

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 26.]

DECEMBER, 1892.

[No. 12.

TABLE OF CONTENTS.

Report of Secretary of Joint Sunday-school and Epworth League Board . . .	i
Our Sunday-school Periodicals	iii
Announcement of the "Methodist Magazine" for 1893.	iv
Opening and Closing Services	v
General Conference Sabbath-school Aid and Extension Fund	vi
Work of the Sunday-school Aid and Extension Fund	vii
International Bible Lessons	628
Christmas Day	660
Book Notices	660

The Sunday-School Banner

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

PUBLISHED MONTHLY, 44 PAGES, AT THE LOW RATE OF

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

SINGLE COPIES, - - 10 CENTS.

Address—

WILLIAM BRIGGS,
WESLEY BUILDINGS, TORONTO.

TORONTO:
WILLIAM BRIGGS, PUBLISHER.

MONTREAL:
C. W. COATES.

HALIFAX:
S. F. HUESTIS.

The High Speed Family Knitter

Price \$8.



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

IMPORTANT TO FLESHY PEOPLE.

We have noticed a page article in the *Boston Globe* on reducing weight at a very small expense. It will pay our readers to send two cent stamp for a copy to Amos Circulating Library, 10 Hamilton Place, Boston, Mass.

The Lord's Prayer.

SEVEN HOMILIES.

By WASHINGTON GLADDEN.

Cloth, \$1.25, Post-paid.

WILLIAM BRIGGS,

METHODIST BOOK AND PUBLISHING HOUSE,
TORONTO.

**Burdock
BLOOD
BITTERS**

**A PERFECT
BLOOD · PURIFIER.**

A purely Vegetable Compound that expels all bad humors from the system, and makes pure, rich blood.

GIBBONS' TOOTHACHE GUM

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

HAVE



READ

JOHN REMINGTON, MARTYR?

If not, send and get it at once.

WILLIAM BRIGGS, Wesley Buildings, TORONTO.

A Missionary Book for Schools.

AMONG THE MONGOLS.

BY THE

REV. JAMES GILMOUR, M.A.

(London Mission, Peking.)

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

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

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

WILLIAM BRIGGS, Methodist Book and Publishing House, TORONTO.

C. W. COATES, MONTREAL, QUE.

S. F. HUESTIS, HALIFAX, N

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

SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. XXVI.]

DECEMBER, 1892.

[No. 12.]

Report of Secretary of Joint Sunday-school and Epworth League Board.

THE comparison of the minutes of the Conference this year with those of last year shows the following very gratifying increase in almost every particular. I have not received the figures for Newfoundland and Japan. I have therefore given those of last year which will not materially alter the totals:

Preaching appointments.....	4,432
Increase.....	50
Schools.....	3,142
Increase.....	94
Teachers and officers.....	30,007
Increase.....	802
Scholars.....	239,358
Increase.....	6,311
Scholars members of the Church.....	49,847
Increase.....	2,100
Scholars learning the catechism.....	32,571
Increase.....	64
Scholars who have taken the temperance pledge.....	72,135
Increase.....	11,732
Money raised for missions.....	\$26,256 28
Increase.....	\$43 30
Money for school purposes.....	\$118,770 61
Increase.....	\$2,439 61
Money for Sunday-school Aid and Extension Fund.....	\$4,124 97
Increase.....	\$477 50
Epworth Leagues to Oct. 10th.....	747
Increase since April 1, 1891.....	357
Members of Leagues.....	28,730
Increase.....	11,500
Money raised by Leagues (par- tial report.....	\$8,818 00

The last item is reported from the Toronto, Guelph and Bay of Quinte Conferences. Doubtless other Leagues have raised further amounts. This is a new departure. League moneys have not been reported before.

Since the minutes of Conference were completed 82 new leagues have been organized, making 747 in less than three years since their introduction. Of these about 170 are Epworth Leagues of Christian Endeavour and 577 Epworth Leagues.

The increase of 95 schools and 802 teachers and officers and 6,311 scholars is cause for devout thanksgiving. To this grand success the Sunday-school Aid and Extension Fund has very largely contributed by making liberal grants to new schools in the more remote and newer parts of the country. If brethren will kindly try to establish a Methodist school wherever a handful of children can be gathered, and a loving heart found to instruct them, the Sunday-school Aid Fund will help them to the extent of its ability.

THE SUNDAY-SCHOOL AID AND EXTENSION FUND.

I know of no fund of so small an amount which is doing so large an amount of good as the Sunday-school Aid and Extension Fund. Its income is about \$5,000, yet by its aid during the year 94 new schools have been established, and about 240 more, in remote and destitute places, have been assisted with books and papers. The degree of destitution existing in many of these places is difficult to conceive. I am continually in receipt of letters of a most pathetic nature, showing the great straits under which our devoted missionaries labour and their self-denying efforts to break the bread of life to people who are perishing for lack of knowledge, and to train up the children in the nurture and admonition of the Lord. One devoted missionary in Newfoundland writes that he teaches school five days in the week, holds three week-night services, walks fourteen miles on Sunday and holds five more services, and once in six weeks he walks a distance of 125 miles through seven settlements, much of which is without even a footpath, yet, "although the work is often hard," he says, "I thank the Master that His yoke is easy and His burden light."

In many places instead of having the surfeit of books and papers which many possess, these Sunday-school papers are almost the only reading of any sort that they get. By means of this Society schools have been planted, out of which in many cases churches have grown, among the fishing villages along the stormy coasts of Newfoundland and Nova Scotia, in the lumbering settlements of New Brunswick and the Upper Ottawa, among the scattered farmsteads and ranches of Manitoba and the vast North-West Territories, and among the mining camps of British Columbia. I get many letters which touch my eyes to thankfulness and tears, expressing the good which is being accomplished by means of these papers, from such remote and lonely places as Topsail Harbor, Nipper's Cove, Seldom-Come-by Inlet, in Newfoundland, and from Red Bay, Labrador, to the Upper Skeena and Naas River on the borders of Alaska. By these means many devoted Sunday-school workers are aided and cheered, who, in isolation and loneliness, far from the knowledge of the praise of men, but not unnoticed by the eye of God, are seeking to lay broad and sure and stable foundations of the commonweal in righteousness and truth and the love and fear of God—the great principles which are the corner-stone of our national greatness and which are the pledge of the stability of our institutions.

It will be observed that though there is a steady increase in schools from year to year, there is also an increase in the number of preaching appointments, and there are still over a thousand appointments where no schools are organized. In a very large number of these which are chiefly in remote and mission circuits, there are union schools. In many places it would be impossible to organize an exclusively Methodist school. But year after year there are an increased number of distinctly Methodist schools being organized in connection with our work.

It is a cause for devout gratitude that nearly fifty thousand young people in our schools are active members of the Church, and that 10,331 conversions are reported in the schools during the year, but in the 180,000 who are not yet enrolled in the books of the Church there is a hopeful field for training in the nurture and admonition of the Lord.

TEMPERANCE IN THE SCHOOL.

The number reported as having taken the pledge makes a very respectable army; but several of the Conferences report the fact that only those who during the year have taken the pledge are reported, whereas the intention was to have all who have signed the pledge enrolled, and this would make a very considerable difference. We trust that superintendents and teachers will do all in their power to get all the children enrolled: thus will be trained up a mighty army who, in a few years in the home and at the polls, will do much to drive out of

the community that crime against humanity and sin against God, the sale of intoxicating liquors. Our publishing houses at Toronto, Montreal and Halifax, issue pledges in many forms. In the Sunday-school class book is also a form of pledge, in which every teacher should induce the young people in his class to subscribe their names.

The number learning the catechism exhibits a slight increase but still the number is much too small. A committee has the revision of the catechism in hand to somewhat simplify it. We trust that the new catechism will be far more extensively taught our young people.

THE EPWORTH LEAGUE.

The age in which we live is especially characterized by its world-wide organizations and by its new applications of great forces. It is the century of Christian missions, of the employment of the Sunday-school, of the Woman's Missionary Society. The latest outcome of the organizing spirit of the times is those wonderful associations, the Young People's Society of Christian Endeavour, with 1,100,000 members, the King's Sons and King's Daughters, and last but not least, that newest development of all, the Epworth League. Only a little more than three years old, it has already 9,000 chapters and nearly half a million of enrolled members among the Methodist churches of the United States and Canada. It is one of the most inspiring signs of the times that the earnest souls of the youth of the Church of God are consecrating their young energies to His service, are marshalling their cohorts under the banner, of King Immanuel, and are going forth in the battle against the world, the flesh and the devil with the assurance of glorious victory. Never were the young people rallying in such numbers with such enthusiasm, with such intelligent zeal, and in such well organized battalions for the great conflict of eternal right against ancient wrong, as at the present day. Never was such a significant convention held on the face of the planet, one so full of hope and promise, as that at New York a few months ago, never had the world so bright an outlook as to-day. Standing on the threshold of the twentieth century, whose outlook is so full of promise, we feel how blessed a privilege it is to live in these days of the Son of man and of power. Our young people are summoned to be the soldiers of a new crusade, of nobler warfare than that of arms, the symbols of which are the white shield and the white cross, its great purpose to maintain purity of soul, and through that sign of grace to conquer. They are summoned like the grand old covenanting heroes of Scotland to form a solemn league and covenant "against all sin and the man of sin" —to an effort to bring the erring to the feet of Jesus—to lift the world up nearer to the heart of God.

It will be observed that the number of Epworth Leagues is a very handsome increase

of 2
num
11,56
about
Met
enro
sider
socie
of th
soci
Epw
be v

T
can
circ
The
the
31st
31st
yea
Hol
at
Ple
crea
ago
con
did
con
as
The
que
yea
the
and

pai
da
aga
pu
as
the
in
pa

be
co
a

en
ri
To
ge
To
be
si

p

of 275 on the number of last year, and the number of members, 28,730, is an increase of 11,500 on that of last year. There are also about 80 Christian Endeavour Societies in the Methodist Church which have not yet been enrolled as Epworth Leagues, besides a considerable number of other young people's societies. We trust that the recommendations of the Conferences that all the young people's societies will become Epworth Leagues, or Epworth Leagues of Christian Endeavour, will be very promptly and fully carried out.

INCREASE IN CIRCULATION OF PAPERS.

The growth of our Sunday-school interests can only be appreciated when the increase of circulation for the last ten years is observed. The circulation of our Sunday-school papers on the 31st March, 1882, was 102,729; on the 31st of March, 1886, it was 194,076; on the 31st of March, 1890, it was 252,566. Two years ago the weekly circulation of *Pleasant Hours* and *Home and School* was about 55,000; at present the circulation of *Onward* and *Pleasant Hours* is over 83,000 a week, an increase of 28,000 a week over that of two years ago. It must be remembered too, that *Onward* contains nearly three times as much matter as did *Home and School*, which it superseded, and costs just twice as much, while *Pleasant Hours* contains about half as much more in the year as it did formerly and costs ten per cent. more. The schools sufficiently appreciate the improved quality of these papers to pay nearly \$5,000 a year more for *Onward* and *Pleasant Hours* than they did for both *Pleasant Hours* and *Home and School* two years ago.

This means, also, that of our Sunday-school papers there are 190,697 pages printed every day as against 160,000 a day printed two years ago. It is the purpose of the editor and publisher to still further improve these papers as far as practicable, to make them so good that no home or school can afford to do without them, and that no foreign papers shall be taken in our schools. The number of these foreign papers has been very greatly reduced.

Of the several new departures which have been made, none have won such almost universal commendation, and none have exhibited such a numerical increase as the new paper *Onward*.

Our Sunday-school Periodicals.

The Sunday-school Banner has been enlarged from 32 to 48 or 52 pages a month, of rich, full, concise, practical Lesson Notes and Teaching Hints, well printed in clear type on good paper, the most complete Sunday-school Teachers' Journal published in Canada, and the best at the price published anywhere. Price, singly or in quantities, 60 cents per year.

Onward—Our new young people's eight-page weekly paper has been a great success.

Has reached already a circulation of 32,000, and will be constantly improved. It is beautifully illustrated, adapted for circulation among the senior class of our Sunday-schools, Epworth Leagues, and other young people's societies, teachers, and in the homes of our people. It contains also notes on the Sunday-school Lessons, and hints and helps on Sunday-school work, suitable to the higher classes. It is the highest of our graded series of Sunday-school papers. Among the special features of the year will be strongly written Serial Stories and able Temperance and Missionary Departments. Single copies, or under five, 60 cents per year each. Five copies or over, to one address, 50 cents per year each.

Pleasant Hours—A weekly paper, four pages, illustrated; adapted for the intermediate scholars of our Sunday-schools. Special prominence is given to Christian Missions, Temperance, and Patriotic Topics, and Short Temperance Stories. *Pleasant Hours* has been considerably enlarged during the year and now contains nearly one-fourth more than it did last year. Price, single copies, 30 cents per year each; less than 20 copies, to one address, 25 cents per year each; over 20 copies, to one address, 24 cents per year each.

By taking both *Onward* and *Pleasant Hours* for the Senior and Intermediate Classes respectively, a greater number and variety of papers and quantity of specially prepared and graded reading can be procured for the same amount of money than in any other way.

The Sunbeam—Four pages, published every fortnight, is, as its name indicates, bright, sparkling, and beautiful, with reading and illustrations suitable for the primary classes. It contains short stories, simple poems, and easy lesson notes. Under ten copies, 15 cents per year each; over ten copies, to one address, 12 cents per year each.

Happy Days—Four pages, published every fortnight, is of the same size and character as *The Sunbeam*, and is intended, when taken in connection with *The Sunbeam*, to form a weekly paper. The price is also the same, viz., under ten copies, 15 cents per year each; over ten copies, to one address, 12 cents per year each. By printing these "solid" both *Sunbeam* and *Happy Days* contain a considerably greater amount of reading than heretofore.

We confidently believe that there are no other papers in existence, of equal size, illustrations, and general excellence, that approach them in cheapness. WE CHALLENGE COMPARISON.

They abound in Pictures, Poems, Stories, Sketches, and to a Canadian, what should be the greatest excellence, they are imbued with a thoroughly loyal and Canadian sentiment, which in itself should be the strongest commendation to their use in Canadian Schools.

The Berean Leaf—Four pages, monthly, contains Lesson Notes, Lesson Hymns, and Catechism Questions for each month, for distribution to the scholars. It is exceedingly

cheap, 100 copies for one year, \$5.50, or 54 cents per copy per year. No order accepted for less than six copies to one address.

The Berean Quarterly will resume its form of a few years ago, and will consist of sixteen pages each quarter, stitched, and will include Opening and Closing Exercises, Review Services, Descriptive Index, besides the Lesson Notes for each Sunday. Subscriptions must be for three, six, nine or twelve months, and begin and end with the regular quarters of the year.

The Quarterly Review Service gives Review Questions, Responsive Readings, Hymns, etc. Very popular. By the year, 24 cents per dozen; \$2.00 per 100. Per quarter, 6 cents per dozen; 50 cents per 100.

The above rates include postage to Canadian and United States post offices. Subscriptions to Newfoundland and Bermuda will be required to add postage at the rate of 1 cent per 2 oz. Specimens will be sent free to any address.

Graded Lessons—Schools desiring Graded Lessons will find them in these papers. The simplest of all, for the primary classes, are in *The Sunbeam*. For the great intermediate mass of scholars the lessons in *Pleasant Hours* will be best suited. For the advanced classes, *Onward* will be found in every way suitable; while the Commentary and full Lesson Notes in *THE BANNER* will be found specially adapted to the Bible-classes and Sunday-school Teachers of our Schools.

Announcement of the "Methodist Magazine" for 1893.

We beg to call the attention of our readers to the announcement of the programme of the *Magazine* for the coming year. It is, we believe, by far the best and most interesting and instructive announcement that that periodical has ever presented. Many of its articles will be of special interest to Sunday-school teachers, senior scholars, and, in fact, all Bible students and Bible readers. One of these series of papers which will run through the year, or a great part of it, will be "Tent Life in Palestine and Syria," giving a full, fresh and accurate account from notes taken on the spot, of a journey from Hebron to Damascus and from Jaffa to Jericho. It describes with pen and pencil all the sacred places, Bethlehem, Jerusalem, Bethel, Samaria, Nain, Cana, Tabor, Nazareth, Galilee, Tiberias, Capernaum, Dan, Mount Hermon, Baalbec, Mount Lebanon, Beyrout, etc.

The Rev. J. G. Bond, whose "Vagabond Vignettes" of travel have been read with such interest, will also discuss the important question of "The Site of Calvary—the Traditional and the True," "The Rock City of Petra," and other important physical Biblical questions.

These questions will be illustrated with numerous and striking pictures of the sacred sites and scenes of the Lord's land.

The editor's papers on "What Egypt can Teach Us," will also be copiously illustrated with *fac similes* of the ancient wall pictures and hieroglyphics.

Many schools, instead of library books, have taken from two to forty copies of the *Magazine*, as being fresher, brighter, cheaper and more interesting and attractive reading than can be procured in books, or in any other way, for the same amount of money. It will be furnished to schools for this purpose at the rate of \$1.60 each (for six months 80 cents) instead of \$2, the regular price—a great reduction which is only warranted by receiving large orders from one address.

A special feature of the *Magazine* will be its beautiful illustrations. If these, some of which are reprinted in this number, will be compared with *Harper's, Scribner's*, or the *Century*, they will be found to be much clearer, better engraved. They are specially made for us by a great house at Zurich, in Switzerland, where some of the best engraving of the world is done. These engravings are very costly and cannot be furnished in a periodical of such a low price as this, but we borrow from the forthcoming volume of the *Magazine* a few to indicate the style of illustration.

Methodist Magazine, per year \$2 00
Guardian and Magazine together 3 50
Guardian, Magazine and Onward together 4 00
Guardian, weekly 2 00
The Wesleyan, Halifax, weekly 1 50

UNIQUE PREMIUM FOR "MAGAZINE"—OLIVE WOOD FROM JERUSALEM.

Any subscriber to the *Methodist Magazine* who will remit his own subscription for one year, accompanied by another subscription for one year (old or new), at full rates, will receive post-paid a beautiful section of olive wood from the Mount of Olives, near Jerusalem, polished to perfection by native workmen, showing the grain and dark concentric rings, surrounded with its fragrant bark, and stamped with the name of the sacred city in English and Hebrew—a most valuable and interesting souvenir of the Lord's land—about three and three-quarters of an inch in diameter and three-quarters of an inch thick; it makes a beautiful paper-weight or parlour ornament. A more beautiful and appropriate holiday present cannot be conceived than a section of olive wood from the sacred Mount Olivet, where the Master taught His disciples the Lord's prayer, and at the foot of which lies the garden of Gethsemane with all its sacred memories.

What could be more attractive to any Bible reader than a section of this beautiful olive wood, cut and polished in Jerusalem and shipped by way of Jaffa, the ancient Joppa, to Canada?

Teache
to their
that an
been in
mens p
the Ba
terpris
popul
50,000
est fav
N. Y.,
not ex
that i
yond
in the
wont t
—on v
be moun
seman
stood
Oth
from t
M. Co
"I
our Su
Albar
Som
anoth
to suc
post-p
subsc
cost
woul
order
wish
to se
prem
Send
at th
Fo
free,

IF
lesso
his s
amor
he o
to s
mad
can c

SA
a fe
ann
nitic
tirel
ing,
Be s
thro
havi
ball

Teachers will find it of great interest to exhibit to their classes and friends. We are not aware that any sections of olive wood like these have been imported into Canada, except a few specimens procured by Dr. Withrow, the editor of the BANNER, when in Jerusalem. That enterprising editor, Dr. Talmage, found these so popular a premium for his paper that he ordered 50,000 pieces. It was received with the greatest favour. Mr. E. C. D. McMillan, of Brooklyn, N. Y., on receiving a section writes: "I would not exchange it for a nugget of gold, knowing that it grew on that mountain, 'where beyond any spot in Palestine God was manifest in the flesh, where the great intercessor was wont to pray, where Jesus wept over Jerusalem—on whose slopes He blessed the apostle band, and sent His message of mercy to mankind—the mount at whose base lay Bethany and Gethsemane—on whose gentle turf His feet last stood and where they will yet stand again.'"

Others speak as follows: "Coming as it did from that holy hill makes it doubly dear."—A. M. Cox, Phillipsburg, Pa.

"I will take great pleasure in showing it to our Sunday Bible class."—Osborne Reilly, New Albany, Ind.

Some subscribers may not be able to secure another subscription to remit with theirs, and to such we offer this premium for ten cents, post-paid, this amount to be remitted with their subscription for a year. This price is less than cost even when ordered by thousands. We would much rather dispose of the stock we have ordered in the manner first indicated, but we wish every subscriber to have an opportunity to secure for himself one of these unique premiums. A limited quantity only available. Send orders promptly. Specimen may be seen at the Book Room.

For particulars how to receive this premium free, read the advertisement in this BANNER.

If a teacher in the class is dependent on his lesson help, he is but little more advanced than his scholars, if at all. It is not unlikely that among them he could find one or two with whom he ought to swap places. To get the scholars to study, the teacher must show that he has made such good use of his lesson help that he can dispense with it.

SAID an orderly to his commanding officer on a field day: "Captain, we are entirely out of ammunition." "What, entirely out of ammunition!" exclaimed that officer. "Yes, entirely out," was the reply. "Then cease firing," was the prompt command. *Application:* Be sure to provide ammunition enough to last through the hour of teaching, but when you have fired it all off, stop. Don't keep on snapping the lock when there is neither powder nor ball in the barrel.

Opening and Closing Services.

FOURTH QUARTER.

OPENING SERVICE.

I. Silence.

II. Responsive Sentences.

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

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

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

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

III. Singing.

IV. The Apostles' Creed, or Ten Commandments.

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

VI. Reading Scripture Lesson.

VII. Singing.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

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

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

V. The Supplemental Lesson.

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

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences.

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

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

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

III. Dismission.

1891-2. GENERAL CONFERENCE SABBATH SCHOOL AID AND EXTENSION FUND. 1891-2.

TREASURER'S STATEMENT FOR YEAR ENDING JULY 1st, 1892.

RECEIPTS FROM THE SEVERAL CONFERENCES.

TORONTO.	LONDON.	MONTREAL.	NIAGARA.	QUEBEC.	NOVA SCOTIA.	NEW BRUNSWICK.	NEWFOUNDLAND.	MANITOBA.	BRIT. COLUMBIA.	TOTAL.
\$ 366 61	254 31	323 16	270 00	284 40	290 00	153 50	170 43	97 90	212 35	2506 50
\$ 388 96	17 50	147 13	15 00	59 00	221 36	151 64	198 91	289 86	124 61	1018 47
\$ 7235 57	81 84	8485 29	2855 00	8343 49	8511 36	8905 14	8369 34	8587 76	8526 96	84124 97
Received from Sabbath-schools direct, chiefly in part payment of Grants, not included in the Contributions from the Conferences:										
\$ 40 56										
\$ 44 75										
\$ 161 25										
\$ 87 00										
Collected at Public Meeting (Elm Street), Nona (in the Service), A Friend of S. S. Aid Fund, Balance from 1891, Due Treasurer										
7 05										
10 00										
5 00										
447 63										
\$ 4394 65										
656 76										
\$ 8251 41										

GRANTS OF BOOKS AND PERIODICALS TO THE SEVERAL CONFERENCES.

TORONTO.	LONDON.	MONTREAL.	NIAGARA.	QUEBEC.	NOVA SCOTIA.	NEW BRUNSWICK.	NEWFOUNDLAND.	MANITOBA.	BRIT. COLUMBIA.	TOTAL.
\$ 1002 47	79 33	433 47	10 04	87 34	475 63	484 01	575 69	1232 66	384 31	4917 25
Petties—Exchange, Postage, Addressing, etc., etc. Travelling Expenses, Members of Committee, Printing Schedules, Binding, Stationery, etc. Purchase of Books towards Grants.										
\$ 40 56										
\$ 44 75										
\$ 161 25										
\$ 87 00										
\$ 8251 41										

*See Foot-note.

