued the rite so highly as to restate its origin to his apostle, surely it should not be thoughtlessly partaken of by any. **The same night.** The night time was fixed for the eating of the passover (Exod. 12. 6), in close connection with which the Lord's Supper was instituted; but no hour was specified for the ceremony of the Lord's Supper. **Betrayed.** Our Lord knew that Judas was already a traitor, that Peter would deny him, and that all the rest would forsake him and flee; he foreknew also all of our unfaithfulness. But on the very edge and brink of these contemptible sins he bestows on those disciples and on us, as his last gift, this holy ordinance, by which his love is commemorated—his matchless love, which was shortly to be shown by his death for sinners. It has been supposed by some that Luke received his account of the institution of the Lord's Supper from Paul; the phraseology of the two writers is very similar. (1) *No one fitly partakes of this sacrament who cannot reproduce in his imagination the*

solemn scenes of the night in which it was first observed.

24. When he had given thanks. Pious Hebrews vocally offered thanks before every meal. The gospels show that this was the habit of our Lord. It is a beautiful custom, in full accord with what the apostle elsewhere enjoins, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." No act of life should be engaged in without preliminary prayer, mental or oral. **Break it.** In the East bread is never sliced, but always broken; and it is the custom for the host to divide the loaf and distribute it among his guests. The tender solemnity with which Jesus on the eve of his death "broke" the bread contrasts with the irreverence with which some of the early Christians, who had been brought into the Church from rank heathenism, partook of the elements and perverted the feast. **This is my body, which is broken for you.** It seems incredible that anyone could ever take these words literally and believe that Jesus, who sat in the presence of the twelve in the vigorous health of young manhood, could by them refer to his literal body. Those who were present, accustomed as they were to speak in the symbolical language of the Orient, must have understood him to mean,

"Just as the breaking of this loaf makes it possible for you, by means of the bread, to nourish your physical life, so by the breaking of me—that is, by my death—it is made possible for you to nourish your spiritual life."

25. Took the cup. "Loving cups" are beautiful reminders of primitive civilization. They were passed around from one of a company to another as an indication of mutual affection. When Jesus passed this cup around each one of the little group of disciples clearly understood what it meant. **When he had supped.** That is, when he had taken supper. It does not mean that when he had sipped—partaken of it himself—he then passed it to the others; but it means that supper was entirely over and everyone's appetite had been satisfied, and now, as a separate ceremony, Jesus passes the cup. **The new testament.** This should read "the new covenant." It is as if Jesus had said, "This cup is itself a newly prepared legal document by which God pledges his love to you, a sort of parchment, written all over and sealed with my blood." "New testament" here has no reference at all to that portion of the Bible which we now call by that name. **In my blood.** The "old testament," or "covenant," was written in the blood of goats and calves; the "new testament" in the blood of the atoning Son of God. The "old testament" was a promissory note; the "new testament" is coin. **In remembrance of me.** There is a wide difference between the supper of our Lord and the passover. The passover was instituted for the purpose of bringing to the mind of the worshiper his sins. The Lord's Supper was instituted for the purpose of bringing to the mind of the sinner his Saviour.

26. As often. As many times soever. This is an intimation that the supper should often be partaken of. **Show.** Publicly attest. **The Lord's death till he come.** But if Christ is not alive he cannot come.

27. Wherefore. As a consequence. **Who-soever shall eat this bread, and drink this**

cup . . . unworthily. Notice this does not say, and it certainly does not mean, "Who-soever unworthy person shall eat this bread and drink this cup," for all are unworthy. It is simply he who eats and drinks unworthily, that is, "who proclaims the death of Christ in an unworthy spirit, with no regard to that death as an atonement, or as a proof of Christ's love."—*Afford.* It is for such a man not a sacrifice, but a murder, and as he is really indifferent to it he partakes of its guilt.

28. Let a man examine himself. Prove or test himself, so as to find that he humbly believes in Christ's Gospel. **So let him eat.** Not "let him stay away if he finds himself a guilty sinner," but after due examination let him commune.

29. He that eateth and drinketh unworthily. The word "unworthily" does not occur in the text. It was not in the ancient manuscripts and has been mistakenly translated. **Eateth and drinketh damnation.** This is a very bad translation, and has done much mischief. It should be "judgment." **Not discerning.** Should be "if he do not discern," and the whole verse means, "He that eateth and drinketh of the Lord's Supper, if he does not appreciate its solemnity, has brought judgment or condemnation on himself."

30. Many are weak and sickly . . . many sleep. The weakness and sickness here referred to were physical distempers, and the sleep means death. The Corinthian Church had been evidently severely chastised by God, and Paul tells them that their sufferings, illnesses, and deaths are to be regarded as God's chastisements.

31. If we would judge ourselves, we should not be judged. If we were careful of our own behavior God would not be compelled to chastise us so severely.

