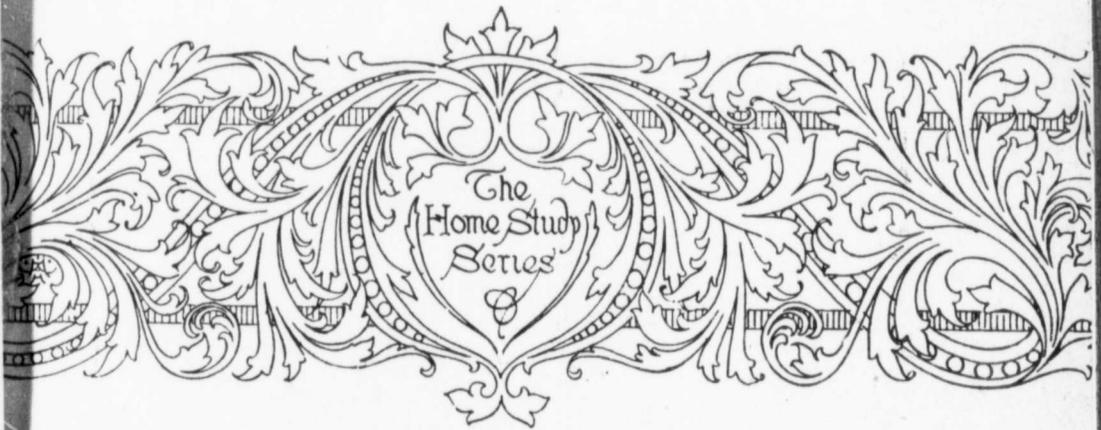


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February, 1916

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* Presbyterian Church in Canada *

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The Teachers Monthly

Rev. R. Douglas Fraser, D.D., Editor
Rev. J. M. Duncan, D.D., Associate Editor

Vol. XXII.

Toronto, February, 1916

No. 2

Is This All ?

Sometimes I catch sweet glimpses of his face,
But that is all ;
Sometimes he looks on me, and seems to smile,
But that is all ;
Sometimes he speaks a passing word of peace,
But that is all ;
Sometimes I think I hear his loving voice
Upon me call.

And is this all he meant when thus he spoke :
"Come unto me ?"
Is there no deeper, more enduring rest
In him for thee ?
Is there no steadier light for thee in him ?
Oh, come and see !

Oh, come and see ! Oh, look, and look again !
All shall be right ;
Oh, taste his love, and see that it is good,
Thou child of night !
Oh, trust him, trust him, in his grace and power,
Then all is bright !

The Test of the Cross

Paul, in writing to the Corinthians, makes a sharp distinction between those who are perishing and those who are saved. There they stand, the two classes, with a straight, clear line between them, and to one or other each one of the apostle's readers must belong. And the test which separates the perishing and the saved is plain and simple. It is the word, the preaching, of the cross. To some the preaching was foolishness, it meant nothing to them, they could not see anything in it; these are the perishing. Others realized in the preaching the power of God, the divine energy which could renew their lives and transform their characters.

Sunday School teachers have these two classes amongst their scholars to-day. The distinction is just as real now as it was in the days when Paul wrote. It is the same test that determines the difference. Gathered about the teacher, week by week, are those to whom the wonderful story of the cross has made no definite, personal appeal, and beside them are those who have yielded their lives to its influence. The teacher dares not ignore this distinction ; but keeping it ever in view, will not slacken his efforts until every scholar has come to know, through joyful experience, the power that lies in the message of the cross.

Be Opened !

By Rev. A. S. Kerr, B.A.

The word Jesus used in healing the deaf mute of Decapolis was "Ephphatha," in English, "Be Opened." That utterance healed a man's deafness and defective speech, opening to him a new world of sound and expression. We may not be able to open the ears of the deaf, but we can, through God's grace, open the souls of others to the light of the gospel. Just as the beauty of a flower is from within and not to be had by touching up the petals with paint and enamel, so is it in the human life,—its loveliness has an inward source, and is not to be had by merely brushing up the exterior with traditions and forms.

If we would win souls to the light, we must learn from Jesus. His way differed with individuals; there was nothing mechanical or stereotyped in his methods. One he heals immediately, another gradually. One is told to tell others, while the master enjoins upon another a precisely opposite course. The florist does not deal with the delicate orchid in the same way as he does with the hardy

iris. So we should study the character of the individual and use the key we judge best fitted to throw open the door of his life to the king of glory.