- 1871 897 06
- 1872 294 77
- 1873 610 97
- 1874 742 86
- 1875 669 02
- 1876 786 88
- 1877 888 53
- 1878 1365 30
- 1879 1548 46
- 1880 2177 92
- 1881 3215 70
- 1882 3664 41
- 1883 3478 73
- 1884 3317 80
- 1885 4134 97
- 1886 5343 87

†See Foot-note.

- 1887 8103 55
- 1888 297 33
- 1889 511 81
- 1890 829 39
- 1891 179 52
- 1892 1345 11
- 1893 1347 54
- 1894 1137 94
- 1895 1618 47
- 82754 13

We have examined the Treasurer's Statement of the General Conference Sabbath-school Aid and Extension Fund, for the year ending July 1st, 1892, with vouchers for disbursements, and found the same to be correct.

WARRING KENNEDY, Treasurer.
 F. BYRNE, Auditor.
 MARTIN S. MERRY, Auditor.

* This Statement shows the growth of the Income of the S. S. Aid and Extension Fund since its establishment in 1875.
 † This Statement shows the growth of Income from part payments.

Work

The out of the Se showing Sunday the ben these s the gra

A m have n the sup fifty of brough of wh few yo

A m Sunda one of school grants into w our se

A m people port a thing and t their

A s paper people the y colle power

The Japan the p publi Pleas with readi

The Colu diats missi organ six Chin

A preec liter This wh inde from harc adu spon

Work of the Sunday-school Aid and Extension Fund.

EXTRACTS FROM LETTERS.

THE following are extracts from a few only out of several hundreds of letters received by the Secretary of the Sunday-school Board, showing the nature of the operations of the Sunday-school Aid Fund, and the character of the benefits it confers. It will be observed that these schools are doing all they can to help themselves and to pay back part or the whole of the grant given by the Sunday-school Board:

A minister in Newfoundland writes: "You have no idea of the great good being done by the supplies above named. Since my last, over fifty of our Sunday-school scholars have been brought to God and joined the Church, many of whom are grown-up young women, and a few young men and boys."

A minister in British Columbia writes: "Our Sunday-schools are all doing good work. Not one of them closed for the winter. The Sunday-school scholars are so delighted in getting the grants of papers, that they don't think of going into winter quarters! We could not carry on our schools without them."

A minister in New Brunswick writes: "The people are all very poor, and not able to support a minister, and they think the next best thing is to keep up their own Methodist school, and to keep Methodist teaching alive among their children."

A superintendent in Alberta writes: "The papers are a great help to us in our work. The people are scattered, and it is difficult to get the young people together. I believe the excellent literature you are circulating is a mighty power for good."

The Rev. R. Tuttle writes from Matsumoto, Japan: "I thank you very much for sending the papers. We have a few Japanese papers published here, but the illustrations in the *Pleasant Hours* are a luxury of art, compared with those in those papers, not to speak of the reading matter."

The Rev. C. Ladner, at Kamloops, British Columbia, writes: "We have but a few Methodists in this part of the province, yet there is a mission for Methodism here. Last Sabbath we organized a Sabbath-school; there were twenty-six present, young and old, including three Chinamen."

A minister in New Brunswick writes: "These precious papers are about the only religious literature ever put into some of these homes. This fund is as truly a mission fund as that which bears the name. Favored ministers of independent schools and churches, composed from homes of intelligence, little know how hard the work is in uplifting children and adults where parents, because poor, will not spend a cent in religious literature."

A missionary in Newfoundland writes: "The papers are a great boon to us. They are eagerly sought after by adults as well as children, and eternity alone will reveal the amount of good done by them. Methodism has a hard fight here. The people *dare* not attend a Methodist service, but if they cannot take the Gospel from the 'preacher,' they will gladly take it in the shape of *Pleasant Hours*, or *Home and School*, or *Happy Days*; and the simple message, told so simply and beautifully, attracts and impresses them. When going about among these people, I have often thanked God that I had papers that I could give them so full of the Gospel message."

Another missionary in Newfoundland writes: "In some of the poorer homes, no other literature—periodical or otherwise—is ever seen. The parents on the papers almost as eagerly as the youngsters. Our enterprising Canadian Church is doing a grand work in the gratuitous distribution of healthy literature for juvenile capacities. With many thanks on behalf of one hundred and fifty delighted children."

From New Brunswick: "I cannot find words to express the welcome which these papers meet in the schools, and also in the homes from which no scholars can come, for surplus numbers from one independent school are promptly distributed in the course of my pastoral visitation."

Another missionary writes: "To those scholars and teachers who go on the Labrador mission, we shall send papers, etc., during the fishing season, so as to keep them supplied with profitable reading matter."

A missionary on the Island of Grand Manan, N.B., writes: "Your Sabbath-school publications are considered by all classes here superior to any extant, as far as we know. You are doing a glorious work for the youth of our fair Dominion."

A minister at Lion's Head, Newfoundland, writes: "Our school is the only Methodist Sunday-school on this large mission, and a few of its teachers are very earnest to maintain it both winter and summer. Your papers are highly valued, and anxiously looked for; and, in my opinion, are a credit to the cause of Methodism, being of a very exceptional order of merit."

An earnest missionary writes from New Brunswick: "The school has all the appearance of a glorious success. Up to date I have collected back numbers of your *soul-stirring* papers, which I have given to the scholars—even the *old* papers have worked up an interest. Thank God! I expect the new ones to influence many to gather into our schools."

The Rev. Wellington Bridgman writes from Lethbridge, Alta.: "You carried us when we were weak, now we have a prosperous school and are able to pay our way."

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER.

A. D. 46.]

LESSON X. WORK AMONG THE GENTILES.

[Dec. 4.]

GOLDEN TEXT. In his name shall the Gentiles trust. Matt. 12. 21.

Authorized Version.

Acts 14. 8-22. [Commit to memory verses 8-10.]

8 And there sat a certain man at Lys'tra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lys'a-o'-ni-a, The gods are come down to us in the likeness of men.

12 And they called Bar'na-bas, Ju'pi-ter; and Paul, Mer'cu-ri-us, because he was the chief speaker.

13 Then the priest of Ju'pi-ter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Bar'na-bas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in past times suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 And there came thither certain Jews from An'ti-och and I-co'ni-um, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Bar'na-bas to Der'be.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lys'tra, and to I-co'ni-um, and An'ti-och,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

TIME.—A. D. 46. PLACES.—Antioch in Pisidia; Iconium and Lystra in Asia Minor. DOCTRINAL SUGGESTION.—The testimony of nature to God.

Revised Version.

8 And at Lys'tra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. The same

heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be

made whole, said with a loud voice, Stand upright on thy feet. And he leaped up and

walked. And when the multitude saw what Paul had done, they lifted up their voice, say-

ing in the speech of Lys'a-o'-ni-a, The gods are come down to us in the likeness of men. And

they called Bar'na-bas, Ju'pi-ter; and Paul, Mer'cu-ry, because he was the chief speaker.

13 And the priest of Ju'pi-ter whose temple was before the city, brought oxen and garlands unto

the gates, and would have done sacrifice with the multitudes. But when the apostles, Bar-

na-bas and Paul, heard of it, they rent their garments, and sprang forth among the multi-

tude, crying out and saying, Sirs, why do ye these things? We also are men of like passions

with you, and bring you good tidings, that ye should turn from these vain things unto the liv-

ing God, who made the heaven and the earth and the sea, and all that in them is: who in the

generations gone by suffered all the nations to walk in their own ways. And yet he left not

himself without witness, in that he did good, and gave you from heaven rains and fruitful

seasons, filling your hearts with food and gladness. And with these sayings scarce restrained

they the multitudes from doing sacrifice unto them.

19 But there came Jews thither from An'ti-och and I-co'ni-um: and having persuaded the

multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead.

20 But as the disciples stood round about him, he rose up, and entered into the city: and on the

morrow he went forth with Bar'na-bas to Der'be. And when they had preached the

gospel to that city, and had made many disciples, they returned to Lys'tra, and to I-co'ni-

um, and to An'ti-och, confirming the souls of the disciples, exhorting them to continue in

the faith, and that through many tribulations we must enter into the kingdom of God.

HOME READINGS.

M. Work among the Gentiles. Acts 14. 8-22.

Tu. The opened door. Acts 14. 23-28.

W. Superstition. Acts 28. 1-16.

Th. Go
F. Wo
S. Ref
S. Rej

No. 295, N

No. 296, N

No. 289, N

QUEST

1. Div

What

What

How

With

What

How

What

What

2. Div

What

nations

What

3. Hu

What

What

What

plished

4. Hu

What

What

their ro

How

Of w

Give

Where

1. T

ing?

2. T

but to

3. T

nesses

4. T

shoul

5. T

- Th.* God revealed in nature. Rom. 1. 16-23.
F. Worship God. Rev. 19. 6-10.
S. Reference to events. 2 Tim. 3. 10-17.
Se. Rejoicing in affliction. 2 Cor. 1. 1-11.

LESSON HYMNS.

- No. 295, New Canadian Hymnal.
 Father of mercies, in thy word.
 No. 296, New Canadian Hymnal.
 I love to tell the Story.
 No. 289, New Canadian Hymnal.
 Sing them over again to me.

DOMINION HYMNAL.
 Hymns, Nos. 157, 163, 251.

QUESTIONS FOR SENIOR STUDENTS.

- 1. Divine Power**, v. 8-15.
 What case of suffering was found at Lystra?
 What led Paul to attempt the healing?
 How did the people regard the apostles?
 With what titles did they invest them?
 What honors did they propose?
 How did the apostles show their displeasure?
 What reproof did they give?
 What did they exhort the people to do?
- 2. Divine Love**, v. 16, 17.
 What witness of himself had God given to all nations?
 What was prevented by these arguments?
- 3. Human Perversity**, v. 18, 19.
 What disturbing element appeared at Lystra?
 What treatment did Paul receive?
 What did his enemies suppose they had accomplished?
- 4. Human Faithfulness**, v. 20-22.
 What occurred after their abandonment of Paul?
 What course did Paul and Barnabas take?
 What provinces were visited by the apostles on their return?
 How were the believers encouraged by them?
 Of what were they forewarned?
 Give an account of their return to Antioch.

Practical Teachings.

Wherein are we shown—

1. That faith for healing opens the way to healing?
2. That the honor of our work belongs not to us, but to our Lord?
3. That God does not leave himself without witnesses?
4. That when one gate to opportunity is shut we should seek another?
5. That the Christian believer must expect trials?

Hints for Home Study.

Contrast this miraculous cure of a cripple with a similar miracle performed by another apostle, and jot down the difference: (1) in the style of the narrative, (2) in the facts.

Find out all you can concerning Jupiter and Mercury, and any cause that may be given for the foolish fancy on the part of the Lycaonians that these two gods were among them.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Divine Power**, v. 8-15.
 On whom was this divine power shown?
 How long had the man been a cripple?
 What did Paul perceive in him?
 What did Paul say?
 With what result?
 What did the people say?
 What new names were given to the apostles?
 What divine honors were offered them?
 What did Paul and Barnabas do?
 What did they say about themselves?
 What about their preaching?
 What is the ground of hope for all men? (GOLD-EN TEXT.)
- 2. Divine Love**, v. 16, 17.
 What had God hitherto permitted?
 What evidence of his love had he given?
 What greater evidence of love has he given? (John 3. 16.)
- 3. Human Perversity**, v. 18, 19.
 What had the apostles difficulty in preventing?
 What enemies came to Lystra?
 From whence?
 How did they show their perversity?
 How much did Paul suffer from human perversity? (2 Cor. 11. 24, 25.)
- 4. Human Faithfulness**, v. 20-22.
 What occurred while the disciples stood about Paul?
 Who was Paul's deliverer? (2 Tim. 3. 11.)
 Where did Paul and Barnabas go?
 What did they there do?
 What journey did they then take?
 What good work did they do?

Teachings of the Lesson.

Where in this lesson are we shown—

1. The power of faith?
2. The duty of repentance?
3. That a Christian will have trials?

Home Work for Young Bereans.

Find and carefully read the story of Peter's curing a cripple.

Find and read the story of how a pagan king worshiped the prophet.

Find and read the account of an angel who forbade an apostle to worship him.

QUESTIONS FOR YOUNGER SCHOLARS.

What kind of a city was Lystra? **A heathen city.**

Who heard Paul speak one day? **A poor cripple.**

How long had he been lame? **All his life.**

What did Paul see as he looked at the cripple? **Faith in Christ's power.**

What did he say to him? **"Stand on thy feet."**

What did the cripple do? **He leaped and walked.**

What did the people who saw the miracle think? **That Paul and Barnabas were gods.**

What did they make ready to do? **Worship them.**

What did the missionaries declare? **That they were only men.**

What did they ask the people to do? **To worship God.**

Who followed the missionaries from Antioch and Iconium? **Some wicked Jews.**

What did they persuade the people to do? **To stone Paul.**

What did they suppose they had done? **Killed Paul.**

Had they done so? **No; he only fainted.**

Where did Paul and Barnabas go next? **To Derbe.**

What did they do in all these places? **Went many to Christ.**

Words with Little People.

Working for Jesus all the way,
Doing his errands day by day,
Telling the story of love and grace—
This will we do till we see his face.

Whisper Motto.

"All for Jesus."

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY, PH.D.

General Statement.

Paul and Barnabas present the Gospel to the simple-hearted peasantry of Lystra. In the crowd there is a boy named Timothy, whose mind, already trained by a godly mother, accepts the Saviour as preached by Paul. In the crowd there is also a deformed man who has all his life sat upon the pavement as a beggar. As he hears the story of the mighty Master who went about doing good faith leaps from his heart to his eye, and the apostles recognize his claim to the promise. At Paul's command the beggar is made whole, while the villagers shout, "The gods have come to earth again!" It would seem that Paul and Barnabas did not understand the barbarous dialect of the Lystrans; for before their silly adoration could be checked they had begun to slay oxen in sacrifice to the two strangers whom they mistook for immortal gods! Rending their clothes in horror, Paul and Barnabas rushed among the crowd, staying the uplifted knife, and with word and gesture repelling the superstitious adoration, and directing thought to the invisible God, whose praises nature sings in bending harvests on the earth and gentle rain from heaven. But before long Jews came from Antioch, with hatred in their hearts, and stirred up these ignorant idolaters of Lystra to stone Paul. He was so injured that both friends and foes thought him dead; but he recovered, and after a brief departure returned to Lystra and neighboring places, "confirming the souls of the disciples."

Verses 8, 9. Bin-bir-kilissch, a heap of ruins at the eastern end of the great Lyeonian plain, probably marks the site of **Lystra**. **A cripple . . . who never had walked.** The cure of such a man was unmistakably miraculous. (1) *The sinner is a moral cripple from birth.* **Heard Paul speak.** Better, "heard Paul speaking." Day after day Paul repeated the Gospel story, and day after day the cripple sat waiting for charity, and could not but hear. (2) *So the helpless sinner listens to the glad tidings, and new hope comes to his soul.* **Steadfastly behold ng.** Paul doubtless scrutinized every attentive face. (3) *The Christian worker should have a personal interest in every soul he seeks for Christ.* **Perceiving that he had faith.** By divine insight he saw the faith rising in the cripple's heart to receive Christ. (4) *If the apostle could see the spark of faith in the beggar's*

heart, how much more distinctly can the Lord see it in us. The word **healed** here is the same as that elsewhere rendered "saved," "made whole," as if bodily completeness were the type of spiritual. (5) *Faith in one soul easily perceives faith in another.*

10. With a loud voice. Arresting attention from all around. **Stand upright.** Words which required mighty faith on the part of Paul; it was apparently an absurd command. **Leaped and walked.** Leaped up from his crouching position, and walked freely around. (6) *So Christ calls forth souls, powerless from sin, to moral health and spiritual vigor.*

11. Speech of Lyeonia. In all those regions the people spoke two languages, their own native dialect and the Greek of the better classes, just as now in some portions of Ireland, Wales, and

Scotland the original Gaelic, or Erse, is maintained, while English is understood. This clause is inserted probably to show that the apostles did not interfere sooner because they did not understand what was spoken by the people. **Gods are come down.** There was a tradition that the two gods named in the next verse had once appeared in that region, and the superstitious peasants imagined that they had come again.

12, 13. Barnabas. As the nobler and more dignified in appearance. **Jupiter.** Or Zeus, fabled as the king of the gods. **Mercurius.** Or Hermes, the messenger of the gods, and the patron of eloquence. **Chief speaker.** Paul everywhere took the lead in the preaching of the Gospel. **Before their city.** Jupiter was the patron-divinity over the city, and his temple stood in a prominent situation on the public square in front of the entrance. **Oxen.** For sacrifice. **Gardlands.** To hang upon the front of the temple, or of the house where the apostles were staying. **Unto the gates.** The outer portals of the house. **Done sacrifice.** The priests would have slain the oxen, and, after offering a portion on the altar, would have gathered all the city to a sacrificial feast.

14. The apostles. So called, though not of the original twelve, because sent out by Christ to preach the salvation of the Gentiles. **Heard.** When they saw the preparation they understood for the first time the feeling of the people. **Rent their clothes.** An expressive sign of horror. **Ran in.** Interrupting the services with strong rebuke. Less devoted men would have permitted the worship in order to obtain influence over the people.

15, 16. Men of like passions. Mortals, liable to all the ills and feelings of mortality, not beings of superior nature. **Turn from these vanities.** The word vanity, "emptiness," expresses the feelings of the Jews toward idols. "An idol is nothing," wrote Paul afterward. **Living God.** The one, only God, far above all earthly conceptions of divinity. **Made heaven.** The ancients did not suppose that the gods made the world, but that the earth had always existed, and the gods themselves were born. **Past times suffered.** He had permitted the nations (the heathen peoples) to go on in their ways of idolatry, while one nation, the Jews, was trained to knowledge of the truth, that its people in turn might teach others.

17. Not . . . without witness. Paul would intimate that the material blessings which all enjoyed were tokens of God's existence, which should draw men's thoughts toward him. **Rain from heaven.** Especially a blessing in a land of drought, as was Lycaonia. **Filling our hearts.** Figuratively for "ourselves." **Food and gladness.** The body with food, the heart with joy; both

from God. (7) *Nature should lead men up to God.*

18. With these sayings. Adapted to their comprehension; and not appealing to Scripture among a people who knew of no revelation. **Scarcely restrained they.** The purpose of the priest and the people was hard to forego; they would not readily be dissuaded; but soon passed from the extreme of reverence to that of hate.

19. There came. To Lystra, where Paul and Barnabas had just been revered as gods. **Certain Jews.** The Jews were the bitterest enemies of Paul's preaching, because he announced Gentiles as having equal privileges with themselves under the Gospel. They were "the elder brother" in the parable of the prodigal son. **From Antioch and Iconium.** So bitter was their hate that they had journeyed more than one hundred miles, to a Gentile city, in order to subvert the apostles' teaching. **Antioch and Iconium** were the two cities where Paul had labored last, and from which he had been driven out. **Persuaded the people.** They doubtless declared that Paul's miracles were the work of magic and of evil spirits. The people of Central Asia Minor were known in antiquity as a fickle race, easily influenced by crafty leaders. (8) *How soon do men's praises change to curses!* (9) *Let us seek the favor of One who changes not.* **Stoned Paul.** Barnabas may have escaped, or been ignored, as Paul was the leading spirit. To this stoning he afterward referred in 2 Cor. 11. 25, "Once was I stoned." Did he not recall the glorious face of Stephen as the stones were falling around him? **Drew him out of the city.** Had this been a Jewish stoning it would not have taken place within the walls; but the Gentiles were less scrupulous. Nor would Paul have risen up alive afterward if Jews had conducted it in their own way; for with them the method was so prescribed that escape from death was not possible. In this case they dragged, as they supposed, a dead body, and cast it outside the gate.

20. The disciples. His ministry had not been vain, for a little band of believers in Christ had been gathered. **Stood round about.** They had not been able to protect him, but now, after the enemies dispersed, they gathered mournfully about his body. **He rose up.** He had swooned under the stoning, but was not slain, and consciousness began to return. (10) *No man can die until his work is done.* **Came into the city.** To rejoice his companion, to show himself to the converts, and to receive care for his wounds. **Next day he departed.** His work was done, in spite of enemies, for a church had been planted. **To Derbe.** A city twenty miles distant from Lystra, and the limit of his first journey.

21. Preached the gospel. (11) *Trials should not stop our testimony.* **Taught many.** Rev.

Ver., "made many disciples." It would appear that they met with no persecution, but were enabled to do their work in peace. In the catalogue of places where Paul had been persecuted during this journey (2 Tim. 3. 11) Derbe is not mentioned. **Returned again.** At Derbe it would have been a short journey through a pass in the mountains, known as the Cilician Gates, to Tarsus, and from thence a direct sail to Antioch; but Paul and Barnabas chose the longer return journey over the same route by which they had come. **Lystra . . . Iconium . . . Antioch.** Taking the places in the order of their return. They had left each of these places suddenly, and without time for the complete organization of the churches; hence the need of revisiting them. It was a journey of great danger, exposing them to the risk of new riots and stonings if their enemies should learn of their presence in the cities.

22. Confirming the souls. Giving encour-

agement by their very presence, by their strengthening words, and by their counsel and instruction. **To continue in the faith.** Not merely to a settled belief in the Gospel, but to the life of faith in Christ. (12) *Faith is the energizing power in all the life. We must through much tribulation.* "Through many tribulations we must enter," etc. (Rev. Ver.) They were taught to look upon trial as a condition of affairs to be expected; troubles to be reckoned on in the outset. (13) *No rose-water religion was that preached by Paul!* Yet they were to pass through the tribulation; though it might be bitter, it would be but transient. (14) *One can face trial if he is sure of victory over it. Enter into the kingdom.* Into its full state of blessedness hereafter before the throne of God. (15) *The light affliction here only leads to the far more exceeding and eternal weight of glory yet to come.* (16) *The best preaching and teaching are illustrated by the life of preacher and teacher.*

CRITICAL NOTES.

BY PROFESSOR CHARLES F. BRADLEY, D.D.

Verse 9. Fastening his eyes upon. The word thus rendered is one of Luke's favorites. Of its fourteen occurrences in the New Testament twelve are in Luke's writing, and the two others in Paul's (2 Cor. 3. 7, 13). It describes a fixed and earnest look. Thus Paul transfixed Elymas with his eyes (Acts 13. 9). Thus, also, Peter "fastened his eyes" upon the lame man at the Beautiful Gate. See also Acts 6. 15; 7. 55; 11. 6.

11. In the speech of Lycaonia. What this language or dialect was is unknown. Luke records the fact of these people turning in their excitement from the Greek language, in which Paul had been speaking, to their native tongue to explain why Paul and Barnabas did not interfere at once with their foolish and idolatrous actions. The apostles did not realize what was going on, because they did not understand the language which the people were speaking. **The gods are come down to us in the likeness of men.** In the literary centers of the time skepticism concerning the old mythologies was prevalent; but the remote and simple-minded Lycaonians retained the ancient belief that the gods, in human form, were wont to visit the earth. Their neighboring country of Phrygia was the scene of the fabled visit of Jupiter (in Greek, Zeus) and Mercury (in Greek, Hermes) to the aged Philemon and Baucis (*Ovid's Metamorphoses* viii, 626-724). As they reverted spontaneously to their native language, they returned naturally to their old superstitions for an explanation of this miracle of healing.

