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Lessons on

The Book of Acts

For Senior Division

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Sabbath-School Lessons on the BOOK OF ACTS

INTRODUCTORY NOTE

The book of Acts is the most remarkable church history ever written; one which is full of lessons for the remnant people. "The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close."—"*Great Controversy*," page 611.

That the author was Luke is acknowledged by nearly all Bible students. He was probably a Greek. He was a physician,—a profession of honor among the Greeks. Jerome speaks of him as "a physician of Antioch." He was doubtless a well-educated man and of a lovable and modest disposition. He is called "the beloved physician." He does not mention his own name in the book.

It is commonly thought that the book was written about A.D. 63, as the narrative breaks off suddenly at the end of Paul's first imprisonment at Rome. It is generally believed that the book was written at Rome, as the author mentions his arrival at Rome (Acts 28:16), and does not mention his departure. This is not conclusive however.

Well might the book be called the "Acts of the Holy Spirit." The Holy Spirit is mentioned seventy-one times. It is a continuous record of a great spiritual revival accomplished by the superhuman power of the Holy Spirit through ordinary men.

The missionary lessons of this book ought to stir the church to-day to such activity as it has not yet experienced. Everything is ready for the quick finishing of the gospel work. What is needed is apostolic supplications, the forsaking of sins, and Pentecostal power.

*LESSON I.—Ascension of Christ; Tarrying at
Jerusalem*

JANUARY 7, 1911

LESSON SCRIPTURE: Acts 1.

LESSON HELPS: "Testimonies for the Church," volume 8, pages 19-23; *Sabbath School Worker*. (Those who have the old volumes of the "Spirit of Prophecy," now out of print, will find volume 3 a lesson help through all the quarter.)

PLACES: Bethany and Jerusalem.

TIME: A.D. 31. Note 1.

PERSONS: Jesus, apostles, and disciples.

Questions

PROMISE OF THE FATHER

1. Who is the author of the book of Acts? What was his purpose in writing? Acts 1:1; Luke 1:3. Note 2.
2. Of what had he formerly written? Acts 1:1, 2. Note 3.
3. How long was Jesus on earth after His resurrection? What did He do during this time? Verse 3. Note 4.
4. What did He direct His disciples to do, and what was promised? Verses 4, 5.
5. What question shows that the disciples still clung to their national hope? What was Jesus' answer? Verses 6, 7.
6. What did He promise them that was far better? Verse 8. Note 5.
7. From what place and under what circumstances did Jesus ascend? Luke 24:50, 51; Acts 1:9, 12. Note 6.

8. What promise was made to the disciples just after the ascension? By whom was the promise made? Verses 10, 11.

9. What, then, will be the manner of Christ's second coming? Verse 11; Matt. 24:30; 1 Thess. 4:16; Rev. 1:7.

SEASON OF SUPPLICATION

10. Who tarried in Jerusalem, and in what place? Acts 1:13.

11. What did they do? Verse 14. Note 7.

12. If this course was necessary for those who received the "former rain," what should those do who expect the "latter rain"? Note 8.

CHOOSING AN APOSTLE

13. What became of Judas Iscariot? Matt. 27:5, 7, 8; Acts 1:18, 19.

14. To what scriptures did Peter refer concerning the treachery of Judas and the appointment of his successor? Verses 15-17, 20; Ps. 69:25; 109:8.

15. What did Peter suggest should be done? Acts 1:21, 22.

16. Who was chosen, and how? Verses 23-26. Note 9.

Notes

1. No attempt will be made in these lessons to give exact chronological data for the various events. Chronologists are not agreed. The events of this quarter's study begin with the ascension of Christ and extend to the great persecution that followed the death of Stephen. The former event we understand to have occurred in A.D. 31. The "New Standard Dictionary"

gives the date of Paul's conversion, which occurred in the time of the persecution referred to, as A.D. 34.

2. "That the author of the book of Acts is the same as that of the third Gospel, is evident from several considerations: from the address to Theophilus, and the reference to a previous treatise similarly addressed; . . . from the strong resemblance in the style of the two books; from the parallelisms particularly noticeable in the description of the shipwreck in Acts and the storm on the Sea of Galilee in the Gospel; from intimations, slight, and yet noticeable, of the author's knowledge of disease and his use of medical terms; . . . and from the fact that Luke, who describes himself as the traveling companion of Paul even to Rome itself, is several times referred to by Paul as being with him in Rome. . . . That the author of both is Luke is the universal testimony of antiquity."—*Abbott's Commentary, Acts.*

3. The work of Christ in carrying out the plan of salvation may be divided into two parts, His work on earth in person, and His work from heaven through the Holy Spirit. What He "began both to do and teach" while here, He continues to do through His church endowed with the Holy Spirit. Some one speaks of this book as "the second part of the Acts of Jesus." The following references show this to be true: Acts 3:6, 16; 7:59; 9:5, 34; 10:13-15; 12:11; 18:9; 23:11. The book has also been called the "Acts of the Holy Spirit."

4. What precious seasons must have been the interviews of the disciples with their risen Lord during those forty days! Doubtless He explained many things to them which they could only understand in the light of the resurrection, and endeavored especially to make plain the part they were to act in making Him known to the world.

5. They were to be witnesses, not princes, witnessing to the crucifixion (Acts 2:36), resurrection (1:22), and coming (1:11) of Christ. Note the extent of the work—"unto the uttermost part of the earth." At that command, when they understood it, they gave their means, their strength, and their lives to carrying the gospel message into all the known world. To us now comes the same command, to carry the last gospel message to every nation and tongue. And the same power is promised from on high.

6. A Sabbath day's journey was, according to the Talmud, two thousand cubits, or three fourths of a mile.

7. "All who were fully identified as disciples of Christ and associated with the apostles as evangelists, assembled together at Jerusalem. They put away all differences. They continued

with one accord in prayer and supplication, that they might receive the fulfilment of the promise of the Holy Spirit; for they were to preach the gospel in the demonstration of the Spirit and in the power of God."—"*Gospel Workers*," page 370.

8. "This is the very course that should be pursued by those who act a part in the work of proclaiming the coming of the Lord in the clouds of heaven; for a people are to be prepared to stand in the great day of God. Although Christ had given the promise to His disciples that they should receive the Holy Spirit, this did not remove the necessity of prayer. They prayed all the more earnestly; they continued in prayer with one accord. Those who are now engaged in the solemn work of preparing a people for the coming of the Lord, should also continue in prayer."—"*Gospel Workers*," pages 370, 371.