But Jesus followed essential principles. He believed in the personal contact of life with life. He put his fingers into the man's "ears" and "touched his tongue." The Christian worker must know those whom he would help, not in the mass merely, but personally. The Sunday School teacher must come into contact with the life of his scholars, not only in Sunday School, but in the home, on the street and in the playground. There is nothing that dissolves prejudice more quickly than a face to face and a heart to heart knowledge.

Jesus knew how to feel for others in their cares and afflictions. As he looked upon this man, whose life was so handicapped, "he sighed." He possessed the power of human sympathy in perfect measure. The cross is testimony to this fact. "He hath borne our griefs, and carried our sorrows."

We need to acquire the art of human sympathy, if we are to exercise an effective influence over the lives of others.

Jesus, moreover recognized the need of God's help, for he "looked up to heaven." We find that every great temptation, achievement and crisis in his life was preceded by prayer. We cannot do any work worth while unless we make use of the divine resources. The apostle said, "I can do all things through Christ which strengtheneth me."

To open the souls of others to the light of God is the greatest work in the world. Wonderful is the skill of the artist who can paint upon canvas the vision of his mind or can chisel out of marble a figure throbbing with life and movement, or can reproduce the harmonies which sound through his soul, but greater than any of these is the developing in the soul of another the image and the likeness of the Christ. To minister the grace and salvation of God to others is our great high calling in Christ Jesus.

Belleville, Ont.

WHERE THE BOY'S FATHER COMES IN

By Rev. W. R. McIntosh, B.D.

In too many cases he does not come in at all. That is the trouble. The average father contents himself with earning a living and one day dividing the inheritance,—often a legacy of very doubtful value. It is the practice of a very large number of fathers to roll the responsibility for the training of the family on the mother, an act which has been well described as a polite form of wife desertion.

The generous tribute which fathers pay to mothers' influence over the boys is, in many cases, a buying-off of duty with a cheap compliment. As a matter of fact, there are not a few vital things which a growing boy can only learn from a man and which God when he set "the solitary in families," intended he should get from his own father. Preachers might, with very good effect, give the prodigal son a rest and devote some attention to the prodigal father.

1. A father's first obligation to his boy is to set in all things a *worthy example*. It is a

never-ending astonishment, the simplicity of so many fathers, who imagine somehow their boys will follow their precept, rather than their example. As a matter of fact, a boy's religion is mostly received through contagion. It is caught, rather than taught, and especially from his own father, who is always the boy's hero, at least during his earlier years. As a regular thing, it is a miracle too great to be looked for, that a boy should have high ideals of life whose father is indifferent to church, is crooked in politics and business, and loves the social glass.

2. Then many fathers fail with their boys through want of *sympathy*. What a boy needs from his father are not lectures and floggings, but friendly counsel and sympathetic help. Too many fathers forget what the world looks like to boys. A boy's world is not a mere contraction of the adult world. It is different in kind. A father's attitude to his boy should be that of a big brother who has been over the road before.

3. Every father owes his boy a *share of his time*. Here's the rub. What with farms and stock, and bonds and securities, and such like things, the father drifts away into the far country, and loses the opportunity of being a chum to his own son. But there is always time for what is important, and the all-important thing for a father is what kind of son is he raising to carry forward his unrealized ideals.

If Christianity is to be equal to its task of to-day, the informing and controlling of all life by the principles and spirit of the gospel, it must win boys to its standards, and the determining factor in the recruiting of boys is the sympathetic Christian comradeship of the fathers of the boys themselves.

London, Ont.

Adapting the Lesson

By Rev. J. M. Duncan, D.D.

The teacher of the Uniform Lessons is confronted, week by week, with the problem of adapting the lesson to the capacities and needs of his scholars. For it is obvious, if the lesson is to be really effective, it must be presented differently to each of the four great groups in the School,—the Primaries, the Juniors, the Intermediates and the Seniors. Suppose, for example, that the lesson to be taught is that for the first Sunday in the present month, "The boldness of Peter and John," Acts 4 : 8-21.

The teacher of the Primary scholars, 6, 7 and 8 years old, will remember that children of those ages are very imaginative; they picture things to themselves very vividly, and they love to hear about the strange and the wonderful. The teacher will, therefore, strive to make the lesson story as picturesque as possible. The scene in which the two apostles stand up boldly before the great council of the Jews, and all that was said and done, must be made to live before the minds of the little ones.

