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THE
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Sabbath School Publications
Presbyterian Church in Canada

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



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The Teachers Monthly

Vol. VIII.

February, 1902

No. 2

Why not hold an "Old Scholars'" gathering in connection with your Sabbath School some time this season. It would have the merit of novelty, and everyone would be surprised and delighted at the size of it.

THE ASSOCIATE EDITOR

We print so far in advance, in order to reach our distant Sabbath Schools in time, that the announcement of the appointment of Rev. J. M. Duncan, B.A., B.D., of Woodville, Ont., as Associate Editor, has reached our constituency through the dailies and religious weeklies, sooner than we ourselves have been able to give it currency. This is the less to be regretted that we have already learned from many quarters the great satisfaction with which the appointment has been received.

It had become a necessity. The work had grown too great for any one man, and as to possibilities of development, it is as yet only in its infancy. The aim of the General Assembly's Committee in charge is to supply all our Sabbath Schools with everything they need and of the very best. The strengthening of the editorial staff is a long step, it is believed, towards the realization of this aim. The appointment was hearty and unanimous.

Mr. Duncan is not unknown to the readers of THE TEACHERS MONTHLY, as he has from time to time, during the past three years, contributed to it very valuable lesson material. By his scholarship, special aptitudes, training and experience, he is, it is believed, exceptionally fitted for the position to which he has been appointed. As a young man, he had several years' experience as a public

school teacher. His course in the University of Toronto, from which he received his B.A., in 1886, was unusually good. He was a first-class honor man in Metaphysics and Ethics, and was, shortly after graduation, appointed fellow in that department in University College. It fell to his lot in 1889 to continue for the remainder of the session some of the classes of the late Professor George Paxton Young, upon the death of that distinguished educationist.

In the years 1894-5, and 1895-6, Mr. Duncan rendered valuable service as lecturer in Knox College in Apologetics, and the confidence reposed in him by his fellow graduates is shown by his recent election to the presidency of the Knox College Alumni Association. Both his congregation at Woodville and his Presbytery—of which he was the clerk—have parted with him with great reluctance and strong expressions of esteem.

The Associate Editor enters on his duties with the beginning of the present month, Mr. Fraser continuing, as before, Editor and Business Manager.

STRENGTH FROM BATTLE.

The story of the Acts reads strangely like the book of Joshua. In each instance it is a new force seeking to gain a foothold. Israel had the promise of Canaan, but of not one inch of it which it shall not win for itself by conquest. The apostles received as the "last will and testament" of their Lord and Master, the command to witness of Him to the ends of the earth, and there were promises of the triumphs of His Kingdom. But there were adversaries, numerous and stubborn, and it was in the face of the lash and of cruel stoning and of the sharp

sword of the headsman, that the advance was to be made.

But in truth it was the obstacles they met that were the making of Joshua's soldiers and of the apostolic band, little as they relished the process. The settler who has fought the primeval forest develops a sturdier type than those who fall upon softer days. The church is little to be pitied which has to fight for standing ground. The more insistent the demands upon its missionary energies the more virile does it become. Missions, in the measure in which they are difficult and perilous, put iron into the blood of a church. Nor is it otherwise in individual experience. No wise man will court hardships; but it takes only a fool's wit to perceive that temptation, trial, strenuous service, make the good soldier of the Lord Jesus Christ.

TEACHER TRAINING

By Professor Walter C. Murray

II.—CONTROL THROUGH ENVIRONMENT

Milton said that the work of education was to "repair the ruins of our first parents," in order to fit us to "perform justly, skillfully and magnanimously all the offices both private and public of peace and war."

This conception of education, though noble in its aim, renders the task of the teacher well nigh impossible. The child is assumed to be a ruin. The teacher has to tear down and rebuild. Whatever of good the child may possess must come from without.

Still even Milton's depressing assumption is better than that of those who maintain that the work of education is to impart useful information. The child is by these assumed to be an empty receptacle, more or less capacious and tenacious, which the teacher is to fill. The teacher, like the parent pigeon, drops the precious seed into the gaping mouths that surround her.

Education is neither stuffing nor repairing. The child is neither a receptacle nor a ruin, but an activity. The accumulated energy of the boy lets itself off in running, shouting, and playing, in bringing his senses into contact with the world around him. The task of the teacher is to direct that activity.

But the teacher cannot pump energy into the child and direct it hither and thither as the gardener turns the hose; he must wait and watch the things that stimulate the child to action and through these guide him.

The infant's energy shows itself in instinctive movements which bring him into contact with the world around him and fill his mind with all kinds of sensations—tastes, touches, sights, sounds, etc. These movements, when repeated, yield habits or dispositions and act in certain ways; and character is simply a complex or bundle of these dispositions. Nothing, then, is of greater importance than the study of these instinctive movements, for they are the foundations of knowledge and of conduct.

Man has not fewer, but more, instincts than the animals. His actions appear to be less instinctive, that is, more varied and less certain; but this is due to the great number of his instincts. They are so numerous that they frequently oppose each other. For example, curiosity may draw a boy towards a strange object, while fear may drive him away. The result is hesitation. Usually hesitation is a sign of reason; here it indicates conflicting instincts. Again the number of man's instincts seems small, because many are so transitory. Each has its appointed time for appearing, waxing, and waning. For example, many newly-born infants can support themselves when their hands are clasped around a small rod. This power disappears in a few days. New instincts are constantly appearing, old ones are disappearing. It is the business of the teacher to stimulate the desirable instincts at the proper time and to stifle the undesirable. This he can do by providing suitable objects to call forth the desirable, and by excluding stimulating objects from the undesirable.

The most important of the early instincts are connected with the infant's food and safety. Later, the play instincts show themselves in activities that develop powers useful in after life. For example, the kicking of the infant strengthens its legs; the ball games of the boy develop not only bodily strength and quickness, but the moral qualities of ambition and tenacity of purpose.

141 Spring Garden
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Halifax

The Problem of the Older Boys

Perhaps, of all the instincts, the most important is imitation. As Professor Baldwin says, "the man who is fit for social life must be born to learn. The great method of all his learning is imitation."

Imagine a child incapable of imitation. Could it ever learn to speak? A deaf boy remains dumb, not because his organs of speech are defective, but because he hears nothing to imitate. When his teacher excites his capacity to imitate by placing the boy's hand on his throat, the boy begins to make sounds like speech and continues to improve till he can make himself understood. The blind cannot paint, though the muscles of the hand may be ever so sensitive. In the *Jungle Book*, Kipling pictures the effects of imitation in Mowgli. In speed, in endurance, in animal wisdom, he far excels other boys, but how different in other respects.

The imitative instinct first appears in the last half of the first year and continues to grow in strength, though differing in its object, until the youth is passing into a man. Through it we learn to talk, to write, to dress, the greater moralities, as well as the minor or manners. "During childhood life is largely determined by heredity and imitation." We inherit our environment of customs, ideas, sentiments, as well as our dispositions or biases. This environment we make our own by imitation. A boy becomes a criminal largely through association with actual or possible criminals.

When we speak of a boy's environment, we mean more than the stones and sticks that surround him. These are of trifling importance. The environment that he imitates is personal—the persons whom he knows in the flesh, in biography, in fiction. By turns he is his father, his teacher, David slaying Goliath, Robinson Crusoe.

What can the Sunday School do in this regard? It cannot control the boy's life; for it brings him into a good environment for but one hour in one hundred and sixty-eight. If the home and the public school be hostile, it can do little. It forms such a small part of his environment. Still the teacher who meets his class outside of school and who makes much of his time in

school, may do something. He can present in story as well as in person examples, not only worthy of the child's imitation, but capable of attracting his interest.

Dalhousie University, Halifax, N.S.

THE PROBLEM OF THE OLDER BOYS

The problem of the older boys is always with us, and as the extreme importance of the period of adolescence is becoming better understood, is more and more eagerly discussed. The two brief papers that follow, and which were sent at the request of the editor, give, each from its own standpoint, valuable and practical suggestions on this living question:

HOW TO MAKE THE LARGER BOYS FEEL AT HOME IN THE SABBATH SCHOOL

By Rev. E. A. Mackenzie, B.A., B.D.

One does not teach a class of larger boys very long without discovering that the work has difficulties peculiar to itself.

There is however no magic secret of success. The result will always be in proportion to the time and pains expended. If you know of a class of young men that is steadily dwindling, you may, as a rule, safely conclude that the teacher, through some reason or other, is not giving enough time and thought and planning to the work. On the other hand, if the class be large and growing and enthusiastic, it is simply because the teacher thinks it worth while to work for results. Just as the farmer who works with stony and difficult soil must rise early and work late and toil earnestly through all the day if he wants to get a fair crop, so the teacher of the larger boys must be willing to spend and be spent.

This is the first and chiefest thing to remember. With a class of younger children the truth of this statement may not be so apparent. They will likely come every Sabbath, just because they are sent; but the larger boys, who have the ordering of their own ways pretty much in their own hands, are held and helped only by the teacher who is willing to give of his best.

It must also be remembered that young manhood is a period of intellectual awakening. The small boy who sat in the class and

accepted everything the teacher said without question, has passed away, and his place is taken by a young man who questions everything and likes to think that he can think for himself. To continue teaching such a class as if they had no minds of their own is to court failure. The young men will simply not endure pious exhortations Sabbath after Sabbath from even the most devout teacher. Their deep questionings cannot be suppressed, and it is much better that these should be discussed in the class under wise guidance than that they should be left to be answered by the popular magazine or debating club. Even the very highest themes of God's nature and purposes, and man's origin and duty and destiny should not be shirked. They will not understand fully—who does? But they will be stronger and wiser and humbler for having grappled with them.

It is always true that only as he influences the separate individuals can the teacher help the class, but it is supremely true of young men. Morbidly conscious of his own personality, the young man is interested in the teacher only in proportion as the teacher is interested in him, and he is responsive to a degree to warm, personal, loving sympathy, without which no teacher of young men can hope to succeed.

St. Matthew's Church, Montreal

ANOTHER LOOK AT THE SAME PROBLEM

By Rev. Archibald Lee, B.A.

Why do many of our older boys lose interest in the Sabbath School?

No doubt there are various reasons, but one reason seems to be the prevalent idea of the nature of its work. What is the idea of the Sabbath School? It is a school for boys and girls. To attend the Sabbath School is a badge of childhood, and older boys who wish to be regarded as men begin to lose interest in it accordingly.

Now, how have our boys got this idea of the Sabbath School? Is it not because so few fathers attend? When the church teaches that the Sabbath School is organized for the study of the Bible, irrespective of age, and when fathers are found in regular attendance, the older boys will feel more at home. If, however, we are to keep our hold

on the older boys, we must recognize some other conditions that must be satisfied. The Jesuits boast, if they have the training of a child until he is ten years of age, he will never forget their teachings. There is an important truth here. Solomon said: "Train up a child in the way he should go, and when he is old he will not depart from it." This applies to the question before us. If we do our duty by the boys in the Sabbath School from the time they enter it until they are fifteen years of age, they ought to be firmly fixed in their loyalty to it. We need in the formative period of our boys' lives good teachers. It is a grievous mistake to suppose that any sort of teacher will answer for the younger scholars. From the infant class upwards, let them have the very best training available.

But a good teacher is of special importance when the boys have come to be the older boys. A good teacher, full of love, of sympathy, apt to teach, and having an interest in the welfare of the boys will be a great assistance. When boys realize that their teacher has a real interest in them, that he is working unselfishly for their good, and that he has himself a strong grip upon truth, they will be more likely to attend.

Another help in the solution of this problem is a course of lessons that will appeal to the older boys as work worthy of young men; in a word, a course of advanced studies.

Boys after having attended the Sunday School for ten years ought to have a good general idea of the Bible. They are now ready to study the book more particularly. To meet this want, courses of study have been provided, and some of these could be selected as suitable for our older boys. If this idea of graded studies be wisely carried out, it will help to make our older boys feel at home in the Sabbath School.

Hemmingford, Que.

Enclosed find our Children's Day contribution from the Sabbath School. A year ago we were helped by the papers sent us, and this year we are glad to send \$3.25, to assist other needy schools.

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SUPERINTENDENT. The Lord is risen indeed.

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SUPERINTENDENT. Neither is there salvation in any other.

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

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THE LESSON

I. STUDY IN CLASSES. Let this be entirely undisturbed by Secretary's or Librarian's distributions, or otherwise. The Teacher should get through promptly with roll-call, the collection (which may be taken in a class envelope, or class and report envelope), the memory verses, and the catechism.

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CLOSING

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

II. SINGING.

III. RESPONSIVE SENTENCES.

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

SCHOLARS. Even so, come, Lord Jesus.

IV. CLOSING HYMN OR DOXOLOGY.

V. BENEDICTION OR CLOSING PRAYER.

BIBLE DICTIONARY FOR FIRST
QUARTER, 1902

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

John. The disciple whom Jesus loved ;

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

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

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

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

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

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

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

Pont'-us, Phryg'-i-a, Pam-phyl'-i-a ; provinces of Asia Minor.

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

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

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

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

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

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

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

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

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

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

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

International Bible Lessons

Studies in the Book of the Acts

LESSON CALENDAR: FIRST QUARTER

1. January 5	.....	The Promise of Power. Acts 1: 1-11.
2. January 12	.....	The Promise of Power Fulfilled. Acts 2: 1-11.
3. January 19	.....	The Early Christian Church. Acts 2: 37-47.
4. January 26	.....	The Lame Man Healed. Acts 3: 1-10.
5. February 2	.....	The First Persecution. Acts 4: 1-12.
6. February 9	.....	The Sin of Lying. Acts 5: 1-11.
7. February 16	.....	The Second Persecution. Acts 5: 33-42.
8. February 23	.....	The Arrest of Stephen. Acts 6: 7-15.
9. March 2	.....	The Stoning of Stephen. Acts 7: 54 to 8: 2.
10. March 9	.....	The Disciples Scattered. Acts 8: 3-13.
11. March 16	.....	The Ethiopian Converted. Acts 8: 29-39.
12. March 23	.....	Temperance Lesson. Eph. 5: 11-21.
13. March 30	.....	Review. Or, Easter Lesson. John 20: 6-18.

Lesson V.

THE FIRST PERSECUTION

February 2, 1902

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

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

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

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

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

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

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

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

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

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

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

10 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders 12 of Israel,

11 If we this day 13 be examined 14 of the good deed done to 15 the impotent man, by what means 16 he is 17 made whole?

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

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

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

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

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

LESSON PLAN
I. An Afternoon Arrest, 1-4.
By the bigoted rulers: many converts notwithstanding.