"Notice that it was after the disciples had come into perfect unity, when they were no longer striving for the highest place, that the Spirit was poured out. They were of one accord. All differences had been put away."—"*Testimonies for the Church*," volume 6, page 20.

9. Not only were the believers putting away their sins and praying for the descent of the Spirit, but they were facing the great work for which the Spirit was to be given, and proceeded to transact such business as was necessary for carrying out their mission.

LESSON II.—*The Holy Spirit Given*

JANUARY 14, 1911

LESSON SCRIPTURE: Acts 2:1-21.

LESSON HELPS: "*Testimonies for the Church*," volume 7, pages 30-33; *Sabbath School Worker*.

PLACE: Jerusalem.

TIME: Pentecost, A.D. 31, about ten days after the ascension.

PERSONS: Peter and other disciples of Christ; the multitude.

Questions

BAPTISM OF THE SPIRIT

1. On what day were the united prayers of the believers answered? Acts 2:1. Note 1.

2. What remarkable manifestation was seen? Verses 2, 3.

3. What was the result to the disciples? What did they do? Verse 4. Note 2.

THE MULTITUDE HEAR IN THEIR OWN TONGUES

4. When the news of what had taken place was spread abroad, what occurred? Verse 6.

5. How many nations were represented there? Verses 5, 9-11.

6. How were the people affected by these manifestations? Verses 6-8, 12, 13.

PETER'S EXPLANATION

7. Who spoke for the apostles in explaining the phenomenon and in preaching the gospel? Verse 14.

8. How did he refute the charge of drunkenness? Verse 15.

9. What was the explanation? Verse 16.

10. Give the substance of Joel's prophecy. Verses 17-21.

THE CLOSING MESSAGE

11. How is God's last message to sinful men to be given? Rev. 14:9; 18:1; Joel 2:23. Note 3.

12. To how many does Joel's prophecy apply? Acts 2:39. Note 4.

13. What are those who have the closing gospel message, counseled to do? Rev. 3:18. Note 5.

Notes

1. The day of the week on which that memorable Pentecost fell has been a subject of much interest. Though the question

has absolutely nothing to do with determining what day is the Christian Sabbath, it will be of interest to know the facts. The day on which Pentecost was celebrated depends altogether upon the day of the week on which the Passover fell on any given year. The Passover lamb was to be killed on the evening of the 14th of Nisan, and beginning with the 15th day unleavened bread was eaten for seven days. The first and seventh days of the feast were sabbaths, in which no servile work should be done. Ex. 12:6, 15, 16; Lev. 23: 5-7. On the morrow after this first sabbath—the 16th—the wave-sheaf (or “omer,” margin) of the first-fruits was offered to the Lord, and from this day they were to count fifty days to Pentecost. Lev. 23:10, 11, 15, 16.

Jesus was crucified on Friday (Luke 23:54), and ate the Passover with His disciples the evening before (Luke 22: 7-15), which would be the 14th. Sabbath therefore was the 16th of Nisan, and fifty days would bring Pentecost that year on the Sabbath.

There has been much discussion over the question of whether Jesus did not eat the Passover one day before the regular time, so that He would be crucified on the day on which the typical lamb was slain. “The question, on what day of the week this Pentecost fell, must of course be determined by the mode in which the doubt is solved regarding the day [of the month] on which the Last Supper was eaten. If it was the legal paschal supper, on the 14th of Nisan, and the Sabbath during which our Lord lay in the grave was the day of the omer, Pentecost must have followed on the Sabbath. But if the supper was eaten on the 13th, and He was crucified on the 14th, the Sunday of the resurrection must have been the day of the omer, and Pentecost must have occurred on the first day of the week.”—“*Smith's Bible Dictionary*,” article “*Pentecost*.”

Andrews, after considering all the evidences on this question, concludes that Jesus ate the Passover at the regular time and was crucified on the 15th. (“*Life of our Lord*,” page 460.) With him agree Edersheim, Neander, Burton and Matthews, Hastings's Bible Dictionary, and many other authorities. This seems to be the only position the Scripture warrants.

2. This was the baptism of the Holy Spirit promised by Jesus. It filled the room, and it filled and took possession of the believers. “On the day of Pentecost the Infinite One revealed Himself in power to the church. By His Holy Spirit He descended from the heights of heaven as a rushing, mighty wind, to the room in which the disciples were assembled. It was as if for ages this influence had been held in restraint, and now heaven rejoiced in being able to pour upon the church the riches of the Spirit's

power. And, under the influence of the Spirit, words of penitence and confession were mingled with songs of praise for sins forgiven. Words of thanksgiving and of prophecy were heard. All heaven bent low to behold and to adore the wisdom of matchless, incomprehensible Love. Lost in wonder, the apostles and disciples exclaimed, 'Herein is love.' 1 John 4:10. They grasped the imparted gift. And what followed?—Thousands were converted in a day. The sword of the Spirit, newly edged with power, and bathed in the lightnings of heaven, cut its way through unbelief.'—"*Testimonies for the Church*," volume 7, page 31.

3. "The work will be similar to that of the day of Pentecost. As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the 'latter rain' will be given at its close, for the ripening of the harvest. . . . The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. . . . Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from Heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Thus the inhabitants of the earth will be brought to take their stand.'—"*Great Controversy*," pages 611, 612.

4. "Why has the history of the work of the disciples, as they labored with holy zeal, animated and vitalized by the Holy Spirit, been recorded, if it is not that from this record the Lord's people to-day are to gain an inspiration to work earnestly for Him? What the Lord did for His people in that time, it is just as essential, and more so, that He do for His people to-day. All that the apostles did, every church-member to-day is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance.'—"*Testimonies for the Church*," volume 7, page 33.

"The Spirit awaits our demand and reception.'—"*Christ's Object Lessons*," page 121.

5. "Already many are receiving the Holy Spirit, and no longer will the way be blocked by listless indifference.'—"*Testimonies for the Church*," volume 7, page 33.

LESSON III.—*Christ and Him Crucified*

JANUARY 21, 1911

LESSON SCRIPTURE: Acts 2:22-47.

LESSON HELPS: *Sabbath School Worker*.

Questions

PETER'S ARGUMENT

1. Having explained the manifestations of the Holy Spirit, whom did Peter at once set forth as the theme of his discourse? What evidence had been given that Jesus was the Messiah? Acts 2:22.