32. When we are judged, we are chastened of the Lord. Even the worst temporal suffering is not irreparable woe, but is chastening from the hands of an ever kind God.

CRITICAL NOTES.

Verse 23. I received of the Lord. The account of the last supper contained in this chapter was the earliest written. Its peculiarities are shared by the description in the twenty-second chapter of Luke (see especially verses 19 and 20). Whether Luke obtained his statements from Paul, or, as even conservative critics think, an early copyist inserted sentences from this epistle into Luke's gospel, is uncertain. In either case the apostle adds to our knowledge of the supper the reference to the new covenant, and the impressive injunction to repeat this rite as a memorial. This fact, together with the emphatic claims which Paul makes elsewhere to direct revelations, war-

rant us in holding that he received this account immediately by a personal communication. See Gal. 1. 12; 2 Cor. 12. 1, 7; 1 Cor. 9. 1.

26. For as often as ye eat this bread, and drink this cup. Here, as sometimes in the gospel of John (for example, 3. 16-21 and 81-86), it is difficult to decide just where the words of Christ end and the comment of the apostle upon them begins. It seems best, however, to regard Paul's discussion as resumed with this twenty-sixth verse.

27. Whosoever shall eat the bread or drink the cup of the Lord unworthily. These words have been seriously misunderstood

by many. A common misinterpretation of these has invested the Lord's Supper with a dread which is not scriptural. Solemnity and sacredness belong to the rite, but the special memorial of the forgiving love and the atoning death of Christ should never be treated as a sort of anticipated judgment-day. The translation favored by the American revisers helps to free the passage from these unwarranted suggestions. They prefer the rendering, "Whoever shall eat the bread and drink the cup of the Lord in an unworthy manner." The immediate connection shows in what unworthy ways some of the Corinthians were partaking of the supper. Some even became intoxicated beforehand (verse 21), while many apparently partook thoughtlessly without previous self-examination (verse 28), and some even so carelessly (verse 29) that when the sacramental bread and wine were passed they did not distinguish them from ordinary food and drink. Paul insists upon proper decorum and thoughtful self-examination. He assumes that these will be accompanied in believers by penitence for sin and faith in Christ. While in the absolute sense no man is worthy of this communion, yet it was instituted solely for penitent and believing sinners.

29. Eateth and drinketh judgment unto himself, if he discern not the body.

The celebration of the Lord's Supper in the primitive church at Jerusalem was naturally connected with the common meals which believers enjoyed together. In Corinth these common meals appear to have been somewhat modified by a peculiar local practice, according to which friends came together for a social meal to which each guest contributed something. This was often called a "basket dinner," and, as at a basket picnic in modern times, the food brought might either be put into a common store free to all, or each individual or family group might eat its own food. At the church suppers in Corinth the latter practice prevailed, and, as in this prosperous city there were marked distinctions in wealth, the richer members enjoyed a feast, while the poorer went hungry. Xenophon tells us how Socrates corrected the evils which arose from similar differences at such dinners among his friends: "Whenever some of those who came together for dinner brought a small portion of dainties, and others a large amount, Socrates used to bid the servant put his small portion before the whole company, or to divide a portion to each. Then they who brought much could not for shame refuse to partake of that which was set before the whole company, and in return to offer their own supply. And, since they had no more than those who brought little, they ceased bringing such a supply of rich food." The common meals of the Corinthian church, being modeled to some extent after these basket dinners of the Greeks, were subject to this same

peril. Besides the glaring inequalities in the matter of food, further confusion arose because those who came early proceeded to eat without waiting for the others (verse 21). It seems most probable that the special celebration of the Lord's Supper came at the close of this meal. Indeed, there was apparently no clear separation between the *agapæ*, or lovefeast, and the Lord's Supper. While the guests were still sitting at the table the bread and wine would be consecrated by prayer, and passed from hand to hand. But so great confusion and disorder sometimes attended the lovefeast that when the elements were passed the consecrated bread was not distinguished from any other. Many did not "discern the body." This piece of bread was taken like any other which a friend might pass and carelessly eaten, without the self-examination, prayer, reverence, and believing love which befitted this solemn memorial and communion. It was a state of affairs truly deplorable. Paul rebukes the selfish feasters and bids them when hungry to eat at home. The common meal should be marked by order, simplicity, and fraternal love and fellowship. It should prepare the minds of Christians for the holy communion which was to follow it. Still more he warns them that God has already signified his disapproval of their course by the chastisements he has sent upon them.