The Juniors, from 9 to 12 years old, have left the specially imaginative age behind. They are literalists, and want to know about actual facts. The teacher, consequently, must come to them ready to satisfy their eager, restless curiosity about all sorts of

details connected with the lesson,—what the Sanhedrin was, where it met, what its powers were, how Peter and John came to be brought before it, the questioning and answering that took place, and the outcome of it all.

The Intermediate age, from 13 to 16, is the age of doubt and questioning. The scholars of this group are not so ready, as those of the younger groups, to accept statements on the mere authority of parent or teacher. What they need, therefore, is to have the truth put before them as embodied in real persons. In the lesson under consideration, the teacher will get them to see what the gospel actually did for these actual men, Peter and John, and what, in their turn, it enabled them to do.

With the Seniors, from 17 to 20 years old, we come to the practical age. The scholars now want to see how things work and what they accomplish. The verse of the lesson, in which Peter declares that there is no salvation but in the name of Jesus, furnishes a fine starting point for discussion with this group. Does the religion of Jesus Christ really bring salvation to individuals, and to families, and to nations? The answer to this question should be sought in experience and history.

Besides the differences amongst the great age groups, there are, of course, also differences amongst the individuals of the same age, which the alert teacher will observe and take into account in his teaching. The more closely and carefully the teacher studies the scholar, as well as the lesson, the more fascinating will his task become to himself and the greater his success with his scholars.

Putting Up Plans to the Class

By H. B. Cowan

The teacher of a Bible Class who is not fertile in ideas for making the work of the class interesting, instructive and helpful, will find it hard to make a full success of the work of the class. In the business world, the heads of large interests invariably have the ability to carry out their plans through the medium of others. In the last analysis they are the mainspring of the business, and it is

the quiet but steady pressure they exert which measures the success of the concern.

So it must be with the teacher of a Bible Class. The teacher who believes that it is the duty of the officers of the class to prepare and conduct all the opening exercises, welcome the strangers and keep in touch with the members of the class during the week and that all he has to do is to teach the lesson, is pretty sure to find that his class is not growing and progressing as it might. The teacher must be the source from which most of the plans for the class work originate. He may inspire the leaders of the class to suggest ideas, but behind them all, he must himself have clear ideas of what he wants the class to be and do.

It is not enough to have plans for the class work ; it is essential that these plans shall be well thought out in the details and that good judgment shall be used in the selection of the individuals or committees to whom their enforcement is entrusted.

Another essential to success is ability to inspire the members of the class with confidence that the plans can be carried out successfully. It is possible to work out full details of plans for class work that are well within the possibilities of the class to attain,

but have these plans fail through lack of proper enthusiasm when the plans are being presented. The members of the class must catch and be inspired by the vision which it is intended shall be presented when the plans are explained. This enthusiasm generates the heat which melts the metal and enables it to be used for the purposes intended. Plans worth while require effort and sacrifice of time before they can be carried into effect. Unless the teacher and those whom he has selected for the work show a willingness to supply their full share of these essentials for success, the plans will either not succeed or prove only partially successful.

The best plans a class can follow are those they devise themselves. When classes follow the example of other classes too much it indicates a lack of originality, and where such a lack exists it is difficult to make any plans thoroughly successful. There is always a way of doing anything that is worth doing. If teachers will take sufficient time to think things out they will generally find a way of doing them. Most teachers will probably agree that their best inspirations have generally come to them while in active prayer concerning the work of the class.

Peterborough, Ont.

CHARTING THE BOY

By Rev. A. J. W. Myers, Ph.D.

Amongst the many advantages of the Canadian Standard Efficiency Test is, that in the charting of a boy, the teacher learns a great deal about the boy, the boy learns a great deal about himself, and each is brought into close, sympathetic touch with the other through intimate association in striving for a common, worthy goal.

1. *What the teacher learns about the boy.* Many teachers are at a loss to know what to talk about when they meet their teen age boy pupils individually out of class hours. But the charting gives a definite object for an intensely interesting interview. The teacher discusses where the boy is in his education,—whether he goes to school ; if not, why ? If so, why his attendance record

is as it is, and his standing ; what books he has read ; what educational lectures or trips he has had ; what handcraft he can do, and things of like nature.

As regards physical standing, the teacher discovers what games the boy plays, what his record is in jumping, running, etc., what he knows about camping and outdoor life.

It becomes quite natural to talk about his religious standing,—his Bible study, prayer life, Sunday School and church work and attendance and his knowledge of pictures, hymns, music and nature, as these reveal God.

Finally, what the boy does with and for others in his organization, what his attitude is to clean habits, clean speech, clean sport,

what his aim is for his life work, and what he is doing in mission or nation study,—all this is discovered by the teacher.