II. A Morning Trial, 5-7.
Which began dismally and ended triumphantly.

III. The Preaching of Christ, 8-11.
As the chief corner stone and the only Saviour.

LESSON HYMNS
Book of Praise, 90; 129; 89 (Ps. Sel.); 251; 546; 536.

EXPOSITION

By Rev. Professor Falconer, LL.D., Halifax, N.S.

Connecting Links—After Peter had driven home to the hearts of the multitude who were gathered together by the healing of the lame man (ch. 3: 11) their guilt in putting Jesus to death (v. 15), he bids them repent and have their sins forgiven (v. 19), for Jesus is the Messiah who, the prophets

foretold, would come and bring full blessings in a glorious kingdom; but He will not come till Israel shall repent (vs. 20-26).

I. An Afternoon Arrest, 1-4.

V. 1. *The priests.* These were divided into twenty-four courses, each of which served a week in turn in the temple (1 Chron. 24:

1-19). The present and former high priests are likely included here. *Captain of the temple*: the commander of the temple police force and of the Levites, or priest's assistants, who were on duty in the temple. *Sadducees*; the aristocratic priestly class, from whom the high priests were drawn. Cruel and greedy of power, they did not share with the Pharisees in the hope of a Messiah nor believe in the resurrection (ch. 23 : 8).

V. 2. *Grieved that they taught the people*; because, if the people believed these Galilean peasants, the influence of the rulers was gone. *Proclaimed in Jesus* (Rev. Ver.) *the resurrection*. In the case or Person of this Jesus it was proved as a fact that there is a resurrection from the dead. (See 1 Cor. 15 : 12-20; 1 Peter 1 : 3.) Note that the attack on the church comes not from the common people, but from the selfish Sadducees, who were afraid of losing their power. It was they who had stirred up the people to have Jesus crucified and Barabbas set free (Mark 15 : 10, 11).

V. 3. *Put them in ward* (Rev. Ver.); in custody. *For it was now eventide*; and, according to Jewish law, no trial was allowed to be held at night.

V. 4. *Howbeit many . . . believed*. Persecution did not interfere with the growth of the church. *The number of the men came to be* (Rev. Ver.); that is, with these additions, the whole number of believers now stood at 5,000. The word for "man" indicates men as distinguished from women. These must be added over and above the 5000.

II. A Morning Trial, 5-7.

Vs. 5, 6. "*Were gathered together*" in v. 6. There was a meeting of the Sanhedrim. This was the highest court of the Jews, consisting of 70, 71, or 72 members, and in which the Sadducees had great influence. The three orders from which it was constituted are mentioned here, *rulers*—chief priests belonging to the Sadducees, *elders*—men of conspicuous wisdom or learning, belonging either to the Sadducees or the Pharisees; *scribes*—lawyers, who interpreted the traditions of the rabbis as to the sacred law. These last were Pharisees. *Annas the high priest was there* (Rev. Ver.). He was

not at present high priest, for he had been deposed by the Roman governor in A.D. 14; but he was succeeded in the office by five of his sons, and was still the most influential man among the Sadducees, and so would be called high priest. *Caiaphas*, his son-in-law was now high priest (25-37 A.D.). These two most unscrupulous men had been chiefly responsible for the death of Jesus. *John, and Alexander*; unknown. *Of the kindred of the high priest*. A very wicked family compact, it was ruled by Annas as its head.

V. 7. *Set them in the midst*. The Sanhedrim sat in a semi-circle. *By what power?* There is contempt in the question "In what name?" (Rev. Ver.). They may have thought to convict the apostles of illegal practice of magic by the use of a name or formula of some supposed Power. *Ye come last in the Greek, "men like you"*—full of scorn.

III. The Preaching of Christ, 8-11.

V. 8, 9. *Filled with the Holy Ghost*. Courage to witness to Christ before such a court was a great gift of the Spirit, who had already bestowed on them the gift of tongues (Acts 2 : 4) and other powers (Acts 2 : 19). *If we this day be examined*; as is the fact. They should have known better than to arraign them as criminals, for there was nothing evil in what they had done. *By what means*; margin of Rev. Ver., "in whom." *Made whole*; again margin of Rev. Ver., "saved," in both body and soul. "The bodily healing is the work of Him who saves the soul."

V. 10. *Be it known*. Peter "speaks the truth squarely, without fear or favor." *Whom ye crucified, whom God raised*; a contrast, serving to emphasize their guilt. *Stand here before you whole*. The former cripple is an unanswerable proof of the power of the risen Christ.

V. 11. *He is the stone* (Rev. Ver.). The quotation is from Ps. 118 : 22. (See also Isa. 28 : 16.) Peter in his first epistle (2 : 7) also quotes it. He remembers Matt. 21 : 42. *You builders*; the wicked builders foretold by the prophet. *The head of the corner*; some say "the highest corner stone, of great importance in supporting the roof;" but more probably the foundation stone uniting two walls at their base, is meant. Jesus of

Nazareth is the true Son of David, who will build a new kingdom of Israel, and on Him the whole kingdom will rest, and He will hold it together. (See Eph. 2 : 19-22.)

V. 12. *Salvation*; literally "the salvation," i.e., the one and only salvation both of soul and body which God provides. Salvation was a word constantly on the lips of the prophets, a promise from God to Israel. The one through whom alone it could come in its fulness was the Messiah. *None other name*. "Name" signifies character. Jesus alone has the right to the name "Christ," the anointed Messiah. Others will come in their own name. (See John 5 : 43.) By the will of God Jesus Christ has been given

to the human race as its Saviour, and He has no successor. *Must be saved*; according to God's purpose. This is the only way. So Peter thus boldly answers the question put to him by the high priest in v. 7.

Vs. 13-22. The courage and power of Peter and John attracted the attention of the rulers. They were only plain laymen, without any training of the schools in theology, yet their teaching, as well as the miracle of healing, reminded the hearers of the wonderful Jesus of Nazareth. The council therefore prudently decided merely to forbid them to speak any further in Christ's name. This brought out the noble response of vs. 19, 20—for God and truth at any cost.

APPLICATION

By Rev. J. Macdonald Duncan, B.D., Woodville, Ont.

Being sore troubled (Rev. Ver.), v. 2. The indignation of the priests and Sadducees sprang from personal jealousy. The priests regarded Peter and John as interlopers intruding themselves into their office of teaching. The Sadducees could not endure hearing the hated doctrine of the resurrection. The things that trouble us are a test of our character. Our indignation should be more quickly stirred by whatever hinders the kingdom of God than by any personal slight or opposition. We ought to feel an injury done to the poorest child of God or the dishonor done to God's holy name more keenly than an insult offered to ourselves.

Put them in hold, v. 3. The beginning of a series of persecutions which is not yet closed. Indeed the century which ended has been the scene, in Burmah, the South Seas, Madagascar, Bulgaria, and now China, of persecutions fiercer and more wide-spread than any since the days of Constantine. It is known that not less than 200 missionaries and probably 40,000 native converts perished recently in China; and the brave spirit of the early martyrs was everywhere reproduced.

But . . . the number of the men came to be about five thousand (Rev. Ver.), v. 4. This is one of the wonderful "buts" of the Bible. It turns our eyes away from what the Jews were doing to what God was doing. They put two apostles in prison; He increased the

church to five thousand men. How slow are believers and unbelievers alike to recognize the fact that nothing can stop the progress of Christ's church. We have no need to worry about the future of the church. God will take care of that. Our duty is to find our place and do our work in it and leave results to Him who rules the universe. The path of duty may lead us to prison or death, but it can never lead us to defeat.

By what power, or in what name (Rev. Ver.) *have ye done this?* v. 7. It could not be denied that Peter and John had healed the impotent man in virtue of some power outside of themselves. So, there are multitudes of Christians who testify that a power not of themselves is enabling them daily to overcome temptation and discharge duties. They dare not take the least credit to themselves for their noblest deed or their greatest victory. They know that, left to themselves, they should fall before the tempter. The power that keeps them from sin and strengthens them for duty is the grace of God. Will you not accept their testimony and seek this grace? As a piece of black carbon set in the electric current blazes with dazzling light, so God can transfuse the vilest soul with radiant beauty.

Then Peter, filled with the Holy Ghost, said unto them, v. 8. Augustus Hare once said to a friend, something like this: "Every time

I see you, I seem to behold the Amen to the promises of God." Peter, standing with courteous boldness before the assembled rulers of the Jews and hurling against them the most startling accusations, is an attestation in human form to the fulfilment of the Saviour's promise in Matt. 10 : 19, 20. And this is the same man who, a few weeks before, had quailed before the very maid-servants of the men whom he now faces so courageously!

Jesus Christ of Nazareth . . . crucified . . . raised from the dead, v. 10. In this single sentence, Peter sums up the great facts which lie at the foundation of the Gospel. The Incarnation, the divine authority, the lowly life, the atoning death, the triumphant resurrection, these are the stupendous and most certain facts on which our faith rests.

POINTS AND PARAGRAPHS

By Rev. J. Macdonald Duncan, B.D.

The gospel proves its divine origin by making its way against self-interest and prejudice. v. 1.

Unbelief should be silent until it has some substitute to offer for belief. v. 2.

Cruel persecution results in unlooked-for propagation. v. 3.

"The church is an anvil which has worn out many hammers." v. 4.

Human opposition can never defeat the divine purpose, v. 4.

Union is strength for evil as well as good. v. 6.

The Holy Ghost can make a hero out of a coward. v. 8.

Gospel facts are fagots to kindle faith. v. 10.

Our destiny depends on our judgment of Christ. v. 11.

"The efforts of the Sadducees were like a man trying to blow out the fire on the hearth with a bellows. The more he blows, the more the fire burns."

Those who are tempted to give up the faith of their childhood should ponder the pathetic words of a famous unbeliever: "It cannot be doubted that the . . . belief (in God) is a comfort and solace to those who hold it, and the loss of it is a very painful

Set at nought, v. 11. Those who attend our Sabbath Schools and churches are in a position similar to that of the Jews. God has sent Jesus Christ to us, and not even God can bestow a greater gift. If we could imagine all the riches of the world to be contained in one great and splendid jewel, and that jewel to be offered to us, such a gift would be utterly insignificant in comparison with the gift of God's only begotten Son. And if He is the most precious gift which Heaven can bestow, our greatest and darkest sin must be the refusal of this Saviour. That is the sin of sins, the condemning sin, and every one who has heard the gospel must either commit that sin or accept Christ as his Saviour. There is no middle ground. We put off the day of decision, but at the last we must either accept or reject.

loss. It cannot be doubted, at least by many of us in this generation who have received it in our childhood, and have parted from it since with such searching troubles as only cradle-faiths can cause. We have seen the spring sun shine out of an empty heaven to light up a soulless earth; we have felt with utter loneliness that the Great Companion is dead."

The famous Dr. Arnold of Rugby said: "I have been used for many years to study the history of other times, to examine and weigh the evidences of those who have written about them; and I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort to the mind of a fair enquirer, than that Christ died and rose again from the dead."

"Volcanic heavings must be explained by volcanic fires, mountain waves must be traced to those mighty winds that sweep across great seas; the lightning's bolt, that shivers and shatters the very pyramids, tells of electric batteries so vast that they can be formed only by masses of cloud that cover the whole sky. And when you see a gospel like this of Jesus, heaving the very world, moving the great souls of society, shattering the giant superstition and ancient error, you

must look for the deep fires, the mighty breathings, the celestial energies of God.—Pierson.

John Knox once said: "I have looked on the faces of angry men and have not been moved above measure."

In a famous speech of James Russell Lowell's, he says that unbelievers "may be thankful that they live in lands where the gospel they neglect has tamed the beastliness of the men who, but for Christianity, might long ago have eaten their carcasses like

South Sea Islanders, or cut off their heads and tanned their skins like the monsters of the French Revolution."

Dr. John Hall, in one of his sermons, compared the attacks of infidelity upon Christianity to a serpent gnawing at a file. As he kept on gnawing, he was greatly encouraged by the sight of a growing pile of chips, till, feeling pain and seeing blood, he found that he had been wearing his own teeth away against the file, but the file was unharmed.—Peloubet.

LIGHT FROM THE EAST

By Rev. Professor Ross, D.D., Montreal

SADDUCEES—In the Maccabean struggle the Jews became divided into two political parties, the extreme exclusives, who would listen to no compromise with the heathen, and the moderates, who were willing to make the best of their position by treaties and in other ways. Each party strove to justify its position by the law, and the difference between them became theological. The Pharisees held the written law and also what they called "the oral law," a vast body of ceremonial and doctrinal traditions, many of which really subverted the Scriptures, whilst others, such as the separate existence of the soul and the resurrection of the body, were anticipations of New Testament truth.

The Sadducees were few in number, but wealthy and powerful, and held the high priesthood for some time before and after the death of Christ. They held that the written law only was authoritative, and they insisted on a literal interpretation of it. They asserted that neither the resurrection nor immortality was taught in the law, but that man is rewarded or punished here according to his conduct. The Sadducees had put Christ to death, and when the Apostles preached His resurrection, they not only impugned their conduct, but seemed to offer a tangible refutation of their favorite dogma. It is little wonder that their enmity was aroused.

TEACHING HINTS AND HELPS

This section contains teaching material for the various grades in the school and from different points of view.

For Bible Class Teachers

By Rev. Principal MacVicar, D.D., LL.D.

AN ANALYSIS

In teaching this lesson there are five points to be noticed:

1. *The diverse results of the preaching of the two apostles.* (a) Some of the audience were deeply grieved and intensely enraged thereby. This is certain to occur in the case of bad people when the truth touching them is declared with unswerving fidelity. It wounds, it cuts to the heart, chap. 2: 37; Heb. 4: 12. (b) Many believed. The church was increased and strengthened, so

that the total number of men, exclusive of women, as Alford thinks, "was about 5000." The message that was unspeakably hateful to some was life to others, 2 Cor. 2: 16.

2. *The persecution which they suffered.* It was led by (a) The religious teachers and rulers of the people—"the priests," etc., Mal. 2: 7. They were jealous of Peter and John—"they were grieved" that men unskilled in Rabbinical lore, "unlearned and ignorant" (v. 13), should usurp their sacred functions and bring discredit upon their office and work in the eyes of the multitude. Hence (b) Their chief officer, "the captain of the temple," arrested and imprisoned the apostles. He was not a Roman soldier, but a Jewish officer, an ecclesiastic, the leader of the twenty-four

bands or guards of priests. (c) The persecution was keenly fomented by the Sadducees—an influential sect, the materialists of that day, who denied the existence of spirits and a future life. Their creed is given in Acts 23 : 8. It was directly assailed and condemned by the teaching of Peter. Hence the record is (chap. 5 : 17) that they "were filled with indignation." This, and much more of the same nature, was foretold by the Saviour, John 15 : 18-21.