30. For this cause many among you are weak and sickly, and not a few sleep.

Paul tells them that the prevailing sickness and frequent deaths among them are a sign of God's displeasure with their desecration of the Lord's Supper. He does not refer to the natural results of excesses, nor to spiritual disease and death. It is a judicial infliction. The cases were analogous to those of Ananias (Acts 5, 5) and Simon Magus (13, 11). As there were supernatural visitations and miraculous gifts in the apostolic age, so, on the darker side, there were direct inflictions of divine displeasure. But as these disorders were due largely to the ignorance of these recent converts from a corrupt heathen society, these inflictions were not punishments, but chastisements (verse 32). Hence Paul closes his rebuke with a tender and brotherly exhortation.

The Lesson Council.

Question 3. What is it to partake of the Lord's Supper unworthily?

The apostle seems to explain the unworthiness predicated here when he speaks of "not discerning the Lord's body." That, then, which shuts out or even clouds the bleeding Lamb from the spiritual vision of the partaker of the sacrament renders the act of partaking an unworthy one. The Greek word, *ἀναζήτω*, contains the ideas of "unbelief," "impenitence," and of being "without love."

Whoever, then, partakes with unbelief indulged, or with sin unrepented of, or with a heart barren of the love of Christ, partakes unworthily.—*Rev. Charles A. Littlefield.*

It is to partake in such a manner as to prevent the sacrament from being a medium of the communication of his grace as God intends that it should be. One way is without faith, "not discerning the Lord's body;" another is with lack of attention to its importance, doing it hurriedly, and without self-examination; still another is to allow anything which is contrary to a true spirit of fellowship, either with God or with the brethren, to remain unrepented of in the heart.—*Rev. B. Day Brown.*

God has forewarned his people that the danger is great to those who dissemble with him and his Church in coming to this holy sacrament. To partake of the Lord's Supper unworthily is, 1. To overlook the sacrificial character of Christ's death and the doctrine of faith in his blood, and receive the elements as nothing more than a mere commemoration of the fact of his death. 2. To partake of the Lord's Supper from custom merely, and not from a clear conscience; or to receive it because we have been educated by pious parents to do so and deem it respectable, and not for conscience' sake, because the law of man enjoins it, and not because the law of Christ requires it. 3. To receive it without knowledge, without true repentance, without faith, without firm resolution for sincere obedience, and without due reverence and devotion to its author.

The unworthiness in the practice of the Corinthians immediately referred to by the apostle manifestly consisted in losing sight of the spiritual and sacrificial character of the Lord's Supper. They connected it with an ordinary meal, or perhaps an extraordinary meal, and debased it to the level of mere physical gratification. In the gross feasting and drunkenness with which they associated it they failed to "discern the Lord's body," and so brought upon themselves condemnation. In the sense, therefore, in which the Corinthians were rebuked for partaking of the sacred elements "unworthily" the present practices of the Church render it impossible that we should be guilty. Neither does a sense even of extreme moral unworthiness forbid one from engaging in this sacrament, for that is often the result of delicate sincerity and a clear apprehension of the sinfulness of sin. He would eat and drink unworthily who should do so without reverence and love for Christ, and without at least a sincere desire to accept him as an atoning sacrifice for his sins.

As the Lord's Supper is a commemoration of salvation through Jesus Christ, they partake unworthily who do not recognize this. Christ spoke of the

bread and the wine as "my body" and "my blood." His body was broken and his blood shed for human redemption, of which the Lord's Supper is a memorial. If, therefore, anyone eats and drinks merely for the sake of the elements, it is to condemnation, "not discerning the body of the Lord." All in the fellowship of the faith can worthily partake who approach the Lord's tables directed in the "invitation" of the Church.

Analytical and Biblical Outline.

The Lord's Supper.

I. A COMMANDED SUPPER.

Received of the Lord. v. 23.

"This do," Luke 22. 19.

"Taught it.... by revelation." Gal. 1. 11, 12.

II. AN EMBLEMATIC SUPPER.

My body.... my blood. v. 24, 25.

"My flesh is meat." John 6. 55.

"Dwell in your hearts." Eph. 3. 17.

III. A COVENANT SUPPER.

The new testament. v. 25.

"A new covenant." Jer. 31. 31.

"He is the mediator." Heb. 9. 15.

IV. A MEMORIAL SUPPER.

Show the Lord's death. v. 26.

"Who died for me." Gal. 2. 20.

"Glory.... in the cross." Gal. 6. 14.

V. A THOUGHTFUL SUPPER.

Let a man examine himself. v. 28.

"Examine yourselves." 2 Cor. 13. 5.

"Heart condemn us not." 1 John 3. 21.

Thoughts for Young People.

Our personal duty in relation to the Lord's Supper.

1. *We should all partake of it.* The fact that we are not church members does not relieve us of this duty, for we should be church members. We should be genuine Christians, partakers of the spiritual life of Christ.

2. *We should partake of it with examination.* Examination not to find out whether we are worthy to commune, for no one is worthy, but to ascertain indeed whether we believe what it stands for, that Jesus Christ is the propitiation for our sins.