2. *The boy's discovery about himself* is equally great. He is enabled to see himself. His own evidence and judgment is the basis of the charting. He is judging his own standard,—a much better habit than judging others. Perhaps his greatest discovery is, that school and church and books, etc., are not imposed on him from without, but are for his own good as much as the meals and suit of clothes his home provided for him.

3. The common worthy aim. The boy gets a glimpse of himself as he might be, proportionately developed along every line. The jagged standard he now reaches, high in one thing, low in another, is a perpetual challenge. For example, one boy was a delicate bookworm. His physical standard was low. With keen interest, unknown before, he worked for a year to strengthen his body and play games with his fellows. Another boy loved games, but had no use for schools on week days or Sundays. In a year his attendance at both and his interest in all they stood for brought him up to the standard.

The pupil sets up an ideal towards which he strives. It is his own, not his teacher's imposed on him. He wants to strengthen himself wherever he is weak, and is eager to get advice and help. Naturally he turns to his teacher. The teacher's object is that the boy may be his best self. They have a great object in common. Fellowship in a worthy endeavor begets sympathy and companionship. Above and around about them is the loving Father whose desire is that every one may have the most abundant life. This is a three-fold companionship in a noble endeavor which can scarcely suffer defeat.

Toronto

An Ideal Communicants' Class

By Rev. Alex. Macgillivray, D.D.

I use the word "ideal" because, in a long experience, it has come nearer realizing my ideal than anything I have attempted in what is now a somewhat long ministry. From my student days, when I had my first mission field in the early '70's, I have had

every year a communicants' class or its equivalent. By an equivalent is meant personal dealing in the home.

A difficulty in connection with the average communicants' class is the securing of a suitable hour and the ensuring of the attendance of those that ought to be present and who need the instruction. Week nights have home work, Junior Societies, Boys' Clubs and Girls' Clubs that claim attention and take the children from their homes. The hour before the Sabbath School is for some too early; and the hour after Sabbath School is for others too late and there is often an impatience to get away, if not an unwillingness to remain.

After a good deal of consideration, we decided in Bonar Church to turn two departments of the School, the Senior and Junior, into two communicants' classes and to take fifteen minutes of the Sunday School period for the purpose of giving instruction along the lines of "Accepting Christ," "Confessing Christ," "The Nature and Benefits of the Lord's Supper," etc.

The opening exercises were limited to a hymn and prayer. Fifteen minutes was the limit for instruction along the lines indicated. The advantages are at once evident. All the scholars were present. Their teachers, deeply interested, were with them. The mind was fresh and alert. The class work was taken up within half an hour of the opening of the School. The closing exercises were shortened a little, but the whole period of the Sunday School session was not more than five or eight minutes longer than usual. The scholars seemed to enjoy it. The attendance for the four Sabbaths during which this practice was followed was exceptionally good.

On the fourth Sabbath it was intimated that those who desired to follow the matter still further would meet from both departments of the School, at the close of the regular session. Teachers were invited to come, and scholars who were already communicants were assured that they would be welcome.

About one hundred, without any further invitation or pressing, were present. A few minutes were spent in summarizing what had been considered and in pointing out the duty and privilege of accepting and publicly

confessing Christ. No names were taken. Nothing of what might be called personal pressure was exercised, but it was specified that on three evenings following and preceding the communion that was to be the following Sunday those desirous of confessing Christ could meet with my colleague and with myself.

We found teachers arranging with scholars hours at which they could call, and in the course of the week forty-four from the Sunday School came, indicating their decision for Christ and their desire to connect with the church, and of these not one was missing from the communion the following Sabbath.

Nothing could be finer than the interest manifested by the superintendents and teachers of the School. In almost every instance the scholars when they came to see the pastors were accompanied by the teacher.

The method was so satisfactory and the experience so encouraging that I have thought it worth while to pass it on for the consideration and encouragement of any brother minister or superintendent who may be still looking for a satisfactory time and manner of conducting a communicants' class. As a pastor, I have no hesitation in saying I would count time taken from any duty or from any service for work such as I was privileged to engage in, time most profitably spent.

Toronto

The Session and the Sunday School

By a Sunday School Worker

Our Book of Rules and Forms of Procedure briefly, but clearly, sets forth the relation of the Session to the Sunday School. "The duty of the session is to care for the religious instruction of the young, including the oversight of Sabbath Schools." "The Sabbath School is under the care and subject to the direction of Session." "The session should see that due provision is made by the congregation for procuring whatever accommodation, funds, books, etc., may be necessary for the efficient working of the School."