12. They called . . . Paul, Mercury, because he was the chief speaker. This gives the main reason for calling Paul Mercury. Mercury was the god of eloquence. It is probable,

also, that Paul was younger and shorter than Barnabas. Later traditions, which represent Paul as short in stature, receive apparent support from 2 Cor. 10. 10.

13. The priest of Jupiter whose temple was before the city. The Rev. Ver. inserts the words "whose temple." The original may be rendered literally, "The priest of (the) Zeus who was before the city." The god was thought of as dwelling in the temple where his statue was. **The gates.** Luke does not tell us what gates these were. He may refer to the gates of the house into which the apostles had gone, or to the gates of the temple of Jupiter. It seems most natural, however, to think of the city gates, just within which (verse 19), in an open place, the crowd had gathered about Barnabas and Paul.

15. Of like passions. Or, better, with margin of the Revision, "of like nature," Comp. James 5. 17. The reference is to human nature, with its weaknesses and limitations, as contrasted with a supernatural and divine nature. **Who made the heaven and the earth,** etc. With this discourse compare Paul's sermon to the Athenians in 17. 22-31, and the statements in 1 Thess. 1. 9; Rom. 1. 19, 20; 2. 14, 15; 3. 25.

19. They stoned Paul. See Paul's own references to this in 2 Cor. 11. 25, and 2 Tim. 3. 11. It was not necessary to cast him out of the city first, as Stephen was removed for execution outside the holy city (7. 58).

20. He rose up. The expression in verse 19, "Supposing that he was dead," intimates plainly that he was not dead. Nevertheless, the suddenness of his recovery, and his departure the next day

upon a
recovery,
received

Que
mirac

Mirac
new reli
vestigat
moral v
The ab
history
the pre
and the
defect
less th
of the

Mos
Pharac
mand
With
dentia
sion.
can do
be wit
world.
The c
claims
two y
and co

Mir
epoch
desig
of the
of Mo
those
den I
apost
fied
can d
be wi
the J
two
(Act

A
was
tion
all m
doins
ish,
ions,
divin
tion

upon a toilsome journey, make it probable that his recovery was miraculous. Perhaps it is to scars received at this time that Paul refers in Gal. 6. 17.

The Lesson Council.

Question 1. *For what purpose or purposes were miracles given in the early days of the Church?*

Miracles are the natural and proper support of a new religious system. They challenge to an investigation of its nature, illustrate its spiritual and moral worth, and prove the validity of its claims. The absence of miracles in the crisis of the world's history, when the fullness of time was come and the preparatory was giving place to the permanent and the perfect, would have been an intolerable defect; they became by their timely occurrence, no less than by their resistless force, an illustration of the Gospel and a proof for all the ages.

Moses was empowered to work miracles that Pharaoh and all Egypt might know that the demand for the liberation of Israel was from God. With Jesus miracles were the acknowledged credentials of the divinity of his character and mission. Accordingly it was said of him, "No man can do these miracles that thou doest, except God be with him." As the Father sent Jesus into the world, so Jesus sent his disciples into the world. The disciples worked miracles to confirm their claims that Jesus was the Son of God. Paul for two years disputed daily in the school of Tyrannus, and confirmed his doctrine by special miracles.

Miracles related to a new point of departure or epoch in sacred history. Having accomplished the design in inaugurating and authenticating the work of the period, they were retired. Thus the miracles of Moses in the beginning of the Jewish nation; those of Elijah and Elisha in restarting backslidden Israel in spirituality; those of Jesus and his apostles in founding Christianity. Miracles certified the messenger and the message. "No man can do these miracles that thou doest, except God be with him." In introducing the Gospel among the Jews at Jerusalem and the Gentiles at Lystra two miracles remarkably alike were wrought (Acts 3. 6-8; 14. 8-22)

A striking effect of miracles—if not purpose—was the attraction of the public mind. A salvation unto all men should attract the attention of all men. Another effect—if not purpose—was the doing of great good. Here is no jugglery to astonish, as with the so-called miracles of other religions. The supreme purpose, however, was to give divine sanction. God wished to impart a revelation of his will unto men. A direct revelation

to each man teemed with difficulties. Human testimony alone was incredible. There was only one way to inspire conviction. God must attest by supernatural agency the veracity of his messengers. The divine seal must be imprinted on a revelation.

Analytical and Biblical Outline.

The Power of the Gospel.

I. GIVING INSIGHT.

Beholding him, and perceiving. v. 9.

"Revealed....by his Spirit." 1 Cor. 2. 10.

"To another, discerning of spirits." 1 Cor. 12. 10.

II. INSPIRING FAITH.

Perceiving that he had faith. v. 9.

"According to your faith." Matt. 9. 29.

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

III. IMPARTING STRENGTH.

He leaped and walked. v. 10.

"Lame man leap as an hart." Isa. 35. 6.

"Jesus Christ maketh....whole." Acts 9. 34.

IV. AWAKENING WONDER.

The gods are come down. v. 11.

"Behold ye....heathen." Hab. 1. 5.

"A marvelous work." Isa. 29. 14.

V. CALLING FOR REPENTANCE.

Turn from these vanities. v. 15.

"Commandeth....to repent." Acts 17. 30.

"Put off....the old man." Eph. 4. 22.

VI. OVERCOMING PERSECUTION.

Having stoned Paul. v. 19.

"What persecutions I endured." 2 Tim. 3. 11.

"Bearing about....the dying." 2 Cor. 4. 10.

Thoughts for Young People.

The Faith of the Gospel.

1. The faith of the Gospel comes by hearing the word of the Lord through the preaching of saved men. (Verse 1.)
2. The faith of the Gospel rises above lines of race or sect, and makes Jews and Greeks one in Christ. (Verse 1.)
3. The faith of the Gospel endures the prejudice and malice and opposition of men. (Verses 2-5.)
4. The faith of the Gospel is strengthened by divine tokens and testimonies of power. (Verse 3.)
5. The faith of the Gospel obtains the sympathy and favor of many who do not profess it. (Verse 4.)
6. The faith of the Gospel makes men whole in the highest sense, bodily and spiritually. (Verse 9.)
7. The faith of the Gospel sees in nature the manifestations of God's power and grace. (Verse 17.)

Lesson Word-Pictures.

BY REV. E. A. HAND.

That poor, helpless cripple tugged out of the house and deposited near that crowd—what a hard time in life he has had! He sees other people stirring about, so full of joyous activity, while he is a fixture, as much so as if he were a post set in the earth. If his position be shifted he is taken up like a post and then dropped elsewhere. O, what would he not give if he could only move about like other people, a master of himself, a king!

Do people having serviceable legs appreciate their good fortune? However, if he cannot walk he can hear; and what is it he now hears? Why, the appeal of that man talking to the crowd. The man, people say, is a Jew who has a new idea which the old Jews do not like. However, he keeps rehearsing his new truths, and many people like to hear him. This speaker has a companion, and the two men are very unlike in appearance. The companion is a man of fine presence, well-shaped, handsome. The statue of Jupiter at Lystra is not more imposing in form. The speaker is quite insignificant, but how he can talk! Mercury, in a trial of tongues, could not speak better than this insignificant looking man.

What is he saying now?

Something about Jesus and his great love, Jesus and him crucified, I dare say, and how the cripple listens! O, if that Jesus could be his Saviour!

The address is over, and what next? The speaker looks down upon the cripple. How Paul pities the man! Must he stay a cripple, a helpless lump, always a post, never a king?

I fancy that the cripple notices that Paul's pitying, inquiring eyes are upon him, and perhaps he murmurs, "I do wish he would just take a look at my case and help me—I think he could help me—"

But here comes an interrupting voice; it is a command—"Stand upright on thy feet!"

What? Impossible!

How the people stare!

"Why," somebody murmurs, "if Jupiter himself should come down from Olympus, could he attempt more than that? What is this Jew expecting to do?"

But look!

The cripple is twisting in his seat, and then stretching up, as if about to rise! And—he is—now actually rising! Yes, he is on one foot—on both feet—up—up—and he gives a leap—and—he walks!

O, what excitement!

"The gods are come down to us in the likeness of men," the people shout.

Yes, that imposing-looking man called Barnabas is really Jupiter, they affirm; and the man who can talk, and talking can effect so much, is Mercurius!

"Bring sacrifices, bring sacrifices!"

Yes, here he comes, the very priest of Jupiter, bringing "oxen and garlands." O, what an hour! Was Lystra ever so honored?

But look at Jupiter and watch Mercurius. They are tearing their clothes, running among the people, persuading people that they are not Jupiter, not Mercurius, only "men of like passions" with the Lystrans—stop! stop! Worship God!

They succeed at last in persuading the Lystrans that they are mistaken; but O, how disappointed was the crowd! It did want to be befooled.

Off go the stupid oxen wreathed with garlands. Off shuffles the priest, looking confused and ashamed to think he has made a mistake. The disappointed Lystrans scatter. They disappear. But who are these making their appearance? They look like strangers, but they have a mission.

They go slyly about.

They mutter.

They point at Paul and Barnabas.

They shake the head.

Why, they are hostile Jews from other cities, and what a hearing they get!

What revenge the Lystrians take upon the apostles because unwilling to befool the people! How the stones fly at Paul! They even drag his body out of the city as if lifeless; but O, as the disciples gather about that body, it rises, and the intrepid apostle is ready for service again. He is off with Barnabas to Derbe the next day. And some other day he is back again at Lystra, still preaching the same all-conquering, unconquerable Gospel.

Orientalisms of the Lesson.

With all the hundreds of millions of gods the Hindoos worship they still say there is but one God. The Africans worship logs and fish scales and tigers' claws, and what not, but they believe in the unity of the Godhead. The North American Indian, too, worships spirits of many sorts, but he believes in one Great Spirit. China and every other heathen country give evidence of having in their earliest history had the notion of one God. There is a deep order, too, in the exercises of all human souls in the matter of right and wrong. Even though they differ as to what is right and wrong, the fact still remains everywhere, and with every soul in the world, that there is a right and there is a wrong. God has not left himself without a witness as to the fact that a moral element enters into human conduct and thought.

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verses 8-10. Miracles are like candles, lit up until the sun rises, and then blown out. We no more need them than a well man needs a staff, or

than a grown-up child needs a walking stool.—*Bocher.*

Verses 8-10 and 17. God's works show his goodness and power. As a beam of light passing through a chink in a wall, of what figure soever, always forms a circle on the place where it is reflected, and by that describes the image of its original, the sun, thus God in everyone of his works represents himself.

Verses 13 and 19. Human favor is unreliable. Xerxes garlanded and knighted the steersman of his boat in the morning, and hanged him in the evening of the same day. The world sits in its chariot and drives tandem, and the horse ahead is Hozza and the horse behind is Anathema. Lord Cobham, in King James's time, was applauded and had thirty-five thousand dollars a year, but was afterward execrated and lived on scraps stolen from the royal kitchen. Alexander the Great, after death, remained unburied for thirty days, because no one would do the honor of shoveling him under.

The Duke of Wellington refused to have his iron fence mended, because it had been broken by an infuriated populace in some hour of political excitement, and he left it in ruins, that men might learn what a fickle thing is human favor. "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those who remember his commandments to do them."—*Talmage.*

Verses 15. A friend who visited William Carey, the missionary, in his last sickness spoke of his great work in India, to which the grand old man replied, "When I am gone talk not of Carey, talk about Carey's Saviour."

Thomas Chalmers, Scotland's great preacher, said: "Perish Chalmers, and let Christ only be remembered!"

Verses 21. Worship and persecution were alike powerless to turn these disciples from their work. They were determined to be faithful unto death.

Luther was offered to be made a cardinal if he would be quiet. He answered: "No, not if I might be pope. Let me be counted fool or anything, so I be not found guilty of cowardly silence." The Papists, when they could not rule him, railed at him and called him an apostate. He said: "I am indeed a blessed apostate—one that hath fallen off from the devil." Then they called him a devil, to which he answered: "Luther is a devil, is he? be it so, but Christ liveth and reigneth; that's enough for Luther."

Verses 22. Christian joy is not an April day of sunshine and a shower that ends in a night of sharp frost, but a deep-settled gladness in the Lord. As in a factory, where there are whistling bands and whirling wheels and darting shuttles and thousand

threads, the maiden who tends the frame sings her song, knowing that every shooting shuttle is working out the pattern, so the Christian can be calm, knowing all must work for good to him.—*Mark Guy Pearse.*

"Through much tribulation." As copper is steeped in *aqua fortis* before being engraved upon, so the Lord sometimes prepares us by severe discipline for receiving the beauties of his grace. The process is painful, but the results are glorious.

The Teachers' Meeting.

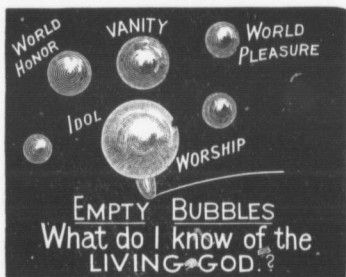
Draw the rough map of Asia Minor, locate the places referred to, and rapidly review the journey from Antioch in Syria to Cyprus, Perga, Antioch in Asia Minor, Iconium, Lystra.... I. The apostles at Iconium: Events, treatment, results, etc.... II. At Lystra: Events, success, conduct of the people.... Show in this lesson the spirit of the apostles: (1) Persevering; (2) Testifying; (3) Courageous; (4) Enduring evil; (5) Humble, unselfish; (6) Reverent toward God.... Note Paul's method of preaching in the synagogue, in the public square at Lystra, to the superstitious worshippers.... The difficulties with which the Gospel contends as here shown. I. Bigotry; II. Unbelief; III. Prejudice; IV. Persecution; V. Superstition; VI. Idolatry.... Teachings concerning the faith of the Gospel. See "Thoughts for Young People.".... Our lesson well illustrates "the triumphs of faith": (1) Over prejudice, bigotry, etc.; (2) Over opposition and persecution; (3) Over human ills and troubles (verses 8-10); (4) Over ignorance and superstition.... ILLUSTRATIONS. The early history of Methodism has many illustrations of preachers opposed by the violence of mobs, some of which might be related with this lesson.... God shows his help in enabling men to escape danger, as well as in rescuing them from it. John Knox, while sitting at a window, felt a sudden impulse to leave his place. He took another seat, and five minutes after a bullet came crashing through the window, which would have killed him had he remained in his former place.... Nature's testimony to God is illustrated in Paley's argument from the watch, of which the mechanism proves that it has had a maker. So the adaptation of nature to an end shows a Designer.

References.

FREEMAN'S HAND-BOOK. Ver. 11: Gods in human form, 835. Ver. 12: Jupiter and Mercury, 836. Ver. 13: Idolatrous garlands, 837.... FOSTER'S CYCLOPEDIA. Prose, 7197, 7198. Ver. 11: Poetical, 3724. Ver. 13: Prose, 11026. Ver. 15: Prose, 8759. Ver. 17: Prose, 6606, 9015. Ver. 22: Prose, 76-92, 5764, 5771, 6381-6412, 12049.

Blackboard.

BY J. B. PHIPPS, ESQ.



Before the school assembles see that the blackboard sketch is made. It represents a number of soap bubbles, and the idea of the illustration is to show how empty and vanishing are the things named thereon in comparison with the eternal majesty and power of the living God. Commence the review by asking the smaller children about soap bubbles; get them to tell how easily they break and vanish away. Next, refer to the lesson; speak of the ignorant, idol-worshipping people to whom Paul spoke. Tell how he revealed to them his God as a God of power and of love. Get some one to tell how the people at first received the tidings and the miracle; some one else to tell of the indignation of Paul and Barnabas. [They exhorted them to "turn from these vanities to the living God."] Speak of the duty of professing Christians to honor God. Make an application of the teachings of the lessons to our own lives; we each should follow Paul's exhortation to turn to the living God, for all earthly things are empty bubbles in comparison with him. Close with the thought, What do I know of the living God?

Primary and Intermediate.

BY MARTHA VAN MARGER.

LESSON THOUGHT. *Fighting for King Jesus.*

Blackboard. [Make breastplate, shield, helmet, and sword. Print "Paul," "Barnabas."] Did you ever see a soldier? Long ago, when Paul lived, soldiers used to wear armor. [Tell what the different pieces were for.] Paul and Barnabas [who were they?] were real soldiers fighting for a real King. What was the name of their King? Yes, Jesus. And whom were they fighting? Yes, Satan. He has his soldiers, too. They are fighting for him to-day as they were so long ago.

[Point out Lystra on the map.] This was a heathen city full of Satan's soldiers. He got them to build temples and offer sacrifices to gods that were made with men's hands. Paul and Barna-

bas went to Lystra to tell the people about the true God. They had to wear an armor, for they were going among enemies. But it was not the kind of armor that men make. It was God's kind, and it is described in God's book. Paul describes it in his letter to the Ephesians. Who can tell in which part of the Bible this letter is found? Who can take the Bible and find it? Now we will read about this armor. [Read slowly from Eph. 6, 11-17.] Paul and Barnabas had to put on each piece of this armor, and so must we if we are soldiers of our King Jesus. Do we want to be his soldiers and fight for him? If we do we will sing:

"We are little soldiers,
Fighting, fighting."

To be taught: That Paul and Barnabas fought disease, superstition, idolatry, and persecution in Lystra.

1. Paul saw a poor cripple who had never walked in Lystra. The poor man heard Paul speak of the power of Jesus, and faith sprang up in his heart. Paul saw by his face that he believed, and he told him to rise up and stand on his feet. The cripple stood up, and began to walk and leap about. It was the power of God which made him well. Paul did this miracle to show the ignorant heathen what God could do. It was his work as a soldier of Jesus to fight evil. Sickness and disease are in the world because sin is here; but the God who can cure sin can cure sickness also.

2. When the people saw that the lame man could walk they thought Paul and Barnabas must be gods come down from heaven. They thought that sometimes the gods took on the form of men and came down to earth. This was their superstitious belief. They were heathen and did not know better; but we who believe in the living God should learn not to be superstitious and believe in signs and fortune-telling and such things.

3. How surprised Paul and Barnabas were when the people began to call them gods, and prepared to offer sacrifices to them! They brought oxen with garlands, all ready for the sacrifice, and the heathen priest was about to begin the worship before the apostles saw what they were going to do. Then they ran among the people, crying out that they must not do this, for there is but one God, and he deserves all our worship.

It was hard to make the heathen see that Paul and Barnabas really meant this. They loved the honor that comes from man, and they thought the apostles did.

But true soldiers of Jesus never want to be praised. They want him to have all honor and glory.

You see that Paul and Barnabas were true soldiers. They were not afraid to fight superstition and idolatry, though the whole city was against

them. The strong and we shall be fighting.

4. Did do in Ly came from stories al wanted to They stor and drag let them

He ros next da Gospel. This is did not G od sen

The

afraid, (Sing Soldier

A. D. C.

Acts 12 audie mira Gen'

13 answe me: 14 did ple

15 as i 16 the an act 17 Lo is th

be

them. This was because they knew that God is strong and Satan weak.

We shall need to think of this very often when we are fighting for Jesus.

4. Did the apostles have any more fighting to do in Lystra? Yes; for now some wicked Jews came from Antioch and Iconium and told evil stories about the apostles. The people who had wanted to worship them now wanted to kill them. They stoned Paul until they thought he was dead, and dragged him out of the city. But God did not let them kill his faithful soldier.

He rose up and went back into the city, and the next day went to another place to preach the Gospel.

This is the way Paul fought persecution. He did not strike back, but went on doing the work God sent him to do.



What shall we do? [Use lesson symbol.] God has sent little Christians, too, out to fight for him. At home, at school, on the playground, everywhere, he wants us to be his true soldiers. We need not be

afraid, for our Captain is strong and loving too! [Sing verses one and two of "Onward, Christian Soldiers."]

OPTIONAL HYMNS.

No. 1.

Am I a soldier of the cross?
If my disciple thou wouldst be.
Give me some work to do.
The morning light is breaking.
Over the ocean wave.

No. 2.

O sing the power of love divine.
There's a call coming ringing.
In from the highways.
Hark! the voice of Jesus calling.
More of earnest work for Jesus.

The Lesson Catechism.

[For the entire school.]

1. What miracle was wrought by Paul at Lystra? **A cripple was healed.**
2. What did the people imagine who saw the miracle? **That gods had come to earth.**
3. What were they about to do to Paul and Barnabas? **To offer them sacrifice.**
4. What did the apostles say to the people? **"We are men like yourselves."**

CATECHISM QUESTION.

48. Why are these called the Moral Law?
Partly to distinguish them from ordinances concerning Jewish ceremonies; but chiefly because they contain in substance all the moral duties of men.

A. D. 52.]

LESSON XI. THE APOSTOLIC COUNCIL.

[Dec. 11.]

GOLDEN TEXT. Through the grace of our Lord Jesus Christ we shall be saved, even as they. Acts 15. 11.

Authorized Version.

Acts 15. 12-29. [Commit to memory verses 8-11.]

12 Then all the multitude kept silence, and gave audience to Bar'na-bas and Paul, declaring what miracles and wonders God had wrought among the Gen'tiles by them.

13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

14 Sim'e-on hath declared how God at the first did visit the Gen'tiles, to take out of them a people for his name.

15 And to this agree the words of the prophet; as it is written,

16 After this I will return, and will build again the tabernacle of Da'vid, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gen'tiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble

Revised Version.

- 12 And all the multitude kept silence; and they hearkened unto Bar'na-bas and Paul rehearsing what signs and wonders God had wrought 13 among the Gen'tiles by them. And after they had held their peace, James answered, saying, 14 Brethren, hearken unto me: Sym'e-on hath rehearsed how first God did visit the Gen'tiles, 15 to take out of them a people for his name. And to this agree the words of the prophets; as it is written, 16 After these things I will return, And I will build again the tabernacle of Da'vid, which is fallen; And I will build again the ruins thereof, And I will set it up: 17 That the residue of men may seek after the Lord, And all the Gen'tiles, upon whom my name is called, 18 Saith the Lord, who maketh these things known from the beginning of the world. 19 Wherefore my judgment is, that we trouble not them which from among the Gen'tiles turn to

not them, which from among the Gen'tiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Mo'ses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to An'ti-och with Paul and Bar'na-bas; namely, Ju'das surnamed Bar'sa-bas, and Si'las, chief men among the brethren:

23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gen'tiles in An'ti-och and Syr'i-a and Ci-li-ci-a:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Bar'na-bas and Paul,

26 Men that have hazarded their lives for the name of our Lord Je'sus Christ.

27 We have sent therefore Ju'das and Si'las, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well.

20 God; but that we write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood. For Mo'ses from generations of old hath in every city them that preach him, being read in the synagogues every sabbath.

22 Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to An'ti-och with Paul and Bar'na-bas; namely, Ju'das called Bar'sa-bas, and Si'las, chief men

23 among the brethren; and they wrote thus by them, The apostles and the elder brethren unto the brethren which are of the Gen'tiles in An'ti-och and Syr'i-a and Ci-li-ci-a, greeting: Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls; to whom we gave no commandment; it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Bar'na-bas and Paul, men that have hazarded their lives for the name of our Lord Je'sus Christ.

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Bar'na-bas and Paul,

26 Men that have hazarded their lives for the name of our Lord Je'sus Christ.

27 We have sent therefore Ju'das and Si'las, who themselves also shall tell you the same things by word of mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

DOCTRINAL SUGGESTION.—The foreknowledge of God.

HOME READINGS.

- M. The apostolic council. Acts 15. 12-21.
 Tu. The apostolic council. Acts 15. 22-29.
 W. Occasion of the council. Acts 15. 1-11.
 Th. Paul's reference to facts. Gal. 2. 1-9.
 F. One in Christ. Gal. 3. 19-29.
 S. Free in Christ. Gal. 5. 1-14.
 S. Complete in Christ. Col. 5. 8-17.

LESSON HYMNS.