3. *The court by which the apostles were tried—the Sanhedrim.* (a) It was composed of seventy members and was the highest Jewish court, exercising civil and religious jurisdiction. (b) The different classes of officers composing the court are mentioned—"elders," rulers in the synagogues and some of them members of the Sanhedrim. The office existed in the days of Moses, Exod. 4 : 29 ; Num. 11 : 25. The elders frequently persecuted ; for example, Acts 6 : 12 ; 23 : 14 ; 25 : 15. "The scribes," the writers and teachers of the law. Two high priests are named, Annas and Caiaphas. By the Jewish law there could be only one high priest, but the Roman authorities changed or set aside high priests, and those thus retired retained the title. Jesus was brought to trial before Caiaphas (John 18 : 13) who was son-in-law to Annas. Both were high priests, Luke 3 : 2.

4. *The defence of the apostles.* (a) They pleaded, not guilty. They claimed that it was a "good deed" which they did to the cripple who stood with them in court, a healed man, which their enemies could not deny. (b) They ascribed the power by which the healing was effected wholly to Jesus, v. 10. (c) They charged the members of the court and the people of Israel with the guilt of having crucified Jesus, vs. 10, 11. (d) They repeated their testimony to the fact that he rose from the dead, and that He was the only Saviour of men, v. 12.

5. *The effect of the defence upon the court and its decision.* (a) The judges were deeply impressed by the fervor and determination—"the boldness of Peter." The plainness of speech employed by Peter confounded them ; but they remembered that they had seen him and John with Jesus when the Saviour was before the Sanhedrim. See v.

13, and John 18 : 15, 16. (b) They found themselves helpless. The miracle they could not deny. The evidence they confessed to be incontrovertible. There the man stood healed. The fact was notorious—manifest to all in Jerusalem, v. 16. What could they do? (c) They resorted to a weak expedient, which proved an utter failure, viz.—an attempt to silence Christ's witnesses. They tried threats, v. 21, but these availed not. True servants of Jesus will not have their mouths shut concerning what they have learned of Him, vs. 19, 20. They will hearken unto God rather than man.

For Teachers of the Boys and Girls

By The Editor

A few questions at the beginning regarding the persecutions to which the church has been exposed will be in order. Almost every scholar can tell something about these, whether in the early ages, when Christians were thrown to the lions in the Colosseum at Rome, or in days of the Inquisition or of the Covenanters, or of the recent horrors of persecution in China.

Here is the very first instance—the serpent coming, as it were, to attack the infant church in its cradle. How the attack came about, and how it was met, are the points of interest. Witness :

1. *The Arrest.* A lame man had been healed (Lesson IV.). To the wondering people the apostles had said : "The power that healed him will save you ; and that power is Jesus, God's Son, your Messiah, whom God raised from the dead." The "priests" were angry because they preached a Person and not forms ; the captain of the temple, because law and order seemed in danger from these new-fangled teachers ; and the Sadducees, because of the hated doctrine of the resurrection. Argument was of no avail. What could they do in the face of a miracle? And so they used the standing argument for a weak cause, main force—the short and simple way. How little the people were dissuaded by this illogical violence appears from v. 4.

2. *The Trial.* It was not legal to hold trials after sundown, but with a new day no time was lost—rage is eager, and the stream

of such disturbing doctrine must be stopped at the fountain head. Work out the personnel of the Great Council or Sanhedrim from vs. 5, 6 and the "Exposition" on these verses. "In the midst" stood the apostles—the Sanhedrim sat in a semi-circle. They must have recalled Jesus's trial before the same tribunal; also His promise, Matt. 10: 19, 20; Luke 12: 11, 12.

3. *The Defence.* That promise was fulfilled, v. 8. Notice how respectful Peter is even to unfair foes (v. 8); how straight he comes to the point (v. 9); how humble he is in ascribing all the glory to Jesus (v. 10); how courageous in bringing their guilt home to them (v. 10), and in declaring Christ's resurrection and reign (vs. 10, 11); and how clearly he declares the way of salvation (v. 12). How completely, too, the judges were non-plussed, vs. 13-22 tell.

Some Test Questions

- Who arrested the apostles?
 The motive, in the case of each of those engaged in the arrest?
 The value of violence as an argument?
 Why was the trial postponed overnight?
 What do I know about the persons in v. 6?
 Whence came Peter's pith and point?
 What offending but wholesome truths uttered in v. 10?

To what scripture is the reference in v. 11?
 What is the only way of salvation?

Prove from Scripture

That we learn in Christ's company.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The Sadducees and their doctrines.
2. The Sanhedrim or Great Council.
3. The stone that was "set at nought," but became the "head of the corner."

The Catechism

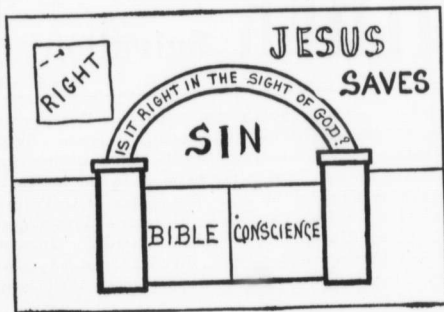
Ques. 6. *The persons in the Godhead.* The Trinity is a mystery, as is body, soul and spirit in a man. It is none the less revealed in the Old Testament in the germ, more plainly in the New Testament. Scripture proof of the Trinity, the three in one, one in three, is abundant. Examine such passages as 1 Cor. 12: 3-6; Eph. 4: 4-6; 1 Pet. 1: 2; Jude, 20, 21; Matt. 28: 19; 2 Cor. 13: 14. Each person of the Trinity is described in Scripture as omnipresent, omnipotent, omniscient, Creator, source of eternal life, raising Christ from the dead, inspiring the prophets, etc. (It will be a good exercise for older scholars to find from a Concordance or Bible Index, such as the OXFORD HELPS affords, passages in proof.)

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, North Bay, Ont.

Links—An outline of a crutch will recall the healing of the crippled man. Recall the details, and show that it was Jesus' power that had healed him of his lameness.

In Prison—Draw a prison window. What kind of people are put in prison? Here is a surprise! Peter and John in prison! Surely they were good men! Why are they here? Tell of the dislike of the Jewish leaders to the teachings of Jesus and His disciples, and how jealous they were of them and how they hated them; and how the plain common people, who lived such sad, hard lives loved to hear the good news and were glad to serve such a loving Saviour.



On Trial—Tell in a simple way about the angry, cruel judges and the brave faithful apostles, and of Peter's bold, grand words, vs. 5-12.

Golden Text—Repeat Golden Text. The Saviour gave courage to these disciples and helped them to speak for Him (Verse 13). Do we show that we "have been with Jesus?" Describe in a simple way the conference and the result (Verses 15-22).

Is It Right—What a noble reply! (Verses 19, 20). An example for each boy and girl. John asks Willie to go and play with a lot of boys in place of going to Sunday-School. IS IT RIGHT IN THE SIGHT OF GOD?

"God is in Heaven, can He see
When I am doing wrong?
Yes, that He can, He looks at me
All day and all night long."

Draw a gateway on which print the above question.

The *gate-keepers* are the Bible and conscience (Explain). If they do not say "Yes"—pass on, do not enter. (Behind the gate print SIN). The teacher may make this the central thought, using such illustrations as will reach the children.

Our Saviour—Or take the Golden Text as

the central thought. Lead the children to see their need of a Saviour from sin (All have gone through the gateway); from danger; from temptation.

An Unfailing Hand—A traveller following his guide amid rugged Alpine mountains, reaches a place where it seems impossible to escape death. The guide, holding on to the rock above, extends one hand over the precipice for the traveller to step upon. He hesitates. The guide says, "This hand never lost a man." He steps upon the hand and passes over safely. Jesus says: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand, etc." (John 10: 27-30). *That Hand never lost a man.*

A Song for Our Saviour—Repeat:

"Have you not a song for Jesus?
All the little birds and flowers,
All the merry birds and breezes,
All the sunbeams and the showers;
Praise Him in their own sweet way!
What have you to sing to-day?
Bring your happiest songs and sing
For your Saviour and your King."
—Frances R. Havergal.

Sing the children's favorite hymns.

BLACKBOARD REVIEW

By The Editor

<h1>NONE OTHER</h1>	Name
	Salvation

Not very long ago a vessel, which had sailed all the way across the wide Pacific ocean in safety, ran upon the rocks and sank to the bottom, with the loss of many precious lives, just outside of the harbor of San Francisco, a harbor big enough perhaps to hold all the ships in the world. How did it happen? The Golden Gate, as the entrance to the harbor is called, is very narrow, and in a fog the vessel missed the way. The harbor of God's love is very wide. There is room in God's kingdom for all mankind. The gate is thrown open to all. But there is but one gate. It has a name above it, JESUS CHRIST. There is "none other name." And there is salvation in "none other." To miss Christ is to miss life. There is no excuse open to us. There is no fog. The word of God makes it all clear. None need miss the way. All may find it.

February 9, 1902

Lesson VI.

THE SIN OF LYING

Commit to memory vs. 3-5. Read James 3.

Acts 5: 1-11. Study Acts 4: 33 to 5: 11.

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

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

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

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

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

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

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

GOLDEN TEXT

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

DAILY READINGS

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

CATECHISM.

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

carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

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

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

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

12 All that heard.

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

TIME AND PLACE

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

LESSON PLAN

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

LESSON HYMNS

Book of Praise, 90 (Ps. Sel.); 217; 240; 529; 532; 238.

EXPOSITION

Connecting Links—After the apostles were dismissed by the Sanhedrim they returned to their brethren, who thereupon gave thanks unto God (vs. 23-30). Here we have the earliest example of a Christian hymn of thanksgiving. God, the absolute ruler of this world and of the destinies of men, is praised, because in the acquittal of the apostles the promise is fulfilled that the Lord and His Christ shall prevail over all their foes. Though rulers of Jews and Gentiles conspired against Jesus, the Servant of the Lord, He is now, with every victory of the church, triumphant. They plead for courage to testify in the midst of danger which threatens to grow fast, and also for more power, that by means of miraculous signs they may prove that Jesus is, as they profess, the Holy Servant of the Lord. In answer, the place where they were assembled is shaken by an earthquake, and the church takes fresh courage for its testimony.

Chaps. 4: 32-5: 11 gives us another glimpse into the life of the early church not unlike that found in ch. 2: 42-47. In vs. 32-35 is

a picture of the perfect love that reigned in the hearts of the believers and which led to their having all things common. There was no apostolic rule laid down for such a procedure. It was a spontaneous expression of Christian love.

There is also exhibited a contrast between the fine type of Christian character in the case of Barnabas, and the first act of sin that marred this early ideal of life. Barnabas was a Levite of Cyprus. The old Mosaic law against the Levites holding property (Num. 18: 20), had long fallen into disuse, and he had landed possessions. His gift of the proceeds of their sale to the apostles for the brethren is mentioned as a signal instance of Christian love, either because he was wealthy, or because it is the best introduction of one whose work was to be so conspicuous in the next few years of the church's life.

I. An Unholy Scheme, 1, 2.

V. 1. *But a certain man.* As in a beautiful summer sea along the coast, the wave may often be seen to break in a gleam that tells

of a treacherous reef, so this incident lays bare two false lives hidden away in the happiness of those early days. *Ananias* means "to whom God has been gracious." *Sapphira*; either a "sapphire," or "beautiful." *Kept back*. The same word is used of Achan in Joshua 7: 1. *Being privy to it*; secretly knowing and consenting to it. It was a conspiracy, and therefore the worse crime. *Laid it at the apostles' feet*; and so gain credit for Christian liberality. Compare those mentioned in 2 Pet. 2: 3 and Jude 11.

II. The Husband's Doom, 3-6.

V. 3. *Peter*; the leader as usual; and through the Holy Spirit knowing their hearts. *Why?* Implying that it had been in the power of Ananias to resist the evil impulse. *Satan*; "the adversary," is the father of lies (John 8: 44). *Filled thine heart*; with the evil purpose to lie to the Holy Ghost. "The Holy Spirit had been given to the apostles to guide them 'into all truth' (John 16: 13); an attempt to deceive them is therefore an attempt to deceive Him." (Page & Walpole.)

V. 4. *Whiles (whilst) it remained*; that is, unsold. *After it was sold, was it not in thine own power?* This question proves conclusively that the sharing of goods was quite voluntary. There would have been no sin in their keeping either the land or the money. *Why hast thou conceived*; or "considered"? Implying long and deep consideration. *Not lied unto men*; which might have been forgiven, (Mark 3: 28, 29). *But unto God*. In the church then the Spirit of God was dwelling as He had never dwelt on earth before. We have here a proof of the Trinity. The Holy Ghost is called God, v. 3.

V. 5. *Fell down and gave up the ghost*. "Here is no description of a death from apoplexy or mental excitement under the rebuke of an apostle, but a direct intervention of the divine power." (Cambridge Bible.) *Great fear*. They regarded it as a judgment upon sin. This act was visited with such a terrible punishment, because it was the first crime against the very existence of the church. Selfishness and greed have been amongst the most dreadful scourges of the church. This punishment, like that

of Nadab and Abihu at the commencement of the Jewish priesthood (Lev. 10: 2), was intended to deter from evil.

V. 6. *The young men*; literally, "younger,"—no special order, but on such the duties which might require strength would naturally fall. Great attention was paid by the Jews to funeral rites. This burial seems to have been without elaborate ceremonies. *Wound him up*—Rev. Ver., "wrapped him round"; arranged the body for burial by putting the limbs together and wrapping it in the mantle. *Carried him out*; that is, outside the city walls and buried him at once, as in all hot climates. This was the last of Ananias on earth, buried without honor and without hope of the glorious resurrection in which the brethren rejoiced.

III. The Wife's Doom, 7-10.

Vs. 7, 8. *About the space of three hours*. She had waited his return with the praises of the apostles. She has now grown impatient and comes to seek him. *For so much*; pointing to the money lying at his feet. She had an opportunity to repent, but her guilt was too much her own for her to give up her sin.

V. 9. *How is it that ye have agreed?* The language is even more severe than that addressed to her husband. *To tempt the Spirit of the Lord*; to test the discernment of the Holy Spirit. (See Num. 14: 22, 23). How blind they were, after all that God had done through His Spirit in the church by gifts of various kinds, and by the resurrection of Christ. To see how far they might go without stirring up the wrath of God was sin. (Matt. 4: 7.) *Feet . . . at the door*; returning from their sad errand: a very dramatic incident. (Contrast Isa. 52: 7.)