3. *We should clearly apprehend what it stands for in the past.* All the solemn associations of that solemnest night of the history should be fresh in our minds, and we should recognize their personal bearing on our salvation.

4. *We should clearly apprehend what it stands for in the future.* As a pledge of our salvation it is the symbol of the heaven to which we are journeying, "the great supper" to which we are all invited.

Lesson Word-Pictures.

O, tender scene, the Lord Jesus reclining in the midst of his disciples and about to break the bread and lift the cup of communion. You can see the faces of the disciples wonderingly turned toward him. There is a hush in all the room. They cannot appreciate it, but he knows it is the last supper with them, and then comes the awful crucifixion hour. Only the moan of the night wind jars upon the stillness, and yet not a dissonance but in sad harmony with the hour. He takes the bread even with the hands soon to be nailed upon the cross, and in deep, rich, tender tones pronounces the solemn words, "Take, eat! This is my body—"

"My body!"

O, significant words, "my body," soon to be bruised and broken even as the bread in his hands. In silence, bewilderment, the disciples receive the symbols of his undying love. Let heart join heart and soul mingle with soul in fellowship as they break bread together. To the Lord let them give all things, the very body, very soul, very life. From the Lord they shall receive all things, life eternal.

But look!

He lifts the cup.

Again in tender, solemn tones he speaks, "This cup—" every eye is fastened upon him as he lifts it—"this cup is the new testament in my blood." It is to show his death till he come. From hand to hand, from lip to lip, passes this one cup, beloved sign, solemn seal, true pledge of the love that is infinite, assurance of the life that is everlasting. No death can break this fellowship; it establishes and strengthens it.

He has told them that he is going away. Strange, unrealized, sorrowful going away through the shadowy valley! This simple sacrament shall be the repeated pledge of loyalty to him, an open bond of fellowship with one another, and it shall keep alive the thought that dead he shall yet come again.

In Corinth the followers of Jesus renew that scene and repeat that sacrament. Upon the table are set the simple symbols of the supper that remembers Jesus and expresses their fellowship.

The couches are ranged in order. The feast is ready. The disciples come in, one by one, two by two, in little groups. Those who sat down at the first table seem to come again—John, Peter, James, and Judas.

But where is the Master of the feast? Never more will he come unless there is a visible manifestation? Will the place of the Master ever be vacant?

O, hush, doubt and despondency! He is here in the spirit. Faith sees his uplifted hands in blessing. Faith hears his voice saying, "Take, eat!"

Solemn moment! The heavens seem to open. The communion of earth stretches away into the fellowship of the skies, while over the scene bend wondering angels, who may admire but cannot participate in this fellowship of those redeemed through the blood of Jesus.

But look down! Look along the line of this table on the earth!

What is that scene bringing sorrow and shame to every reverent heart? Can those Corinthians be Christian disciples who upon this sacred board have accumulated the proofs of their own intemperate, selfish bounty? Who are these that show the greed of the glutton and the thirst of the bacchanal? O, unhallowed scene! O, body and blood of the Lord Jesus thus profaned! While saints deplore, angels weep.

Orientalisms of the Lesson.

Perhaps there is in the Lord's, "Take, eat . . . in remembrance of me," an unusual thought of the friendship and fidelity recognized as due to one with whom one has eaten. A "*neemuk hardm*," as the people of India would phrase it, is esteemed to be specially base. "A betrayer of salt," one who will "eat salt" with a man and then prove false to him, is execrated among the wandering Bedouins of the desert and among all Semitic races. It is equivalent to taking an oath of fidelity to eat "one's salt." If this thought inheres in the eating of the bread at the sacramental supper it emphasizes its solemnity and the duty of increased fidelity to every interest of Christ's kingdom on those participating in it. It is an obligation of remembrance in practical activities as well as in tender emotion.

By Way of Illustration.

"*This do in remembrance of me.*" If Christ had said, "Build me some fine cathedral that shall stand as a memorial to me," how we would have poured out our contributions that somewhere in this world there might stand some central temple, over which the cross on which he hung should tower throughout the ages. But the cathedral would have passed into hands of men corrupted by ambition. He made his monument of loving hearts. Only this do: Sometimes sit down together; sometimes remember that last occasion when I grasped the hands of those I loved, looked into their faces, and heard their voices. He longs to be remembered as love always longs to be remembered. He wanted not his name to be blotted out of human memory, nor his personality to be forgotten from throbbing hearts. He commands and guides you in many things. He gives you opportunity to serve his children, his poor, in many

ways; but there is only one personal request he makes of you, that now and again, at some supper table, with simply bread and wine, you shall, as they that love him have throughout all ages, perpetuate his memory and show your love for him.—*Lyman Abbott.*