- No. 358, New Canadian Hymnal.
 O God of Bethel, by whose hand.
 No. 313, New Canadian Hymnal.
 We shall sleep, but not forever.
 No. 328, New Canadian Hymnal.
 Son of my soul, thou Saviour dear.

DOMINION HYMNAL

Hymns, Nos. 231, 229, 235.

QUESTIONS FOR SENIOR STUDENTS.

1. The Report, v. 12.

- Who made the report?
 To whom was it made?
 What facts which we have already studied were given in this report?
 What had God wrought among the Gentiles?

2. The Decision, v. 13-21.

- Who spoke first?
 Who was James?
 What prophet did he quote?
 What was his "sentence" or "judgment"?
 Give what reasons you can for his selection of these four special things to be prohibited?
 What reason did he give for his decision?

3. The Message, v. 22-29.

- How did James's message affect the apostles and elders?
 Whom did they send to Antioch with Paul and Barnabas?
 What can you tell about either of these men?
 What did they send by them?
 What did they say in their letter that they had heard?
 How did they describe Barnabas and Paul?

From what source did they obtain the wisdom that led to the writing of this letter? (Verse 23.)

What would have happened to the infant Church if a contrary decision had been made?

Practical Teachings.

Where does this lesson teach us—

1. To pay deference to practical experience?
2. That the Bible is our final court of appeal?
3. That the peacemaker can often bridge over great difficulties?

Hints for Home Study.

Put down on paper the reason for the calling of this apostolic council

Who composed it?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Report, v. 12.

Who made the report?

To whom was the report given? (Verse 6.)

What did the report set forth?

What door had been opened? (Chap. 14. 27.)

2. The Decision, v. 13-21.

Who was the first speaker?

To whose testimony did he refer? What was it?

With this what other witness agreed?

What Scripture did James quote?

What did he advise about circumcision?

What four things would he prohibit?

What was said about Moses and his teaching?

What is the end of the law? (Rom. 13. 10.)

3. The Message, v. 22-29.

What did the council decide to do?

Who were chosen to go to Antioch?

What greeting was sent with these messengers?

What had the church at Jerusalem learned?

What had they decided to do?

What was said of Barnabas and Paul?

What was said about imposing burdens?

What things are forbidden?

What is the final word?

What is the real burden of this message?

(GOLDEN TEXT.)

Teachings of the Lesson.

Where in this lesson do we find an example of—

1. Candor in hearing the truth?
2. Caution in judgment on others?
3. Charity toward all men?

Home Work for Young Bereans.

Was this James the same as the apostle who associated with Jesus?

Was he the same as the man who wrote the Epistle of James?

Who was this Simeon?

How many Simeons and Simons can you find mentioned in the New Testament, and what sort of a man was each?

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Paul and Barnabas end their first missionary journey? **In Antioch.**

What did they tell the church there? **How God had blessed their work.**

What had been opened to the Gentiles? **The door of faith.**

Where did they next go? **To Jerusalem.**

What was held there? **A council of the apostles.**

What question was before them? **Whether the Gentile Christians should be circumcised.**

Who had been teaching that this must be done? **Some men from Judea.**

What did Barnabas and Paul tell the council? **How God had worked with them.**

Who then spoke to the council? **James.**

What did he say God had promised? **To save the Gentiles.**

What did he advise? **Not to trouble them with forms.**

Who were then sent back to Antioch by the church? **The missionaries, with two helpers.**

What did the church send by them? **A letter.**

What did they say they would not lay upon the Gentiles? **Any needless burden.**

What did they ask them to void? **All things belonging to idol-worship.**

Words with Little People.

The Holy Spirit asks us to turn away from all things that look like sin. "It is no harm to taste wine," some one says. *What does the Holy Spirit say?* "Touch not the unclean thing."

Lesson Teaching.

"Little children, keep yourselves from idols."

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

Even the primitive Church had its differences of opinion, which in some cases approached dangerously near to quarrels. Soon after the return of Paul and Barnabas from their missionary journey a controversy arose in the church at Antioch concerning the Gentile converts. Many Jewish Christians argued that these new disciples must become Jews, and observe the whole ceremonial law. But this would have made Christianity a mere branch of Judaism, and prevented the ingathering of the world. The whole future of the Church was at stake on this question, and the Christians of Antioch recognized it. So a deputation was sent to Jerusalem to ask for the decision of the apostles. The Christians of

Antioch knew well that they could get no two representatives so able and thoroughly consecrated as Paul and Barnabas. The authorities of Jerusalem recognized the importance of the question, and it was debated carefully, and at length it was finally resolved to send a letter to the Gentile Christians declaring their freedom from all rites and burdens distinctively Jewish.

Verse 12. All the multitude. The apostles and elders of the church of Jerusalem. **Gave audience.** "Lent their ears." **Miracles and wonders.** God had not only wrought marvelous works of healing by the hands of Barnabas and Paul, but by their instrumentality the Holy Ghost had been received by Gentile converts still uncircumcised and indisposed to join the Hebrew synagogue.

13. James. The Lord's brother; the "bishop of Jerusalem," the writer of the Epistle of James; probably the president of this assembly.

14-21. Simeon is an older form of Simon, which was Peter's original name. Peter's address should be carefully studied. **The words of the prophets.** See Amos 9, 11, 12. It should be remembered that there are two great versions of the Old Testament, one in Hebrew and one in Greek; that probably the Greek version (known as the Septuagint) was made from a different (possibly an older) version of the Hebrew text than that which is now known; and that the Greek version is usually quoted in the New Testament. **Build again the tabernacle of David.** The royal house of David is here represented as a tabernacle that had fallen into decay. The ten tribes had revolted from it, and other disasters had further reduced it. God by his ancient prophet promised to restore it and bring under its sway not only all the Israelites, but the **residue of men and the Gentiles.** This was partly fulfilled when Zerubbabel restored the kingdom of Judah, and when the Maccabees dominated the Edomites. James regards this prophecy as a Messianic prediction, and applies it to existing circumstances. God's **name** is to be called upon by the Gentiles, who were thus to become members of the theocracy; that is, they, as well as the Israelites, would be God's people. James in effect says, if the Gentiles who were thus brought in by Zerubbabel and others were counted God's people, even though not ceremonially admitted by circumcision, surely these Christian Gentiles upon whom God's Spirit has been outpoured are to be counted as God's people, and no ceremonial burdens are to be placed upon them. **Known unto God are all his works.** As if he had said, God had a deeper meaning in this prophecy than any of us suspected until now. **My sentence.** My opinion. **We trouble not them.** We burden them not. **Abstain.** Four things are specified by James to be abstained from by these Gentiles for the sake of peace—the pollutions of idols, fornication, things strangled, and

blood. **Pollutions of idols.** Meats consecrated to idols; and as much of this was sold in the public market places, a man might readily eat of it without knowing. **Things strangled.** Animals killed in snares. The heathen were accustomed to drink blood, but it was shocking to the Israelites. **For.** James's reason why the Gentile should thus abstain seems to be a peculiar one, because the law of Moses was read in every city every Sabbath. The meaning seems to be, that as these matters are all prominently brought forward by Jewish teaching in various synagogues, they will continue to be discussed; and abstinence is wise for the sake of maintaining peace.

22. The apostles and elders, with the whole church. Though the apostles possessed an inspired authority, yet they sought the counsel and judgment of the general membership. **Chosen men of their own company.** That the report of Paul and Barnabas might be verified by unprejudiced messengers. **Judas surnamed Barsabas.** As the Joseph mentioned in Acts 1, 23 has the same surname as this Judas, it has been conjectured that they were brothers, sons of Abbas. **Silas.** Afterward traveling companion of Paul, and mentioned in the epistles by his full name, Silvanus.

23. Letters. As possessing more weight, and designed for wider diffusion and greater permanence, than a verbal message. **Greeting.** The usual form of salutation, expressing "to wish peace and joy." **Brethren which are of the Gentiles.** Though Gentiles, yet brethren. A noble step upward from Jewish intolerance. An example of large-hearted charity. The nearer to Christ, the warmer the brotherly love toward all Christians. **Antioch.** There were sixteen cities of this name in Asia Minor, all founded by one monarch, Seleucus. This was the one in Syria. **Cilicia.** The country of Paul's birth; a narrow strip of territory between Mount Taurus and the Mediterranean Sea.

24. Certain which went. Without being sent. **Troubled you with words.** How much harm a word may work! How carefully we should watch our utterances! **Subverting.** Literally unsettling, disturbing. **The law.** Not God's moral law, but the rituals and formalities of the Mosaic law, once valuable, but now that Christ had come, passed away. **No such commandment.** Error is sure to be discovered and defeated, though often not before it has wrought its evil result.

25, 26. One accord. Where there is the

"unity of the Spirit" there will be unity of heart. **Our beloved Barnabas and Paul.** There is no jealousy toward the workers who have surpassed even the apostles in zeal. Their characters are commended and their authority established by apostolic decree. **Hazarded their lives.** Proved their fidelity by placing their lives in peril.

27. The same things. The two messengers from Antioch and the two witnesses of Jerusalem bearing testimony to the same truths. **By mouth.** The parchment with the signature of the apostles carried with it authority, but the living voice possessed magnetic power.

28. To the Holy Ghost, and to us. They claimed no authority coordinate with the Holy Ghost, but were conscious of his divine direction. **Necessary things.** Partly from the nature of things, partly from circumstances; to avoid suspicion of idolatry from without, and to promote cordial and lasting union within the fold. In this

arrangement there was a mutual self-sacrifice, both Jews and Gentiles giving up their extreme views.

29. Meats offered to idols. At every idol-sacrifice a portion of meat was reserved for eating by the worshiper at home or in public feasts. Christians were forbidden to partake of these meats, partly to avoid unnecessary offense to Jewish scruples, but more especially lest they might unconsciously give countenance to idolatry. **Blood.** A prohibition as old as the deluge. **Things strangled.** Because such would contain the blood. **Fornication.** A crime fearfully prevalent among the Gentiles, not deemed wicked, but even applauded by some of the greatest heathen moralists; hence to be distinctly forbidden among Christians. **If ye keep yourselves, ye shall do well.** So far as butward purity is concerned. Not that these were *all*, but all the points in dispute.

CRITICAL NOTES.

Verse 12. They hearkened unto Barnabas and Paul rehearsing what . . . God had wrought among the Gentiles by them. This lesson introduces us to the burning question in the apostolic Church, which was the relation of believing Gentiles to the Jewish law. The discussion of this vexed question occupies large parts of the Epistles to the Romans and the Galatians, and emerges at intervals in other letters of Paul. In connection with this lesson the critical student should not fail to re-read the fourteenth chapter of Romans, the second of Galatians, and the eighth and tenth of First Corinthians. Compare also Acts 21. 17-26, and Rev. 2. 20. It may be accidental that in the verse quoted above and in verse 25 the historian reverts to his original order of mentioning the names of Barnabas and Paul. But it is not unlikely that it is an unconscious recognition of the fact that in Jerusalem Barnabas was still the better known and more highly honored man. While the accounts of Paul's visit to Jerusalem in this chapter and the second of Galatians differ in many particulars, they do not contradict each other. The objects of the two narrators are quite diverse. Luke is describing the outward progress and development of the kingdom of Christ; Paul is vehemently defending the divine validity and entire independence of his apostolic authority, which had been assailed by Jewish Christian enemies in Galatia. To Paul's purpose the divine revelation which induced him to go to Jerusalem (Gal. 2. 2) was more important than the appointment by the Church (Acts 15. 2), which may either have preceded or followed his inner call. His private interview with the leaders of the church at Jerusalem (Gal. 2. 2) was of far more significance to Paul than the public council (Acts 15. 6,

12). It was at this earlier conference with "those who were of repute" that the test case of Titus was decided in the way Paul thought it should be (Gal. 2. 3). The right hand of fellowship, by which "James and Cephas and John" recognized Paul's apostleship to the Gentiles, and which was accompanied by the single request that he should "remember the poor" at Jerusalem, was probably given at this private interview. Paul therefore had no occasion in his epistle to relate the transactions of the public meeting, which, furthermore, he may have regarded of less permanent significance.

17. That the residue of men may seek after the Lord, and all the Gentiles, upon whom my name is called. In most respects the address of James is of just the character which our knowledge of him would lead us to expect. He uses the Hebrew name of Peter, to whom he refers with gracious courtesy. He quotes from the Old Testament to confirm his views. He gives his judgment with the stateliness and convincing force of a strong and noble man accustomed to wield authority. A critical difficulty is, however, found in this clause of the quotation from Amos (9. 11, 12). The Hebrew text of that passage is correctly represented in both the Authorized and Revised Versions, "That they may possess the remnant of Edom, and of all the heathen [Rev. Ver., "nations"], which are called by my name." The quotation as given in the Acts corresponds in the main with the Septuagint translation, although there are a number of slight variations from it. As it is exceedingly improbable that James in Jerusalem quoted from the Septuagint, we are either to think that he used a Hebrew text or Aramaic version containing these variations, or, as seems more probable,

that Luke, in writing the account of the speech in **Greek**, recorded the quotation as he knew it from the Greek version. For the Hebrew expression, "Upon whom my name is called," see Deut. 28. 10; Isa. 68. 19; James 2. 7.

18. Who maketh these things known, etc. The text, punctuation, and translation of the Revision differ widely from those of the Authorized Version. As the phrase, "Who doeth these things," is found in Amos, it seems best to adopt the rendering of the revisers' margin, "Who doeth these things which were known from the beginning of the world." The revisers may have been influenced in their preference by a similar phrase in Isa. 45. 21.

20. That they abstain from the pollutions of idols. This injunction is explained by the more specific statement of the letter in verse 29, "from things sacrificed to idols" (Lev. 17. 1-9). **From fornication.** It was necessary to include this among the ritual offenses, because, in the degraded condition of heathen morals, it was widely considered a matter of indifference. **From what is strangled, and from blood.** This is really but a single injunction, since the objection to things strangled was the blood remaining in them (Lev. 17. 10-16), "For the life of the flesh is in the blood."

21. For Moses . . . hath in every city them that preach him, being read in the synagogues every sabbath. This verse gives the reason for laying these special injunctions upon Gentile Christians. Stated more fully it would be as follows: As Jewish Christians bear the law of Moses read and expounded every Sabbath in the synagogues, their consciences would be too deeply wounded if their fellow-Christians among the Gentiles should disregard these three or four prohibitions. This interpretation answers the objection which has been brought against Paul's course in disregarding this apostolic decree, so called, when he discussed, in First Corinthians, the question of meats offered to idols, and of fornication. Where the Jewish Christians were a very small minority, and perhaps no longer attended the synagogue, the peculiar reason for the injunctions of this council would no longer exist. Yet, as Meyer says, "the general moral tenor and fundamental thought of the whole decree, the idea of Christian freedom, to the use of which merely relative limits given in the circumstances, and not an absolute ethical limitation, must be assigned, have permanent validity." While Paul does not base his arguments concerning these matters upon this decree, and even differs with it in his conclusion concerning the merely ritual requirements, he was true, both in his teaching and conduct, to the principles which underlie these injunctions.

22. With the whole church. From 15.

2, we learn that the embassy from Antioch was sent to inquire of "the apostles and elders about this question." Verse 6 speaks of "the apostles and the elders" as gathered together to consider the matter. The letter sent to Antioch is from the apostles and elders (verse 23). Nevertheless, the multitude is present at the conference (verse 12), and the decision mentioned in verse 23 is that which "seemed good to the apostles and the elders, with the whole church." It is most reasonable to suppose that the lay members, men and women, had some voice in this legislation of the primitive Church.

23. The apostles and the elder brethren, etc. The Authorized Version reads "the apostles and elders and brethren." But the second "and" is not found in the oldest manuscripts. The best rendering of the passage is that preferred by the American revisers, "the apostles and the elders, brethren," etc. It is a message from brethren to brethren. **Greeting.** The word here used in the original is the usual Greek form of salutation. It occurs elsewhere in the New Testament, in this sense and form, only in the letter of Claudius Lysias (Acts 23. 26) and in the Epistle of James (1. 1).

The Lesson Council.

Question 2. *Was this meeting a conference for discussion or a council having authority in the Christian Church? Did Paul and Barnabas in this meeting recognize the church and apostles at Jerusalem as possessing authority over the Gentile Christians?*

The question at issue was fundamental. The extension of the Gospel abroad and its existence at home were really in jeopardy. After the fullest investigation a united verdict was given by the apostles and the whole Church. This judgment was more than human. Paul sought it, and the decision was given, both under special divine revelation. It was therefore authoritative for all Jewish Christians and Gentile converts. Paul and Barnabas so recognized it, but they did not recognize thereby that the church at Jerusalem had any authority over the church at Antioch. The council embraced the visiting Antioch Christians, and also was inspired and guided by the Holy Ghost. No similar council was ever held.

This was an advisory council, called together to consider the question, Can a Gentile be saved except he be circumcised after the manner of Moses? After hearing the addresses of Peter, Paul, Barnabas, and James a letter of greeting is sent to the brethren of the Gentiles in Antioch, Syria, and Cilicia advising them simply to abstain from all idolatrous worship, and from fornication and from blood. As to being circumcised, they could do as

they pleased. This council claimed no authority, though its decision would ever after be made an authority on the question of circumcision. Paul and Barnabas recognized in this council an authority that could settle the difficulties at Antioch, that had been caused by the misrepresentations of certain men who had gone down from Jerusalem and by their preaching had caused no small dissension.

Judging by its design, proceedings, and the result, the meeting was both a conference for discussion and a council of authority. 1. Paul and Barnabas demurred earnestly to the doctrine that circumcision was necessary to the salvation of the Gentiles (Acts 15. 1, 2, 5). 2. An appeal was taken at Antioch to the apostles and elders of Jerusalem (verse 2). 3. A council was convened there to consider and settle the question (verse 6). 4. Peter, Paul, and Barnabas discussed the question fully (7-12). 5. James, who presided, caused the decision to be rendered to the Gentile Christians at Antioch. 6. That decision, which gave such joy to the Church then, has ruled in all Christendom to this day.

"Council," while not strictly accurate, is the preferable name. The meeting was called to determine, as well as discuss, a question which affected the peace and progress of the Church in every place, and in which fundamental principle was involved. It was, for the occasion, fairly representative, and a competent authority, though not an ultimate court of appeal for Paul. Jerusalem had no formal power over other churches; but its position among the churches and its relation to the contention gave weight to its decision. The jurisdiction of the apostles was as wide as the Church.

Analytical and Biblical Outline.

The Church Among the Gentiles.

I. ITS FOUNDERS.

Barnabas and Paul. v. 12.

Hazared their lives. v. 26.

"Separate me." Acts 13. 2.

II. ITS DIVINE ORIGIN.

God had wrought. v. 12.

God... did visit. v. 14.

"Formed for myself." Isa. 43. 21.

"Other sheep I have." John 10. 16.

III. ITS SCRIPTURAL AUTHORITY.

To this agree. v. 15-18.

"Light to the Gentiles." Isa. 49. 6.

"Will call them my people." Rom. 9. 25.

IV. ITS LIBERTY.

We trouble not them. v. 19.

No such commandment. v. 25.

"Christ hath made us free." Gal. 5. 1.

V. ITS LAWS.

1. *Abstain from... idols.* v. 20.

"No other gods before me." Exod. 20. 3.

2. *From fornication.* v. 20.

"Glorify God in your body." 1 Cor. 6. 18-20.

3. *Things strangled... blood.* v. 20.

"The blood is the life." Deut. 12. 23.

Thoughts for Young People.

Differences of Opinion.

1. No quarrels are so bitter, none so injurious, and none need to be guarded against so carefully, as church quarrels.

2. How much trouble in churches can be avoided by a wise, prayerful, conciliatory manner of dealing with differences of opinions.

3. Often heresies cause the true doctrine to be canvassed and disseminated the more widely.

4. What great results grew from one short letter! Christianity arose from a Jewish sect to a world-religion, and the history of mankind was changed.

5. We should deal tenderly and kindly with scruples of conscience, even among the weakest brethren.

6. Not forms, but heart and spirit, are the essentials of Christianity.

Lesson Word-Pictures.

It is a memorable meeting, the apostolic council at Jerusalem. The place of gathering is crowded, every seat taken, people standing, interested spectators in the doorway. Christian Jerusalem is profoundly stirred. All the Christian world is interested. This very room into which you are looking is plain proof of the excitement. The Gentile world has been flocking to Jesus, and now shall the fetters of the old Mosaic law be flung over them? Look around. How many of the people at the council believe that faith and life should be thus fettered? Look at those people crowded into that corner. They do believe in the fetters. Something about them, some rabbinical peculiarity of dress still cherished, is a sign that they would put in fetters other disciples. You look around to see if you know any of this council. Ah, there is Peter. He has just spoken. He is older, gray-bearded and wrinkled, but still Peter, and he believes in liberty. A buzz of comment has followed his speech. But hush, everybody!

Somebody else is going to speak.

The noisy room gradually stills. People lean forward to listen. How eager those of the Pharisee sect are! And do they frown? Peter smiles, for the two men who follow him would give the Gentile disciples room to breathe. Those two?

Why, they are Barnabas and Paul! They are

telling of God's great hand bared and stretched out amid the disciples. You listen, and Cyprus seems in that very room. You see the Roman ruler, Sergius Paulus, and out of the empty air suddenly are projected the envious, hateful features of the sorcerer, Elymas. Sergius Paulus, the Gentile, becomes the docile believer. And who is this? Every listener can now see a cripple—not a Jewish, but a Gentile cripple. This is not Jerusalem, with that Beautiful Gate of the temple, but far off Lystra. At the word of Paul the Gentile cripple stands up as readily as did the Jew at Peter's bidding. You see Peter's face flash joyfully at this.

O what wonders God's bared, stretched out hand did work among the Gentiles!

Barnabas and Paul sit down.

What a hum of approbation all over the room! Even the Pharisee sect weakens. Its members look doubtful about imposing fetters of law on Gentile disciples.

But somebody else is rising to speak. Hush! Listen! Let the noisy room be still again.

Who is it beginning to speak?

Moderate and grave, cautious and devout, large-hearted and long-headed, commanding the attention of his auditors, James speaks. He goes back to the prophets and comes forward to the Gentiles turning to Jesus; and what does he say? How eagerly Peter, Paul, and Barnabas, everybody, catch up the opinion of James! He says, "Trouble them not."

Why, the Pharisee disciples applaud now. Everybody is agreed. It is the breath of the Holy Ghost bowing and joining all hearts and wills.

One other scene: in that atmosphere of tender fellowship and large love and blessed liberty they sit down; and look at the words they write to Antioch, Syria, and Cilicia! O Gospel of liberty, which is the Gospel of love and the Gospel of Jesus!

Orientalisms of the Lesson.

—"Abstain from pollutions of idols" means from the very worship which is polluting, as well as from the exceedingly vile forms of that worship. Muttra, India, represents one form of these vile forms, where eight thousand or more women lead lives of consecrated (?) shame to the service of the idol. But the very idol itself is antagonistic to God. The other day a lady of fifty years sent to Rev. Dr. Griffith John, at Hankow, China, two beautifully gilded images—one of the god of riches, and the other of the goddess of mercy—with the message that she required them no more.

—On the southern slopes of the Nilgiri Hills, India, is a very benighted tribe. Two native pastors have been itinerating among them, and in

one village a number of men and women, having renounced idolatry, offered their gods for sale, though they had been worshipped many years by themselves and their ancestors; and they also gave up their goats, which had been set apart for sacrificing to these gods at the annual festival. In the island of Formosa, too, there has recently been an extraordinary giving up of idols in a certain village. Nearly five hundred cleared their houses of idols in the presence of Dr. Mackay, and gave one of their temples for a house of worship.