2. What, however, had the Jews done? Of what was this a fulfilment? Verse 23; 3:18.

3. What great truth was then stated? Acts 2:24.

4. Give the substance of the scripture quoted to prove this. Verses 25-28; Ps. 16:8-11.

5. How does this prove the resurrection? Acts 2:29-31, 34 (first clause). Note 1.

6. What other evidence of the resurrection did Peter present? Verse 32.

7. What third proof was given? Verse 33.

8. With what scripture did he prove the exaltation of Christ? Verses 34, 35; Ps. 110:1. Note 2.

9. What was the conclusion of Peter's argument? Acts 2:36.

THE EXHORTATION

10. What was the effect of the sermon on the people? Verse 37.

11. What were they exhorted to do, and with what assurance? Verse 38.

12. How many may receive forgiveness of sin and the gift of the Holy Spirit? Verse 39.

13. What was the burden of the invitation that day? Verse 40.

A HARVEST OF SOULS

14. What result followed this effort? Verse 41. Note 3.

15. What spirit did these early Christians manifest? What did they do? Verses 41, 42, 46. Note 4.

16. How were the temporal wants of all supplied? Verses 44, 45. Note 5.

17. What was the attitude of the people toward this work, and with what results was it continued? Verses 43, 47.

Notes

1. If the righteous receive their reward at death, Peter's argument proves nothing. But David's body had been left in *hades*, or the grave; so the text must refer to Christ, who was resurrected.

2. In this reference we have allusion to two ancient customs, one that of kings' placing on their right those for whom the highest honors were intended (1 Kings 2:19), and the other of conquerors' treading on the neck of their vanquished foes as a symbol of complete subjection. See Phil. 2:5-11.

3. This was doubtless a fulfilment of Jesus' promise to His disciples in John 14:12. "A work similar to that which the Lord did through His delegated messengers after the day of Pentecost He is waiting to do to-day."—"*Testimonies for the Church*," volume 7, page 33.

4. As disciples, or learners, they studied the doctrines or teachings perseveringly. This, with the ordinances and prayer-meetings, bound them together in Christian fellowship, and built them up. All this was a willing and joyful service.

5. There were doubtless great numbers from all over the world, away from their usual means of support, who wanted to become more thoroughly instructed in the Christian life before returning home. Having consecrated *all* to God, those who had

property voluntarily turned it into money to meet this need. There seems to have been no holding of property in common, or public ownership. Private ownership of property did not cease among Christians. See Acts 12:12. Every able-bodied man was charged with the duty of supporting his own household; and to fail of this through neglect, was a denial of the faith. 1 Tim. 5:8. But in cases of need and distress, every believer is a steward of God; and when the cause of Christ suffers need, no believer can say that aught that he has is his own.

LESSON IV.—A Multitude Converted; the Lame Man Healed

JANUARY 28, 1911

LESSON SCRIPTURE: Acts 3.

LESSON HELPS: *Sabbath School Worker.*

PLACE: The temple at Jerusalem.

PERSONS: Peter, John, a lame man, the people.

Questions

HEALING THE LAME MAN

1. What were the time and occasion of the events of this lesson? Acts 3:1.
2. Describe the beggar at the temple entrance. Verses 2, 7; 4:22. Note 1.
3. In what way was the physical condition of this man like the spiritual condition of every sinner?
4. What occurred when Peter and John came where this man was? Acts 3:3-8. Note 2.
5. How were the people affected by this miracle? What did they do? Verses 9-11.

THROUGH FAITH IN HIS NAME

6. Who spoke to the people? What point did he first make plain? Verse 12.

7. How did he contrast what they had done to Jesus, and what God had done for the lame man? Verses 13-15.

8. What title is here applied to Jesus? Verse 15. Compare John 1:4; 5:26; 11:25; 2 Tim. 1:10.

9. By whom and how did Peter say the miracle had been wrought? Acts 3:16. Note 3.

10. How did Peter show his willingness to excuse the guilt of those who crucified Christ? Verse 17.

11. Of what did he say the suffering of Christ was a fulfilment? Verse 18.

EXHORTATION TO REPENTANCE

12. What did Peter admonish his hearers to do? Why should they do this? Verses 19, 20. Note 4.

13. Until what time did he say Jesus would remain away? Verse 21.

14. How were the admonition, and the results of not heeding it, enforced upon their minds? Verses 22-25.

15. What special privilege had been accorded them? For what purpose did God send Jesus? Verse 26.

Notes

1. It is not certain which of the several gates belonging to the temple is meant, but probably the magnificent doors of Corinthian brass described by Josephus, which led from the Gentile court to the court of the women. It is said that the folds of this gate were seventy-five feet high and sixty feet broad, and were covered with plates of gold and silver.

“This unfortunate man had long desired to go to Jesus and be healed; but he was almost helpless, and was removed far from the scene of the great Physician’s labors. Finally his earnest pleadings induced some kind persons to bear him to the gate of the temple. But upon arriving there he discovered that

the Healer upon whom his hopes were centered, had been put to a cruel death."—"Spirit of Prophecy," volume 3, page 275.

2. Every one who has received Christ in the heart has something of infinitely more value to give than silver or gold. And it is a law of the kingdom that these precious blessings must be continually given away to be retained.

3. "I. Faith performs the miracle (Peter and John). II. Faith experiences the miracle (the lame man). III. Faith comprehends the miracle (the believing hearers)."—Lange.

4. Daniel the prophet had written of the solemn scene, just before the coming of Christ, when the Ancient of Days should sit in judgment and the books of heaven be opened. Dan. 7: 9, 10. Before this tribunal every case was to come; and Peter exhorted his hearers to make sure work for that great day. And now that, in the closing days of our own generation, the judgment hour is fast passing, when the record of sin will be blotted out, or the names be blotted out, how urgent the same call to repentance! Note some of the promises for this time of judgment, and of refreshing by the latter rain. See Rev. 2:7, 10, 11. The time of the latter rain is also the shaking time. While those who seek God shall increase in strength, the careless and contentious and unconsecrated will be shaken out of the ranks of God's people.

LESSON V.—The Trial of Peter and John

FEBRUARY 4, 1911

LESSON SCRIPTURE: Acts 4:1-31.

LESSON HELPS: *Sabbath School Worker*.

PLACES: Prison, temple, hall of the Sanhedrin, and private meeting place in the city.