V. 11. *Great fear*; because of the awful consequences of offending the Holy God, who manifestly dwelt in their midst. *Whole church*. The word for "church" is here used for the first time in the Acts. It means literally "assembly." The term is wider than the congregations that met in different houses in the city. It includes the whole body. *As many as heard*. They realized the awful nature of sin and of the judgments of God against it.

APPLICATION

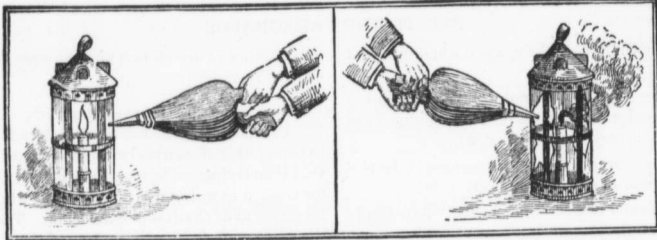
But . . . Ananias, with Sapphira . . . sold a possession, v. 1. We cannot miss the contrast between the conduct of Barnabas and that of Ananias and Sapphira. His was the genuine coin, theirs the base counterfeit. He acted out freely the impulse of a generous heart, they became slavish imitators. He was sincere, they were hypocrites. The existence of the counterfeit witnesses to the existence of the genuine coin. Men do not imitate that which is valueless. The anxiety of mean men to appear generous is a measure of the esteem in which generosity is held. Hypocritical profession of the Christian virtues proves the reality of these virtues. There would have been no Ananias and Sapphira in the early Church if there had been no Barnabas.

And kept back part of the price, v. 2. The action of this man and woman is described

fruits we are to distinguish these two kinds of inspiration. Barnabas (ch 4 : 36), a man "full of the Holy Ghost" (ch. 11 : 24), was sincere and generous; Ananias filled with Satan was hypocritical and covetous.

To lie, v. 3. "Never tell a lie. Truthfulness is the only condition on which human intercourse is possible, and it lies at the foundation of all personal character. No matter how bad a man is, there is room for hope with respect to him if he is essentially truthful and honest; but if he is a liar, there is nothing to build upon. Hence the terrible denunciations against liars and hypocrites in the Bible." (Peloubet.)

Did it not remain thine own? . . . was it not in thine own power? (Rev. Ver.), v. 4. There is nothing compulsory about Christian service. The Christian army is composed, not of conscripts, but of volunteers. The walls of the kingdom of heaven are rising,



Spurgeon's way of showing what happens when temptation gets inside our hearts

by the same word as the sin of Achan (Joshua 7 : 1), and in Titus 2 : 10 this word is translated "purling." Ananias and Sapphira robbed God of more than money; they robbed Him of love and devotion. The two things which they valued most were gold and the praise of men. They were willing to give up just enough of the former to win for themselves the latter. The world had in their hearts the place which belonged to God.

Why hath Satan filled thine heart? v. 3. As hypocrites imitate good men, so Satan imitates the Holy Ghost. There is an inspiration which comes from hell as well as an inspiration which is from heaven. By their

not through the forced labor of unwilling slaves, but through the loyal enthusiasm of cheerful toilers. To the Christian all service is thanksgiving. As King David won the hearts of his followers so that three of them were willing to risk their lives to bring him a cup of water from the well of Bethlehem (2 Sam. 23), or as Alexander, by sharing the privations and hardships of his soldiers, evoked their enthusiastic devotion, so that they cheerfully made their bodies his shield in the hour of deadly peril, Christ, by His life and death of matchless unselfishness has conquered the hearts of His disciples, so that every task is easy and every burden light when taken up for His sake.

The Sin of Lying

Thou hast not lied unto men, but unto God, v. 4. The power which is at work in the church is not human but divine. The energy which throbs in the heart and moves in the arms of the church, is not of men, but of God. The church was born when the Holy Ghost descended from heaven, and so her's is an indestructible life, a certain growth. It was not the apostles who wrought miracles, but Christ (4 : 10) ; it was the God of Abraham, who gave the power of healing (3 : 13) ; it was the Holy Ghost who was grieved by the sin of Ananias. How puny are the forces of evil compared with the power of the Almighty ! And what folly for man to set himself in opposition to God !

And Ananias . . . fell down and gave up the ghost, v. 5. How consuming is the zeal of God for righteousness ! In the days of Noah, He sent the waters of the flood to destroy a whole race, that He might save the world from wickedness. In the days of Abraham, He poured forth fire and brimstone on

Sodom and Gomorrah, to cleanse the world from impurity. In the days of Jeremiah, He drove the Jews into captivity, to purify them from idolatry. Forty years after the death of Christ, He hurled the Roman battalions against the Holy City and razed it to the ground, to purge away the iniquity of the murderers of His Son. In the awful judgment which fell on Ananias and Sapphira at the very beginning of the Church's history, we see the finger of God pointing to the truth written so large in the history of mankind, that God loves truth and purity and hates falsehood and uncleanness.

Ye have agreed together, v. 9. Men are emboldened by evil companions to do deeds from which they would shrink if alone. Here husband and wife, who should have stood between each other and temptation, became tempters of each other and encouraged each other in applying a profane test to the Spirit of God. Do our companions encourage us in good or in evil ?

POINTS AND PARAGRAPHS

The Church of Christ was the first fraternal society. Ch. 4 : 32.

The spirit of helpfulness is unchanging and enduring, the deeds of helpfulness are variable and temporary. v. 34.

The bearer of a good name should be the possessor of a good character. v. 36.

Personal consecration means "purse-and-all" consecration. v. 37.

It is not the action, but the motive that tells. ch. 5 : 1.

A union in evil is an evil union. v. 2.

Satan unwittingly honors God by imitating Him. v. 3.

Failure to resist Satan at the beginning leads to defeat in the end. v. 4.

It was better that one man should die than that the whole Church should be corrupted. v. 5.

A Spanish proverb says grimly : "Shrouds have no pockets." v. 6.

To reject opportunities of repentance is to seal our fate. v. 8.

Every attempt to outwit the Almighty is vain. v. 9.

Hypocrisy in the church must be strangled or it will strangle the church. v. 10.

When some great financial genius, say, like Dr. Chalmers, arises in the church to expound this disastrously neglected law of God (the laying aside of a definite portion for God), a new day will dawn on our whole religious and charitable exchequer. Then the Christian child will be brought up to tithe his pocket money of sixpence a week for Jesus His Saviour's sake. And his father his pound a week, or his ten pounds, or his hundred, or his thousand.—Whyte.

The love and purity of the early Christians challenged the admiration even of those who most bitterly opposed our holy faith. Lucian, the satirist, declared that it is marvellous how these men rush to one another in misfortune. Other eminent Pagans exclaimed : "See how these Christians love one another !" and "How ready they are to die for each other !" Praise from enemies is praise indeed and tributes like these testify to the entrance into the world of a new force mightier than any hitherto known.

The "but" with which the fifth chapter opens is like a blow in the face.—Parker.

"Truth teller was our English Alfred named;
Truth lover was our English Duke;
Whatever record leap to light
He never shall be shamed."—Tennyson's
Ode to the Duke of Wellington.

The death of Ananias and his wife is the finger of God interposed to save His church from danger, just as He interposed to build it up by stretching forth His hand to heal, and that through the name of His servant Jesus, mighty works might be wrought by the first preachers.—Lumby.

Peter's question was Sapphira's place for repentance; the Holy Spirit strove with her in Peter's words, but she resisted His strivings.—Lindsay.

Ananias represents those who say they have done *all* they can do, when they know that their statement is a lie.—Parker.

There has recently been published a list of the maxims of Baron Rothschild, the great money king. Amongst them are to be found such wholesome sayings as these:

Lie not for any consideration.

Hold integrity sacred.

Pay your debts promptly.

Dare to do right; fear to do wrong.

Sacrifice money rather than principle.

TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

Believers "had all things common," 4:32. This does not mean that personal ownership of property was disregarded or deemed wrong. Peter taught the opposite, 5:4. The fund for common use was made up of voluntary gifts, usually presented by believers as an act of worship at the time of their observance of the Lord's Supper. Lying at all times is abominable, but in this case its guilt was aggravated by circumstances.

1. In lying Ananias and Sapphira practised *wilful hypocrisy*. (a) They sought to appear

Let us join with Augustine and Taylor in their burial-service over Ananias and Sapphira in the trembling hope that they were struck down in a sanctifying discipline, rather than in an everlasting condemnation. Let us hope that both husband and wife had the root of the matter in them all the time and that we shall see them also saved in that day.—Dr. Alexander Whyte.

Light from the East

LYING—Truthfulness is the rarest of the virtues in Eastern lands. No Oriental can be trusted to speak the truth, if it is in the slightest degree in his own interest to do otherwise. A Mohammedan, when reproved for failing to fulfil a promise he had made, answered angrily, "Am I an infidel, that I should be compelled to keep my word?" Although there is falsehood enough among Christians at home, and although most of them do not appear at their best when travelling in the East, yet there is such a contrast between them and the natives that "the word of a Frank" is a synonym for truth, and is usually implicitly trusted. And Eastern races do not leave their habit of prevarication behind them when they come to our land. Doubtless this failing has had much to do in producing the Anti-Semitic movement.

to be what they were not. They were in their hearts deceivers, utterly unreliable and untrue, greedy and mean, but attempted to pass as honest and generous Christians. (b) They were under no constraint by the rules of the church to sell their land—so Peter testified, v. 4. But they resorted to deliberate hypocrisy, and tried to "purlain," to rob God. This is the literal translation of the Greek word rendered "kept back," v. 2. Men often rob God, Mal. 3:8, 9. In setting forth the odiousness and guilt of hypocrisy refer to the Saviour's treatment of this sin on which He pronounces successive woes, Matt. 23:13-33.

2. *The hypocritical lying in this case took the form of conspiracy.* (a) "Satan filled the heart" of Ananias. The heart is the source

of action and open conduct, Mark 7 : 21-23. The man yielded to the attack of the enemy, instead of resisting him as enjoined by Peter and James, 1 Pet. 5 : 8, 9 ; Jas. 4 : 7. His ruin is traced to Satan, as was the case with Judas, Luke 22 : 3 ; John 13 : 2. (b) They "agreed together." Ananias confided to his wife the secret of his heart and she joined him in his mad attempt to deceive. This is the reverse of the order of events in the first temptation in Eden. Then the woman gave the man the forbidden fruit and he did eat, Gen. 3 : 6. (c) They both lied to the Holy Ghost (v. 3), and to God (vs. 4, 9), not merely to Peter. This was the peculiar enormity of their guilt. There is clear evidence here of the Deity of the Holy Spirit. He is directly spoken of as God. In Ps. 95 : 7, God is said to have been tempted by the people in the wilderness, and Stephen declared that it was God the Holy Spirit who was then tempted, Acts 7 : 51. He is said to be omniscient (1 Cor. 2 : 10, 11) and omnipotent, Rom. 8 : 11 ; Matt. 12 : 28.

3. *The lying was detected, openly exposed, and punished.* (a) It is impossible to deceive God. Conspiracy for this purpose is vain, Prov. 11 : 21 ; 16 : 5. God is not mocked, Gal. 6 : 7. (b) The detection of hypocrisy is sure in the end,—in this life or in the day of judgment. This man and his wife were found out, and their deceit was exposed. So it was with Achan (Josh. 7 : 19, 20), Gehazi (2 Kings 5 : 25-27), Judas (John 13 : 26, 27). "Be sure your sin will find you out," Num. 32 : 23. (c) The punishment inflicted on Ananias and Sapphira was supernatural—by the hand of God. It was an act of divine discipline performed through Peter as the inspired instrument. Alford wisely remarks : "This was the first attempt made by Satan to obtain, by hypocrisy, a footing among Christ's flock ; and however, for wise reasons, this may since then have been permitted, it was absolutely necessary in the infancy of the church, that such attempt should be at once, and with severity, defeated."

4. *The effect upon others of the judgment upon the hypocrites was salutary.* (a) "Great fear came upon all them that heard these things."

This is twice stated, vs. 5, 11. Church members are specially mentioned, v. 11. Compare 1 Cor. 10 : 12. (b) A wholesome fear of sin was impressed upon all (v. 13), which is greatly needed at the present time. (c) Discipline directed by the hand of God led to the increase of the church, v. 14. It will do so still. Spiritual growth and hypocrisy cannot go on together.

For Teachers of the Boys and Girls

The lesson is a picture of black against white, darkness against the light of day.

The happy estate of the church, notwithstanding the persecution of which the lesson of last Sabbath gave account, is described in ch. 4 : 31-37—spirit-filled, bold and powerful to speak the word of God, and dwelling in the beautiful harmony of practical brotherhood ; no poor man lacked while a richer than he had it to bestow. This is a veritable Eden, the church as God meant it to be. God guards this Eden with a flaming sword, as we shall discover.

But the serpent crept into it ; and it was a sad day : a sad day, with an awful, but needed warning.

The topic is—A LIE ; how it was brought to light, and what it brought upon those who told it.

The teacher will do well to draw out the views of the scholars as to lying, especially as to "white lies" like that of Sapphira, v. 8. Even the kingdom of childhood—and one is not uncharitable, but sad and sorry, in writing it—is honeycombed with falsehood. That bad weed has gained footing therein, and needs to be rooted up.

1. *The lie.* It was not in words but in an act (vs. 1, 2). Do not fail to be clear and strong here. "Telling lies without words" would be a good topic for brief papers from the scholars. It is a practice all too common and a sin all too lightly regarded. Note also that there were two concerned in it. They tempted one another. It is easier to get into sin and harder to get out of it when there are two concerned.

2. *How the lie was brought to light.* As in the case of every lie, God knew of it all the time (Heb. 4 : 13). Peter knew it also by the Spirit of God, and with what distress

—the distress of a merciful judge who is to pronounce the death sentence—did he see Ananias approach with his gift. It needed but a word (vs. 3, 4) and Ananias knew that everybody knew his guilt and shame.

A like case was that of Sapphira. Her lie was in words, but words half-true, and therefore the more basely false. In each instance Peter plainly shows that the lie is against God—as indeed every lie is, and for that matter every sin.

3. *What the lie brought upon those who told it.* “Doom” is the one raven-winged word that embraces all; doom swift and awful (vs. 5, 10). The outcome to those who heard it was a wholesome fear of sin (vs. 5, 11).

Some Test Questions

Describe the happy condition of the church.