I cannot bring back my little child, but I can take a locket and look at his face, and he springs to life in my inward thought. There are scenes in my childhood that I cannot tread again, but a very simple memorial, a little dried flower, or some little yellow faded note brings back again the sweet sense of an early experience. And so, by some such very simple symbol, we can bring again before us the Saviour broken for us, his blood shed for us, his love so great, dying to give us life.—*Becher.*

"*This cup is the new covenant.*" The Lord said to Noah on Mount Ararat, "I do set my bow in the cloud, and it shall be for a token of the covenant between me and the earth." You can imagine how the patriarch would impress it on his children, and they to their posterity, in lengthening succession. And you can fancy how some gray father of a later time, some pious Hebrew of the next generation, would hush the ailing, and would soothe the fretful, and would cheer the timid, as he pointed in the hurricane to the brilliant arch that spanned the angry cloud. "It will subside by and by, there's the rainbow. Never mind the howling tempest, there's the rainbow." And now, as in your covenant you pledge time, talent, influence, property, life, all God's, he, the Infinite, stoops to whisper, "My light, my strength, my grace, my purity, my joy, my heaven, all yours."—*Panshon.*

Verbes 27-29. Like as if a rebellious subject should no more regard his king's seal than other common wax, it might rightly be said that he doth no more esteem him than other men; so when we come to the Lord's table, if we take irreverently the mystical bread and wine as common food, we make the Lord's body and life to be like the common body and life of humanity.

Would you meet Christ at the communion table? "Blessed are the pure in heart, for they shall see God." Like John of Patmos, we must be in the spirit on the Lord's day if we would discern the full import and meaning of the Lord's Supper.

The Teachers' Meeting.

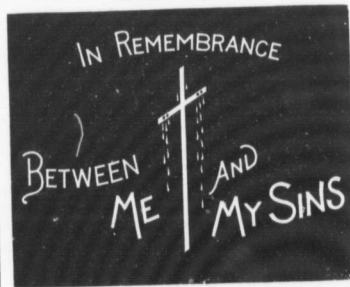
I. The Lord's Supper studied historically: (1) Compare the four accounts: Matt. 26. 26-28; Mark 14. 22-24; Luke 22. 19, 20; 1 Cor. 11. 23-25. (2) Compare and contrast the passover which it succeeds with the Lord's Supper. . . II. The mean-

ing of the Lord's Supper: (1) A commanded service (verse 13), obligatory on all true Christians. (2) A memorial service. "In remembrance of Me." (3) A sacrificial service. The Lord's Supper is not a sacrifice in any such sense as the Roman Church teaches, but it stands as a memorial of the body and blood of Christ. (4) A covenant service. It renews a pledge made by God with us. . . III. How to partake of the Lord's Supper: (1) In the spirit of faith. (2) In thoughtful reverence. (3) With self-examination. (4) With consecration.

References.

FOSTER'S CYCLOPEDIA. Ver. 24: Prose, 10309-10313, 7352. Ver. 25: Prose, 3662-3668, 5147, 5149. Ver. 27: Prose, 11552. Ver. 28: Prose, 5253-5260, 1992, 11638-11643, 11655, 5148, 5150.

Blackboard.



The design on the board illustrates the thought of the lesson, that in partaking of the sacrament of the Lord's Supper we do it in remembrance of him who, by his sacrifice and death on the cross, comes between me and my sins—a Saviour—a perfect sacrifice, atonement, and satisfaction for our sins."

COLORS.—"In remembrance," green; cross, white; "me," either brown or gray; "my sins," scarlet.

Primary and Intermediate.

LESSON THOUGHT. *Given for Us.*

[Print on the board, in large, striking letters, "Saul—Paul."]

Who was stoned to death for his faith in Jesus? And who was the young man who looked on and was glad to see Stephen die, just because he loved Jesus?

Our very next lesson will tell how this young man himself became a believer in Jesus. When he hated Jesus, and had murdered in his heart, his name was Saul. But when a new heart was given him, and he began to love Jesus, he was called Paul.

It is Paul who tells us in this lesson about the Lord's Supper. Whom would you rather hear talk about Jesus—Saul or Paul? Paul was Jesus's friend, but Saul was his enemy. We never like to hear those we love spoken against by an enemy. So we are glad to learn from friend Paul what the Lord taught him about the holy supper.

The Story of the Lord's Supper. The same night that Jesus was betrayed by wicked Judas he ate the supper with his disciples which was called the Passover feast. [Be ready to tell in a few words what this feast was.] Jesus knew all the pain and trouble that was coming upon him. He knew that in a little while his disciples would be scattered, and would wonder if he was really the Son of God, or only the son of the carpenter. So after they had eaten the passover together Jesus, in a very solemn way, took bread and wine and gave to each of the disciples, even to Judas, telling them what it meant, and asking them to do it in memory of him when he was gone. He said that when they ate the bread they should think of his body, broken for them. And when they drank the wine they should think of his blood that was shed for them. And he said, "Do it in remembrance of me."