PERSONS: Jewish rulers, Peter, John, lame man who was healed, company of Christians.

Questions

PETER AND JOHN BEFORE THE SANHEDRIN

1. Who interrupted the preaching of Peter in Solomon's porch? Acts 4:1.

2. Why did they do this? Verse 2. Note 1.
3. What was done to the apostles? How did their words affect the people? Verses 3, 4.
4. Before whom were the apostles brought next day? Verses 5-7. Note 2.
5. What question was asked them? Verse 7.
6. Who answered, and with what power? Verse 8. Note 3.
7. What was his answer to their question? Verses 9, 10.
8. What familiar illustration was used to show the position of Christ? Verse 11; Ps. 118:22.
9. What sweeping statement was made concerning the plan of salvation? Acts 4:12.

DECISION OF THE COUNCIL

10. What was a cause of wonder to the council? How was it explained? Verse 13. Note 4.
11. What prevented them from carrying out their real desire? Verses 14-16, 21.
12. What did they do? Verses 17, 18, 21.
13. How did the apostles answer their demands? Verses 19, 20. Note 5.

A VICTORIOUS PRAYER-MEETING

14. On being released, what did the apostles do? Verse 23.
15. Of what scripture did the believers recognize the fulfilment? Verses 25-28; Ps. 2:1, 2.
16. In what thought did they find comfort? Acts 4:24.

17. For what three things did they pray? Verses 29, 30.

18. What threefold answer was given? Verse 31.

Notes

1. "Being grieved;" Greek, "troubled all through," or "thoroughly worked up." Probably most of the worshipers had left the inner precincts of the temple, and were drinking in the words of life preached by the apostles. "This preaching the resurrection of Christ, and that through His death and resurrection He would finally bring up all the dead from their graves, deeply stirred the Sadducees. They felt that their favorite doctrine was in danger, and their reputation at stake. Some of the officials of the temple, and the captain of the temple, were Sadducees."—"*Spirit of Prophecy*," volume 3, page 278.

2. This was the supreme council of the Jewish nation, the Sanhedrin. It was composed of seventy-one members, and sat in a semicircle of which the high priest was the central figure. Both Sadducees and Pharisees were members at this time. Annas was acting high priest, though he had been deposed, and Caiaphas his son-in-law appointed by the Roman authority. See Luke 3:2; John 11:49; 18:13. Of John and Alexander we know nothing. They were probably prominent relatives of the high priest.

3. "In that very room, and before those very men, Peter had shamefully denied his Lord. All this came distinctly before the mind of the disciple, as he now appeared for his own trial. He had now an opportunity of redeeming his former wicked cowardice.

"The company present remembered the part Peter had acted at the trial of his Master, and they flattered themselves that he could be intimidated by the threat of imprisonment and death. But the Peter who denied Christ in the hour of His greatest need, was the impulsive, self-confident disciple, differing widely from the Peter who was before the Sanhedrin for examination that day. He had been converted; he was distrustful of self, and no longer a proud boaster. He was filled with the Holy Spirit, and through its power he had become firm as a rock, courageous, yet modest, in magnifying Christ. He was ready to remove the stain of his apostasy by honoring the name he had once disowned."—"*Spirit of Prophecy*," volume 3, page 279.

4. Christ's promise of Matt. 10:19, 20, was fulfilled that day.

5. In accordance with later direction in his epistle (1 Peter 2:17) Peter here showed due regard to his renowned audience,

but being filled with the Holy Ghost he does not fail to declare the whole counsel of God, and he and John are not slow to tell the Sanhedrin what attitude the disciples must sustain toward the demand not to preach Christ.

LESSON VI.—*True and False Giving*

FEBRUARY 11, 1911

LESSON SCRIPTURE: Acts 4:32 to 5:11.

LESSON HELPS: "Testimonies for the Church," volume 5, pages 148-157; *Sabbath School Worker*.

PLACE: Jerusalem.

PERSONS: Apostles, disciples, Barnabas, Ananias and Sapphira.

Questions

UNITY AND SELF-SACRIFICE IN THE CHURCH

1. What is the Lord's desire for His people? John 17:21-23; Phil. 1:27; 2:2; Ps. 133:1.

2. How was this fulfilled in the Jerusalem church? What caused this condition? Acts 4:31, 32.

3. What power accompanied this spirit of unity and love? Verse 33.

4. How did this spirit of love for each other, and consecration to God's work, lead them to look upon their material possessions? Verses 32, 34, 35. Note 1.

5. What special example of benevolence is mentioned? Verses 36, 37. Note 2.

JUDGMENT ON HYPOCRISY

6. What was the sin of Ananias and Sapphira? Acts 5:1-4, 7-9. Note 3.

7. How was this great sin punished? Verses 5, 6, 10.

8. How did this judgment affect the church and others? Verses 5, 11. Note 4.

A LESSON FOR THE CHURCH TO-DAY

9. What is one of the prevailing sins of the last days? 2 Tim. 3:2; Luke 12:15.

10. What true picture of this time does Isaiah give? Isa. 1:23; 5:8.

11. What do those who put their confidence in riches really do? Job 31:24, 25, 28; Mark 4:19.

12. What are we to do with the wealth which God gives us? Prov. 3:9; Mal. 3:8, 10.

13. What great task is waiting for the church to finish? Mark 16:15; Matt.-24:14.

14. What then is one great deception of Satan to destroy the Christian experience of those who know the truth, and to hinder the finishing of the gospel work? Note 5.

Notes

1. "Great numbers had collected at Jerusalem to observe the sacred feast. The exciting scenes of the crucifixion and resurrection had called out a much larger number than usual. When the truth taught by the apostles was brought suddenly and with convincing power before them, thousands were converted in a day. These early believers were most of them immediately cut off from family and friends by the zealous bigotry of the Jews. Many of the converts were thrown out of business, and exiled from their homes because they followed the convictions of their consciences, and espoused the cause of Christ. It was necessary to provide this large number, congregated at Jerusalem, with homes and sustenance. Those having money and possessions cheerfully sacrificed them to the existing emergency. Their means were laid at the feet of the apostles, who made distribution to every man according as he had need; and there were none among them who lacked."—"Spirit of Prophecy," volume 3, pages 282, 283.