With such concise directions to sessions in my memory, reporter-like, I started out to find "copy." Interviews with six repre-

sentative ministers of the City of Toronto were secured. Then that the readers of the *TEACHERS MONTHLY* might be assured of absolute fairness in the treatment of the subject, six superintendents were also interviewed. These superintendents, it may be stated, represent other Schools than do the ministers, thus giving us the opinion of twelve representative men.

Only one of the six ministers interviewed reported any spontaneity of Session interest in the Sunday School. All that the other five were able to report was that the Session was much pleased when any additions were made to the church membership by scholars from the School on profession of faith. Even at the midweek meeting, the officers, teachers and scholars were seldom, if at all, remembered in prayer.

The interviews with the superintendents did not add much to the reputation of Kirk Sessions in the matter of Sunday School interest. Not one of the six could recall out of some years of experience that a single member had been added to the School enrolment by those elders who were not in active connection with the School. The average number of elders engaged in the religious education of the young was placed at about twenty per cent. of the whole Session.

In answer to the question as to what Sessions might do in living up to the official responsibility laid upon them by the church, these ministers and superintendents made the following practical suggestions:

(a) Official visitation, monthly or quarterly, by regularly appointed Session deputies. These deputies should report to the Session at its next regular meeting following their visit their impressions of said visit as to order, attention, punctuality, regularity of attendance of scholars, teachers, officers, etc., as gathered from kindly conversation with superintendent and officers.

(b) Sessions should know the condition of the School equipment, and when this is inadequate, show a lively interest in having the deficiency remedied.

(c) Encourage officers, teachers and scholars by short addresses from time to time, conveying the deep interest of the Session in the work and welfare of the School, both as

to its Bible study programme and its missionary expression.

(d) Arrange at the Session's expense an annual banquet or reception for the faithful workers of the School, thus publicly recognizing before the entire congregation the Session's confidence and esteem in the whole Sunday School staff.

(e) By private and public prayer, and in visiting the homes of the people individual members of Session should ever uphold the great responsibility resting upon the workers in the department of religious education, and constantly to make mention of their loyalty in the work of supplementing home training.

MEMORIZING SCRIPTURE

THE REVISED PLAN

There were one or two slight errors in the announcement in the January *TEACHERS MONTHLY* of the revised Lists of the General Assembly's Scripture Memory Passages and the Awards for their memorization. These errors arose from the fact that the *TEACHERS MONTHLY* is printed a month in advance of its date, so as to reach the distant Schools in time. The plan, which is under the direction of the Assembly's Board of Sabbath Schools and Young People's Societies, had not been quite matured when we went to press.

It has now been sent out to all the church as given below. Will superintendents and teachers please take note, and ask the scholars also to take note, especially of the somewhat different arrangement in regard to awards, from the details given in the *QUARTERLIES* and *LEAFLETS*, Uniform and Graded, in their hands for the first Quarter of 1916? These will be given correctly in subsequent Quarters. Meanwhile, it is hoped that the memorization has widely begun. There is no more important matter at present before the Schools.

THE LISTS OF PASSAGES

The plan for memorization of Scripture, as revised by the Board of Sabbath Schools and Young People's Societies, January 1st, 1916, now embraces four *LISTS*.

LIST I. is intended for scholars about 4 and 5 years of age, in the Beginners Department; Part I. is to be taken up one year, and Part II. another year.

LIST II. is intended for scholars 6, 7 and 8 years of age, in the Primary Department; one Part of this List to be taken in each of the three years.

LIST III. is intended for scholars of about 9, 10, 11 and 12 years of age, in the Junior Department; one Part of this List to be taken in each of the four years.

LIST IV. may be taken in a similar way by the scholars of 13, 14, 15 and 16 years of age in the Intermediate Department or as extra Honor Work in the Junior Department, as each School may decide.

The passages selected are generally suitable for use in the Devotional or Opening Exercises in the several Departments, or in the entire School, either as responsive readings, or repeated in concert. *It is hoped that all our Sabbath Schools will undertake to have all their scholars memorize all these passages as part of the regular curriculum of their School.*

Usually, it will be found better to take the passages for the years as indicated, neither faster nor slower, and this is the plan recommended by the Board.

RECITATION

The verses may be recited from Sunday to Sunday in the class, or after Sunday School, with frequent reviews, thus working up to the recitation at the end of the year, of the whole Part for that year. This annual recitation should be individual, and at some other time than the Sunday School hour.