—In this same verse is the restriction to refrain from eating food of animals that had been "strangled." The Jews have in all the large cities Jewish butchers who are careful to prepare meat by bleeding the victim, not by knocking in the head. Over these stalls, or on the windows, will be seen the Hebrew word *kasher*, or "lawful," which means that all the requisites have been observed to present the meat ceremonially clean. There would be no rabbit that had been snared; and these meat stalls are quite patronized by others than Jews, because of the care in selecting the animals, as well as in preparing them.

By Way of Illustration.

Verse 12. "By their fruits ye shall know them." When John the Baptist, in prison, heard of the works of Christ he sent two of his disciples, asking, "Art thou he that should come, or do we look for another?" Jesus answered, "Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." The best answer to inquirers is the one given by Christ, "Come and see."

As the restored health of his patients is a better argument of skill in a physician than certificates, so the power of Christ upon the human soul is to the soul evidence of his divinity transcending in conclusiveness any convictions of intellect.—*Beecher*.

"As it is written." James appealed to Scripture. A traveler relates that he embarked on a steamer one beautiful evening, but soon a dense fog enveloped them. No observations could be made, and the vessel was directed by the compass alone. Soon it reached the desired haven. A clear air and daylight showed them that trusting to the compass instead of trusting to their preconceived opinions of where safety lay had saved them from a dangerous coast. The Bible is the Christian's compass.

Verses 25, 26, 27. The early Church sent out its best men as missionaries. A young lady in a large church, where she had been very active and useful,

offered herself to a missionary board to go abroad. The church at once objected. The pastor and superintendent and all the societies said, "We cannot spare her. You must find some other candidate whom we can spare." And to this the board responded, "We have no use for those young people who can easily be spared at home. Those who represent Christ in mission fields must be the best."

Cæsar had his Tenth Legion. In great crises, when his empire was at stake, he depended on the fidelity and valor of the Tenth Legion. The missionary army is the Tenth Legion of Zion. No man is worthy a place in it who is not willing to attempt impossibilities.

When a friend said to Miss Michenor, a Woman's Foreign Missionary Society missionary to Africa, "Do you not think you are going there to die?" she replied, "I expect to go there to live and work rather than to die; but, if that be the Lord's will, I offer a willing sacrifice." Miss Michenor died of African fever before she had been a year in the dark continent.

Verse 29. The Christian life requires self-denial. It appeals to the best, the heroic side. "If any man will come after me, let him deny himself, and take up his cross, and follow me." What would be thought of a military training school in which no attention was given to drill and discipline, but where the whole effort of the authorities was to enable the school to get on enjoyably?

A Japanese heathen was found who had in his home an idol called Self-restraint. His family, famous for its learning and power, had worshiped it for many years, and grown strong thereby. The members of the family each took a turn at denying self, doing without some pleasure in order that they might make an offering to this god. Shall not the Christian life demand as much as heathendom!

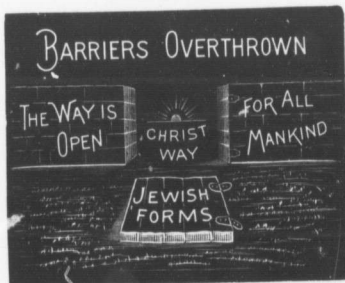
The Teachers' Meeting.

1. Locate Antioch, Syria, Cilicia, and Jerusalem.
2. Give some account of Barnabas, Judas, Silas.
3. Define the significance of "greeting;" "subverting;" "the law" (in this lesson); "hazarded their lives;" "good to the Holy Ghost, and to us;" "meats offered to idols."
4. Give some account of the controversy preceding the lesson, with a thought or two about differences among Christians.
5. Relate the story of the decision by the apostles, with its lessons of kindness, charity, and conciliation.
6. Tell about the letter to the churches, explaining its contents, with the principles involved in it.
7. Show the burdens of the law in contrast with the freedom of the Gospel, and let the scholars see how high is our privilege as free in Christ.

References.

FOSTER'S CYCLOPEDIA. Prose, 2649-2655, 9174-9205, 5206, 11592-11596. Ver. 14: Prose, 3995. Ver. 18: Prose, 4232-4233. Ver. 20: Prose, 7658.

Blackboard.



This lesson is intended to illustrate the removal of the barriers that some would have placed in the way of the Gentiles. It shows the barrier of Jewish forms overthrown, and the way left open for all people to enter into the Christ way. How this was done the lesson as we study it to-day reveals. Your minister will perhaps be the best person to give the review talk to-day, and he will no doubt take up the following points: 1. Who composed the first Church of Christ; 2. The transition state of the Church from Jew to Gentile; 3. The difference of opinion developed in the Church after the commencement of missionary work; 4. The council of arbitration; 5. The glorious decision.

Primary and Intermediate.

LESSON THOUGHT. *Being and Doing.*

Review. Briefly review the first missionary journey. What church sent out the first missionaries? Who were they? Where did they go first? What wicked man became blind, and why? Where did Paul preach the first missionary sermon? Who opposed him? Who liked to hear him? Where did Paul heal a lame man? What were some of the trials of the missionaries?

[Make an open door on the board. Print "Faith" on the door.] Paul and Barnabas had been going from one place to another preaching Jesus. Now they went to Jerusalem. [Trace their way on the map.] Do you see this door standing open? What name do you read on it? This is the door of faith which the missionaries opened to the Gentiles. How did they open it? They went to the cities where the Gentiles, or heathen, lived and told them about Jesus, and how he died to save them. This was opening the

door of faith to them, or teaching them whom and what to believe for their salvation.

Before Paul and Barnabas went to Jerusalem some men came to Antioch (where the missionaries were then staying) and taught the people that if the Gentiles did not keep all the laws and customs of the Jews they could not be saved. This made some of the Gentiles feel very bad. They wondered why Paul had told them that if they believed on Jesus and obeyed him they would be saved. They did not know whom to believe, and felt so troubled that Paul and Barnabas said they would go to Jerusalem and have the other apostles and elders hold a meeting and say what the Gentiles must do about the Jewish law.

[Make a chain. Above it print "Jewish Law," and tell how the Jews had added many links to the law given by Moses, and that many of them believed that they earned salvation by keeping the law.]

Do you know that the apostles, Peter and John and James and Matthew, were Jews? Yes, and so were Paul and Barnabas. Before they knew Jesus they thought, too, that they must keep every bit of the law if they wanted to get to heaven. They had learned something better from him, but some of them still thought that Gentiles must be as much like Jews as possible if they wanted to be saved.



[Make a number of straight marks, to stand for members of the council. Tell that it was a large meeting, and that everybody was glad to hear Barnabas and Paul tell how God had used them among the Gentiles. Then they

talked about the keeping of the law, and whether they ought to ask the Gentiles to do exactly as the Jews did.]

What do you think Peter would say? Do you remember how the Lord taught him a lesson by a vision? Let us see how Peter thought all must be saved. Who can say the GOLDEN TEXT? These words are his, and he says we are saved by "the grace of the Lord Jesus Christ," and the Gentiles are saved in the same way.

James, the brother of Jesus, told what the prophets said about the Gentiles hearing the Lord's call, and said that it was not right to trouble them about laws and rules, and that they need not try to become Jews. [Make a chain broken in two. Print above it "The Gospel."]

So this word was taken back to Antioch, and the Gentiles were glad.

[Print "Doing" in large letters. Tell that the Jews tried to serve the Lord by keeping rules. They did not think that the Lord looks to see if the heart is full of love and truth. Tell some of

the many ways in which even the priests and elders would evade the law, pretending to keep it when they knew they were breaking it.]

Harry's mamma wants him to go to Sunday school. He has to obey, but he does not want to. He goes and plays all through Sunday school. He does not try to learn the Bible verses and pretty hymns and the sweet lessons about Jesus. Harry obeys with his body, but not with his heart.

Mary, Harry's sister, loves her mamma, and wants to please her. She tries to learn all she can in Sunday school, because she knows it is right to do so. Mary obeys with her body, and with her heart, too.

[Print "Being." Harry is "doing" when he goes to Sunday school; but Mary is "being." [In some such way illustrate the truth that it is the inward temper, and not the outward act, which shows what we are.]

If we love Jesus and obey him, we shall always try to act right.

OPTIONAL HYMNS.

No. 1.

The Gospel bell is ringing.
Come with thy sins to the fountain.
Why do you wait, dear brother?
Lord, I care not for riches.
The Church's one foundation.

No. 2.

The Saviour calls in accents clear.
Jesus Christ is passing by.
God loved the world of sinners lost.
While Jesus whispers to you.
He has come! he has come!

The Lesson Catechism.

[For the entire school.]

1. What did Barnabas and Paul tell the church of Jerusalem? **What miracles and wonders God had wrought among the Gentiles.**

2. Who spoke? **James.**

3. What four things did he advise the Gentiles to avoid? **Pollutions of idols, fornication, things strangled, and blood.**

4. What does the GOLDEN TEXT teach us? **"Through the grace of our Lord," etc.**

5. Whom did the apostles send with Paul and Barnabas? **Judas and Silas.**

6. What was the result of this council? **Peace throughout the infant Church.**

CATECHISM QUESTION.

49. What end does the law of God serve?

The law of God serves, in the first place, as the rule of our conduct; and in the second, to convince us of sin.

FOURTH QUARTERLY REVIEW.

Dec. 18.

HOME READINGS.

- M.* Saul's conversion. Acts 9. 1-9.
Ty. Dorcas raised to life. Acts 9. 32-48.
W. Peter's vision. Acts 10. 9-20.
Th. Peter at Caesarea. Acts 10. 34-43.
F. Peter delivered from prison. Acts 12. 1-11.
S. Paul's first missionary sermon.

Acts 13. 26-39.

- S.* Work among the Gentiles. Acts 14. 8-22.

REVIEW SERVICE FOR SENIOR STUDENTS.

DIRECTIONS FOR STUDY.

1. Make out a list of the lessons of the Quarter.
2. Make out a list of the GOLDEN TEXTS of the Quarter.
3. Make out a list of the places mentioned in the lessons of the Quarter. There are five leading cities and one island; name them.
4. Give a fact concerning each of the six places mentioned.
5. Seven important Christian characters are mentioned in these lessons: Paul, Ananias, Dorcas, Peter, Cornelius, Barnabas, and James. Tell who each one was, and what special incident concerning him is mentioned in these lessons.
6. Show how the power of God was evidenced in Lesson I; in Lesson II; in Lesson III; in Lesson IV; in Lesson V; in Lesson VI; in Lesson VII; in Lesson VIII; in Lesson IX; in Lessons X and XI.
7. Of what persecution do we learn in Lesson I? In Lesson VII? in Lesson IX?
8. Who was sent from Jerusalem to Antioch? See Lesson X.
9. What forward step did the church at Antioch take? See Lesson VII.
10. What great controversy arose in the church at Antioch concerning the Gentile converts?
11. Who were sent to Jerusalem from Antioch to ask a question?
12. Who were sent to Antioch from Jerusalem with the answer?
13. What was the decision of the apostolic council?
14. Who, in Caesarea, saw a vision? What did he see?
15. Who, near Damascus, saw a vision? What did he see?
16. Who, in Joppa, saw a vision? What did he see?
17. Who helped Paul to the Saviour?
18. Give the name of a godly Roman soldier.
19. What miracle was performed at Joppa? By whom? To whom?

20. What miracle was performed at Lystra? By whom? To whom?
21. What miracle was performed at Lydda? By whom? To whom?
22. What miracle was performed in Jerusalem? By whom? To whom?
23. What miracle was performed in Paphos? By whom? To whom?
24. In what place was Paul worshiped as a god?
25. In what place was Paul stoned?

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

DIRECTIONS FOR STUDY.

I. TITLES AND GOLDEN TEXTS.

[These should be thoroughly memorized, since they are the framework of the lessons.]

1. **S. of T. C.** Except a man be born—
2. **D. R. to L.** This woman was full of—
3. **P. V.** Of a truth I perceive—
4. **P. at C.** Through his name who-soever—
5. **The G. P. at A.** A great number be-lieved—
6. **P. D. from P.** The angel of the Lord—
7. **The F. C. M.** That repentance and—
8. **P. F. M. S.** To you is the word—
9. **The A. T. to the G.** I have set thee to be—
10. **W. A. the G.** In his name shall the—
11. **The A. C.** Through the grace of our—

II. LESSON FACTS.

[Try to answer these questions as a self-test of the memory.]

1. Who was Saul? What did he do? What journey was he making? How was he stopped? What was said to him? Who was sent to instruct him? What is it to be converted?
2. What miracle was wrought at Lydda? Why was Peter summoned to Joppa? Why was Dorcas greatly mourned? How was she brought to life? What results followed these miracles?
3. What man in Caesarea had a vision? What did he see and hear? Where did Peter have a vision? How many times did he see it? What direction was given to Peter about a journey? Who told him to go?
4. To what congregation did Peter preach? What had he learned about God? In whose name did Peter preach? Who before Peter had witnessed to Christ? What result followed the sermon? How many were converted?
5. What led to preaching in Antioch? Who were the first preachers there? What results fol-

lowed? Who was sent to visit the church? Who else went there? What did Antioch do for Judea?

6. Who put Peter in prison? What did the church do for Peter? Who delivered him? What did the church think of the answer to their prayer? To whom did Peter credit his deliverance?

7. Who were sent out as missionaries? Who sent them? Where did they begin work? What helper had they in their work? What enemy did they meet? What convert did they make? Where did they next go?

8. To whom did Paul preach this first sermon? Whom did he preach? What was offered in Jesus's name? Who gladly received the word? What were the converts urged to do?

9. Who opposed the Gospel? To whom did the apostles then turn? What did the envious Jews do? Where did the apostles go? What enemies followed? What plot was made against them? Where did they go?

10. What miracle was wrought at Lystra? How did the people regard Paul and Barnabas? What did they propose to do? Who hindered them? What violence was done to Paul? Where did the apostles next go? What did they do?

11. Where was the council held? Who composed it? What question was before it? How was the question decided? What was commanded? Who were sent to bear the message?

REVIEW SERVICE FOR YOUNG SCHOLARS.

DIRECTIONS FOR STUDY.

FIRST WORDS OF GOLDEN TEXTS.

Except a man be—
This woman was full of—
Of a truth I—
Through his name whosoever—
A great number believed—
The angel of the Lord—
That repentance and—
To you is the—
I have set thee to be—
In his name shall—
Through the grace of—

LESSON I is the story of a wonderful conversion. What was Saul doing? **Persecuting the Church.** Who came and spoke to him? **Jesus Christ.** What did Saul say? "**What will thou have me to do?**" What did he become? **A disciple of Jesus.**

LESSON II tells of two miracles. Who cured a sick man in Lydda? **Peter.** Where did he then go? **To Joppa.** Who was raised from the dead there? **Dorcas.** Was it Peter who did these miracles? **The Lord, working through Peter.**

LESSON III shows how God teaches. Who was **Cornelius? A Roman centurion.** Who told him to send for Peter? **An angel.** What was sent to Peter at this time? **A vision.** What did God show him by the vision? **That he loved all men alike.**

LESSON IV continues the story of Peter and Cornelius. Where did Peter go? **To Cesarea.** To whom did he speak there? **To Cornelius and his friends.** Whom did he preach to them? **Jesus Christ.** What came upon these Gentiles while Peter spoke? **The Holy Ghost.**

LESSON V teaches what love does. Where was the Gospel preached? **In Antioch.** What were believers first called in Antioch? **Christians.** Who preached there? **Barnabas and Saul.** What caused distress in Judea at this time? **A famine.** What did these new believers send to Jerusalem? **Loving help.**

LESSON VI is a story of persecution and deliverance. Whom did Herod kill with the sword? **The apostle James.** Whom did he put in prison? **Peter.** Who brought Peter out of prison? **The angel of the Lord.** What had the church been doing? **Praying for Peter.**

LESSON VII is the story of a missionary church. What church was the first to send out missionaries? **The church at Antioch.** Whom did they send? **Barnabas and Saul.** Where did they first go? **To the island of Cyprus.** What did Saul work there? **A miracle.**

LESSON VIII tells of the missionary journey. To whom did Paul and Barnabas preach? **To both Jews and Gentiles.** What did Paul make known to them? **Good tidings.** What did he preach through Jesus? **Forgiveness of sins.** Who seemed glad to hear the Gospel? **The Gentiles.**

LESSON IX tells how the Jews persecuted Paul and Barnabas. Why were the Jews angry with the missionaries? **Because they preached to the Gentiles.** What did the Jews reject? **The word of the Lord.** Where did the missionaries go? **To other cities.** Who followed them to trouble them? **The unbelieving Jews.**

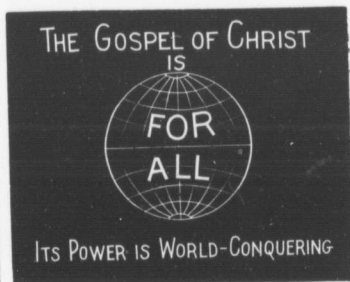
LESSON X is a strange story of a heathen city. What did Paul work in Lystra? **A miracle.** Who wanted to worship him after this? **The heathen people.** What did they do soon after? **Stoned him.** Who preserved Paul's life? **The Lord.**

LESSON XI is the story of the apostles' council. Where was the council held? **In Jerusalem.** Who went to attend it? **Paul and Barnabas.** What did they tell? **How God saved the Gentiles.** What was sent to the Gentile churches? **A loving letter.**

Analytical and Biblical Outline.
 Eleven Persons in the Early Church.

- I. ANANIAS THE TEACHER.
A certain disciple at Damascus. Acts 9. 10.
 "A devout man." Acts 22. 12.
- II. DORCAS THE WORKER.
Full of good works. Acts 9. 36.
 "A faithful saying." Titus 3. 8.
- III. CORNELIUS THE SOLDIER.
A devout man. Acts 10. 1, 2.
 "A good soldier." 2 Tim. 2. 3.
- IV. PETER THE APOSTLE.
Of a truth I perceive. Acts 10. 34, 35.
 "God made choice." Acts 15. 7.
- V. AGABUS THE PROPHET.
There stood up one. Acts 11. 28.
 "Holy men of God." 2 Pet. 1. 21.
- VI. JAMES THE MARTYR.
He killed James. Acts 12. 2.
 "Drink indeed of my cup." Matt. 20. 23.
- VII. SERGIUS THE RULER.
A prudent man. Acts 13. 7.
 "Not many noble." 1 Cor. 1. 20.
- VIII. PAUL THE MISSIONARY.
To you is the word. Acts 13. 26.
 "A minister and a witness." Ac's 26. 16-18.
- IX. BARNABAS THE GENEROUS.
Barnabas waxed bold. Acts 13. 46.
 "The son of consolation." Acts 4. 36, 37.
- X. THE CRIPPLE OF LYSTRA.
He had faith. Acts 14. 9.
 "Faith hath made thee whole." Matt. 9. 22.
- XI. JAMES THE LORD'S BROTHER.
James answered. Acts 15. 13.
 "James, a servant of God." James 1. 1.

Blackboard.



This is a design for the review lesson as embodying the central thought of all the lessons, namely, that the Gospel of Christ is for all the world—not for a part of it, but for all—and that the power of the Gospel preached in Christ's name will conquer the world.

Here is an outline lesson naming the two principal persons of whom we have studied during the quarter, and naming as memory helps the principal events connected with them:

PETER.	Dorcas restored. Vision. Preaching at Cesarea. Delivered.
PAUL.	Converted. First missionary. First missionary sermon. Work among Gentiles.
PLACES.—2 J's; 2 C's; 2 A's; 1 D; 1 L.	

[CHRISTMAS LESSON.]

B. C. 4.] LESSON XIII. THE BIRTH OF CHRIST. [Dec. 25.]
 GOLDEN TEXT. Behold, I bring you good tidings of great joy. Luke 2. 10.

Authorized Version.

Luke 2. 8-20. [Commit to memory verses 11-14.]

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Sav'our, which is Christ the Lord.

12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Revised Version.

- 8 And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Sav'our, which is Christ the Lord. And this is the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,
- 14 Glory to God in the highest,
 And on earth peace among men in whom he is well pleased.

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Beth'le-hem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Ma'ry and Jo'seph, and the babe lying in a manger.

17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

18 And all they that heard it wondered at those things which were told them by the shepherds.

19 But Ma'ry kept all these things, and pondered them in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Beth'le-hem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Ma'ry and Jo'seph, and the babe lying in a manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken to them by the shepherds. But Ma'ry kept all these sayings, pondering them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

TIME.—B. C. 4. **PLACE.**—Bethlehem.
DOCTRINAL SUGGESTION.—The incarnation of Christ.

HOME READINGS.

- M.* The birth of Christ. Luke 2. 8-20.
Tu. The Lord's Christ. Luke 2. 25-35.
W. Flight to Egypt. Matt. 2. 11-18.
Th. Return to Nazareth. Matt. 2. 19-23.
F. The word. John 1. 1-14.
S. Sent to save. 1 John 4. 9-14.
S. Isaiah's prophecy. Isa. 9. 1-7.

LESSON HYMNS.

- No. 299, New Canadian Hymnal.
Angels, from the realms of glory.
- No. 301, New Canadian Hymnal.
Hark! the herald angels sing.
- No. 302, New Canadian Hymnal.
Hark! what mean those holy voices.

DOMINION HYMNAL

Hymns, Nos. 167, 166, 165.

QUESTIONS FOR SENIOR STUDENTS.

1. The Shepherds, v. 8.

To whom came the first news of the birth of Christ?

What is meant by "the same country?"
Who probably owned these flocks and employed these shepherds?

To what social class among the Jews did shepherds belong?

2. The Angels, v. 9-14.

Collect the instances given in Scripture of fear caused by the appearance of messengers from the heavenly world.

Why should a messenger from God frighten men?

In what words did the angel comfort the shepherds?

By what words did he break down their national prejudices?

Why was Bethlehem called "the city of David?"

In what sense did the Jews feel the need of a Saviour?

Turn the phrase "Christ the Lord" into modern English, so as to get the precise idea that the angel's words conveyed to the shepherds.

Was it an exception in that day for babes to be wrapped in swaddling clothes?

Wherein was the significance of that sign?

What deep significance underlies the fact that the Son of God was laid in a manger instead of a cradle?

3. The Visit, v. 15-20.

What natural resolution did the shepherds make?

Was this journey a long one?

Try to picture this scene to your minds—the tramp in the darkness over the fields, the admission through the gate into the silent little city, the activity about the caravansary, and their impulsive veneration of the supernatural Child.

What course did the shepherds take, and what was its justification?

What course did Mary take, and what was its justification?

What preparatory effect had the announcement of the birth of Jesus on the people whose salvation he came immediately to secure?

Practical Teachings.

Where in this lesson do we learn—

1. That God honors the lowly?
2. That Christ's coming brings joy?
3. That angels rejoice in the happiness of men.

Hints for Home Study.

Read carefully the accounts given by Luke and the other apostles of the incidents connected with Jesus's birth up to this hour.

Make out a little list of synchronisms. What was Herod probably doing while the shepherds were listening to the angels? Were the wise men already on their journey? What could Mary and Joseph have thought when the shepherds rushed in upon them?

What was the name of a great Hebrew king who was associated with both sheep and Bethlehem?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Shepherds, v. 8.

Where were the shepherds?

What "country" was this? (Verse 4.)

How were the shepherds engaged?

2. The Angels, v. 9-14.

Who first came to the shepherds?

What was about them?

Why did they fear?

What did the angel say? (GOLDEN TEXT.)

What was his good news?

What sign did he give the shepherds?

Who joined the angel?

What song was sung?

What "new song" did John hear sung in heaven? (Rev. 5. 11-13.)

3. The Visit, v. 15-20.

When the angels departed what was proposed?

What did the shepherds find?

What did they at once do?

What did the hearers think of the message?

What did Mary do?

What did the shepherds then do?

What words of praise ought we all to offer? (2 Cor. 9. 15.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. That the coming of Christ is good news to the world?