2. "This was the effect of the pouring out of the Spirit of God upon the believers. It made them of one heart and soul. They had one common interest—the success of the mission intrusted to them. Their love for their brethren, and the cause which they had espoused, was far greater than their love for money and possessions. They acted out their faith, and by their works testified that they accounted the souls of men of far greater value than any earthly heritage."—"*Spirit of Prophecy*," volume 3, page 283.

3. "Ananias and Sapphira coveted popularity and high position which they saw those enjoying who had thus given all they possessed to their brethren and were spending their lives in the services of the gospel. But this popularity came high; it would cost them their possessions. And such a price they were unwilling to pay. So they tried to get it by means of hypocrisy. They professed to give all that they had received for the piece of property which they had sold. Hypocrites are a hindrance to any good movement. The better the movement, the greater the danger from such people, and the more injurious are their presence and influence. A few individuals of such character, who in this way had got leading positions in the young church, could have ruined it. The danger was great, the remedy severe."—*Thatcher*, "*History of the Apostolic Church*," page 80.

4. Though the punishment was severe, it was just, and spared the infant church from greater sorrow. It caused them to have greater awe in God's presence and greater reverence for the Holy Spirit. It led to careful living, to searching of heart lest they might be deceived. It also caused those who were not Christians to realize the terrible nature of sin, and to understand the heart-searching presence of God. Those who were not sincere were kept out of the church, and many who were longing for power for right living were added to the church.

5. "As the people of God approach the perils of the last days, Satan holds earnest consultation with his angels as to the most successful plan of overthrowing their faith. . . . He directs his angels to lay their snares especially for those who are looking for the second advent of Christ, and endeavoring to keep all the commandments of God. Says the great deceiver: . . . 'Go, make the possessors of lands and money drunk with the cares of this life. Present the world before them in its most attractive light, that they may lay up their treasure here, and fix their affections upon earthly things. We must do our utmost to prevent those who labor in God's cause from obtaining means to use against us. Keep the money in our own ranks. The more means they obtain, the more they will injure our kingdom by

taking from us our subjects. Make them care more for money than for the upbuilding of Christ's kingdom and the spread of the truths we hate, and we need not fear their influence; for we know that every selfish, covetous person will fall under our power, and will finally be separated from God's people.'—"*Spirit of Prophecy*," volume 4, pages 337, 339.

LESSON VII.—The Prison Opened; Counsel of Gamaliel

FEBRUARY 18, 1911

LESSON SCRIPTURE: Acts 5:12-42.

LESSON HELPS: *Sabbath School Worker*.

PLACES: The temple, hall of the Sanhedrin, prison, and homes in Jerusalem.

PERSONS: Angel of the Lord, apostles, multitude from outside Jerusalem, sick folks, priests, rulers, officers, and Gamaliel.

Questions

PROGRESS OF THE WORK AND FURTHER CONFLICT WITH
THE RULERS

1. Following the judgment of Ananias and Sapphira, what special marks of progress are noted? Acts 5:12-14.

2. Describe the work of healing. Verses 15, 16.

3. What was the feeling of the ruling classes concerning this work? What did they do? Verses 17, 18. Note 1.

4. By what means were the apostles again permitted to teach? What commission did the angel give them? Verses 19, 20. Note 2.

5. How were the rulers made aware of what had happened? Verses 21-25. Note 3.

6. What was done? Verse 26.
7. With what were the apostles charged? Verses 27, 28. Compare Matt. 27:25.
8. What reason was given for not obeying their former commands? Acts 5:29. Note 4.
9. What facts were stated? Verses 30-32.
10. What effect did Peter's discourse have upon the council? Verse 33.
11. Who gave advice to the council? What did he say? Verses 34-39. Note 5.
12. What did the council do to the apostles? How did the apostles take the punishment? Verses 40, 41.
13. How did the apostles' actions accord with the command of the council? Verse 42. Note 6.

Notes

1. The Sadducees seem to have been the leaders in this persecution. According to Josephus, most of the higher class were skeptics or Sadducees, though the mass of the people were Pharisees. The work of the apostles was very offensive to them. It drew away their followers, and refuted their leading doctrine that there was no resurrection. Matt. 22:23.

2. This was indeed a strong protest, against the actions of those who taught that there was "neither angel nor spirit." Acts 23:8.

3. "Note the marvelous accuracy of detail in St. Luke's narrative. The Sanhedrin used to sit in the temple, but a few years before the period at which we have arrived, four or five at most, they removed from the temple into the city, a fact which is just hinted at in the sixth verse of the fourth chapter, where we are told that the rulers, and elders, and scribes were gathered together in Jerusalem, that is, in the city, not in the temple; while again in this passage we read that when the high priest came and convened the council and all the senate of the children of Israel, they sent their officers to bring the prisoners before them. These officers after a while returned with the information that the apostles were preaching in the temple. If the Sanhedrin

were meeting in the temple, they would doubtless have learned this fact as soon as they assembled, especially as they did not sit till after the morning sacrifice, several hours after the apostles appeared in the temple.”—*Stokes, Acts*.

4. “The apostles and early Christians acted on the principle, that human governments forfeit their claim to obedience when they require what God has plainly forbidden, or forbid what He has required. They claimed the right of judging for themselves what was right and what was wrong; in reference to their religious duties, and they regulated their conduct by that decision. . . . In applying this principle, it will be found that the apostles in every instance abstained from forcible resistance to the public authorities. They refused utterly to obey the mandates which required them to violate their consciences, but they endured quietly the penalties which the executors of the law enforced against them. They evaded the pursuit of their oppressors if they could, secreted themselves from arrest, left their prisons at the command of God, yet when violent hands were laid upon them, and they were dragged before magistrates, to the dungeon, or to death, they resisted not the wrong, but ‘followed His steps, who, when He suffered, threatened not, but committed Himself to Him that judgeth righteously.’ ”—“*Hackett's Commentary,*” *Acts*.

5. To have acted upon their passionate desire might have brought them in conflict with the Romans, for the Sanhedrin did not have the power of capital punishment. Doubtless also it would have stirred the great wrath of the people. Whatever Gamaliel's personal opinion may have been, he was used of God to bring victory to His cause. Bernard says: “Gamaliel is described in Acts 5:34 as ‘a Pharisee, a doctor of the law, had in honor with all the people.’ This description exactly corresponds with that given in the Mishna of Rabban Gamaliel I, who died about A.D. 57, and was at the height of his influence at the time of the trial described in Acts 5. He belonged to the milder and more liberal school of Hillel, whose grandson he is said to have been. . . . He was the teacher of St. Paul.”—“*Smith's Bible Dictionary,*” *article Gamaliel*.