NOTE, First Quarter—By reason of the change of plan mentioned above, the Memory Passages given in the January-March *HOME STUDY QUARTERLY* should now read as follows: A Psalm of Blessing, Psalm 103: 1-22; The Suffering Servant, Isaiah 53: 1-12. Will superintendents and teachers please

inform the scholars of these changes and indicate to them which verses should be learned for each Sunday so as to complete both the passages named, within the Quarter?

THE AWARDS

Awards are provided as follows :

For correct recitation of the two Parts of LIST I., at one sitting for each Part, a Certificate in colors is given.

For correct recitation of the three Parts of LIST II., at one sitting for each Part, a larger Certificate in colors is given.

For correct recitation of the four Parts of LIST III., at one sitting for each Part, a Diploma in colors is given.

For correct recitation of either Part of LIST IV., at one sitting, a Red Seal, to be affixed to the Diploma, is given, and a Gold Seal for the other Part.

Where the work is done regularly in the School, year by year as recommended, all that is necessary, in addition, is to have each of the scholars repeat at the end of each year, at one sitting, the required passages for that year ; and when this is done accurately, they are entitled to the Award in due course, on completion of the LIST.

The Award may thus be used, if the School so desires, as a Promotion Certificate from one Department to the next higher Department.

Application for any of these Awards, giving names of scholars in full, or requests for further information, should be made to Rev. J. C. Robertson, General Secretary for Sabbath Schools and Young People's Societies, Confederation Life Building, Toronto.

The Book Exhibit at Religious Education Institutes

By Rev. W. J. Knox, M.A.

A prominent feature of recent Presbyterian Institutes in the interests of Religious Education was the exhibit of books bearing upon different phases of Sunday School and Young People's work. One of the items on the programme was an informal talk on books,

usually following a luncheon provided by the local committee,—an arrangement to accommodate those who came from a distance. A generous supply of books especially recommended by the Assembly's Board were on exhibition and were examined with interest by the delegates present. The sales were usually very gratifying, on several occasions as many as twenty books being sold.

In some cases the purchases were made by individual teachers or officers who wished to have in their homes books dealing with their special work. A superintendent desiring to acquaint himself with the best and latest information regarding the organization and conduct of his School would buy Athearn's *The Church School* or Cope's *Efficiency in the Sunday School*. A Primary teacher wishing to make herself more proficient would buy *Stories and Story Telling*, by St. John, or *How to Tell Stories to Children*, by Bryant. The teacher of boys would get *The Boy Problem*, by Forbush, and the teacher of adolescent girls would purchase *The Girl in Her Teens*, by Margaret Slattery. Each would select for his or her own use the book which promised light upon the particular problem in question.

In other cases the delegates from one congregation would consult together and purchase for their School, as a nucleus for a Teachers' Reference Library, a number of books selected from lists prepared by the Commission on Religious Education, which lists were available at the Institutes. They are embodied in the new Catalogue of PRESBYTERIAN PUBLICATIONS, Toronto, a copy of which may be obtained on application.

Although the mere reading of books will not make one efficient, it is certainly one of the best means of widening our interest and deepening our experience. No one doing work in a Sunday School or Young People's Society to-day can be justified in refusing to enter into the labors of the many skilful and scholarly men and women who have spent years in the study of this whole problem of religious education, so vital to the welfare of the kingdom.

London, Ont.

WHAT THE PICTURE ROLL DOES

By Marjory M. Fraser, B.A.

Ten little five year olds wiggled and squirmed in a restless circle at the beginning of the story hour.

They were just a little tired with the preliminary exercises of the Department, which, on the whole, they did not quite understand. They were prepared to be much more interested in the other circles in the little room than in any story their teacher tried to tell them. The teacher's question: "Well, children, what was I telling you about last Sunday?" evoked no sign of interest. But, at the suggestion, "Perhaps, if I showed you the pictures it would help," transformed them as if by magic, and made them eager and bright-eyed with interest.

In the crowded, old-fashioned School, there was no stand or nail for the Picture Roll. It had just to be held up by the teacher against her chest. But, even though they couldn't see very well, instantly eager hands shot up and eager little voices cried, "See the mother!" "There's the baby;" and with a touch of awe in their voices, "And look at Jesus!" The ones at the back of the circle were falling off their chairs with eagerness to point out the things they knew, and so they had their turn to come forward and put their chubby fingers on the little sick boy, the Good Shepherd, or to point out the donkey in the good Samaritan story, and the little lamb that got lost.