2. That the coming of Christ brings glory to God?

3. That the coming of Christ means peace on the earth?

Home Work for Young Bereans.

Read the story of the wise men who came to see the infant Jesus.

Read the story of the boy Jesus in the temple.

QUESTIONS FOR YOUNGER SCHOLARS.

In what city was Jesus born? **In Bethlehem of Judea.**

Where was the child Jesus first laid? **In a manger.**

Who first heard the news of his birth? **Some shepherds.**

Who came to tell the shepherds? **An angel.** What did the angel say to them? **"Fear not."**

What did he bring to them? **"Good tidings of great joy."**

Who have a right to share this great joy? **All people.**

Who suddenly began singing? **A heavenly choir.**

What was their song? (Verse 14.) Can we sing it?

What did the shepherds then do? **They started to find Jesus.**

Who were with the holy Babe? **Joseph and Mary.**

Did the shepherds keep the good news to themselves? **No; they told others.**

How did the people receive it? **They wondered.**

Who kept all these things in her heart? **Mary.** Why did the shepherds go home praising God? **Because Christ was born.**

Words with Little People.

You have heard that Jesus was born, dear child; have you started to find him?

Perhaps you have found him; have you told the good news to anybody?

Whisper Song.

"On earth peace, good will toward men."

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

The hour long foretold has dawned at last, and Christ, the Shiloh of Jacob's prophecy, the Anointed of David's psalm, has come. It is an hour of peace throughout the world, for the nations have been united under the broad wings of Rome and amid the decay of old idolatries are looking with yearning hearts for some new revelation of God. While all earth remains in ignorance the eager eyes of angels watch the carpenter and his wife in their journey from Nazareth to Bethlehem, the ancestral home of David's line, where they are to be enrolled upon the census of the Roman Empire. The khan is crowded with wealthier guests, and the mother of earth's Redeemer can find no room, save in the place allotted to the beasts. In such lowly surroundings her babe is born, and laid for his first rest in a manger. The first news of the greatest event in all history is borne by angelic messengers, not to kings nor philosophers nor rabbins, but to a company of shepherds watching their flocks at night on the hillside. The song echoes upon the startled air, proclaiming "peace on earth, good will to men," and as it dies away, and the vision of angels recedes, the believing shepherds hasten to the manger at

Bethlehem to feast their eyes upon the sight of their King. The news which they bear is heard by others with wonder, if not with faith, while the maiden mother, with thoughts too deep for words, presses her babe to her bosom and ponders over the wondrous events that have attended his coming.

8. In the same country. Vicinity, or neighborhood, is meant, for the reference is to the pasture field around Bethlehem. **Shepherds.** The high honor of receiving the first news of the Saviour's birth is bestowed, not upon those whom the world regard as noble, but upon plain working-men plying their vocation. (1) *The distinctions of rank and riches are as nothing in the eyes of God.* **Abiding in the field.** In oriental countries shepherds remain with their flocks all night, sometimes in temporary huts or booths. **Keeping watch.** "Watching by sections," to guard their flocks from robbers and wild beasts, and keep them from straying.

9. The angel of the Lord. The life of Christ on earth began with angelic announcements of his coming, was attended with angelic comforters in his temptation and his agony, and ended with angelic messengers at his rising and ascension. (2) *Even in his humiliation the Son of God is accompanied with manifestations of his divine origin.* **Came upon them.** "Burst upon them;" a sudden appearance. **The glory of the Lord.** A supernatural divine illumination, such as accompanied most messages of God. (3) *How glorious must the King appear whose servants are so bright!* **Sore afraid.** "Feared a great fear." So trembled Manoah and Zacharias and Mary at the angel's coming. (4) *Even the purest hearts become conscious of unfitness when God's messengers are before them.* (5) *If saints tremble at the coming of an angel, how will sinners quake when they meet the Lord!*

10. Fear not. The angel, like the Gospel, first awakens fear, and then removes it. **Good tidings.** News of pardon to sinners; salvation to men; the coming of Israel's King; the bruising of Satan's head; the universal establishment of Messiah's rule—surely these were good tidings. **To all people.** In the original, "the people," referring originally to Israel, yet through Israel to the rest of the world.

11. Unto you. (6) *He is a Saviour to us as surely as to the shepherds.* **City of David.** A name given to Bethlehem as the birthplace of King David, and in the prophecy of Micah announced as the birthplace of the Messiah. **A Saviour.** The most precious title of Christ is that which announces his mission "to seek and to save that which was lost." **Christ the Lord.** Christ is the Greek word, the same as Messiah in Hebrew, meaning "Anointed." So he is here called "the Anointed Lord," at once proclaiming his royalty and his divinity.

12. A sign unto you. Not a sign to strengthen their faith, for none was needed, but a

token to distinguish the babe. **Find the babe.** Rather, "find a babe." They were to behold in a helpless, newborn infant the world's Saviour and God's Son. (7) *See in all this the humanity, the humility, and the sympathy of our Saviour with us in every stage of our being.* **Swaddling clothes.** Not garments, but bands wrapped closely around the body. **Lying in a manger.** The mangers from which cattle feed in the East are generally made of small stones and mortar in the shape of an open box; and it is not unusual for little children to sleep in them still. (8) *The hearts of men are like the inn of Bethlehem, in which the Saviour, crowded out of the highest place, is compelled to take the lowest.*

13, 14. A multitude of the heavenly host. That is, a throng of angels and heavenly beings, of whom there may be many orders. See Col. 1. 16. "An angel choir in the gallery of the firmament."—*Whedon.* **Glory to God in the highest.** This may mean either (1) the highest measure of glory; (2) from the highest order of creation (angels); (3) to God, the highest over all; (4) in the highest heaven, as contrasted with the peace on earth. **On earth peace.** These angel choristers saw the ultimate results of the Gospel, in bringing peace to men. (1) Peace between God and man through the atonement. (2) Peace between man and man through a common love to Christ. (3) Peace among nations through the influence of the Gospel. Not without significance is the fact that Christ was born at the only time, for centuries, when there was peace throughout the world. **Good will toward men.** Either meaning that the birth of Christ is a token of God's love toward men, or, as some translate, "good will among men."

15. The angels were gone. The vision fades, leaving the shepherds and their flocks. (9) *Hours of rapt glory are only occasional, and they leave us with the rugged realities of life.* **Let us now go.** The latter clause of the verse shows that this is not the utterance of a doubt, desirous of testing the truth of the message, but of ardent faith, eager to see that in which it already believes. (10) *It is our privilege not only to hear about Jesus, but to go to him and see him.* **Bethlehem.** A village of Judah, six miles south of Jerusalem; famous in Old Testament history as the home of Boaz and Ruth, and the birthplace of David. It is now Beitlahm, a town of three thousand inhabitants, mostly Greek Christians. A cave, traditionally supposed to be the place of Christ's birth, is shown near the wall.

16. They came with haste. Showing their faith by the eagerness of their works, and willing

to leave their flocks to look upon their Saviour. (11) *No earthly object is too dear to be forsaken for Christ.* **Found Mary.** The virgin mother of Jesus, she is yet almost unmentioned in the history, and few are the facts concerning her. After the birth of Christ she appears to have had other children (Mark 6. 3), some of whom were afterward disciples, and even apostles (1 Cor. 9. 5). At the crucifixion she was committed to the care of John (John 19. 25, 26), and appears to have been present in the company after the ascension (Acts 1. 14). She may have died at Jerusalem, or perhaps at Ephesus after John removed to that city. **Joseph.** The husband of Mary, and the reputed father of Jesus. As his name is not mentioned after Christ was twelve years old he is presumed to have died before the public ministry of our Lord began.

17, 18. Made known abroad. Probably they related the wonderful events only in their own circle of acquaintance, and to Joseph and Mary, as there is no indication that the news

reached the court or the capital. (12) *Those who have seen Christ should be his message-bearers to others.* **The saying.** That is, the words of the angel and the song of the celestial company. **Heard it wondered.** There was a vast difference between the faith of the shepherds and the wonder of the hearers; one led them to Christ, the other probably soon faded away into doubt or forgetfulness. (13) *Heart-trust is better than emotional excitement.*

19, 20. Kept all these things. Treasured in her heart all these significant events—the angelic predictions, the heavenly song, and the midnight visit. **Pondered.** “Weighed them;” thought of their importance, and the destiny of her child. (14) *How much thoughtful mothers may influence the lives of their children!* **Returned.** They had accomplished their mission, and could serve God among their sheep better than in a more public life. Perhaps some of them lived long enough in after years to recall these events and become disciples of Christ.

CRITICAL NOTES.

Verse 8. Abiding in the field. Objection has often been made to the accepted date of the nativity, on the ground that flocks could not have been kept in the field in the wintry or rainy season. But careful observations of the climate of Jerusalem carried through many years prove that this objection is not valid. Dr. Chaplin, of Jerusalem, whose records cover a period of twenty-one years, says that “during the rainy season rain falls on one or more days, and is followed by one or more days of fine weather; and therefore these days of the winter and early spring months are some of the most enjoyable that the climate of Palestine affords.” In eight out of these twenty-one years there was no snow at all during December. Another authority gives the mean temperature for December, during the four years from 1851, as 54.5 degrees. Edersheim produces evidence from the Talmud that the Jews expected the Messiah to be revealed from *Migdal Eder*, “the tower of the flock,” which was near Bethlehem. There is also a passage in the Mishna which indicates that these flocks were destined for the temple sacrifices, and that they remained in the fields even during the month of February, when the rainfall is greatest. The possibility of a fair December is also proved by the saying from the Talmud, “God is the year in which *Tebeth* [December] is without rain.”

14. And on earth peace among men in whom he is well pleased. The text upon which this rendering is based is supported by the oldest and best manuscripts; and the translation itself has the joint approval of the English and American revisers. It should be remembered,

however, that the difference in the Greek between this and the ordinary reading is one of a single letter only. The text adopted by the revisers adds an *s* (sigma) to the word translated “good will” in the Authorized Version. It is further noteworthy that the rendering of the revisers is ambiguous. One would naturally suppose that the “men in whom he is well pleased” are the obedient and believing, but one of the revisers takes pains to explain the meaning of the phrase otherwise. In his Greek lexicon of the New Testament Professor Thayer adds to this rendering the note, “that is, *not* a particular class of men (namely, believers), but the *whole* race, contemplated as blessed in Christ’s birth.” English-speaking Protestants will certainly be loath to surrender the old rendering, which is not only hallowed by the most sacred associations, but surpasses that of the revision both in beauty and clearness. It is, happily, not impossible to still defend all of the familiar rendering, except the word “toward,” which must undoubtedly be exchanged for “among.” But, inasmuch as the revisers’ text has undoubtedly the best manuscript support, something more should be said concerning its meaning. Contrary to the view of the Calvinistic commentators, I see no valid objections to the rendering, “peace among men of good will.” In Phil. 1. 15, the same word is used with this meaning, and is contrasted with envy and strife. One of the leading New Testament scholars of this generation (Dr. Hort) finds considerable probability in favor of a twofold division of the angels’ song, which might then be translated, “Glory to God in the highest, and on the earth peace among men of good will.”

Analytical and Biblical Outline.

The Good News.

I. NEWS TO THE LOWLY.

- Shepherds. . . . keeping watch.* v. 8.
 "Blessed . . . poor in spirit." Matt. 5. 3.
 "With . . . humble spirit." Isa. 57. 15.

II. NEWS FROM HEAVEN.

- The angel of the Lord.* v. 9.
 "Ministering spirits." Heb. 1. 14.
 "How beautiful . . . the feat." Isa. 52. 7.

III. NEWS OF JOY.

- Good tidings of great joy.* v. 10.
 "We joy in God." Rom. 5. 11.
 "Rejoice with joy." 1 Petef. 1. 8.

IV. NEWS TO ALL MEN.

- To all people.* v. 10.
 "To every creature." Mark 16. 15.
 "Teach all nations." Matt. 28. 19.
 NEWS OF SALVATION.

- Born . . . a Saviour.* v. 11.
 "A child is born." Isa. 9. 6.
 "Save his people." Matt. 1. 21.

VI. NEWS OF GLORY.

- Glory to God.* v. 14.
 "In the church." Eph. 3. 21.
 "Blessing and honor." Rev. 5. 13.

VII. NEWS OF PEACE.

- On earth peace.* v. 14.
 "Peace through the blood." Col. 1. 19, 20.
 "Peace with God." Rom. 5. 1.

Thoughts for Young People.

1. That God loves and honors those who are faithful in secular vocations as well as in sacred. (Verse 8.)
2. That even the best of men may fear when God's glory is revealed to them. (Verse 9.)
3. That Christ is the Saviour for the lowly as well as the lofty, and "all people" have an interest in him. (Verses 10, 11.)
4. That the humiliation of Christ's coming should not deter men from believing in him. (Verse 12.)
5. That those who hear of Christ should also seek a personal knowledge of him. (Verse 15.)
6. That people should seek Christ at once and without delay. (Verse 16.)
7. That those who have seen Christ should be messengers of him to others. (Verse 17.)

Lesson Word-Pictures.

The day has gone behind the hills. The shadows steal out and silently drape the stretching pasture lands. Along that sheltered slope lie the flocks, and the shepherds are near them stretched upon the ground and looking up to the stars. How those lights in the heavens brighten like torches newly

kindled and brought out for a great procession coming from the skies! Any triumphant throng bursting out of the gates of light-to-night? That very bright star, too, how it lights up the dusky spaces! What does it mean? Is it a golden prophet in the heavens?

There are two among the shepherds, I fancy, who are talking about the old time prophecies—David, who loves his harp, and Isaiah, who loves to repeat the prophecies. Here is one Isaiah can say about a star: "There shall come a Star out of Jacob." O, when, when will Messial's coming be? Messiah great and strong, Vanquisher of the Romans, Subduer of the Gentiles, King of Israel!

It is growing darker.

That lustrous star shines brighter yet, as if in anticipation of some wonderful event!

The night slowly wears on.

The flocks are quiet, save that some ailing lamb is uneasy and disturbs its mother. That bright star is rising higher and higher. It is almost over them, over those drowsy shepherds. The last thing Isaiah is conscious of is the beautiful glow of that star. His eyes are shut, and he is gone!

Suddenly—what is it?

Has that bright star dropped to the earth, and is it flashing its glory before those flocks and their keepers?

Why, it takes the form of a man! It has a voice, too! Every drowsy eye opens. Every dull ear is quickened. O, how afraid they are of this manifestation!

"The angel of the Lord!" murmurs David, and bows his face.

Such a proclamation as he hears! This very day the Christ to be born, and to be found as a babe in a manger! And then another and greater wonder! At once, as if a great sunrise cloud had been rolled down upon the Bethlehem pastures, the cloud revolving into beautiful faces, and the beautiful faces bringing each its sweet voice, there is a multitude of singers all about the angel! Such singing, and such a song!

David, catch up your harp and strike it! Isaiah, repeat some stately prophecy! O, no! a great fear is upon them. They can hardly breathe. Another moment, and the pasture is empty of every light and every angel. Not a light save the stars. Not a sound save the bleat of the timid, affrighted lambs nestling closer up to their dams.

The confused shepherds mutter.

What does it mean?

In the city of David a Saviour!

In a manger a babe!

"Let us now go!" they cry.

They can hardly go fast enough. Out into the silent deserted road they hurry. And are they going to see Christ the Lord?

David wants to strike his harp, only he left it in the pasture.

Isaiah is saying in his deep, reverent tones, "And his name shall be called Wonderful!"

Yes, the Messiah, King of Israel! Conqueror of the Romans! Ruler of the Gentiles!

And they, just shepherds, going to witness his advent!

But the angel said, "A babe," and "lying in a manger!"

Where, where!

O tell them, bright star in the sky!

In a manger! Plenty of mangers in the stable of the inn. They look all through the stable. It is a rough place, and the cattle stare as if in wonder at the eager faces thrust in everywhere, and at the bright eyes anxiously searching.

Ah, here is the place!

David and Isaiah found it at the same moment. Yes, a babe; a tiny, unconscious babe, sunk in the soft swaddling clothes heaped on the bottom of a cattle's crib! How eagerly the shepherds crowd about the manger and gaze with delighted eyes! There is not room for them all to stand side by side, and so some of them are looking over the shoulders of the others! Such a happy, wondering circle, and that little babe its unconscious center!

O, how David wants to strike his harp! And Isaiah wants to sing the triumphant Hallel of pass-over night.

There is the happy mother near by. Faithful Joseph watches over her. And I know the shepherds must have told Mary and Joseph about the mighty angel that stood alone in his majesty, and about his proclamation, and how out of the silent sky came the marvelous chorus. Such a wonderful night! Not a word does Mary lose, not a note, and in her rapt soul echoes the sweet majestic chorus of Bethlehem's hilltops.

They are gone now, gone to tell everybody, but O, I think David will first get his harp, and then strike it as he goes; while Isaiah will lift his voice and will cry, "And his name shall be called Wonderful."

Orientalisms of the Lesson.

"In the city of David." The incarnation of Jesus the Messiah was definitely announced to occur in a given place. In like manner the Hindoos expect the tenth great, pure, and perpetual incarnation of Vishnu to take place at Muttra, and then the "Black Age" of sin and misery will come to an end. Other incarnations have been temporary, but this one is to be a perpetual one, and a millennium of happiness and justice will come, or, rather, an unending season of untold millenniums of peace and plenty. This is a great factor in the Hindoo community, and gradually yet rapidly Benares, the

sacred city, is losing its hold as the great center, and Muttra is becoming the rallying point of Hindoo hopes. The Methodist missionaries are the only ones at Muttra, and they try to show the people that the "sinless Incarnation" has already come, and that the place was the city of David.

By Way of Illustration.

Verses 8. Satan selects his disciples when they are idle. Christ chose his while they were busy—Peter and John fishing, Matthew at the receipt of custom, the shepherds keeping watch over their flocks.

"*Good tidings of great joy.*" A religion without joy is a landscape without sun. Christianity has given to the world more poems, hymns, melodies, and manifold utterances of joy than any other influence which has touched the nature of man. It is not an accident that in the science and practice of music harmony was unknown until Christianity became dominant. The world of sin has its entrancing melodies, but they are fitful and sporadic. The gladness of a Christian heart accords with the great nature of God. An old legend says, "See the Rio Grande and you will never rest until you live near its waters." So with the river of God's pleasures.—*Joseph Parker.*

"*To all people.*" "Whosoever" and "whosoever" are two precious words. The former is on the outside of the gate and lets in all who choose. The latter is on the inside and gives those who enter the free range of the treasury of grace.—*Hoge.*

"*A Saviour which is Christ the Lord.*" Two gentlemen were discussing the divinity of Christ. One said: "If Christ be divine, it should have been more explicitly stated in the Bible." "How would you state it?" inquired the other. He replied: "I would say, Jesus Christ is the true God." The other said: "You are very happy in the choice of words, for they are the very words of inspiration. St. John says of Christ: 'This is the true God and eternal life.'"

Verses 15 and 16. "Let us now go," etc." "*And they came with haste.*" A man will not discover diamonds by working at a carpenter's bench, and no one will stray into the kingdom of heaven in consequence of losing his way while looking for one of the kingdoms of this world. It is just as sure that we shall not find God without seeking as it is that we shall find him by seeking him as he has directed. When a friend makes an appointment with us for a given place and a given hour, we do not think that it will do just as well to go next month. The time that God appoints for all who would find him is now; he has stated again and again that there is no other instant in all eternity when we can have the slightest assurance that he will be found of us.

"They made known abroad the saying." In a revival at Yale College converted students agreed that each one should visit one of their unconverted classmates in his own room. One of the results of this was the conversion of David Stoddard, afterward missionary to the Nestorians.

A noted unbeliever attended a course of sermons which designed to prove the existence of God. Soon after he presented himself for membership in the church. "Which one of my sermons brought you to the truth?" asked the preacher. "None of them," answered the man, "but an old blind lame woman who sat on the front seat, and whom I helped down the steps. She turned to me with a radiant face and said, 'Do you know my blessed Saviour?'"

The Teachers' Meeting.

Draw or show on the map the journey of Joseph and Mary to Bethlehem. . . . Explain the purpose of their coming, the inn, the manger. . . . A picture: (1) Of the night watch; (2) Of the night song (coming of the angel, his message, the heavenly host; (3) Of the night visit. . . . The persons of the lesson, their traits, and lessons from each: (1) The angels' joy; (2) The shepherds' faith; (3) The mother's thoughtfulness; (4) The hearer's wonder. . . . What is here taught concerning Christ: (1) His humanity; (2) His humility.

Blackboard.



This is a Christmas lesson. The following named colors are suggested to be used in placing it on the board: "Good news," bright yellow; the rays white, and not too heavy; the words, "To all people," in bright red; the other words in the corners in bright colors, such as purple and green. Or another way would be to make the rays yellow, and all the words white. If the rays are white, make the shepherd's staff brown; if the rays are yellow, make it red.

Primary and Intermediate.

LESSON THOUGHT. *Going to find Jesus.*

Blackboard. [It will be worth while to prepare a Christmas blackboard, even at the expense of considerable time and labor. The teacher who cannot draw can find a friend, perhaps, who will gladly perform this Christmas service. Or, failing in this, she will easily find pictures to cut out and fasten to the board. Let each picture be covered until needed. A field, a star, an angel, a shining light, a manger, a mother and babe—these and other pictures may be used to advantage.]

The wonderful city. [Point out Bethlehem on the map. Talk a little about the strange old city—the "house of bread"—the name from this time to have a deeper meaning than before, since Jesus, the Bread of life, is born there. Make a word-picture of the inn—the people coming for shelter and rest, the hurry and confusion as night comes on and the house becomes more and more crowded. But here are more travelers—Joseph and Mary. They are very tired, and want to rest, but there is "no room for them in the inn." Tell how they find a place in the lowly cattle shed at last.]

Have the children repeat softly,

"O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting light;
The hopes and fears of all the years,
Are met in thee to-night."

The Wonderful News. [Show the picture of the field. Tell how shepherds in that country stayed all night in the field to watch their flocks.] Perhaps they were silent, looking up into the starlit sky, or they may have been talking softly to one another, when, all at once, a great light shone round them [uncover picture of light], and an angel [show picture] appeared to them. Who can tell what the angel said to the frightened shepherds? Yes, part of his words are in the GOLDEN TEXT, but first he told them not to be afraid, and then he told what he came to bring, and to whom he brought the good news—to "all people"—and that means to you and to me! How glad we ought to be! If we are glad, let us sing, "Praise Him for his Blessed Son."



The Wonderful Song. When the angel stopped speaking there burst out the sweetest music! A multitude of angels came down, and they all sang the heavenly song together. Do we know it? [Have children join in chanting it, if they have been taught to chant. If not, let them repeat it severally.]

times with motions; hands lifted for first clause, outspread for second, and outstretched for the last.

Teach that this Christmas song of peace and good will is an all-the-year-round song for all who love Jesus. Children who are trying to please him must be little peacemakers, and always be ready to help. "Good will" means to love everybody and try to help everybody. If we want to do this, then we may sing this heavenly song.

The Wonderful Journey. When the angels went away the shepherds said, "Let us go to Bethlehem." They started right away, and went as fast as they could. Do you wonder why they hurried? They wanted to find Jesus!

They would not wait for anything. Some people wait, after they have heard of his coming, to do their own work, or seek their own pleasure. Some children think more about "having fun" than about finding Jesus. Do you think the shepherds did right to go at once to find Jesus? Then it will be right for us to go about finding him as quickly as we can.

[Show picture of the mother and babe, and tell how happy the shepherds were to find the babe at Bethlehem, and how they went away and told their friends all about it.]

What Shall We Do? We have heard about Jesus many times, perhaps. But maybe we have never thought that we ought to find him and get acquainted with him, and have him for a Friend and Teacher and Guide. How shall we do this? [Sing, "Come to Jesus, just now."]