6. We can not think of these Spirit-filled men as “professional” evangelists, yet preaching was decidedly their business. In the temple (in Solomon's porch or portico) they seem to have had daily services; and in the houses, and doubtless on the street, in public and private, they spoke “to the people all the words of this life.” The apostle Paul said, “By the space of three years I ceased not to warn every one night and day with tears.” Acts 20:31.

*LESSON VIII.—Deacons Appointed; Arrest of
Stephen*

FEBRUARY 25, 1911

LESSON SCRIPTURE: Acts 6.

LESSON HELPS: *Sabbath School Worker*.

PLACES: Meeting place of the Christians, and hall of the Sanhedrin in Jerusalem.

• TIME: A.D. 34.

PERSONS: Widows of Grecian Jews, apostles, disciples, the seven deacons, priests, foreign Jews, Sanhedrin council.

Questions

CHOICE OF THE SEVEN

1. What threatened to mar the unity of the church? Acts 6:1. (The Revised Version reads "Grecian Jews.")

2. What was done to adjust this matter? Verses 2-4.

3. What was to be the character of these men? Verse 3. Note 1.

4. Who were chosen? Verse 5.

5. How were they set apart for their work? Verse 6.

PROGRESS OF THE WORK AND ARREST OF STEPHEN

6. What is stated concerning the progress of the work at this time? Verse 7.

7. What especially characterized the work of Stephen? Verse 8.

8. How was his work opposed? Verse 9. Note 2.

9. What effect did Stephen's discourse have upon those disputing with him? Verse 10.

• 10. What was their next effort? Verses 11-13. Note 3.

11. What manifestation of the divine presence did all the council see? Verse 15. Note 4.

Notes

1. These are qualifications for persons chosen to any church office, and they exalt the office. The business of the church as well as the ministry of the Word should be done in the most diligent and religious spirit. Phillips Brooks well said, Never fear to do the smallest act with the highest motive.

2. This was a synagogogue for foreign Jews—Libertines, Jews and their descendants who had been Roman captives and who had been freed by their captors. "Tacitus speaks of 10,000 Libertine Jews."—*Lewin*. It is said that there were 460 synagogues in Jerusalem.

3. The same accusation had been brought against Christ. Matt. 26:61. Probably Stephen had taught the prophecies of Daniel and Christ concerning the destruction of Jerusalem, and that the sacrificial service's had lost their meaning. But doubtless, like Paul, he could say; "Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all." Acts 25:8.

4. These intolerant religionists were very jealous for the influence of Moses, yet they could not recognize Christ, of whom Moses wrote, or understand the glory that shone on Stephen's face, such as that which had illuminated the face of Moses.

LESSON IX.—*Stephen's Address before the Sanhedrin*

MARCH 4, 1911

LESSON SCRIPTURE: Acts 7:1-29.

LESSON HELPS: *Sabbath School Worker*.

PLACE: Hall of the Sanhedrin, Jerusalem.

TIME: A.D. 34.

PERSONS: Stephen, high priest, and Sanhedrin council.

Questions

PROMISES TO ABRAHAM

1. The charges having been preferred against

Stephen, what opportunity was given him? Acts 7:1. Note 1:

2. Give the opening words of his defense. To what was Abraham called? Verses 2, 3. Note 2.

3. Where did he first settle? When did he move on to the promised land? Verses 2, 4.

4. What is said of God's promise and its fulfillment? Verse 5; Heb. 11:8-10, 13. See also Gal. 3:16.

5. What was revealed to Abraham concerning his posterity? Acts 7:6, 7. Note 3.

6. What was given to Abraham? Verse 8. Note 4.

BONDAGE IN EGYPT

7. How was the way prepared for the sojourn of the children of Israel in Egypt? Verses 9, 10.

8. What were the circumstances which led to their removal to that land? Verses 11-14. Note 5.

9. How was the knowledge of and faith in the promise of return to Canaan shown by the Israelites? Verses 15, 16. Note 6.

10. When, why, and how were the Israelites oppressed in Egypt? Verses 17-19; Ex. 1:7-14, 22.

PREPARATION OF A LEADER

11. How was Israel's future leader saved from destruction and educated? Acts 7:20-22.

12. When and how did Moses undertake to relieve his people? Verses 23, 24.

13. Why was his leadership not accepted? Verse 25. Note 7.

14. To what did this incident lead? Verses 26-29. Note 8.

Notes

1. The student should read the whole discourse carefully, and endeavor to grasp its purpose and thought. It is a remarkable defense. Had he offered an abstract defense against the charges, he would doubtless have been stopped much sooner than he was. Jewish history was a favorite theme among the Hebrew people. To secure their attention, give time for their rage to subside, and to show that their charges of his opposition to Moses and the Jewish religion were not true, he gave a review of their history, showing how it led to Christ and a spiritual religion not confined to any one place, such as the temple.

2. Mesopotamia, "between the rivers," is doubtless used in a general sense, including all the Tigro-Euphrates country. "Ur of the Chaldees" has been identified with the mound Mugheir in lower Babylonia, but has not been fully excavated.

3. In Jewish history the time of the sojournings of their fathers among strangers and amidst afflictions was counted from the wanderings of Abraham to the exodus from Egypt. Abraham was called out from his kindred and country to Canaan, into which the Lord promised to lead his descendants; but on account of the famine in the land he went down at once into Egypt. Gen. 12:1-10. According to the chronology in the margin of the Common Version, this was B.C. 1921. Just four hundred thirty years later, according to the same chronology, Israel went out of Egypt. Ex. 12:40, 41, marginal date. Sometimes in Scripture this period is referred to by even figures as four hundred years.

4. This was God's everlasting covenant. "The covenant of grace was first made with man in Eden, when after the fall, there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men this covenant offered pardon, and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation. This same covenant was renewed to Abraham in the promise, 'In thy seed shall all the nations of the earth be blessed.' This promise pointed to Christ. So Abraham understood it, and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness."—"*Patriarchs and Prophets*," page 370:

5. In Gen. 46:26 it is stated that the number of Jacob's house who went down with him into Egypt was sixty-six, "besides Jacob's sons' wives." Stephen is counting not the direct descendants only but also the "kindred," and so includes the wives, making seventy-five as the total family.