Who May Take the Lord's Supper. It was the first disciples who ate this supper, but Jesus left word for all who remembered him to do it. Jesus has a great many disciples now—old and young, wise and simple, rich and poor. But all love to show that they remember Jesus, and mean to obey him, by coming to this holy and beautiful supper.

Once a little boy asked his mamma why he could not go with her to the supper. She said, "You are too young to understand what it means."

"I know it means to love Jesus, and think about him so as to know how to please him." Yes, that is what it means, and the child who truly remembers Jesus to please him has a right to the Lord's Supper.

But no one must do this carelessly, or because some one else does it! Jesus would be grieved to see one do that.

How Should We Eat the Supper? [Explain the Golden Text carefully, and tell a story something like this:]

Willie Lee belonged to the Church, and used to go to the Lord's Supper with his papa and mamma. One Sabbath Harry Joy, his little friend, was at church, and saw Willie kneel at the altar and eat the bread and drink the wine.

"Mamma," said Harry, the next day, "What does it mean to eat the Lord's Supper?" "It means that we remember Jesus, who gave his life for us," said Harry's mamma.

"I guess Willie Lee forgot him in Sunday

school, then," said Harry, "for he wouldn't listen to teacher nor let the other boys, either."

If we say by going to the Lord's Supper that we remember Jesus, we must be careful not to deny it by our actions. Jesus does not want his children to be sad and sorry, but he wants them to show in all their ways real love and reverence for him.



Lessons for Us. The Lord's Supper is for every child who remembers him. It is not enough to remember him in our thoughts, but we must remember him in our ways.

The wine that Jesus gave to his disciples could not have been the wine that alcohol or an evil spirit is in. Jesus would not tell us to remember him in the use of any evil thing.

If Jesus was willing to give his body and his blood for us, how glad we ought to be to give up our way for his! His way is always right; our way is very often wrong. Let us stop and think many times a day, "Is this my way or Jesus's way?"

Sing, "I gave my life for thee."

OPTIONAL HYMNS.

No. 1.

Yield not to temptation.
Dare to do right.
Must Jesus bear the cross alone.
Saviour, thy dying love.
Oft in danger, oft in woe.

No. 2.

Soldiers of the cross, arise.
Lift up the Gospel banner.
Lead me, O effulgent Light.
Forward be our watchword.
Rally for the cause of temperance.

The Lesson Catechism.

[For the entire school.]

1. Where did Jesus eat his last passover? **In the city of Jerusalem.**
2. When? **The same night in which he was betrayed.**
3. In what did the supper end? **In the sacrament of the Lord's Supper.**
4. Of what was this to be a permanent sign? **Of the remission of sins through Jesus's death.**
5. What was the Saviour's command concerning it? **"This do in remembrance of me."**
6. What is the GOLDEN TEXT? **"Let a man," etc.**

CATECHISM QUESTION.

37. What does the Spirit perform for the Church?

He calls and qualifies men, from time to time, to preach the word and administer the sacraments; makes their preaching effectual to the conversion of sinners, and the edification of believers; and is present as the representative of the Lord Jesus in all the ordinances of public worship.

Take heed unto yourselves, and to all the flock in the which the Holy Ghost hath made you bishops. Acts 20. 28.

 Waifs and Strays.

A STRAY child was rescued from the streets by a society which is extending its operations very rapidly, and the little creature was placed as a boarder with a cottager in the country. To the utter amazement of the good rustic folk their queer little guest showed complete ignorance of the commonest plants and animals; she had never seen any pretty thing, and she was quite used to being hungry and to satisfying her appetite with scraps of garbage. When she first saw a daisy on the green, she gazed longingly, and then asked plaintively, "Please, might I touch that?" When she was told that she might pluck a few daisies, she was much delighted.

After her first experiences in the botanizing line she formally asked permission to pluck many wild-flowers; but she always seemed to have a dread of transgressing against some dim law which had been hitherto represented to her mind by the man in blue who used to watch over her miserable alley. Before she became accustomed to receiving food at regular intervals she fairly touched the hearts of her foster parents by one queer request. The housewife was washing some Brussels sprouts, when the little stray said timidly, "Please, may I eat a bit of that stalk?" Of course the stringy mass was uneatable; but it turned out that the forlorn child had been very glad to worry at the stalks from the gutter as a dog does at an unclean bone.

Another little girl was taken from the den which she knew as home, after her parents had been sent to prison for treating her with unspeakable cruelty. The matron of the country home found that the child's body was scarred from neck to ankle in a fashion which no lapse of years could efface. The explanation of the disfigurement was very simple. "If I didn't bring in money, mother

beat me first; and then, when father came in drunk, she tied my hands behind my back and told him to give me the buckle. Then they strapped me on the bed and fastened my feet, and he whacked me with the buckle-end of his strap." It sounds very horrible, does it not? Nevertheless the facts remain that the wretched parents were caught in the act and convicted, and the child must carry her scars to her grave.