To come to Jesus is to obey him and try to be like him. We can begin to-day to obey him by doing what we know he asks us to do. He says, "Love me," "Trust me," "Follow me," "Pray to me," "Give up your sins to me."

If we do these things now, we shall be making a Christmas present of our hearts to Jesus. You know he says, "Give me thy heart."

Are you glad to get a Christmas present? If it is something you have been wanting very much, how glad you are! Now Jesus has been wanting your heart very much. Will you give it to him now if you never have before? If you have, then offer it to him again, and ask him to give you the Christmas spirit to keep all the year.

OPTIONAL HYMNS.

No. 1.

Calm on the list'ning ear of night.
Joy to the world! the Lord is come.
Hark! the herald angels sing.
This is the winter morn.
Love divine, all love excelling.

No. 2.

Hark! what mean those holy voices!
Silent night! holy night!
The joyful morn is breaking.
Again, o'er all the Christian earth,
Over the hills of Judea.

The Lesson Catechism.

[For the entire school.]

1. Who frightened the shepherds of Bethlehem?
An angel.
2. What did he say? "**Fear not . . . I bring you good tidings.**"
3. Whom were they to find? "**A Saviour . . . Christ the Lord.**"
4. How were they to find him? **As a babe in a manger.**
5. Who joined in the chorus of praise? **A multitude of the heavenly host.**
6. When the shepherds had found the babe what did they do? **They made known abroad the saying.**

CATECHISM QUESTION.

50. Are all transgressions of the law equally great?
Not equally great; for some sins in themselves, and by reason of the way in which they are committed, are worse in the sight of God than others.

Peculiarities of Style in Chinese.

A CORRESPONDENT residing in northern China alludes to the standard of criticism followed by the most learned men, which may lead them to undervalue or condemn a version of the Bible because it is too perspicuous and too easily understood. He says:

"No Chinese scholar would approve the Quintilian maxim, that one should aim to write, not so that the thought may be understood, but so that it must be understood. The more difficult the style and the more one can introduce characters which cannot be pronounced without referring to the dictionary, the more highly is a work esteemed by Chinese scholars. A book recently appeared written in very high *wenli* which meets with the approval of scholars. I asked a teacher why it was admired, whether for the thought, or what. The reply came that it was truly magnificent *wenli*. It could not be understood without great scholarship. In fact, it was such fine *wen* that the speaker could not read it more than an hour or two without getting a rousing headache!

Evidently such a style as this is not to be preferred in Scriptures designed for the common people.—*Bible Society Record.*

Responsive Review Service for the Fourth Quarter.

LESSON I.

Supt. Title and Golden Text.
Single Voice from Class I. Saul of Tarsus Converted.
 "Except a man be born again, he cannot see the kingdom of God."
Supt. Why did Saul journey to Damascus?
School. To persecute the Christians there.
Supt. As he drew near Damascus, what did he see and hear?
School. "Suddenly there shined round about him a light from heaven: . . . and he heard a voice saying unto him, Saul, Saul, why persecutest thou me?"
Supt. What did Saul say?
School. "Who art thou, Lord?"
Supt. What was the answer?
School. "I am Jesus whom thou persecutest."
Supt. What question did Saul ask?
School. "Lord, what wilt thou have me to do?"
Supt. What was Saul's condition after he arose from the earth?
School. "He was three days without sight."
Supt. Who was sent by the Lord to restore his sight and teach him?
School. Ananias.
Supt. Did Saul go at once into Christian service?
School. "straightway he preached Christ in the synagogues."

LESSON II.

Supt. Title and Golden Text.
Single Voice from Class II. Dorcas Raised to Life.
 "This woman was full of good works and alms-deeds which she did."
Supt. Whom did Peter find at Lydda?
School. "A certain man named Eneas, which had kept his bed eight years, and was sick with the palsy."
Supt. What did Peter say to him?
School. "Jesus Christ maketh thee whole: arise, and make thy bed."
Supt. What did Eneas do?
School. He arose immediately.
Supt. What good woman died in Joppa?
School. Dorcas.
Supt. Who did the disciples at Joppa send for at this time?
School. Peter.
Supt. When Peter had entered the upper chamber where she lay, and had prayed, what did he say to the body?
School. "Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up."
Supt. What effect did these miracles have on the people?
School. "All that dwelt at Lydda and Saron . . . turned to the Lord." And at Joppa "many believed in the Lord."

LESSON III.

Supt. Title and Golden Text.
Single Voice from Class III. Peter's Vision. "Of a truth I perceive that God is no respecter of persons."
Supt. What centurion living in Caesarea is mentioned in this lesson?
School. Cornelius.
Supt. What can you say of him?
School. "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always."
Supt. Who told him to send for Peter at Joppa?
School. An angel of God.
Supt. On the morrow, while Peter was on the housetop in Joppa praying, and was very hungry, what did he see?
School. A vision of a vessel let down from heaven in which were all manner of beasts and fowls and creeping things.
Supt. When Peter heard a voice saying, "Rise, Peter, kill and eat," what did he answer?
School. "Not so, Lord: for I have never eaten anything that is common or unclean?"

Supt. What did the voice say?
School. "What God hath cleansed, that call not thou common."

Supt. After this was done thrice, and Peter was wondering what the vision meant, who came to seek him?
School. Three men sent by Cornelius.

Supt. What did the vision teach Peter?
School. That the Gospel was for Gentiles as well as for Jews.

SINGING. Missionary Hymn, Canadian Hymnal No. 317. No. 321, Canadian Hymnal. Solo and chorus by school.

LESSON IV.

Supt. Title and Golden Text.
Single Voice from Class IV. Peter at Caesarea.
 "Through his name whosoever believeth in him shall receive remission of sins."
Supt. Who was the first Gentile Christian?
School. Cornelius.
Supt. When Peter had gone to Cornelius and had heard that an angel had directed Peter to him, what did he say?
School. "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."
Supt. While Peter was preaching the Gospel to Cornelius's household, what came to them?
School. "The Holy Ghost fell on all them which heard the word."
Supt. Who were astonished because that to the Gentiles the Holy Ghost was given?
School. The Jews who came with Peter.
Supt. What did Peter do to the Gentile converts?
School. "He commanded them to be baptized in the name of the Lord."

LESSON V.

Supt. Title and Golden Text.
Single Voice from Class V. The Gospel Preached at Antioch. "A great number believed, and turned unto the Lord."
Supt. What did those men do who were scattered abroad by the persecution?
School. They preached the word.
Supt. At first to whom did they preach?
School. Unto the Jews only.
Supt. To whom did they afterward preach?
School. Unto the Grecians.
Supt. What was the result?
School. "A great number believed, and turned unto the Lord."
Supt. What two men came to Antioch and labored together there a year?
School. Saul and Barnabas.
Supt. Where was the first Christian Church among the Gentiles planted?
School. At Antioch, in Syria.
Supt. Where were the disciples first called Christians?
School. At Antioch.
Supt. When Agabus told them of the famine in Judea, how did they respond?
School. "Every man according to his ability, determined to send relief unto the brethren which dwell in Judea."

LESSON VI.

Supt. Title and Golden Text.
Single Voice from Class VI. Peter Delivered from Prison. "The angel of the Lord encompassed about them that fear him, and delivereth them."
Supt. How did Herod persecute the Church?
School. He killed James, the brother of John, with the sword, and he put Peter in prison.
Supt. What did the Church do?
School. "Prayer was made without ceasing of the church unto God for him."

Supt. The night before Peter was to be brought forth for execution, what was he doing?
School. "Sneaking between two soldiers, bound with two chains; and the keepers before the door kept the prison."

Supt. Who came to deliver Peter?

School. The angel of the Lord.

Supt. How was Peter released from the chains?

School. "And his chains fell off from his hands."

Supt. How did Peter get through the iron gate?

School. It opened of its own accord.

Supt. When the angel had left him in the city street, what did Peter say?

School. "Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod."

Supt. Where did Peter go?

School. To the house of Mary, "where many were gathered . . . praying."

Supt. Who came to answer Peter's knock, and how did she show her great joy at hearing his voice?

School. Rhoda. "She opened not the gate for gladness, but ran in, and told how Peter stood before the gate."

Supt. When they had opened the door and seen him, what did he declare to them?

School. That the Lord had brought him out of prison.

SINGING. 37 *fn* Canadian Hymnal, "Tell it to Jesus," sung as so's with sch of joining in chorus. Or, 38 in Canad an Hymnal, with chorus by school, sung as a quartet.

LESSON VII.

Supt. Title and Golden Text.

Single Voice from Class VII. The First Christian Missionaries. "That repentance and remission of sins should be preached in his name among all nations."

Supt. What church sent out the first missionaries?

School. The church at Antioch.

Supt. Who were they?

School. Barnabas and Saul.

Supt. Where did they go?

School. To the island of Cyprus.

Supt. What Roman ruler was converted there?

School. Sergius Paulus.

Supt. What punishment was sent upon Elymas the sorcerer, who sought to turn away the deputy from the faith?

School. He became blind.

Supt. By what name was Saul known from this time?

School. Paul.

LESSON VIII.

Supt. Title and Golden Text.

Single Voice from Class VIII. Paul's First Missionary Sermon. "To you is the word of this salvation sent."

Supt. What did Paul preach about?

School. The death and resurrection of Jesus.

Supt. What proof did he give of the resurrection of Jesus?

School. "He was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people."

Supt. How many times does Paul quote from Psalms in this sermon?

School. Three.

Supt. Who may be forgiven?

School. "All that believe."

Supt. Who besought him to preach to them the next Sabbath?

School. The Gentiles.

Supt. Who sought the companionship and instruction of Paul and Barnabas?

School. "Many of the Jews and religious proselytes."

LESSON IX.

Supt. Title and Golden Text.

Single Voice from Class IX. The Apostles Turning to the Gentiles. "I have set thee to be a light of the Gentiles."

Supt. How did the Jews receive the apostles' preaching?

School. They contradicted and blasphemed.

Supt. To whom did the disciples then turn?

School. To the Gentiles.

Supt. How did the Gentiles receive the truth?

School. They were glad and believed.

Supt. When persecution was raised against Paul and Barnabas, and they were expelled from the city, where did they go?

School. To Iconium.

Supt. What result from their work here?

School. A great multitude believed.

Supt. When they heard that they were to be assaulted and stoned, where did they go?

School. To Lystra and Derbe.

SINGING. No. 319, Canadian Hymnal.

"The morning light is breaking."

LESSON X.

Supt. Title and Golden Text.

Single Voice from Class X. Work Among the Gentiles. "In his name shall the Gentiles trust."

Supt. What miracles did Paul perform at Lystra?

School. He healed a cripple.

Supt. What did the people then say?

School. "The gods are come down to us in the likeness of men."

Supt. What did Paul and Barnabas say?

School. We are men like you.

Supt. What did the people wish to do to show their regard?

School. To sacrifice unto them.

Supt. When the people had been persuaded by Jews from Antioch and Iconium, how did they treat Paul?

School. They stoned him, and supposed him dead.

Supt. When he revived where did he and Barnabas go?

School. To Lystra.

LESSON XI.

Supt. Title and Golden Text.

Single Voice from Class XI. The Apostolic Council. "Through the grace of our Lord Jesus Christ we shall be saved even as they."

Supt. What report did Barnabas and Paul give to the church at Jerusalem?

School. They declared what miracles and wonders God had wrought among the Gentiles.

Supt. Who answered?

School. James.

Supt. What four things did he advise the Gentiles to abstain from?

School. Pollution of idols, fornication, things strangled, and blood.

Supt. Whom did the Jerusalem church send forth with Paul and Barnabas?

School. Judas and Silas, "chief men among the brethren."

Supt. What did the council declare concerning Paul and Barnabas?

School. "Men that have hazarded their lives for the name of our Lord Jesus Christ."

LESSON XIII.

Supt. Title and Golden Text.

Single Voice from Class XIII. The Birth of Christ. "Behold I bring you good tidings of great joy."

Supt. What were the good tidings which the angel of the Lord brought to the shepherds?

School. "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Supt. Who joined in the song of praise?

School. "A multitude of the heavenly host."

Supt. When the shepherds went to Bethlehem, what did they find?

School. "The babe lying in a manger."

Supt. What did the shepherds do?

School. "They made known abroad the saying . . . glorifying and praising God for all the things which they had heard and seen."

SINGING. No. 299, Canadian Hymnal.

"Angels from the realms of glory."

Christmas Day.

BY HOWARD LEE.

"Peace and Good Will," the herald angels sing,

And lowly shepherds first the tidings hear ;
While in a manger lies the new-born King,
And none but earth's most humble ones are near.

"Peace and Good Will," the Saviour's gentle voice,

Throughout His life divine proclaims for all ;
The weakest child of sin He bids rejoice,
And on the sorrowing heart His blessings fall.

"Peace and Good Will," through centuries of blood,

The cross of Christ makes known to all mankind ;

Kings have no power to check the onward flood,
E'en serfs their freedom in its shadow find.

"Peace and Good Will," we sing in joy to-day,

As round our happy firesides we meet ;
Nor can the richest of our number lay
More than the lowliest at the Master's feet.

"Peace and Good Will !" Dear Jesus may we grow

More like Thyself, and ever stoop to bear
Thy blessed peace to suffering ones and low,
Nor shrink Thy cup of agony to share.

Book Notices.

▲ *New Harmony of the Four Gospels in English.* By GEORGE W. CLARK, D.D. Second Revised Edition. Pp.303. Philadelphia: American Baptist Publication Society. Toronto: William Briggs. Price, \$1.50.

Few persons who have not made the experiment, have any conception of the flood of light that is thrown upon many passages of Scripture, by means of a Harmony of the Gospels. It is by comparing the evidence of these four witnesses to the truth, that the rounded symmetry of the life of our Lord is made apparent. The striking effect of the stereoscope is to give apparent solidity to pictures, by looking at them with both eyes from slightly varied points of view. The effect of studying the Matchless Life by means of a Harmony, is to make it stand out with a clearness of definition that we never before realized. Dr. Strong has happily remarked, that "as the Parisian sculptor chisels his statue by the aid of many photographs, taken from different sides of his subject, so we are to construct from the four pictures of the evangelists, the solid and symmetrical life of Christ." In his preface the author says: "While the general arrangement of the text

remains substantially the same as in the first edition, certain changes have been made to facilitate study, and get more closely into accord with the majority of recent harmonists." By virtue of these changes the Harmony can now be used in conjunction with all standard Harmonies.

Outline Analysis of the Books of the Bible. By PROF. BARNARD C. TAYLOR. 16mo, pp. 191. Philadelphia: American Baptist Publication Society. Toronto: William Briggs. Price, 75 cents.

This is, as its name indicates, an outline of certain features pertaining to the books of the Bible. It tells us of the author, the date, the historical occasion, the leading topic or topics, the chief purpose, points of especial interest, relation to other books of the Bible, topics for special study, and general analyses of the several books of God's Word. With this in hand, any one can gain in a little time a knowledge of the books of the Bible which most do not have, and which, without some such help, would demand the ransacking of volumes to obtain. Prof. Taylor has done good service for Biblical study in preparing this little volume, and many a young Bible reader, and old one too for that matter, will give to him hearty thanks.

The Model Sunday-school. By GEORGE M. BOYNTON. Pp. 175. Boston and Chicago: Congregational Sunday-school and Publishing Society. Toronto: William Briggs. Price, 75 cents.

This is "a handbook of principles and practices" by one who shows himself to be an authority in all matters pertaining to the Sunday-school. Principles should determine and regulate practices. Many superintendents make mistakes in practices through not understanding the principles which should decide their course of action. It is refreshing to get hold of a book which makes the principles so clear, and which, therefore, may be safely followed in the methods which it commends. The book discusses the organization of the school and its various methods and relationships. It is clear, concise and helpful. There is something in it for each worker in the Sunday-school—superintendent, pastor, teacher, librarian, secretary, chorister. It discusses Sunday-school organizations, classification, reviews, music, lesson helps, papers, festivals, rewards, conventions, temperance, etc. It is veritably a "handbook"—one that should be within reach of the hand at all times. A wise superintendent or pastor will have it where he can consult it frequently. Its size permits it to be carried in the pocket.

It oft-times comes that the very tenderest and richest memories of home are the memories of its sorrow.

Dyspepsia

HORSFORD'S ACID PHOSPHATE,

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

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

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

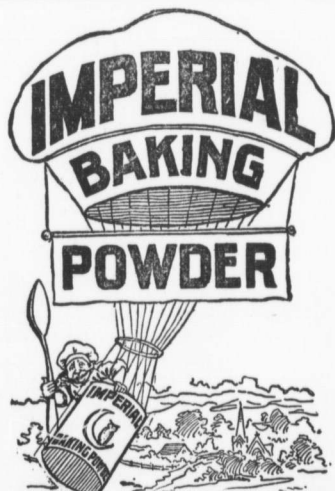
Dr. T. H. Andrews, Jefferson Medical College, Philadelphia, says: "A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R. I.

BEWARE OF SUBSTITUTES AND IMITATIONS.

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



PUREST, STRONGEST, BEST.

Contains no Alum, Ammonia, Lime, Phosphates, or any Injuriapt.

A VALUABLE AID FOR SUNDAY-SCHOOLS.

THE EXCELSIOR MAP

COMBINING

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

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

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

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

Price \$4.50, express paid.

WILLIAM BRIGGS,
METHODIST BOOK AND PUBLISHING HOUSE,
TORONTO.

Montreal: C. W. COATES.

Halifax: S. F. HURSTON.

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

= BOOKLETS =

FIVE CENTS EACH.

- Childhood's Happy Days.** 12 pages. Full page pictures of children. Floral borders and selected poems.
- Christmas Echoes.** 12 pages. Coloured landscapes, with appropriate verses.
- Christmas Peace** Exquisite winter landscape views in colours, with selected poems.
- Wild Flowers.** 12 pages. Pretty floral sprays with appropriate verses.
- Our Musical Pets.** 10 pages. Droll pictures of household pets.
- Biographical Series.** Six kinds (William Tell, George Washington, Horatio Nelson, Christopher Columbus, Joan of Arc, William Wallace). Illustrated sketches of the lives of these worthies. Each 5 cents, 20 cents for the six.
- Famous Songs.** Four kinds, enclosed in box with ornamental cover. Each contains the words of a popular song, with exquisite illustrations. Perfect gems. Each 5 cents, 20 cents for the box.

SEVEN CENTS EACH.

- Someone.** 8 pages, 5 x 6 inches. A poem, with full-page coloured illustrations.
- A Gift.** A poem, illustrated. Same size and style as "Someone."
- How Much?** An illustrated poem. Same size and style as above.
- Christmas Day.** 12 pages. A poem by Rev. J. Keble, with pretty pictures of flowers.
- From Flower to Flower.** 16 page booklet in shape of a butterfly, with coloured pictures, and selections from the poets.

TEN CENTS EACH.

- Heavenly Dew.** 24 pages. Selections from various authors, one for each day of the month, with coloured pictures.
- Springs of Comfort.** 24 pages. Selections from various authors for each day of the month. Coloured pictures.
- Up the Hill.** 24 pages. Selections for each day of the month. Coloured pictures.
- What Little Amy Thought.** 16 pages. Cover in design of thatched cottage. Flowers and verses.
- The Voice of Spring.** 20 pages. Cover in design of basket of flowers. Landscapes, flowers and verses.
- Wings of Glory.** 8 pages. Design of angel's wing. Pictures of cherubim with appropriate Scripture texts.
- Cords of Love.** 16 pages. Verses by J. Beall, with monotypes, by W. H. S. Thompson.
- A Present Help.** 10 page jeweled booklet, enclosed in box. Exquisite coloured floral illustrations, with verses and Scripture texts.
- My Web of Life.** Poem by M. Fraser. Similar in size and style to "A Present Help."
- Led Forth With Peace.** Poem by Laura Barter. Similar in style to "A Present Help."
- The Lights of Home.** Poem by Margaret Scott Haycraft. Similar in size and style to the three foregoing.
- Old China.** Illustrated by Helena Maguire. Verses by Samuel K. Cowan, 12 page booklet, design of vase, appropriately illustrated and with suitable verses.
- Living Poems.** By Longfellow, with illustrations by Jessie Fowler. 16 pages. Beautiful coloured illustrations.
- Rosaline; or, the Sleeping Beauty.** 14 pages. A story illustrated in monotype.

BOOKLETS AT 15 CENTS EACH.

- Country Sketches.** 20 pages, 7½ x 5 inches. Landscape in colours and monotype. Words selected and written by E. Nesbit.
- River Sketches.** 20 pages, 7½ x 5 inches. River views in colours and monotype. Words written and selected by E. Nesbit.

BOOKLETS AT 15 CENTS EACH.

- Mountain Sketches.** 20 pages, $7\frac{1}{2} \times 5$ inches. Dainty bits of mountain scenery in colours and monotints. Words by Clifton Bingham.
- Sea Sketches.** 20 pages, $7\frac{1}{2} \times 5$ inches. Breezy glimpses of the ocean in colours and monotint. Words by Clifton Bingham.
- Country Breezes.** 20 pages, $7\frac{1}{2} \times 5$ inches. Quaint bits of English country scenery in colours, with selections from popular poets.
- The Swan's Melody.** A poem by Isabella J. Postgate. Illustrated by beautiful coloured landscape views and floral designs.
- The Voices of the Chimes.** A poem by Cecilia Havergal. Exquisite glimpses of great cathedrals, in delicate colours.
- Nature's Whisperings.** 24 pages, $7 \times 5\frac{1}{2}$ inches. Quotations from popular poets, with delicate floral designs. Board covers.
- What the Five Birds Said.** 18 pages, $7\frac{1}{2} \times 5\frac{1}{2}$ inches. Tales of the Sea Gull, the Dove, the Robin Redbreast, the Owl, and the Swallow. Beautifully illustrated in colours.

BOOKLETS AT 20 CENTS EACH.

- Excelsior.** By H. W. Longfellow. 18 pages, $7\frac{1}{2} \times 6$ inches. Illustrated in colours and monotint. Ornamental board covers.
- We are Seven.** By William Wordsworth. Similar in size and style with "Excelsior."
- On the Wing.** Dainty landscape sketches in colours and monotint. 35 pages, $4\frac{3}{4} \times 5$ inches. Scripture texts and verses for each day of the month.
- Flower Music.** By Cecelia Havergal. 10 pages, $7 \times 4\frac{1}{2}$ inches. Floral sprays in delicate colouring with Scripture texts and verses.
- Pansies and Ferns: an Enchanted Posy.** By Isabella J. Postgate. Bouquets of pansies in exquisite colours. Similar in size and style with "Flower Music."

BOOKLETS AT 25 CENTS EACH.

- Homeward.** A Scripture text book with poetical selections for each day in the month. Beautifully illustrated in colours and monotint. $6\frac{1}{2} \times 5$ inches.
- Such Nice Stories for Little Folk.** By Charlotte Murray. The drollest coloured pictures of dogs and kittens, with descriptive stories in verse. 7×5 inches.
- Songs of Trust and Triumph.** By Charlotte Murray. Splendidly illustrated in monotint. $7\frac{1}{2} \times 6\frac{3}{4}$ inches.
- Fairy Fine-ear's Fancies.** Words by Helen Marion Burnside. Charming verses about fairies, appropriately illustrated. 8×7 inches.
- Maud Muller.** A ballad, by John Greenleaf Whittier. This charming ballad is illustrated most beautifully. Every picture a gem of art, a poem in colours. $6 \times 5\frac{1}{2}$ inches.

CLOTH BOUND BOOKLETS AT 25 CENTS EACH.