6. Though Jacob and the twelve patriarchs died in Egypt, they believed God's promise of deliverance, and desired their bones to be buried in the land of Canaan. Jacob was buried with Abraham at Machpelah (Gen. 50:13). The words in verse 16, of Stephen's address, refer to the twelve patriarchs—"our fathers"—mentioned in the closing words of the preceding verse. We have only the account of the carrying of Joseph's bones to Sychem for burial (Joshua 24:32), but evidently at some time the other eleven patriarchs were likewise buried there by their posterity.

7. "They were not yet prepared for freedom. . . . In slaying the Egyptian, Moses had fallen into the same error so often committed by his fathers, of taking into their own hands the work that God had promised to do. It was not God's will to deliver His people by warfare, as Moses thought, but by His own mighty power, that the glory might be ascribed to Him alone."—"Patriarchs and Prophets," pages 246, 247.

8. "Moses was not prepared for his great work. He had yet to learn the same lesson of faith that Abraham and Jacob had been taught,—not to rely upon human strength or wisdom, but upon the power of God for the fulfilment of His promises. And there were other lessons that, amid the solitude of the mountains, Moses was to receive."—"Patriarchs and Prophets," page 247.

LESSON X.—Stephen's Address before the Sanhedrin (Continued); Stephen Stoned to Death

MARCH 11, 1911

LESSON SCRIPTURE: Acts 7:30-60.

LESSON HELPS: *Sabbath School Worker*.

PLACE: Hall of the Sanhedrin at Jerusalem, place of execution outside the city.

TIME: A.D. 34.

PERSONS: Stephen, Sanhedrin council, Saul.

Questions

DELIVERANCE FROM EGYPTIAN BONDAGE

1. When, where, and how did the Lord call Moses to the deliverance of Israel? Acts 7:30-34.

2. At whose command, then, and by what power, did Moses deliver Israel? Verse 35; Num. 20:16.

MOSES' PROPHECY AND THE IDOLATRY OF ISRAEL

3. Of what other leader did Moses prophesy? Acts 7:37; Deut. 18:15, 18, 19; Acts 3:22.

4. What honors and privileges had been accorded to Moses? Acts 7:38. Note 1.

5. What, however, had been the attitude of the fathers toward him? Verse 39.

6. Notwithstanding all the manifestations of God's power and love, what did they do? Verses 40, 41.

7. What prophecy was rehearsed which portrays their idolatry and its result? Verses 42, 43. Note 2.

THE PLACE OF GOD'S DWELLING

8. Why were they the more inexcusable for their idolatry? Verses 44, 45. Note 3.

9. By whom was a permanent temple planned and built? Verses 45-47.

10. To what, however, could God not be confined? Verses 48-50; 1 Kings 8:27; Isa. 66:1, 2.

STEPHEN'S ACCUSATION OF THE JEWS AND HIS MARTYRDOM

11. Breaking away from the chain of history, of what did Stephen accuse his hearers? Acts 7:51. Note 4.

12. What had they and their fathers done? Verse 52.

13. What was their real attitude toward the law for which they professed such veneration? Verse 53.

14. What was the effect of these accusations on the council? Verse 54.

15. In the midst of this tumultuous scene what vision was granted to Stephen? What did he say? Verses 55, 56.

16. What did his infuriated judges do? Verses 57, 58. Note 5.

17. What man who afterward became a prominent worker for Christ, was present? What was his attitude toward the killing of Stephen? Verse 58; 8:1.

18. What were Stephen's last words? Acts 7:59, 60.

19. By whom was he buried? Acts 8:2.

Notes

1. In this and the preceding verse Stephen shows his hearers that it was Christ who led the children of Israel; and that Moses, whom they professed to follow, foretold His coming in person as the Deliverer of His people.

2. "You have carried your idolatrous images about; and I will carry you into captivity, and see if the gods in whom ye have trusted can deliver you from My hands. Instead of 'beyond Babylon,' Amos, from whom the quotation is made, says *I will carry you beyond Damascus*. Where they were carried was into Assyria and Media, (see 2 Kings 17:6); now, this was not only *beyond Damascus*, but *beyond Babylon* itself; and, as Stephen knew this to be the fact, he states it here, and thus more precisely fixes the place of their captivity."—*Clarke's Commentary*.

3. The Jews were trusting in externals. Stephen doubtless meant to show them that just as their fathers had with them the "tabernacle of witness," a continual witness or proof of God's presence, and yet went into idolatry, so they with the temple and with even the Messiah among them had rejected God. He had been accused of blasphemy against Moses, the law, and the temple. He has shown his respect for Moses and the law, and now he shows that he had no intention of speaking with disrespect of the temple.

"Jesus" in verse 45 is the Greek form of the word Joshua. See Heb. 4:8, margin.

4. "When Stephen had reached this point there was a tumult among the people. The prisoner read his fate in the countenances

before him. He perceived the resistance that met his words, which were spoken at the dictation of the Holy Ghost. He knew that he was giving his last testimony. Few who read this address of Stephen properly appreciate it. The occasion, the time and place should be borne in mind to make his words convey their full significance. When he connected Jesus Christ with the prophecies, and spoke of the temple as he did, the priest, affecting to be horror-stricken, rent his robe. This act was to Stephen a signal that his voice would soon be silenced forever. Although he was just in the midst of his sermon, he abruptly concluded it by suddenly breaking away from the chain of history, and, turning upon his infuriated judges, said, 'Ye stiff-necked and uncircumcised in heart and ears,' etc.—"*Spirit of Prophecy*," volume 3, pages 297, 298.

5. "At this the priests and rulers were beside themselves with anger. They were more like wild beasts of prey than like human beings. They rushed upon Stephen, gnashing their teeth. But he was not intimidated; he had expected this. His face was calm, and shone with an angelic light. The infuriated priests and the excited mob had no terrors for him. 'But he, being full of the Holy Ghost, looked up steadfastly into heaven.'

"The scene about him faded from his vision; the gates of heaven were ajar, and Stephen, looking in, saw the glory of the courts of God, and Christ, as if just risen from His throne, standing ready to sustain His servant, who was about to suffer martyrdom for His name. When Stephen proclaimed the glorious scene opened before him, it was more than his persecutors could endure. They stopped their ears, that they might not hear his words, and uttering loud cries ran furiously upon him with one accord."—"*Spirit of Prophecy*," volume 3, pages 298, 299.