Something of Barnabas' after history?

In how far was community of goods practised in the early church?

What spirit underlay this practice?

Enumerate the elements of sin in the plot of Ananias and Sapphira.

Wherein did its enormity chiefly consist?

What proof here of the Trinity?

Who were the young men of v. 6?

Account for their three hours' absence?

How much truth and how much falsehood in Sapphira's answer, v. 8?

What was the effect of these judgments both within and outside the church?

Prove from Scripture

That all falsehood is sin.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The church and the poor.
2. Acted lies.
3. Why God sends judgments.

The Catechism

Ques. 7. *The decrees of God.* Says Professor Salmond: “Like Question 6, this question touches the deepest things of revealed truth. How the sovereignty of God and the freedom of man are to be reconciled; how sin could arise and how it can continue if God is infinite in holiness and power—these are questions which have always been debated and yet never fully solved.” Such passages as Eph. 1: 11, 12; Rom. 8: 28-30, fully support the definition of the catechism. A decree means a decision. That God's decrees are eternal, see Eph. 1: 4; 3: 11; 1 Cor. 2: 7. That they embrace all things, even the free acts of wicked men, see Eph. 2: 10; Acts 2: 23; 4: 27, 28. That they are according to his sovereign will, see Eph. 1: 11, already mentioned. It is ever to be remembered that no decree of God deprives us of the power of free choice of good or evil.

FOR TEACHERS OF THE LITTLE ONES

Links—Draw the gateway used last Sunday. Recall especially Peter's reply to the command of the Jewish council, and how brave and true to God it showed him to be.

Part of the Truth—“Willie, why were you gone so long for the water?” asked the teacher.

“We spilled it and had to go back and fill the pail again,” was the reply, but the eyes drooped beneath the teacher's gaze. She turned to another boy who had been Willie's companion.

“Freddy, were you not gone longer than necessary?”

“Yes, ma'am,” he bravely answered, “we met little Harry Braden and stopped to play with him, and we spilled the



The Sin of Lying

water and had to go back."

What was the difference in these answers? Which boy went inside the gateway? We are to hear about a man and his wife who acted just about as Willie did and only told *part of the truth*. They forgot that "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart," (1 Sam. 16 : 7. Compare also Prov. 15 : 3).

All Things in Common—Some children at school had money to buy candy. Charlie Wilson said, "Suppose we put our money together and buy candy and divide up with the whole class." He passed his cap around and all put in their money and the candy was purchased and divided as Charlie proposed. Was not that a nice plan? The disciples put their money together and "divided up" so those who had nothing were provided for. Some who owned houses and fields sold them and put all the money into the "one big purse" and all spent their time in Jesus' work.

God Punishes Liars—Ananias owned this field (square). A man comes along and says, "I want to buy the field. How much will you take for it?" "Two hundred pieces of silver," replies Ananias. The money is

paid. Ananias shows it to his wife. They decide they will not put *all* the money into "the one big purse" but will keep part of it for themselves, and say nothing about the part they keep. Ananias hands the apostles *one hundred* pieces of silver. God has shown Peter Ananias' heart and he replies, "Thou hast not lied unto men but unto God." (Did Ananias go inside the gateway?) In a simple way tell the rest of the story, God's punishment, etc. Golden Text, "Putting away lying, speak every man truth."

"God is in Heaven, would He know
If I should tell a lie?
Yes, though I said it very low,
He'd hear it in the sky."

Withholding Gifts—Another lesson is—God knows about our money, time, talents. He knows when we "keep back" what we should give for His work. I heard of a little boy who brought five bright coppers to Sunday School. When the collection was taken up, he only dropped two coppers into the box and kept the other three to buy candy. Teacher did not know about it, *but God knew*.

Memory Card—Give each child a blue card with the Blackboard motto in white letters.

BLACKBOARD REVIEW

A LIE

Planned
Acted
Detected
Punished

The suggestion of the blackboard review is from The Christian Lesson Commentary, and its object is to make a lie hateful. God hates "a lying tongue," Prov. 6 : 17. "Lying lips are abomination" to Him, Prov. 12 : 22. Good men hate lying, Ps. 119 : 163 ; Prov. 13 : 5. It shuts out of heaven, Rev. 21 : 27 ; 22 : 15, and plunges into hell, Rev. 21 : 8. Some or all of these passages may be asked for, and then this particular lie stamped with all its blackness. It had a black birth—two professedly good people plotting to deceive God (How foolish this, and all lies are!). It was black in the telling, although in Ananias' case it was told without words, and in Sapphira's, wedded to a half truth. Its blackness was exposed by the flashings of God's truth from the mouth of the apostle. It was a black punishment that fell upon the guilty ones here, and one fears, hereafter. Here is A MOTTO—"WHATSOEVER THINGS ARE TRUE," (Phil. 4 : 8).

Lesson VII.

THE SECOND PERSECUTION

February 16, 1902

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

33 When they heard that, they were cut to the heart, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had a reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves: what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody: to whom a number of men, about four hundred, joined themselves: who was slain: and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people

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

GOLDEN TEXT

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

DAILY READINGS

M.—Acts 5: 12-24. Delivered from prison.
T.—Acts 5: 25-42. The second persecution.
W.—Matt. 27: 17-25. Responsibility accepted.
Th.—Dan. 3: 8-18. God first.
F.—1 Peter 3: 8-13. Suffering for righteousness.
S.—1 Peter 4: 12-19. Partakers with Christ.
S.—Luke 6: 17-26. Blessed are ye!

CATECHISM

Q. 8. How doth God execute His decrees?
A. God executeth his decrees in the works of creation and providence.

Q. 9. What is the work of creation?
A. The work of creation is, God's making all

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

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

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

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

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

this: 2 Were minded: 3 But there stood up: 4 Honour about to do: 5 Giving himself out: 6 Dispersed, and came: 7 Be overthrown: 8 Is: 9 Will not be able to overthrow them not to: 10 They therefore: 11 As the Christ,

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

TIME AND PLACE

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

LESSON PLAN

I. Blind Rage, 33. On the part of the Council against the apostles.

II. Good Advice, 34-40. By Gamaliel, who would not fight against God.

III. Beaten yet not Dismayed, 41, 42. Cannot shame honor, the apostles cease not preaching.

LESSON HYMNS

Book of Praise, 100 (Ps. Sel.); 293; 274; 256; 533; 588.

EXPOSITION

Connecting Links.—The influence of the apostles continued to grow among the people, though the rulers held aloof. Powers of healing were exercised by them, especially by Peter, so beneficently, that from Jerusalem and the cities round about crowds were brought to be healed of their diseases (ch. 5: 12-16). Such popular favor again stirred up the Sadducees to envy, and they cast the apostles into the public prison (vs. 17, 18). But they are delivered by the angel of the Lord, and morning again finds them proclaiming in the temple the message of eternal life, while the Sanhedrim are made aware, to their consternation, that the prison is empty (vs. 19-24).

Vs. 25-28. On the news that Peter and the rest, who had been in prison, were now teaching in the temple, the captain and officers were sent to bring them without violence, for the people were on their side. When they are brought before the council

no question is asked as to how they escaped from prison, probably because the Sanhedrim did not wish to call attention to a miraculous rescue which would only heighten the influence of these men with the people. They merely arraign them sharply for refusal to cease preaching Jesus. The fear of the rulers that the people may be led to demand vengeance for the blood of Jesus, is evident (v. 28). Peter is fully alive to the situation, and is more keenly conscious than ever that they must, at whatever risk, preach the gospel of life. (See v. 20.) Instead of retracting, he heightens the guilt of those before him, by a new testimony as to the wonderful Person whom they had crucified.

I. Blind Rage, 33.

V. 33. *They were cut to the heart.* Their indignation was like a sharp sword cutting down into their hearts, and it was not "the compunction which leads one to penitence,

The Second Persecution

but the annoyance that results in more furious anger." The effect of this speech on the rulers was very different from that of a similar one on the common people (Acts 2: 37). These are the same rulers who put Jesus to death and this is the same spirit.

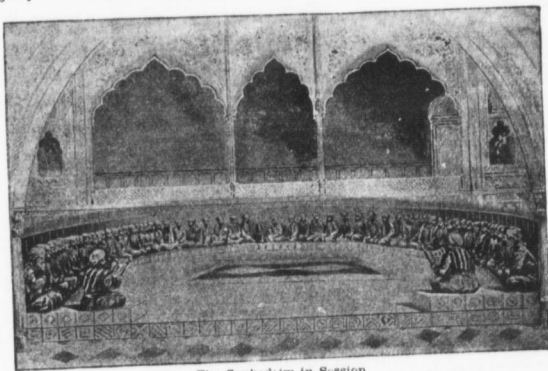
II. Good Advice, 34-40.

V. 34. *Stood up*; impressiveness added by this attitude. *A Pharisee*. Although the Sadducees were powerful in the council, the Pharisees also had great influence, especially one like Gamaliel. *Gamaliel*; Paul's teacher (Acts 22: 3) and one of the seven Rabbis to whom the higher title Rabban was given. *A doctor* means literally a "teacher." *Had in reputation*. An old Jewish book says that, when he died, "the glory of the law ceased, and purity and

sued a great many people that he was a second Moses, and that he could divide the river Jordan; but his followers were slain or taken prisoners by the Romans, and he was beheaded. Possibly there were two revolutionists of that name, one who appeared before the year A.D. 7, mentioned here, and the other described by Josephus. We know that risings were very frequent in Palestine at the opening of our era. *Boasting himself to be somebody*; a prophet from God, or perhaps a Messiah.

V. 37. *Judas the Galilean*; born at Gamala in Gaulonitis, but usually called the Galilean, because Galilee was the scene of his revolt. At the time of the *taxing* of the Jewish people under Quirinius (A.D. 6-8; to be distinguished from the "registration" of

Luke 2: 1), this Judas led a popular rising to protest against the Jewish peoples being under the dominion of any but Jehovah. The revolt was put down by the Romans. *He perished . . . and all were dispersed*. But after Gamaliel's speech there were further developments, for though Judas perished, his movement seems to have given rise to the sect



The Sanhedrim in Session

sanctity died out also." *Commanded to put the men (Rev. Ver.) forth*. Some friendly member of the Sanhedrim (Compare John 12: 42) probably told the apostles afterwards what was said.

V. 35. *Take heed to yourselves*. Think before you act, he says, and then proceeds to draw an argument from history in support of this cautious position. Mere pretenders, as he goes on to show, will come to nought. Let time be the judge.

V. 36. *Theudas* is here placed before Judas, but the only one of that name known to history headed a revolt in A.D. 44, after this incident. Josephus tells us that he per-

of the Zealots, and the sons of Judas played an important part in later revolts against the Romans. At this time the apparent failure was a sufficient example for Gamaliel.

Vs. 38, 39. *Refrain from these men*. Prudence, not sympathy, is the motive of Gamaliel's advice. *If this counsel . . . be of men . . . if it be of God*. In the Greek there are different constructions with the "if," the former being less probable, the latter supposition the more certain. Possibly this is because Luke knew in writing thus that it was actually found to be of God; or possibly because Gamaliel felt that only by making such an impressive supposition, would he be

able to induce them to listen to him. *Lest haply*; when you are fighting against men, you should discover that you are fighting against God as well. It is His prerogative, not yours, to judge.

V. 40. *Beaten them*. Not to let the apostles depart thinking themselves victorious, the Sanhedrim punished them by scourging (see Deut. 25 : 1-3), the only punishment still left by the Romans within their power. The culprit was tied to a pillar in the synagogue, and while the three-thonged lash was being laid on, an official read selections of the Scriptures between the strokes.

III. Beaten, yet not Dismayed, 41, 42.

V. 41. *They departed . . . rejoicing*. One of the delightful surprises in which the Acts abounds. They were glad because counted worthy to suffer dishonor for the Name. (Rev. Ver.). For a similar thought see Matt. 5 : 11, 12; 1 Peter 4 : 12-14.

V. 42. *Daily*. See Acts 2 : 46. *They ceased not*; "without haste, without rest." The persecutions made no difference in their manner of life. Nothing could turn them from their chosen vocation to *preach Jesus as the Christ* (Rev. Ver.) privately and publicly, wherever there was opportunity.

APPLICATION

They were cut to the heart . . . and were minded (Rev. Ver.) to slay them, v. 33. The gospel may make us mad or glad. The multitude on the Day of Pentecost were "pricked in their heart" (Acts 2 : 37), as were these proud Sanhedrists. In each case the preaching of the apostles reached the hearts of the hearers, but with very different results. Those were filled with conviction of sin, these with rage. The heat from the sun melts wax and hardens clay. The effect which hearing the gospel is to have upon us, depends upon our own state of mind and heart.

There stood up . . . a Pharisee, named Gamaliel, v. 34. This same Gamaliel likely held with his pupil, Saul of Tarsus, when the latter took sides against Stephen, although he favored the apostles now when they proclaimed the resurrection in opposition to the Sadducees. Many are ready enough to stand by the preacher so long as he supports their favorite political or religious views. They are equally ready to oppose him when they can no longer claim him for their side. The lesson for the Christian worker is to remain perfectly independent of the approval or disapproval of worldly men. "The whole world is against you," it was said to a certain reformer. "Very well," was the quiet reply, "I am against the whole world." Perfect independence of the world's opinion, combined with perfect courtesy to all men, is the true attitude for the servant of God. "God and one man," always constitute a majority. We need not be greatly concerned

if men withdraw their support from us, so long as we are conscious of being in the right.

Take heed to yourselves, v. 35. "The man who sits on the fence and thinks" is not wasting his time. Work well planned accomplishes more than ill-directed activity. The mapping out of the campaign by the general gives effectiveness to the courage and endurance of the soldiers. A little hard thinking before entering on a given course of conduct always pays. A few hours of serious thought would have kept that young fellow the other day from following the race-tracks, and then he would not have lost all his money or become a safe-cracker, or gone to spend some of the best years of his life in prison. Spending a very short time in straight thinking would have kept many a bright boy from taking the first glass of strong drink and would have saved him in the end from the misery and dishonor of a drunkard. Take time to think before you act. An ounce of foresight is worth a ton of hind-sight.

For before these days rose up Theudas . . . who was slain . . . After this man rose up Judas of Galilee . . . he also perished, vs. 36, 37. "Probability," said Bishop Butler, "is the guide of life." There are some circumstances, in which every man who does not wish to be considered a fool guards against not only probabilities, but even against possibilities. It is not certain that a house will take fire, yet the wise householder insures his house and furniture; it is not certain that a ship will be lost at sea, yet the wise

ship owner underwrites it to the full. It is not certain that if you begin tipping you will become a drunkard, or that if you begin playing cards for small stakes you will end by being a hopeless gambler. But experience shows that, even as these rebels mentioned by Gamaliel were subdued and slain one after another, there is at least the possibility, not to say the probability, of the seemingly harmless beginning leading to a disastrous end. It is wise to insure ourselves against even the possibility of moral ruin, as well as against material loss.