Nearly every Sunday, after the story is told, and the children have seen the new picture and found all the people and things they have been hearing about, they ask: "Please, show us the other pictures." Each one has his favorite. So, we often begin at the beginning of the Roll and take a little look at each picture. At the end of the Quarter they all know every picture.

The change in expression of faces and voices when looking at the pictures show that the real point of the stories has been more vividly impressed on them than it could be by any mere words alone. At this time, when their minds are most open to permanent impression, they are having fundamental

truths taught them by these same pictures. Jesus is always shown in a white robe, and in one picture, showing some other white-robed figures, one small girl said: "Oh, see some other Jesus's!" And one time, when the teacher mentioned the disciples in the story, little Dicky said, beaming: "Why, I know them. They are the men that are always at the back of Jesus."

Toronto

Notebook Work for Juniors

Will those who teach the Departmental Graded Junior Lessons have a special eye to the "Notebook Work" for each lesson?

Children of the Junior age love "expressional" tasks. They want to speak out, or write out, what they know or are thinking. They want to do, as well as to learn, or be taught.

The notebook gives them the opportunity and avenue. No Junior's equipment is complete, with his WORK AND STUDY QUARTERLY alone. He requires also a notebook besides. A book the size of the QUARTERLY will be admirable. A smaller one, which will slip into a boy's pocket, will answer the purpose. The notebook need not cost more than 5 cents; and in addition to the Sunday's work allotted, answers to the questions of each day should be written out, and should be brought to School for examination and marking by the teacher Sunday by Sunday.

*Birthdays in the Elementary Grades

By Mrs. C. M. Hincks

Probably the two greatest days in a child's year are the birthday of the infant Jesus and that of the child himself. In every elementary department, we naturally observe the first of these days; but do we all lay sufficient emphasis on the second? The boy or girl who is made much of in the home on such a day, appreciates the additional reference to

*The materials referred to in this article may be obtained from the PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto

the great event by his teacher and classmates, while the child less fortunate at home is still more in need of the joy derived from being singled out for special honor.

In many elementary departments, the birthday service forms a definite part of the opening exercises, taking from five to ten minutes according to the number of children. Probably it is in the Beginners Department that this service is most important, and here there are many ways of varying it. In some cases we find a beribboned chair in which the birthday child sits. Then there is the birthday bank into which the child drops a copper for each year of his age, as the other children count it. There is some definite object to which all birthday money goes and to which frequent reference should be made, that the donor may feel that he is making some one else happy on his birthday. A prayer and song follow, wishing that the child may always be good and true.

The child may then be allowed the honor of choosing a hymn to be sung by the class. Perhaps a birthday card is given, or, what is still better, the teacher writes a letter to her child to reach him on the exact anniversary. Special colored pictures to illustrate such letters are obtainable in packages. Finally, there is the birthday calendar, which may be bought at various publishing houses or made of colored cardboard with suitable pictures and verses thereon. The birthdays may be indicated by colored crayons, star stickers, or the names written in full. It is convenient to have the names and dates on the reverse side also.

In the Primary Department, the observance of this event in the child's life would be made in much the same way. The special chair would probably be omitted, however, the song would be less simple and the calendar adapted to the somewhat older child's needs.

With the Juniors, there would need to be a decided difference in this part of the service, for here we must be careful to avoid anything which might be styled childish by our eleven and twelve year old boys and girls. There would still be the prayer, song and letter, but adapted to the intelligence of the maturer pupil. The birthday offering would also still

be in place, but it would either be put with the regular class offering or brought up quietly to the superintendent, who would refer to the amount instead of the children counting as in the lower departments.

Calendars may or may not be used here; but they, too, would differ from those used with the younger children. In some departments the Junior pupil enjoys coming forward to write his name on the calendar opposite the date of his birthday. Finally, and most important of all, this moment, when the child's heart is filled with emotions of happiness and thankfulness, is one of the teacher's best opportunities to talk to him quietly of new resolves to be made and kept, and new habits to be formed during the year to come.

Toronto

Graded Lessons and the Teachers' Meeting

The introduction of graded lessons makes more, not less, important a regular meeting of the teachers. The teachers' meeting is for the purpose of studying how to teach rather than what to teach. Sunday School teaching to-day rests upon two fundamental truths: first, that each individual passes through distinctly marked periods of development in which he differs from his previous self in several particulars; second, that in all teaching the point of departure is the mind of the pupil.