LESSON XI.—*The Gospel in Samaria*

MARCH 18, 1911

LESSON SCRIPTURE: Acts 8:1-25.

LESSON HELPS: *Sabbath School Worker*.

PLACES: Jerusalem and Samaria.

TIME: A.D. 34.

PERSONS: Saul, Philip, people of Samaria, Simon, Peter, and John.

Questions

THE GREAT PERSECUTION

1. What immediately followed the death of Stephen? Acts 8:1. Note 1.

2. What did Saul do? Verse 3; 26:10, 11. Note 2.

3. What was the result of this persecution, on the church? Acts 8:1, 4; 11:19. Note 3.

4. What other one of the seven deacons became a preacher? and where did he go? Acts 8:5. (See Acts 6:5; 21:8.) Note 4.

5. How did he labor, and with what success? Acts 8:6, 7, 12. Note 5.

6. What was the effect of the reception of the gospel in-Samaria? Verse 8. See Gal. 5:22.

7. What noted person professed conversion? Acts 8:9-11, 13.

8. When the apostles heard of the success of the gospel in Samaria, what did they do? Verse 14. Note 6.

9. What especially did Peter and John do for them? Verses 15-17. Note 7.

SIMON REBUKED

10. What request was made by Simon? Verses 18, 19. Note 8.

11. What were Peter's rebuke and admonition? Verses 20-23.

12. How did Simon show by his final request that his heart was not right? Verse 24.

13. How extensively was the work carried forward in Samaria? Verse 25.

Notes

1. "After the death of Stephen the disciples were restrained in their active ministry, and many of the believers who had temporarily resided in Jerusalem now retired to their distant homes because of the violent persecution against them. But the apostles dared not leave Jerusalem till the Spirit of God indicated it to be their duty to do so; for Christ had bidden them to first work in that field. Although the priests and rulers bitterly persecuted the new converts, they did not venture for a time to arrest the apostles, being overawed by the dying testimony of Stephen, and realizing that their course with him had injured their own cause in the minds of the people."—*"Spirit of Prophecy,"* volume 3, page 300.

2. "The Romans alone had the power of life and death. The Sanhedrin, by whom Saul was employed (chapter 26:10), could do no more than arrest and imprison, in order to inflict any punishment short of death. It is true, St. Paul himself says that some of them were put to death (chapter 26), but this was either done by Roman authority, or by what is called the judgment of zeal; *i. e.*, when the mob took the execution of the laws into their own hands, and massacred those whom they pretended to be blasphemers of God."—*Clarke's Commentary.*

3. The means by which the enemies of Christ sought to crush the gospel, were the means of scattering it, and "those holy fugitives were like so many lamps lighted by the fire of the Holy Spirit, spreading everywhere the sacred flame by which they themselves had been illuminated."

4. From now on, in the book of Acts, we see the Lord leading the disciples out toward the peoples and nations round about. They were tempted by their national prejudices and narrow vision to settle down at home and work only for their own people. But, as we learned in the first chapter, the Lord's command was that they should witness "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

5. Jesus said, when in Samaria with His disciples, "One soweth and another reapeth." Philip was now reaping the harvest from seed sown in that two days' ministry by the Master.

6. "The apostles sent Peter; he was their messenger, not their master."—*Lindsay.*

7. John at one time wanted to call down fire on the Samaritans. Now he seeks to bring them the baptism of the Holy Spirit.

8. The crime of Simony is named from Simon. It means the obtaining of preferment or office in the church by the payment of money. It was very common in its worse forms in the Dark Ages. Simon doubtless thought to purchase the gift in order to exercise its powers to gain selfish honor or to make money by it. The gifts of God's Spirit and power are not given to advance any one's selfish desires or commercial interests.

LESSON XII.—*Review*

MARCH 25, 1911

LESSON SCRIPTURE: Acts 1 to 8:25.

PLACES: Jerusalem and Samaria.

TIME: A.D. 31-34.

PERSONS: Apostles and the other followers of Christ, Jewish leaders and people, people of Samaria.

ASSIGNMENT

The book of Acts may be divided into three periods: (1) Organization (chapters 1 to 7). (2) Transition (chapters 8 to 12). (3) Expansion (chapters 13 to 28). We have covered the first of these periods. Endeavor now to fix thoroughly in mind the facts and lessons of the chapters studied. Review the chapters until you can *think through* the story and readily give the main topics.

Questions

1. Name the principal topics of Acts 1. What two promises were made the disciples? What is essential to the church in its work of witnessing to all the world?

2. What are the three main divisions of Acts 2? To what did Peter appeal on the day of Pentecost as proof of the resurrection and exaltation of Jesus? What special lessons has this chapter for us under the closing message? See Lesson 2.

3. Give an outline of Acts 3. What further visible evidence was given that Jesus was alive? By what great coming event did Peter exhort sinners to repentance?

4. Name, in a few words, the chief events of Acts 4. What two spirits were at work, and with what aim? What are some of the lessons of encouragement in this chapter for times of persecution?

5. Outline briefly the chief events of Acts 5. By what agencies did God send deliverances to His children?

6. What view of the church at work is given in chapter 6?

7. To what is the seventh of Acts devoted? What was the purpose of Stephen's review of the history of Israel? What young man associated with Stephen's death, later became also a witness and a martyr?

8. By what means was the church hurried out from Jerusalem to bear the witness? What experience showed that the gospel was not for the Jews only?

9. What do we find the apostles preaching on every occasion?—The word of God and the fulfilment of prophecies relating to their day, by which the death, resurrection, and saving power of Jesus were made known to the people. What is meant in due season for the people in our own day?

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(See next page also.)

Suggestive Division for Envelope Use

The 700 tracts contained in this package are sufficient to make 175 envelope packages — 25 each of the seven — and still have 25 copies of “Thoughts for the Candid,” “The Seven, or One Seventh?” “Which Day and Why?” “The Demons’ Council,” and “How Esther Read Her Bible,” for general distribution. The suggestive division for envelope use is as follows:

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Justified by Faith
The Name
Winning of Margaret

NO. 2

We Would See Jesus
Heralds of His Coming
Way to Christ

NO. 3

Waymarks to the Holy City
Elihu on the Sabbath
It Doesn't Pay
How Esther Read Her Bible

NO. 4

Demons' Council
Who Changed the Sabbath?
Back to the Old Paths

NO. 5

Topical Bible Studies
New Testament Sabbath
Thoughts for the Candid

NO. 6

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