But if it be of God, v. 39. How much worse off the world would be if its heroes had waited always until the right had won the victory, before they became its champions! If Wilberforce in Britain or William Lloyd Garrison in America had delayed their agitation for the liberation of the slaves until their cause had become popular, the day of freedom for the blacks might have lingered sadly. If John B. Gough and Frances Willard had held aloof from the cause of temperance until public sentiment had begun to favor it, the progress of that cause would have been greatly retarded. Are we not to espouse the cause of righteousness until that cause has triumphed? Then we shall have to wait until the last day, and then it will not be a question of our choosing God but of God condemning us.

POINTS AND PARAGRAPHS

A guilty conscience within gives point to accusations from without. v. 33.

Thoughtlessness is the parent of many evils. v. 35.

Those who follow an evil counsellor need not complain if they share his fate. v. 37.

Indifference is sometimes a greater insult than opposition. v. 38.

The triumph of righteousness will be shared only by those who fight the battle of righteousness. v. 39.

The bludgeon is the resort of those who are beaten in fair argument. v. 40.

Such joy is infinitely above the merriment of a thoughtless hour. v. 41.

Even to be fighting (Rev. Ver.) *against God*, v. 39. Contrast this language with that of the apostles in v. 29: "We must obey God rather than men." This breathes the Spirit of cold, calculating, timid prudence, that glows with noble and exalted enthusiasm. In the one we have an expression of the worldly wisdom which says: "Keep a whole skin," in the other of the true wisdom which exclaims: "Do the right and leave results with God."

To suffer dishonor for the Name (Rev. Ver.), v. 41. We suffer for the name of Jesus only when our sufferings resemble His. There are three marks which distinguish the sufferings of Christ. They were wrongful sufferings, they were willing sufferings, and they were sufferings on behalf of enemies.

In the temple and at home (Rev. Ver.) v. 41. From the beginning there have been these two fields of labor for Christ, the public assembly and the home. It will be a loss to the church if either of these two fields ceases to be cultivated. Those who are prevented by any necessary cause from coming to the church can work for Christ by teaching and studying and worshipping at home; and in the union of church and home we have the ideal method. The church and the home should ever reinforce one another. The Sabbath School and the family should cordially co-operate.

The church and the home are the two pillars of religion. v. 42.

Once to every man and nation comes the moment to decide,

In the strife of truth with falsehood for the good or evil side;

Some great cause, God's new Messiah, offering each the bloom or blight,

Parts the goats upon the left hand, and the sheep upon the right,

And the choice goes by forever 'twixt that darkness and that light.—Lowell.

Recoveries out of sickness, releases out of troubles, are to be looked upon by us as granted, not that we may enjoy the comforts, but that God may be honored with the services of our life.—Matt. Henry.

"Life is too short for hate;
We mingle here but one brief day,
Too brief for what we meant to say,
When it is all too late.

"Life is too short for hate;
The tree is green that soon shall wave
Its leafy plumes above the grave
In that relentless state."

There is no rest from a guilty conscience save in forgiveness through the blood of Christ. "One tells of a man in a New England town who walks about always with his head bent down as if in sad dejection. Once this man was captain of an ocean vessel. One day, as his ship was speeding through the waters, a signal of distress was observed some distance away. A glass was turned to the spot, and it was seen that there was a man on the piece of a wreck. To go to his rescue the ship would have to be stopped and turned back, losing much time. 'No,' said the captain, 'some other vessel will pick him up.' He speeded on and was in port in good time, and was commended for his swift passage. But conscience employed memory and imagination to keep before his mind that signal of distress out there on the wild sea, and the sight, through the glass, of that one man on the piece of wreck, left to perish. This is the reason why he has never gone to sea again and why he walks the street with downcast face."

The attitude of the Sanhedrim towards the church counselled by Gamaliel is the proper attitude for all earthly governments towards the church.

Light from the East

COUNCIL.—Three tribunals of elders were called councils. In small towns three judges heard minor cases. In larger places a council of twenty-three had a wider though not absolute jurisdiction, and the highest tribunal, the Great Sanhedrim of seventy-one members, met in Jerusalem. The members of the lower councils were appointed by it through travelling deputies and by a form of ordination. The members of the Great Council were appointed by itself from the lower courts, or from the students who had long attended its meetings. Each member must be the father of children, he must be perfect physically, and well read in the law. The high priest was usually president and the others sat in a semi-circle on either hand, in the order of seniority. It was an administrative and municipal council and the supreme court of justice also, but from the Roman conquest its power was limited. After the destruction of Jerusalem it was moved from place to place and became little more than a school of interpretation. Finally at Tiberias, in A.D. 425, it became extinct.

TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

Great success attended the efforts of Peter and the apostles after the signal judgment which came upon Ananias and Sapphira; but they were imprisoned at the instance of the high priest and the Sadducees. The angel of the Lord released them in the night, and early in the morning they appeared in the temple and taught, ch. 5: 12-21. Then followed a second arrest and the events of the lesson.

1. *The arrest and accusation.* (a) They were seized by the captain and officers in the temple while teaching, vs. 25, 26. They

were brought before the Sanhedrim safely, v. 26. (b) They were accused and questioned by the high priest, v. 28. The accusations were disregard of commands (ch. 4: 18) and thus contempt of the rulers; persistent teaching in the name of Jesus, which teaching was infecting the whole city. Worst of all, they would bring in the rulers as murderers. The quickened memory and conscience of the high priest and his associates doubtless recalled their profane imprecation, "His blood be on us, and on our children," Matt. 27: 25. The accusation of the high priest is a strong testimony to the fidelity and heroism of the apostles in prosecuting their mission. They could not be silenced.

2. *The defence of Peter and the apostles, and*

its effects. (a) They acknowledged that they had done what was alleged against them. They did not object to the interpretation of their teaching as criminating the rulers. (b) At the same time they recognized the authority of the court, and their obligation to obey its decisions when these did not unmistakably contradict the command of God. This was their attitude on a previous occasion (ch. 4: 19), and the attitude uniformly taken by them, Titus 3: 1. What they resolutely refused to do was to violate conscience by counting God's authority inferior to that of men, vs. 40, 41. They never courted conflict with rulers. They tried to escape their cruelties (2 Cor. 11: 32, 33), but when this was impossible, they heroically suffered for their testimony and adherence to the truth. (c) The defence embodied a summary of their teaching—the mission of Jesus—His death by crucifixion (v. 30)—His resurrection and ascension to God's right hand (v. 31; Ps. 110: 1)—His mediation in bringing men to repentance and securing their forgiveness (v. 31; Heb. 2: 9; 7: 25)—the nature of their own mission and the mission of the Holy Spirit—to be "witnesses of these things" v. 32. (d) The effects of the defence upon the judges—They were sawn asunder—"cut to the heart," v. 33 and ch. 7: 54. In their fierce rage they plotted to put the prisoners to death, but Peter and his companions stood firm, trusting in their Master's promise, Matt. 10: 19, 20.

3. *The advice of Gamaliel.* Probably the teacher of Saul of Tarsus (ch. 22: 3), a Pharisee, and therefore opposed to the Sadducean denial of the doctrine of the resurrection. (a) He counselled moderation in dealing with the apostles. He was not in favor of their mission, but deprecated rashness, undue haste in disposing of them. He was anxious to follow the easiest and safest way out of an embarrassing situation. (b) He supported and urged the adoption of his view by citing historical examples of the truth of the principle upon which he relied, viz.—that what is of men will come to nought, and what is of God cannot be overthrown, vs. 38, 39.

4. *The result or outcome of Gamaliel's advice.*

(a) He carried his motion before the Sanhedrim, v. 40. (b) The court repeated its former command of silence by the apostles, and then scourged them, literally "flayed" them. Jesus suffered this treatment, Luke 23: 16. Paul was five times scourged, 2 Cor. 11: 24. The instrument used was made of hard cords knotted with bones, and sometimes terminated with hooks. It was applied to the naked back, ch. 16: 22. (c) The impression made on the apostles. They were not intimidated or soured—they went out "rejoicing" etc., v. 41. They returned to the spot where they had been arrested, "and ceased not to teach and preach Jesus Christ," v. 42. Persecution cannot silence God's true witnesses.

For Teachers of the Boys and Girls

God punishing wrong-doers, was our lesson of last Sabbath, and a punishment, swift, sure, dreadful. To-day we see God standing by well-doers, His own faithful witnesses. Neither prison walls nor unjust judges can harm them; and if they suffer, they rejoice in the privilege of so doing.

How came it that men who wrought so much good (vs. 15, 16) should arouse such hatred? The answer is, "Bigotry!" The Sadducees, of whom the high priest was the leader, disbelieved in any resurrection of the dead. The apostles taught it. "Therefore," said the Sadducees, "imprison; kill" (vs. 17, 18). Here is the explanation of almost all persecutions that ever were. A foul beast, this bigotry, that so ravages and destroys.

How the angel of the Lord released them by night; how they went early in the morning into the temple to teach; the surprise of the officers, when they found the prison empty; and the dismay of the council—all these may be vividly set forth (vs. 17-28). Then their noble answer (v. 29) and their plain, straight declaration of unwelcome truth right into the faces of their judges (vs. 30-32). Heroes, every inch of them, and filled with the Spirit of God!

Behold now the baffled senators. They are filled with rage. They will kill, kill, kill (v. 33). Then cautious Gamaliel arises. He is not a believer, but he has kept his

head in the confusion. "Let us consider," he says. And his reasoning is sound: if these men are mere agitators, their cause will soon come to grief, of itself. If they are of God, let them alone. A sound argument; but an illogical and silly conclusion on the part of the council. Beat them, warn them, and let them go. What was the effect? These noble men gloried in being counted worthy to suffer even as their Master had suffered, and the fire, instead of being quenched, was scattered (vs. 41, 42). So it turns out with the schemes of those who fight against God; and so God's own triumph even in defeat.

It is a lesson that touches the heroic in the scholars. Our own missionaries now gone back to Honan, whence persecution had driven them so recently, afford ready illustration.

Some Test Questions

- Why were the apostles sent to prison?
- How delivered?
- Why brought before the Council?
- In what words arraigned? (v. 28.)
- What was their reply?
- What effect did this produce?
- Who interposed?
- What was his line of argument?
- What effect had it?
- What was done to the apostles?

What was done by the apostles?
Explain their rejoicing.
Describe their method of work.
What was their one theme?

Prove from Scripture

That obedience to God is our first duty.

Topics for Brief Papers

- (To be assigned the Sabbath previous.)
1. The courage of the apostles.
 2. The twistings of the Council.
 3. Their great theme.

The Catechism

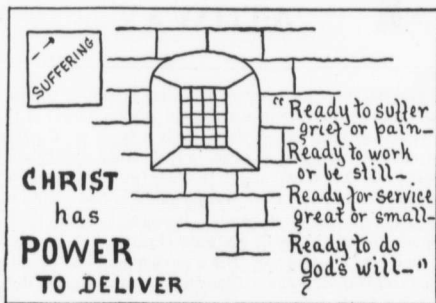
Ques. 8, 9. *God executing His decrees.* A large part of the difficulty both in understanding and in memorizing the catechism often disappears when a familiar word or phrase is substituted for an unfamiliar one: for instance, "God executeth His decrees"—*carries out His plans or decisions.* How is this done? A few words comprise the reply, but it embraces all time and space and energy—"in the works of creation and providence," that is, in making all things and in caring for what He has made. As to the work of creation, we have in Ques. 9 (a) The Maker—"God"; (b) the sweep of creation—"all things"; (c) the material—"nothing"; (d) the creative energy—"the word of His power"; (e) the time consumed—"six days"; (f) the character of the creation—"all very good." The Question is the first chapter of Genesis in a sentence.

FOR TEACHERS OF THE LITTLE ONES

Links—Draw again the gateway with "BAD HABIT LAND" beyond. In Bad Habit Land lives a very terrible giant. He is king, and all the people there obey him. He never

gives them anything but tears and trouble. He is so strong that he holds them fast. It is his wicked delight to steal little people; so look out, boys and girls! The roads "PART OF THE TRUTH" and "LIES" lead straight to his castle. (Draw roads.) Can you tell me the names of a man and his wife you heard about last Sunday, who were on this first road?

Deliverance—We'll need our PRISON (window) again, while we think of the apostles, all



put into the common prison just because they taught about Jesus, our Saviour. Describe the strength of prison walls, the guards stationed at the doors, etc. During the night the Lord sent two angels to open the prison and lead the prisoners out. Next morning officers go to the prison to bring the apostles to the high priest and the great council of judges. The prison doors are shut. The keepers are standing there: but when they look inside, the apostles are not there! Continue the story (Verses 25-42).

Obedience to God (Verse 29). Print on the gateway, "WE OUGHT TO OBEY GOD RATHER THAN MEN." Behind gateway print, "CHRIST'S SERVICE." Another noble answer! Always ask, "Is it God's will?" If so, we are safe in going under the gateway, no matter where it leads.

Willing to suffer for Christ's sake (Verses 41, 42)—Speak of Scottish Covenanters' children, of our own missionaries in China who lately suffered so much. The thrilling story of little Paul Goforth will interest the children. (See "The King's Own" of October 20, 1900.) Little Paul is truly of the stuff that heroes are made of. Teach Golden Text.

Child Martyrs in China—"During our

recent flight, we were fully impressed with the fact that young children can enter into the spirit of fellowship with Christ in suffering. Two of our four children died from fatigue and privation on the journey from P'ing-yao to Hankow, Jessie, seven and a half years old, and baby Isabel, one year and nine months. At an early stage of our journey, when we had been robbed even of most of our clothing, Jessie said, 'Mother, they took Jesus' clothes from Him too, when they nailed Him to the cross, did they not?' When we were stoned from one village to another, she said 'Mother, they treated Jesus like that too.' When we were without food and shelter for the night, she reminded us that Jesus had not where to lay His head. When we were being taken through Honan, we were one day given an open stable to rest in, and we put the children into the stone manger to sleep. After a while Jessie said, 'Mother, Jesus was born in a place like this.'" ("Regions Beyond.") How *thankful* we should be that we can talk of Jesus and and work for Jesus without fear.