- The Right Way.** By Charlotte Murray. Floral designs in exquisite colours.
- The Better Land.** Poems by Horatius Bonar and others. Flowers and landscapes in colours and monotints.
- Talking With Jesus and Other Poems.** Beautiful designs of flowers and landscapes.
- Life's Pathway.** Appropriate poems, with flowers and landscapes in colours and monotint.
- Golden Showers.** Selections from Longfellow, Milton, Keats, Shakespeare and other of the poets. Illustrated in colours and monotint. $7\frac{3}{4} \times 6$ inches.

BOOKLETS AT 35 CENTS EACH.

- The Secret of a Happy Day.** By Frances Ridley Havergal. In prose and verse. Beautifully illustrated. 7×6 inches.
- Into the Perfect Day.** By Frances Ridley Havergal. Similar in size and style to "The Secret of a Happy Day."

BOOKLETS AT 50 CENTS EACH.

- Sunlit Days.** Selections of poems by various authors. Landscape views and water sketches in colours and monotint. $8\frac{1}{2} \times 6\frac{1}{2}$ inches.
- Sunshine for Life's Pathway.** Selections from various authors. Similar in size and style with "Sunlit Days."
- We are Seven.** By William Wordsworth. This quaint and charming poem has here a fitting setting, appropriately illustrated in monotint. $9 \times 7\frac{1}{2}$ inches.
- Cornish Coves and Corners.** Delightful glimpses of Corwall's rock-bound coast, with descriptive verse. $10 \times 7\frac{1}{2}$ inches.

WILLIAM BRIGGS, Methodist Book and Publishing House, TORONTO.

A Unique Premium.

Any subscriber to the **Methodist Magazine** who will remit his own subscription for one year, accompanied by another subscription for one year (old or new), at full rates, will receive post-paid a section of

Olive Wood from the Mount of Olives

Beautifully polished in Jerusalem, and shipped direct to us by way of Jaffa, the ancient Joppa. Each section averages about three-quarters of an inch thick and three and three-quarters of an inch in diameter, belted by its own fragrant bark. It makes a beautiful paper-weight or parlor ornament. The name of the Sacred City—Jerusalem—is stamped on each section in English and Hebrew.

At this time, while the series of Illustrated Articles on the Holy Land are being published in the Magazine, what more interesting souvenir than this section of Olive Wood could be imagined?

Some subscribers may not be able to secure another subscription to remit with theirs, and to such we offer this premium for **ten cents**, post-paid, this amount to be remitted with their subscription for a year. This price is less than cost even when we order by thousands. We would much rather dispose of the stock we have ordered in the manner first indicated, but we wish every subscriber to have an opportunity to secure for himself one of these unique premiums coming from the sacred Mount of Olives, where the Master taught His disciples the Lord's Prayer, and at the foot of which lies the Garden of Gethsemane, blossoming now as it did in the days of Him whose life and death all Christendom rejoice in.

Order early as the supply is limited and address orders

WILLIAM BRIGGS, Book Steward,

Methodist Book and Publishing House,

TORONTO, ONT.



EASTERN CARAVAN.

Specimen of many Cuts of "Tent Life in Palestine."

The Methodist Magazine FOR + + 1893

ENLARGED SIZE . . . 1248 PAGES.

VOLUMES XXXVII. AND XXXVIII. WITH 300 FINE ENGRAVINGS.

\$2.00 A YEAR; \$1.00 FOR SIX MONTHS.

GUARDIAN or WESLEYAN and MAGAZINE together, \$3.50.

W. H. WITHROW, D.D., F.R.S.C., . . . Editor.

"It should be in every Methodist home."—*Kingston Whig.*

"The Canadian Church is to be heartily congratulated on its Magazine."—*London Quarterly Review.*

"Abreast of the most popular literary Magazines. The articles are by scholarly men and good writers."—*St. Louis Methodist.*



CANOEING—*Specimen of many Cuts of "Canada's Great North Land."*

REVIEWS OF HIGH-CLASS LITERATURE A SPECIALTY.

SPECIAL TERMS TO SCHOOLS. Many schools have taken from 2 to 40 copies to circulate instead of Libraries, as being fresher, and more attractive. Send for *Special Rates.*

SUPPLEMENT.

PLEASE CIRCULATE. Specimens Free on Application.



Orell Füssli & Co. E.F.L.

ASSEMBLY ROOMS AT AIX LES BAINS.
Specimen of many Cuts in "The Queen's Health Resort."

MISSIONARY BIOGRAPHIES AND STUDIES.

Many of them fully illustrated.

- JOHN G. PATON; OR, MISSION LIFE AND WORK IN NEW HEBRIDES. By PERCY B. PUNSHON.
- THE WHOLE WORLD KIN; OR, MISSIONARY ADVENTURES IN BURMAH, SIAM AND JAPAN. By Rev. B. SHERLOCK.
- HOW CAREY BECAME AN APOSTLE. By A METHODIST PRESBYTER.
- FORTY YEARS AMONG THE ZULUS. By T. R. PATTERSON.
- JAMES CHALMERS, MISSIONARY EXPLORER IN NEW GUINEA. By Rev. G. C. KENDAL.
- THOMAS COMBER, MISSIONARY PIONEER ON THE CONGO. By Miss Ida Lewis.
- SAMUEL CROWTHER, THE SLAVE BOY WHO BECAME A MISSIONARY. By Mrs. H. L. PLATT.
- WOMEN WORKERS IN MISSION FIELDS. By Mrs. A. G. McMECHAN.
- "OWD MO;" AMONG THE LEPERS; and CIVIL ADMINISTRATION AMONG THE INDIANS. By Rev. JOHN McLEAN, Ph.D.
- DR. MCKENZIE, MEDICAL MISSION WORK IN CHINA. By Rev. J. V. SMITH, D.D.
- A VISIT TO THE GREAT WALL OF CHINA. THE WOMAN'S MISSIONARY SOCIETY AND ITS WORK.

CHARACTER SKETCHES AND STUDIES.

With portraits and cuts.

- FRANCIS PARKMAN AND HIS WORK.
- A CHEQUERED LIFE—THOMAS COOPER.
- ARCHDEACON FARRAR. By THEODORE CUYLER.
- A NEW STUDY OF CARLYLE.
- AN ENGLISH HEART OF OAK. A Lieutenant of the Royal Navy.
- AN OLD TIME PURITAN—THE FAMOUS COTTON MATHER.
- HEROINES OF FAITH AND CHARITY.
- LIVES AND DEEDS WORTH KNOWING.
- LITTLE KNOWN FOREIGN PHILANTHROPISTS.
- REV. J. G. WOOD, author of "Homes Without Hands," etc.
- PROF. HENRY DRUMMOND.
- And other sketches.

TENT LIFE IN PALESTINE AND SYRIA. By THE EDITOR. A series of splendidly illustrated papers describing the Lord's Land from Hebron to Damascus, from Jaffa to Jericho.

WHAT EGYPT CAN TEACH US. By THE EDITOR. With numerous engravings giving results of latest discoveries.

PETRA THE ROCK CITY;
"CALVARY, THE TRADITIONAL AND THE TRUE;" and

ZWINGENBERG, A WEEK IN THE ODENWALD. By Rev. Geo. G. BOND, B.A., author of "Vagabond Vignettes," etc.

A CANADIAN LADY'S ADVENTURES IN THE ORIENT.

CANADA'S GREAT NORTH LAND. Papers by Rev. E. R. YOUNG and Prof. A. P. COLEMAN, Ph.D.

IN THE LEVANT AND DARDANELLES;
LIGHT FROM THE CATACOMBS—the Mode and Subjects of Baptism;

THROUGH BULGARIA AND SERVIA; and KAISERSWERTH AND ITS DEACONESSES. By THE EDITOR.

MORE "ROUND ABOUT ENGLAND" PAPERS. By Rev. HUGH JOHNSTON, D.D., and others.

FARTHEST NORTH WITH LIEUTENANT AND MRS. PEAREY.

THE STORY OF SIR JOHN FRANKLIN RETOLD. THE WORLD'S FAIR AT CHICAGO.

OVER THE SPLUGEN. By A. BLACKWOOD.

THE ITALIAN LAKES, THE GARDEN OF THE WORLD. By Dr. HARDENYER.

PROTESTANT MEMORIES OF MORAT AND NEUCHÂTEL. By Dr. F. STOCK.

VILLAGE LIFE ON LAKE LEMAN. By PASTOR ALFRED CERESOLE.

WITH THE MONKS AT SIMPLON. By Dr. WOLF.

THE QUEEN'S FAVORITE HEALTH RESORT—Aix Les Bains. By V. BERBIER.



ORIENTAL PILGRIMS.

Specimen of many Cuts from "Tent Life in Palestine."

Serial Stories.

- THE SQUIRE OF SANDAL-SIDE. A North Country Story. By Mrs. AMELIA E. BARR, author of "Jan Vedders' Wife," "The Preacher's Daughter," etc.
- THE LIFE CRUISE OF CAPTAIN BESS ADAMS. A strongly-written story by Mrs. JULIA McNAIR WRIGHT, author of "A Woman's Fight with the Monster," etc.
- THE MAN TRAP. By the author of "Lost in London."

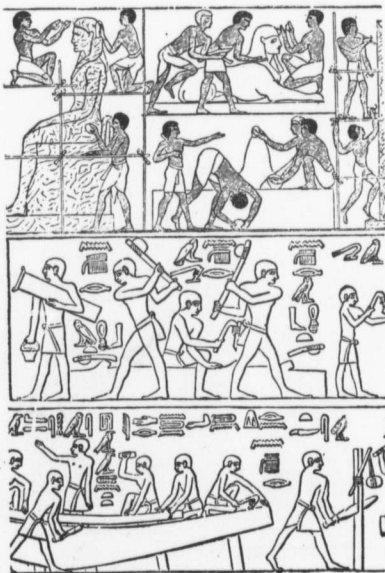
SHORT STORIES AND CHARACTER SKETCHES.

- HOW THE GABBITES CAME TO GREEN'S COVE;
BOB BARTLETT'S BABY; and
THE SPECTRE DORY—A TALE OF GRAND BANKS. By the REV. GEO. J. BOND, M.A., author of "Skipper George Netman," "Vagabond Vignettes," etc.
- DIAMONDS IN THE ROUGH—CRISP CUMBERLAND SKETCHES. By Rev. J. V. SMITH, D.D., author of "Aud Gwordie."
- A TANGLED YARN. By a Sea Captain.
- THE EVOLUTION OF MRS. THOMAS. A Chautauqua story.
- THE PROBLEM OF THE POOR; AND HOW THE OTHER HALF LIVE. By Mrs. HELEN CAMPBELL, and others.
- "WOODED AND WEDDED AND A'."
- SHORT STORIES AND SKETCHES. By MARK GUY PRARSE, JAMES M. BARRIE, BARRY PAIS, etc.

And other sketches of permanent value.

Articles by President QUAYLE, Kansas University; Rev. PROF. WALLACE, B.D., Victoria College; and others.

Important Symposia by readers of thought on Social, Religious and Economic subjects will be presented.



ANCIENT EGYPTIAN WALL PAINTINGS.

Specimen of many Cuts of "What Egypt can Teach Us."



STREET IN ZURICH.

Specimen of many Cuts from "Central Europe."

SOCIAL REFORM

AND MISCELLANEOUS PAPERS.

- OUR COUNTRY'S HERITAGE. By the Rev. DR. CARMAN, General Superintendent.
- GOD'S WORK A CAUSE OF REJOICING. By DR. DOUGLAS.
- THE CHURCH VERSUS THE SALOON. By BISHOP FITZGERALD.
- TOLERATION. By Rev. Prof. SHAW, LL.D., Wesleyan Theological College, Montreal.
- PROHIBITION PAPERS. By Rev. G. F. DAWSON, B.A., and others.
- TENNYSON'S INDEBTEDNESS TO THE BIBLE. By Rev. S. P. ROSE, D.D.
- GROWTH OF METHODISM IN THE NEW WORLD. By BISHOP FOWLER.
- METHODISM UNDER THE SOUTHERN CROSS.
- A CANADIAN LOURDES.
- CHRISTO-CENTRIC PREACHING.
- THE SCIENCE OF PREACHING. By HUGH PRICE HUGHES.
- SCIENCE AND PROGRESS. C. A. CHANT, M.A.
- RECENT PROGRESS IN MEDICAL SCIENCE. By A. POWELL, M.D.

And other Science Papers.

- THE HIGHER CRITICISM. By Prof. MILTON FERRY.
- MORE "COLLOQUIES ON PREACHING." By CASON TWELVES.
- AMONG THE MORAVIANS. By ARCH. BLUE.
- UNIVERSITY EXTENSION. By WILLIAM HOUSTON, M.A.
- "HALF HOURS IN A LUNATIC ASYLUM." By DANIEL CLARK, M.D., Superintendent of Asylum for the Insane, Toronto.
- SIGNS OF THE TIMES. By Rev. J. V. SMITH, D.D.
- THE PRESENT AND THE PAST. A comparison and contrast. By the Rev. J. S. ROSS, M.A., JAMES SMETHAM, CLASS LEADER AND ARTIST.
- RELIGIOUS INTELLIGENCE. By Rev. Dr. BARRASS.



VIEW OF NAZARETH. (Part of Cut.)
Specimen of many Cuts of "Tent Life in Palestine."



SLOVAC PEASANTS.
*Specimen of many Cuts of
 "Eastern Europe."*

OLIVE WOOD PREMIUM.

A circular section of polished Olive Wood, from the Mount of Olives, near Jerusalem, surrounded with its fragrant bark, stamped with the name of the sacred city in English and Hebrew, and showing the beautiful grain and concentric circles of the wood—a most interesting souvenir of the Lord's Land, about $\frac{3}{4}$ of an inch in diameter and $\frac{1}{4}$ inch thick. It makes a beautiful paper-weight or table ornament. This will be sent post-paid by mail, securely packed, to every subscriber of this Magazine, old or new, for only TEN CENTS—below cost price even when imported by the thousand. A limited quantity only available. Send orders promptly, to secure one of these beautiful memorials of Olivet.

REGISTER LETTERS AND SEND TO

WILLIAM BRIGGS, WESLEY BUILDINGS,
 TORONTO, ONT.
 C. W. COATES, Montreal.

CLUBBING RATES.

These clubbing rates are in addition to the price paid for the METHODIST MAGAZINE.

	Our price.	Full price.
Harper's Magazine	\$3 50	\$4 00
Century Magazine	3 50	4 00
Atlantic Monthly	3 50	4 00
Scribner's Magazine	2 50	3 00
Popular Science Monthly	4 50	5 00
St. Nicholas Magazine	2 50	3 00
Littell's Living Age	7 00	8 00
Wide Awake	2 00	2 40

Send for Special Terms to Schools.
 In ordering, give Name and Post Office carefully.

A large and interesting Premium List of Books has also been arranged, from which subscribers may select.

SEND FOR PREMIUM LIST.

MAGAZINE PREMIUM FOR 1893

** OLIVE WOOD FROM JERUSALEM **



PORT CASTLE.

Specimen of many Cuts of "Central Europe."

S. F. HUESTIS, Halifax.

A Word to our Friends

IN CITY



IN COUNTRY

During the coming Christmas season pay a visit to our well-stocked store, in which will be found a varied assortment of

**BIBLES, GIFT BOOKS,
CHRISTMAS CARDS,
BOOKLETS, TOY BOOKS,**
And a Variety of other Christmas Presents.

Orders by mail attended to with accuracy and promptness.

INTERNATIONAL LESSON HELPS FOR 1893

ILLUSTRATIVE NOTES—

Including original and selected expositions, plans of instruction, illustrative anecdotes, practical applications, archaeological notes, library references, maps, pictures and diagrams.

By JESSE L. HURLBUT, D.D., and ROBERT R. DOHERTY, Ph.D.

\$1.25 Post-paid.

SELECT NOTES—

Explanatory, illustrative, doctrinal and practical; with illustrations, maps, pictures, chronology of the Old Testament, chronology of the Acts, suggestions to teachers, library references.

By F. N. PELOUBET, D.D., and M. A. PELOUBET.

\$1.25 Post-paid.

BIBLE STUDIES—

A growingly popular Lesson Commentary.

By GEORGE F. PENTECOST, D.D.

Cloth \$1, Paper 60c., Post-paid.

- - ALSO - -

Sermons on the International S. S. Lessons by the Boston Monday Club.
Eighteenth Series. \$1.25.

Golden Text Booklets. 3c. each, 35c. per dozen.

International Lesson Cards. Twelve decorated cards containing complete list of lessons, with verses by Francis Ridley Havergal. 15c. per packet.

WILLIAM BRIGGS, Methodist Book and Publishing House, TORONTO.

C. W. COATES, MONTREAL, QUE.

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

Cut this Out

Fill in the blank spaces and return to us.

REV. WILLIAM BRIGGS,
Wesley Buildings, TORONTO.

DEAR SIR,—Enclosed find..... for which send by

mail, *post-paid*, the **BIBLE** advertised in the **BANNER** as Number..... putting the name.....

on the cover in gilt letters.

Yours truly,

(Name).....

(Post Office Address).....

BIBLES

When ordering please give the number.

No.				Price.
1.—	Minion type, size $7\frac{3}{4} \times 5\frac{1}{2} \times 1$ inches, Levant morocco flaps, calf-lined, red gilt edges.....			T. \$6 00
2.—	" " " $7\frac{3}{4} \times 5\frac{1}{2} \times 1$ " Per. " " leather-lined, silk-sewn, r/g edges T.			5 00
3.—	" " " $7\frac{3}{4} \times 5\frac{1}{2} \times 1\frac{1}{2}$ " Syr. " " " " " " " " " " " T.			4 00
4.—	" " " $7\frac{3}{4} \times 5\frac{1}{2} \times 1$ " " " " " " " " " " " " " T.			3 30
5.—	" " " $7\frac{3}{4} \times 5\frac{1}{2} \times 1\frac{1}{2}$ " Imitation Seal " " " " " " " " " " " T.			3 00
6.—	Ruby " " $6\frac{1}{2} \times 4\frac{1}{2} \times 1\frac{1}{2}$ " Syr. morocco " " " " " " " " " " " T.			2 85
7.—	Pearl " " $5\frac{1}{2} \times 4\frac{1}{2} \times 1\frac{1}{2}$ " " " " " " " " " " " " " T.			2 50
8.—	Ruby " " $6\frac{1}{2} \times 4 \times 1$ " " " " " " " " " " " " " R.			2 20
9.—	Minion " " $7\frac{3}{4} \times 5\frac{1}{2} \times 1$ " Fr. " " " " " " " " " " " " " R.			2 20
10.—	Nonpareil " " $6\frac{1}{2} \times 4\frac{1}{2} \times 1\frac{1}{2}$ " Imitation Seal " " " " " " " " " " " " " R.			2 00
11.—	Pearl " " $5\frac{1}{2} \times 4\frac{1}{2} \times 1\frac{1}{2}$ " Syr. morocco " " " " " " " " " " " " " R.			1 90
12.—	" " " $5\frac{1}{2} \times 4\frac{1}{2} \times 1\frac{1}{2}$ " Imitation Seal " " " " " " " " " " " " " T.			1 75
13.—	Ruby " " $6\frac{1}{2} \times 4\frac{1}{2} \times 1\frac{1}{2}$ " " " " " " " " " " " " " " T.			1 75
14.—	Pearl " " $5\frac{1}{2} \times 4\frac{1}{2} \times 1\frac{1}{2}$ " " " " " " " " " " " " " " T.			1 50
15.—	Ruby " " $6\frac{1}{2} \times 4 \times 1$ " Fr. morocco " " " " " " " " " " " " " R.			1 50
16.—	Pearl " " $5\frac{1}{2} \times 4\frac{1}{2} \times \frac{3}{4}$ " paste grain, padded, flaps, gilt edges.....			R. 1 25
17.—	" " " $5\frac{1}{2} \times 4\frac{1}{2} \times \frac{3}{4}$ " Fr morocco flaps, leather-lined, silk-sewn, r/g edges... R.			1 25
18.—	Ruby " " $6\frac{1}{2} \times 4 \times 1$ " " " " " " " " " " " " " " R.			1 00
19.—	" " " $6\frac{1}{2} \times 4 \times 1$ " " " " " " " " " " " " " " R.			0 90

N.B.—Those specified by T. are Teachers' Bibles, containing Helps to the Study of the Bible, including Concordance, Index, Maps and Copious Explanatory Notes, etc. Those indicated by R. have the references only.

WE PAY POSTAGE.

WILLIAM BRIGGS, Methodist Book and Publishing House, TORONTO.

MONTREAL: C. W. COATES.

HALIFAX: S. F. HUESTIS.

GOLD MEDAL, PARIS, 1878.

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



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

No Chemicals

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

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

Now Ready.

**THE
LIFE
LINE.**

For Christian Endeavor, Epworth
Leagues, and other devotional song ser-
vices. Edited by A. F. Myers. Price, 20
cents; \$2.00 per dozen; \$15.00 per 100.
W. W. Whitney Co., Pubs. Toledo, Ohio.

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

A Rare Bargain in Booklets.

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

With Appropriate Texts and Hymns.

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

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

10 CENTS PER PACKET.

WILLIAM BRIGGS, Meth. Book Room, Toronto.

JUST ISSUED.

LADY HYMN WRITERS

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

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

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

WILLIAM BRIGGS, Meth. Book Room, Toronto.

FRIENDLY GREETINGS.

Illustrated Readings for the people.

Packet containing 12 numbers, - 25c.

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

WILLIAM BRIGGS, Meth. Book Room, Toronto.

FAITH HEALING.

BY

ALFRED T. SCHOFIELD, M.D.

AUTHOR OF

“How to Keep Healthy,” “Health at Home,”
etc.

CONTENTS :

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

CLOTH, 50c., POST-PAID.

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

WILLIAM BRIGGS, Meth. Book Room, Toronto.

AYER'S Sarsaparilla

is superior to all other preparations claiming to be blood-purifiers. First of all, because the principal ingredient used in it is the extract of genuine Honduras sarsaparilla root, the variety richest in medicinal properties. Also, because

Cures Catarrh the yellow dock, being raised expressly for the Company, is always fresh and of the very best kind. With equal discrimination and care, each of the other ingredients are selected and compounded. It is

THE Superior Medicine

because it is always the same in appearance, flavor, and effect, and, being highly concentrated, only small doses are needed. It is, therefore, the most economical blood-purifier in existence. It

Cures makes food nourishing, work pleasant, sleep refreshing, and life enjoyable. It searches out all impurities in the system and expels them harmlessly by the natural channels. **SCROFULA** gives elasticity to the step, and imparts to the aged and infirm, renewed health, strength, and vitality.

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists; Price \$1; six bottles, \$5.

Cures others, will cure you

AYER'S Cherry Pectoral

Has no equal for the prompt relief and speedy cure of Colds, Coughs, Croup, Hoarseness, Loss of Voice, Preacher's Sore Throat, Asthma, Bronchitis, La Grippe, and other derangements of the throat and lungs. The best-known cough-cure in the world, it is recommended by eminent physicians, and is the favorite preparation with singers, actors, preachers and teachers. It soothes the inflamed membrane, loosens the phlegm, stops coughing, and induces repose.

AYER'S Cherry Pectoral

taken for consumption, in its early stages, checks further progress of the disease, and even in the later stages, it eases the distressing cough and promotes refreshing sleep. It is agreeable to the taste, needs but small doses, and does not interfere with digestion or any of the regular organic functions. As an emergency medicine, every household should be provided with Ayer's Cherry Pectoral.

"Having used Ayer's Cherry Pectoral in my family for many years, I can confidently recommend it for all the complaints it is claimed to cure, its sale is increasing yearly with me, and my customers think this preparation has no equal as a cough cure."—S. W. Parent, Queensbury, N. B.

AYER'S Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists. Price \$1; six bottles \$5.
Prompt to act, sure to cure