No one who has not seen these lost children can form an idea of their darkness and helplessness of mind. We all know the story of the South Sea Islanders who said, "What a big pig!" when they first saw a horse; one little London savage quite equaled this by remarking, "What a little cow!" when she saw a tiny Maltese terrier brought by a lady missionary. The child had some vague conception regarding a cow; but, like others of her class, her notions of size, form, and color were quite cloudy. Another of these city phenomena did not know how to blow out a candle; and we learn that in many cases it is most difficult to persuade those newly reclaimed to go to bed without keeping their boots on.

We cannot call such beings barbarians, because "barbarian" implies something wild, strong, and even noble; yet, to our shame, we must call them savages, and we must own that they are born and bred within easy gunshot distance of our centers of culture, enlightenment, and luxury. They swarm, do these children of suffering; and easy-going people have no idea of the density of the savagery amid which such scions of our noble English race are reared. A gentleman once offered sixpence to a little girl who appeared before him dressed in a single garment which seemed to have been roughly made from some sort of sacking. He expected to see her snatch at the coin with all the eagerness of the ordinary hard street arab; but she showed her jagged brown teeth, and said, huskily, "No! Big money!" A lady, divining with the rapid feminine instinct what was meant by the enigmatic muttering, explained, "She does not know the sixpence. She has had coppers to spend before." And so it turned out to be.—*Family Herald*.

God's treasury, where he keeps his children's gifts, will be like many a mother's store of relics of her children, full of things of no value to others, but precious in his eyes for the love's sake that was in them.—*Fenelon*.

Responsive Review Service for the Third Quarter.

Supt. Recite Title and Golden Text of the first lesson.

Right-hand Half of School. The Ascension of Christ. "When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

Supt. Second lesson.
Left-hand Half of School. The Descent of the Spirit. "When he, the Spirit of truth, is come, he will guide you into all truth."

Supt. Third lesson.
Right-hand Half. The First Christian Church. "The Lord added to the church daily such as should be saved."

Supt. Fourth lesson.
Left-hand Half. The Lame Man Healed. "And his name, through faith in his name, hath made this man strong."

Supt. Fifth lesson.
Right-hand Half. Peter and John Before the Council. "There is none other name under heaven given among men, whereby we must be saved."

Supt. Sixth lesson.
Left-hand Half. The Apostles' Confidence in God. "They spake the word of God with boldness."

Supt. Seventh lesson.
Right-hand Half. Ananias and Sapphira. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

Supt. Eighth lesson.
Left-hand Half. The Apostles Persecuted. "We ought to obey God rather than men."

Supt. Ninth lesson.
Right-hand Half. The First Christian Martyr. "He kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge."

Supt. Tenth lesson.
Left-hand Half. Philip Preaching at Samaria. "And there was great joy in that city."

Supt. Eleventh lesson.
Right-hand Half. Philip and the Ethiopian. "He that believeth on the Son hath everlasting life."

Supt. Thirteenth lesson.
Left-hand Half. The Lord's Supper. "Let a man examine himself, and so let him eat of that bread, and drink of that cup."

LESSON I.

Supt. Who wrote the Book of Acts?
School. Luke.

Supt. To whom was it addressed?
School. To Theophilus.

Supt. What is meant by "the former treatise," and to whom was it addressed?

School. The Gospel of Luke. It also was addressed to Theophilus.

Supt. How many days intervened between the crucifixion and ascension of Jesus?

School. Forty days.

Supt. What did Christ say should give power to the disciples?

School. "But ye shall receive power, after that the Holy Ghost is come upon you."

Supt. Where did Christ say they should witness for him?

School. "In Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Supt. From what mount did Christ ascend?
School. "From the mount called Olivet, which is from Jerusalem a Sabbath day's journey."

LESSON II.

Supt. On what day was the Holy Spirit poured out?
School. The day of Pentecost.

Supt. How long after Christ's ascension?
School. Ten days.

Supt. In what form did the Spirit descend?
School. "Cloven tongues like as of fire."

Supt. What was the effect upon the disciples?

School. "They began to speak with other tongues, as the Spirit gave them utterance."

Supt. What was the effect on the multitude?

School. "They were all amazed, saying....How hear we every man in our own tongue?"

LESSON III.

Supt. What was Peter's message on the day of Pentecost?

School. "Repent, and be baptized."

Supt. How many souls were added to the church that day?

School. "About three thousand souls."

Supt. What is said of the members of this early church?

School. "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.... and many wonders and signs were done by the apostles.... and (they) sold their possessions and goods, and parted them to all men, as every man had need.... praising God, and having favor with all the people."

Supt. What was the result?