Little Trials—Teach the children that *little troubles* can be patiently and sweetly borne for Jesus' sake, and in hearing them, they can be *little martyrs*. (Give illustrations.)

BLACKBOARD REVIEW

A PRISON PALACE PATHWAY

The Golden Text points to the blessedness of the apostles who were privileged to suffer for Christ's sake. What will attract the ordinary Sabbath School scholar more, is the heroic way in which the apostles met their hard experiences. It is a *lesson of adventure*. The three situations that tried nerve and faith may be presented in their order. A "Prison" befell the apostles. This was gloomy indeed. What might be their fate on the morrow, they knew not. But, like Daniel in the den of lions, they rested calmly in God; and God did not fail them. Then it is in a "Palace," but not as guests. It was supposed to be the "palace of justice"; but here of cruel wrong. Verse 33 gives the climax. The face they put upon it all is given in v. 29; and not an angel now, but a prudent and half friendly Pharisee works their escape. God's hand is in it. The "Pathway" next: of plain duty—everywhere and in every fashion to set forth the Saviour.

Lesson VIII.

THE ARREST OF STEPHEN

February 23, 1902

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

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

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

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

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

11 Then they suborned men, which said, We have

heard him speak blasphemous words against Mo'ses, and against God.

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

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

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

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

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

GOLDEN TEXT

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

DAILY READINGS

M. — Acts 6: 1-15.	The arrest of Stephen.
T. — Exodus 31: 29-35.	A shining face.
W. — Isa. 5: 11-17.	Promise of victory.
Th. — 1 Kings 21: 1-14.	Wicked accusers.
F. — Matt. 26: 59-66.	False witness.
S. — Heb. 10: 32-39.	Reproaches and afflictions.
S. — Phil. 1: 19-30.	For His sake

CATECHISM

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

TIME AND PLACE

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

LESSON PLAN

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

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

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

LESSON HYMNS

Book of Praise, 97 (Ps. Sel.); 276; 283; 277; 531; 596.

EXPOSITION

Connecting Links—The appointment of the seven "deacons" is one of the most important incidents in the life of the early church, for, so far as Acts tell us, it is the beginning of church organization under the direction of the apostles. It set the apostles free, also, for the work of expansion (Acts 1: 8) which was about to begin. It is very uncertain how long after the ascension this event happened, the narrative connecting it in the most general way with what has gone before. Probably not more than five years were occupied with the events recorded in the first five chapters of the Acts.

As we learn in vs. 1-6, the church had been growing rapidly. Varied elements had been attracted. They were human enough not to have become perfect all at once, and the "Grecians" or Greek-speaking Jews from the West thought their widows neglected in the daily distribution of food, as compared with those of the Palestine Jews, who, indeed, always considered themselves superior to their Western co-religionists. The burden of personal attention to such details has now become too heavy and the

apostles appeal to the "multitude of the disciples," the whole church, to elect men for this special service. Here is the first and standard example of the election of church officers by the people in the Christian church. It was but the distribution of charity, but men of good report, spiritual and wise, were required (v. 3), and seven were chosen, of whom Stephen, "a man full of faith and of the Holy Ghost," is the first named. These were, after election, solemnly ordained by the laying on of the hands of the apostles, who were thus set free for their strictly spiritual duties (v. 4). They are in many ways like those afterwards called "deacons," a word meaning "ministrant" (Phil. 1: 1; 1 Tim. 3: 8); but these, the men now appointed, were chosen to meet a special emergency; so that it is safer to see in them only the germ of what grew later into the diaconate.

I. A Man of Faith and Power, 7, 8.

V. 7. *The word of God increased.* As greater attention was given by the apostles to preaching, the word sown by them sprang up and was bearing much fruit. *Of the priests; the*

hardest class to reach. Pride, prejudice, and fear of losing grip of the people, stood in their way. *Obedient to the faith.* The Christian life is trust in the Saviour and obedience to His will. The Christian religion soon gained the name of "The Faith," chs. 13 : 8 ; 14 : 22 ; 16 : 5 ; 21 : 24.

V. 8. *Full of grace* (Rev. Ver.). Grace is God's love working in a man. *Power.* The Holy Spirit which inwrought grace into his character, also produced outward power for miracles and in the preaching of the word.

II. Accused of Blasphemy, 9-14.

V. 9. For the proper names, see Dictionary p. 46. It is impossible to say how many synagogues are meant. Some say only one—the synagogue of the *Libertines*. Others say that there were two, three, or even five synagogues, but that in all there was a party hostile to Stephen.

V. 10. *Withstand the wisdom*; probably in showing from the Scriptures that Jesus is the Christ and the fulfiller of the law. *And the spirit*; the Holy Spirit speaking in him with convincing power.

V. 11. *They suborned men*; they put forward false witnesses with fraudulent purpose. *Blasphemous words against Moses and against God.* Moses is put first. Probably they caught at some words of Stephen's about God being a Spirit and requiring to

be worshipped in spirit (see John 4 : 21, 23, 24), and distorted them. It was on a charge of blasphemy that Jesus had been condemned (Matt. 26 : 65, 66).

Vs. 12-14. *Stirred up.* All classes and no doubt by various devices. *False witnesses*; who twisted Stephen's words to mean other than he intended. *This holy place*; the temple. *The law*; the Jewish religious system. *For we have heard him say.* At the trial of Jesus the same false charge was brought (Mark 14 : 48); it was a distortion of John 2 : 19-21. *Will change the customs, etc.*; probably dealing with the Sabbath, fasting, etc., with the same freedom from Pharisaic legalism as Jesus had done. The truth at the bottom of the charges seems to have been, that Stephen had spoken of Israel having accomplished its mission, and had looked forward to the church leaving Judaism and its external religion, to find in its larger liberty the true kingdom of God. Stephen was apparently in advance even of the apostles in perceiving the spirituality of that kingdom (ch. 7 : 48, 49).

III. His Face as that of an Angel, 15.

V. 15. *Face of an angel.* So filled was he with the Spirit of God that the divine grace transfigured his countenance. So the face of Moses shone when he returned from the Mount where he had been with God (Ex. 34 : 29).

APPLICATION

The word of God increased, v. 7. Of no century could this statement be made with more truth than of the century which has just passed. A few figures may help us to see what progress the Christian religion has made during the last hundred years. Only proximate and round numbers are given. A hundred years ago there were about 20 mission stations in the whole pagan world, with not far from the same number of missionaries and a communion roll of about 1,000 converts. There are now 5,000 stations with 15,000 out-stations. The missionary force now consists of 13,000 European and American men and women missionaries and 62,000 native helpers, or 75,000 workers in all. Connected with these mission stations are educational institutions, from the primary school to the splendidly equipped college,

hospitals, dispensaries and other institutions for the relief of physical suffering. The word of God can now be read in 400 translations by seven-tenths of the human race, as against fifty translations in 1800. Protestant church members in foreign lands now number 1,500,000. The home churches in America and Europe contribute \$17,000,000 annually for foreign mission work.

Full of grace, v. 8. Every endowment and talent is a divine gift. The sovereign of Great Britain reigns "by the grace of God." Those of lowlier station hold their place by the same tenure. The gifts of God are as varied as the features of the human countenance. They include physical beauty and strength, intellectual powers and attainments, natural amiability and social attractiveness, spiritual qualities and powers.

Realizing that we have nothing which God does not bestow should keep us, on the one hand, from pride, and on the other from unfaithfulness. From pride, because we have nothing which we did not receive. From unfaithfulness, because the Bestower of our gifts will hold us responsible for the right use of them.

And power, v. 8. We must not miss the significant connection of the two words grace and power. Stephen would not have been full of power had he not been full of grace. In other words, all power to serve God and advance His kingdom comes through dependence on Him. It will not be enough for the church to have the most perfect organization, the most learned and eloquent ministry, the most beautiful music. Behind all these human means and agencies, necessary and good in themselves, must be the living, moving power of the Holy Spirit, unless they are all to be so much dead, inert, useless machinery.

And they stirred up the people, v. 12. These were the same people who so lately were ready to stone any one who should harm the apostles. The populace was as fickle as when it shouted, one day, "Hosanna!" to the Messiah entering Jerusalem, and almost on the next shrieked, "Crucify

Him!" The accusation that Stephen was advocating the destruction of the temple touched their pockets. If the temple were destroyed, foreign Jews would cease to visit Jerusalem in crowds, and their gain from supplying the visitors with food and with animals for sacrifice would cease. It is not uncharitable to look upon the fervid rage of many of them as another case of, "Great is Diana of the Ephesians," Acts 19: 26-28. The sincerity of our attachment to any cause is put to the test when the interests of that cause run counter to our worldly interests.

Change the customs, v. 14. Ruskin says: "That which is incapable of change has no history, and the records which state only the invariable need not be written." From 1688 till 1792 the Church in Britain undertook no new enterprise, but sank into monotonous apathy. The latter date marks the quickening of spiritual life in the church and the beginning of modern missions. We need not be too greatly afraid of change in the church. There must be change if there is life.

The face of an angel, v. 15. We should look for the glory of God not in any temple made with hands, but in the Christian soul, which is the living sanctuary of God.

POINTS AND PARAGRAPHS

Growth is the evidence of life. v. 7.

Christian converts are the strongest argument for Christianity. v. 7.

To be in touch with God is the secret of power. v. 8.

Opposition is a tribute to efficiency. v. 9.

A Spirit-taught man is invincible. v. 10.

Dishonorable methods condemn the cause that employs them. v. 11.

The church must wage eternal war against selfishness. v. 12.

Religious zeal may be a cloak for party rage. v. 13.

"A lie that is half the truth is ever the blackest of lies."

"God's glory smote him on the face," (Tennyson "The Two Voices.") v. 15.

How easy it is to be sure that God's cause is losing ground. We can confidently prophesy on the strength of such knowledge. It is so now-a-days. It has been so in former times. One hundred and fifty years ago, in Geneva, Voltaire prophesied that, before the beginning of the nineteenth century, Christianity would have disappeared from the face of the earth. Before a hundred years had passed by, the room in which the philosopher uttered the prediction was a Bible Society depository, and more Bibles were being circulated from that centre than in all the eighteen centuries before. We cannot make safe calculations about the progress of God's cause, if we leave God out of account. — S. S. Times.

In 1837 when Queen Victoria ascended the throne, the British and Foreign Bible

Society circulated 550,000 copies of the Scriptures in 135 languages. Last year the circulation was 5,074,000 copies in 373 languages.

In Labrador, twenty years ago, an outcast woman heard that "the Son of man" had come "to seek and to save that which was lost," and after nights of agony she gave up her vicious courses, yielded to Jesus, and missions began to prosper in Labrador. Who ever heard of a text from any other sacred books working such a change.

"No life can be pure in its purpose and strong in its strife

And all life not be purer and stronger thereby."—Lucille.

The winds carry the waters and vapors of the Atlantic and Pacific from the west and south-west, and deposit them on the mountains and in the channels and basins of Switzerland, to be congealed by the icy breath of the north. So, under the influence of the Pharisees, the warm, living faith of the palmists and prophets had become stiff, hard and cold in the heart of the nation. And as in Switzerland the glowing southern sun thaws the streams, melts the snow-fields, frees the avalanches and sends forth the emancipated waters to bless the earth, in like manner Christ freed religion from the shackles and fetters of ceremonialism and traditionalism to shed abroad its blessings on all mankind.

We cannot doubt from what follows that Saul of Tarsus, already distinguished by his zeal and talents among the younger champions of Pharisaism, bore a leading part in

the discussions which here took place. He was now, though still "a young man" (Acts 7: 58), yet no longer in the first opening of youth, for he was appointed a member of the Sanhedrim immediately afterwards (ch. 8: 1).

Light from the East

SYNAGOGUE—In Babylon the Jews were not permitted to offer their legal sacrifices and therefore they betook themselves to social prayer. To this Ezra added, after their return, the regular public reading of the law, with a rendering into the spoken dialect. When Jews of different nationalities began to return to Jerusalem, it was natural that those who spoke one language should assemble in a synagogue by themselves. Wherever ten Jews lived, a house of worship was to be erected. At the Christian era, every city in Palestine, and indeed every place of importance in Asia Minor and Southern Europe, had at least one synagogue. The building was usually on high ground, yet not far from a running stream, and it was solemnly set apart by prayer. Its furniture was a chest which contained the law wrapped in linen or in silk, a reading desk and alms boxes. In its worship there was a fixed order of prayer, sections of the law and of the prophets were read, an address of exposition was given, and the diet was closed with a formal benediction. The synagogue was governed by a body of elders, and ten members of the congregation were paid a small sum to be at every service, so that there might always be the required number present.

TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

By his infinite wisdom and almighty power, God brings good out of evil, makes all things work together for good to them that love him, Rom. 8: 28. This is manifest from what is recorded in the three preceding lessons and the present one. We have:

1. *Internal dissensions in the church of God.*
(a) This is the first instance on record since

the ascension of Jesus of division among his followers. During His ministry among them some strove for the pre-eminence, Luke 9: 46; 22: 24-26. But at the outset they were of one heart, Acts. 2: 44. (b) The cause of discontent was alleged neglect of the widows of Hellenistic or Greek speaking Jews in the distribution of bounty. The Hellenists were probably the majority of the converts on the day of Pentecost. It was they who had the Hebrew scriptures translated into Greek at Alexandria about 300 B. C. The Mosaic law was strict touching the care of widows,

Exod. 22 : 22. Hence the ground of complaint. Irregularity evidently existed and called for the action taken. The murmuring led to what was necessary and useful afterwards.

2. *A fuller or more complete organization of the church.* (a) This was effected by the appointment of additional officers, and the consequent division of labor. In this principle, humanly speaking, lies the secret of success, to set every person to his right task. The time and energy of apostles must not be diverted from their legitimate channels—"prayer and the ministry of the word," v. 4. Hence the twelve, including Matthias recently appointed (ch. 1 : 26), called upon "the multitude of the disciples" to elect officers to be set apart to attend to matters of complaint. (b) They indicated the number and the qualifications of the men to be chosen. They must be "well reported of" (ch. 10 : 22 ; 16 : 2 ; 1 Tim. 5 : 10), and they must be full of the Holy Spirit. The rights of the people were thus carefully recognized. They were to look for such men among themselves, and the apostles were to "appoint" or ordain them to office by prayer and the laying on of hands, vs. 3-6 and 1 Tim. 4 : 14. The persons chosen were not named deacons, but their qualifications and work agree with that of those afterwards called deacons, Phil. 1 : 1. (c) The ordination of these seven good men (v. 5) was followed by notable prosperity. Dissensions ceased. The word of God increased. It was made effectual to salvation by the power of the Spirit, v. 7. "The number of the disciples multiplied." A great company of priests, sons of Levi, a numerous class in Jerusalem, accepted the gospel as foretold by Malachi, ch. 3 : 3. Thus, by God's overruling providence, out of conflict came organization and success.

3. *The conspiracy against Stephen and his arrest.* (a) It was formed by religionists—persons of influence connected with various synagogues—"Libertines," probably Jewish freedmen from Rome, not ones who led dissolute lives, as the term signifies with us ; "Cyrenians," natives of Cyrene, the country of Simon who was compelled to bear the cross of Jesus ; "Alexandrians," inhabitants

of the great commercial city of Egypt ; "Cilicians," from the south-eastern province of Asia Minor. All united in hostility to good Stephen. (b) Having assailed him in argument, and being overthrown by the wisdom imparted to him by the Spirit (Luke 21 : 15) they resorted to base measures. He taught that Mosaic ordinances were temporary and introductory to the gospel, that the ceremonial law was no longer binding. This they construed as blasphemy against God and Moses. Having thus excited the people, the elders, and the scribes, they secured his arrest and arrayed false witnesses against him, as they did against Jesus, Matt. 26 : 59-61 ; Mark 14 : 55-60. (c) While being thus vilified, Stephen's countenance was lit up with superhuman and celestial brightness, like the face of Moses when with God on the mount, Exod. 34 : 29. With Christ in our heart and God Almighty as our sun and shield (Ps. 84 : 11), we may calmly face the bitterest persecution.

For Teachers of the Boys and Girls

One may discover even in a very small gathering of people all the types and phases of human character ; and in such a community, as, for example, any little village or hamlet, the different types are apt to be very distinctly marked. They wrestle with the problems of life, each after his own fashion ; and to observe them, is to see a miniature world at close quarters. A village boy, therefore, has often a truer view of life, in that it has been seen at close range.

Let us look for what we can see in this small, but intensely alive community in Jerusalem. There are all the steps of a ladder, from the pettiness of a church quarrel to the shining of an angelic face.

1. *A painful squabble ;* between two sorts of Jews (See "Exposition"), over a question of provision. Be wary of quarrels that arise from trivial sources. They are often the most far reaching before they are done with.

2. *A sensible settlement.* Good comes out of the evil through the sanctified common sense of the apostles. A wise Session is the death in infancy of many a difference between brethren. Division of labor—"To every man his work"—is as much needed,

The Arrest of Stephen

and as effective, in the church's work, as in the business of the world.

3. *A to-be-expected result.* Peace and progress from well-adjusted machinery. Machinery has in itself no life-giving force; but friction in the machinery kills all spiritual power. The church at peace is the church prospering, ch. 2: 46, 47; 9: 31.

4. *A master spirit.* Probably young Saul of Tarsus, a "Cilician" (ch. 21: 39), was one of the disputants; but not even he could stand against this kingly man and "the wisdom and spirit" of him. God can use the weakest (1 Cor. 1: 27), but there is a place in His service also for the strongest.

5. *A sight of heaven.* Stephen gets it, because he is so true and pure (Matt. 5: 8), and those who stand by, because they look upon Stephen. It is a great office and honor to be a light-transmitter, to manifest the glory of God to the world of darkness. (Study such passages as Matt. 5: 14-16; 1 Pet. 2: 12; Titus 2: 10.)

Some Test Questions

Who were the Grecians?

Who, the Hebrews?

What was the Jewish law as to the care of the widows?

What is meant by "serving tables"?

Why better for the apostles to be freed from it?

To what would they confine themselves?

What was the process of election?
How were those chosen set apart?
The source of Stephen's "power"?
The outcome of it, as regarded the people?
the disputants?

What sort of evidence was produced?

Whence the angelic face?

Prove from Scripture

That God's servants should bear good characters.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. "To every man his work."
2. Stephen as church-member, "deacon," defender of the faith.
3. The angelic face.

The Catechism

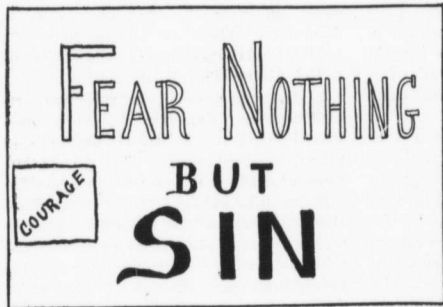
Ques. 10. *The creation of man.* This is the crowning act of creation, and so the Catechism goes at one step from creation in general (Ques. 9) to the creation of the creature who stands nearest to his Creator: Adam from God; Eve from Adam; both by the Almighty, like Himself, and to rule His world. That is the Scripture teaching. "No system of religion or thought has given so exalted a view of man as the Bible, which shows that, if on one side of his being he is related to the brutes which perish, on the other he is akin to God Himself. The doctrine of the Divine image in man is the doctrine of the kingliness of man. It has been called man's 'title to royalty.'"—Salmond.

FOR TEACHERS OF THE LITTLE ONES

Links—Have any little trials been more patiently borne this week? Has Freddie trudged more cheerfully the long walk to Sabbath School since we heard how willingly we should

bear all our trials because we love Jesus? (Teachers will know the special trials of each little one.) Do you remember about the little children who suffered so much for Christ's sake in China, and about the apostles who were put in prison and beaten for teaching about Jesus?

Lesson—Print S-T-E-P-H-E-N. It means "crowned" as a king. You do not know Stephen so well as you know Peter and John. He is one who suffered for Jesus' sake.



You remember the disciples had "one big purse." When a great many had joined Christ's church, the twelve apostles had no time to attend to giving out food, etc., to all the poor people among them, as well as to preach. Some were complaining that they did not get what they needed. Here are the twelve apostles. They have called all the disciples to talk over this matter and see what can be done. They advise the disciples to choose seven good men to attend to "dividing up things." The disciples agree and choose Stephen and six others, and the apostles laid their hands on their heads and gave them power (through Jesus). Men who attended to the same sort of duties were afterwards called "deacons." If teachers have told their classes about the persecution of missionaries in China, the children will understand that some of the Jews acted like the "Boxers" in China, telling people that Stephen was speaking against their great leader Moses and against their God, and stirring them up against Stephen. They ran after him, caught him, and brought him before the Council just as they had brought Peter.

A Shining Face—Let us look at Stephen while he is being questioned and lied against.

Does he look frightened or cross? No! His face looked like the face of an angel (Verse 15). Jesus gave him power to bear all things and be a true disciple, fearing nothing but sin. (Be happy little Christians, with shining faces like Stephen.)

Golden Text—Draw the gateway again. Print "FEAR NOT"; behind the gateway print "DUTY." Explain that the body we see is only the house that the SOUL—our real self—lives in. The house may be destroyed but the soul flies away to Jesus. It is only sin that can kill the soul. Print THE LORD IS MY HELPER, AND I WILL NOT FEAR WHAT MAN SHALL DO UNTO ME" (Heb. 13 : 6).

"Do thy duty, that is best,
Leave unto thy Lord the rest."

Not afraid—"Father" said Charlie, "is Satan bigger than I am?"

"Yes, my boy," said the father.

"Is he bigger than you, father?"

"Yes, dear boy, much bigger than your father."

Charlie looked surprised, but after a while asked, "Is he bigger than Jesus?"

"No, my boy, Jesus is bigger than Satan."

The little fellow turned away with a smile, saying, "Then I'm not afraid of Satan."

BLACKBOARD REVIEW

<u>STEPHEN</u>	<u>HIS FOES</u>
F ull of Faith	F ull of Hate
F ull of Wisdom	F ull of Envy
F ull of Power	F ull of Malice
F ull of Goodness	F ull of Falsehood

The scenes of the chapter are photographic in their distinctness, especially Stephen and his enemies in the synagogue and in the council. To look upon the calm, strong, brightening countenance, one ought not to find it difficult to choose as between its possessor and his enemies, purple with wrath against this noble man. Get the scholars to verify each feature in this grand character—faith, wisdom, power, goodness; all of God, and all uniting to ennoble and beautify. (Question: Can there be real beauty without goodness? Certainly not the highest beauty, or a beauty that lasts. One often notices that those who live near to God get, as it were, to look more like God as they grow older.) Then turn to the other picture. A sensitive child would have run away from those men on the street. Hatred, envy, malice, falsehood—these disfigure the countenance like a vile disease. Each child has the choice to become like the one—or the other.

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THE BOOK PAGE

Talks to Teachers on Psychology; and to Students on some of Life's Ideals. By William James, M.D., LL.D. Henry Holt and Company, New York, 301 pages, \$1.00.

Dr. James, who is Professor of Philosophy at Harvard University, has learned the rare art of disrobing his thoughts of technical mufflings. "I have found by experience," he says, "that what my hearers (his teacher-audiences) seem least to relish is analytical technicality, and what they most care for is concrete practical application. So I have gradually weeded out the former, and left the latter unreduced." The result is a book, going to the depths of the problems discussed, but which everyone can understand. To know the child through and through, that he may be able the better to make him better, is the teacher's problem, whether in Sunday School or day school. Professor James will help him to do so. His analysis of the child mind is clear, and the teacher instinct, which is evidently strong in him, leads to a multitude of valuable practical suggestions arising from the analysis. The Child as a Behaving Organism, The Laws of Habit, Interest, Attention, Memory, The Will, are titles of luminous chapters. The Sabbath School teacher is wise who strives to understand the "young immortal" with whom he is dealing, and this book will aid him in such understanding.

Bible Characters: Stephen to Timothy. By Alexander Whyte, D.D. Oliphant, An-

derdon & Ferrier, Edinburgh and London. (Upper Canada Tract Society, Toronto), 304 pages, \$1.25.

This is the latest of Dr. Whyte's unique "Bible Characters" and carries us from No. 97 to No. 128. As a mere intellectual feat, the treatment of so long a list with unflinching freshness and variety is itself remarkable. Add to this the keen and pawky humor which searches out and exposes the weak spots and the curious phases of human nature, and a profound belief in the power of the Gospel to make right all that is wrong in our poor, twisted humanity, and you perceive how the great audiences in Free St. George's are held as by no other Scottish preacher. Dr. Whyte's custom is to give but one chapter to a man. But Paul, of whom, with his overwhelming sense of sin and his equally unshakable trust in the work of the Redeemer, Dr. Whyte himself reminds us, draws him away into no less than sixteen separate studies. The reader, and especially the Sabbath School teachers now busy with the Acts of the Apostles, will be not sorry.

Galopoff, The Talking Pony. By Tudor Jenks. Henry Altemus Company, Philadelphia. William Briggs, Toronto, 243 pages, freely illustrated, \$1.00.

Just such a book as will make a holiday merrier. Galopoff is, of course, a Russian pony. There is one day in the year he can talk, that is, on his birthday. He has travelled far and wide, and when he undertakes to relate his adventures to his child

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friends, it is plain that he knows well how a story should be told. He is humorous, too, and Howard Cort has caught the spirit of his humor in his lively illustrations of the volume.

A Cherry Tree. By Amy Le Feuvre. Hodder & Stoughton, London (Upper Canada Tract Society, Toronto), 60c.

Amy Le Feuvre needs no introduction to children, nor they to her. They were evidently born good friends. This new story of four "real" children will be as eagerly read as the "Probable Sons," which is saying a good deal, and Cherry, the little girl who thought she could do good in the world, but finally was surprised by her own doings, will encourage many a little one who grieves that she is "no use."

The Sylvester Quarry: Sequel to "Over at Little Acorns." By Elizabeth Olmisi. The Presbyterian Committee of Publication, Richmond, Va.; 418 pages, \$1.25.

The Committee of Publication of the Southern Presbyterian Church are putting within reach of Sabbath School libraries many delightful and wholesome books. "The Sylvester Quarry" is one of these. It is the story of a brilliant college-bred youth, who lost grip of the responsibilities of an important position and the right to the love of a sweet maiden through tampering with drink, which finally overcame him. The share borne in his rescue by a plain, but noble-souled Scottish friend and by the tender love of the sweet Violet are well told. Keith Dennet, the country pastor, and Dr. Strong, the chivalrous

admirer of Violet, are interesting, and the fine open-air atmosphere of the Southern mountain country lends its own charm to the tale.

Repentance: By Rev. T. M. McConnell, D.D.; **Faith, the Substance and Evidence:** by Rev. R. K. Smoot, D.D., are strong, Scriptural treatments of those great fundamental themes. **Killed in a Saloon,** is a seriously-worded indictment of the saloon as the enemy of immortal souls and the home, the church and the state. All the above are well printed booklets from Presbyterian Committee of Publication, Richmond, Va., 5c. each.

The December issue of the **Biblical World** is one of unusual interest. It opens with an editorial *résumé* of recent advances in the Departments of Natural Science, Biblical Criticism, Psychology, and Sociology. These sciences are viewed as supplying a more perfect equipment for the preacher as the herald of the new evangelism. Canadian readers will gladly greet an old friend in Prof. G. L. Robinson, who contributes a valuable article on "The Route of the Exodus from Egypt." Prof. Robinson's recent researches enable him to speak with authority on this subject. The boyhood of Jesus is a topic of perennial interest and is treated in a very suggestive manner by Prof. E. L. Bosworth, who writes under the caption "What the Nazareth Years did for Jesus." In view of the attention attracted to Harnack's "What is Christianity?" the discussion of this remarkable book by Prof. William Adams Brown is timely and helpful.

Our Newest Books

- Charles Mair's Poems.** Including his well-known drama "Tecumseh." With portraits. Cloth \$1.50; half-calf.....\$2.50
- Patriotic Song.** An Anthology of patriotic verse of Britain and her Colonies. Edited by Arthur Stanley. Cloth \$1.25; half-calf..... 2.50
- Canadian Crystals.** Poems. By Rev. Thomas Watson..... 75
- Better Lives for Common People.** By John Maclean, Ph. D.... 50
- The New Covenant a Lost Secret.** By Anna Ross. Cloth, gilt top 1.00
- The Man From Glengarry.** By Ralph Connor. Net..... 1.25
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The Helps

The late SIR WILLIAM DAWSON, Principal of McGill University, said:

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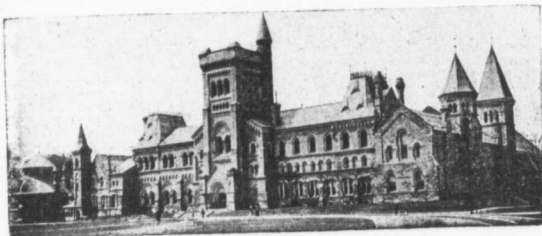
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