School. "The Lord added to the church daily such as should be saved."

LESSON IV.

Supt. Whom did Peter and John see at the Beautiful Gate of the temple?

School. A lame man.

Supt. What did Peter say to him?

School. "In the name of Jesus Christ of Nazareth, rise up and walk."

Supt. What did the lame man do?

School. "And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God."

Supt. When all the people assembled greatly wondering, what did Peter say to them?

School. "Jesus, whom ye delivered up, and denied.... and killed... his name, through faith in his name, hath made this man strong."

LESSON V.

Supt. How many people now believed in Jesus?
School. About five thousand.

Supt. When Peter and John preached through Jesus the resurrection from the dead, what did the rulers do to them?

School. They carried them before the council.

Supt. What power did Peter declare had healed the lame man?

School. "By the name of Jesus Christ of Nazareth."

Supt. In whom do we trust for salvation?

SUNDAY-SCHOOL BANNER.

School. Jesus of Nazareth. "For there is none other name under heaven given among men, whereby we must be saved."

Supt. What did the people think of Peter and John?

School. "They took knowledge of them that they had been with Jesus."

Supt. What command did the rulers give to Peter and John?

School. "Not to speak at all nor teach in the name of Jesus."

LESSON VI.

Supt. What did Peter and John answer the rulers?

School. "We cannot but speak the things which we have seen and heard."

Supt. When they were released where did they go?

School. "To their own company, and reported all that the chief priests and elders had said unto them."

Supt. What did the disciples pray for themselves?

School. That with all boldness they might speak the word.

Supt. What was the result of their prayers?

School. The place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

SINGING.

LESSON VII.

Supt. What was the sin of Ananias and Sapphira?

School. Lying to the Holy Ghost.

Supt. What caused them to do it?

School. They wanted the praise of giving all, while they deceitfully kept back part of the price.

Supt. How were they punished?

School. With sudden death.

Supt. What was the effect on those who heard of it?

School. Great fear came upon them.

LESSON VIII.

Supt. When the apostles persisted in teaching about Christ, what was done to them?

School. They were brought before the council.

Supt. When the high-priest straitly commanded them not to teach in the name of Jesus, what did they answer?

School. "We ought to obey God rather than men."

Supt. What did Gamaliel say?

School. "If this work be of men, it will come to naught. But if it be of God ye cannot overthrow it."

Supt. How did the council persecute the apostles?

School. "When they had beaten them they commanded that they should not speak in the name of Jesus, and let them go."

Supt. How did the apostles receive the persecution?

School. "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."

LESSON IX.

Supt. What did Stephen say when he was filled with the Holy Spirit?

School. "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

Supt. What did the people do to Stephen?

School. "Cast him out of the city, and stoned him."

Supt. What was Stephen's prayer for his murderers?

School. "Lord, lay not this sin to their charge."

Supt. Who was consenting unto his death?

School. Saul, afterward called Paul.

Supt. What arose against the church?

School. A great persecution. "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison."

Supt. What good came out of the persecution?

School. "They that were scattered abroad went every-where preaching the word."

LESSON X.

Supt. Who preached in Samaria and performed many miracles there?

School. Philip.

Supt. After Philip had baptized the believers, whom did the apostles send down from Jerusalem?

School. Peter and John, who laid their hands on them, and they received the Holy Ghost.

Supt. When Simon the sorcerer saw that through laying on of the apostles' hands the Holy Ghost was given, what did he do?

School. "He offered them money, saying, Give me also this power."

Supt. What did Peter answer?

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

Supt. What did Simon say?

School. "Pray ye to the Lord for me."

Supt. What did the disciples do?

School. When "they had reached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans."

LESSON XI.

Supt. Whom did Philip meet in the desert?

School. A man of Ethiopia of great authority.

Supt. What was he doing?

School. Returning from Jerusalem, he was sitting in his chariot, reading Esaias the prophet.

Supt. What did Philip say to him?

School. "Understandest thou what thou readest?"

Supt. What did the Ethiopian answer?

School. "How can I, except some man should guide me?"

Supt. What did Philip then do?

School. "He began at the same Scripture and preached unto him Jesus."

Supt. When the Ethiopian said, "I believe that Jesus Christ is the Son of God," what did Philip do?

School. "He commanded the chariot to stand still; ...and he baptized him."

LESSON XIII.

Supt. How many accounts of the institution of the Lord's Supper are given in the New Testament?

School. Four.

Supt. What night did the Lord Jesus institute the Lord's Supper.

School. "The same night in which he was betrayed."
Supt. What does the broken bread and cup represent to us?

School. The body of Jesus broken for us, and his blood poured out for us.

Supt. What was his command concerning it?

School. "This do in remembrance of me."

Supt. What is said of those who eat and drink unworthily?

School. They eat and drink damnation to themselves, "not discerning the Lord's body."

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