It is also essential that teachers should have a right conception of the Bible, the great textbook of the school, and should possess a knowledge of its truths and their relation to life in our present day. The teachers' meeting furnishes the opportunity for the studying of these problems and is a very important source of insight and enthusiasm.

A teachers' meeting has to meet both general and specific problems. Therefore, the meeting may be divided into two parts:

(1) The discussion of general topics or the transaction of general business. It is better to delegate to an executive committee all the business possible, so as not to get lost in a mass of minor details of administration, for all the time that can be secured is needed for the educational problems and tasks. The

general period of the teachers' meeting at each session could be given to a paper prepared by some member of the association or by some one invited to do so. The papers on occasion could be reports on books or chapters of books or on some assigned topic. It would be well to have the programmes prepared and issued for several meetings in advance.

(2) After the general period, grade or de-

partmental conferences could be held under the direction of the department heads. Then all can reassemble for social purposes.

Many schools find it possible to meet every week. Some meet for an inexpensive supper served early in the evening, and take up the programme promptly, so as to have the latter part of the evening free for the church prayer meeting or for other engagements.—Milton S. Littlefield

HOW THE WORK GOES ON

The work of the Provincial Sunday School Association of Saskatchewan has been taken over by a new organization to be known as the Saskatchewan Sunday School Council, composed of representatives from each of the churches in the Province desiring to be represented.

The interest in Sunday School work in Formosa is gradually on the increase. In 1913 there was reported a total attendance of only 818; in 1914 there were reported 1,231. The number of Sunday School teachers has also increased. For 1914 there were reported 156 teachers.

It was in 1901 that Rev. R. G. Boville started in New York City daily vacation Bible Schools. He has just made a report for 1915, showing 348 schools this year in over seventy cities and centres in Canada and the United States. These 348 schools had in them 77,502 children of all creeds and races.

A Wesleyan church in Yorkshire, England, with 180 members, has a Home Department numbering 300. Of these 106 are reported as having read every lesson during 1914. There is a correspondence section with 22 members, some of these living 3 miles away, some 60, some 120 miles away, while others are in London, 200 miles distant. The Department has 4 members in the United States.

Robertson College, Edmonton, Alberta, is offering Correspondence Courses for Sunday School workers, in which personal help and guidance is given by specially qualified per-

sons. The Courses are as follows: (1) For Teachers of Beginners and Primary Classes; (2) For Teachers of Boys and Girls; (3) For Superintendents and Officers; (4) Life Stories of New Testament Writers and Their Books; (5) Principles of Teaching; (6) Any Approved Book Desired.

Reports from Sunday School leaders in Belgium show that everywhere the services both in church and Sunday School are not only being maintained, but attended as they never were before the war. Hundreds of children cannot attend the Sunday School because they have no shoes, or are obliged to come in woollen socks. In one town a member of the church has learned cobbling, and is devoting his time to repairing shoes, so as to enable children to attend Sunday School.

The World's Sunday School Association is distributing among the Moslem children in Egypt and North Africa a number of simple illustrated parables. The Sunday School Secretary for Egypt, Rev. S. Van R. Trowbridge, is offering these illustrated leaflets as prizes, one to be given to each scholar who fills any of the following conditions: 1. Perfect attendance in the Sunday School for three consecutive months; 2. Bringing to Sunday School one new Moslem scholar; or 3. Learning and reciting by heart Psalms 23 and 103, Isaiah, ch. 55, and Matthew, ch. 5. Copies may be offered also to all new Moslem scholars as they enter. Besides this it is hoped to make extensive use of these parables among Moslem schools where there is yet no prospect of the Sunday School.

Beginning with October last, the Toronto Institute of Religious Education, has been carrying out a successful programme of studies in subjects connected with the various departments of Sunday School work. The sessions of the Institute are held on one evening of each week for two hours. The first hour is occupied with a general session of the whole institute, the studies for the fall term being in the Historical Geography of Bible Lands, while during the winter term, now in progress, Psychology, especially as related to the Child, is being taken up. The second hour

is devoted to parallel sessions for the following Departments: Elementary, including Beginners, Primary and Junior; Secondary, divided into Boys' work and Girls' work; Adult and Home Department; and Officers. The Institute has united in its management and work all Sunday School organizations, denominational and interdenominational, in the city, and has enlisted on its staff of instructors educational leaders of the highest standing, as well as experts in the various Departments of the Sunday School. By Christmas time the enrolment had reached 600.

A WORD FROM THE BUSINESS MANAGER

BIBLES TO BRING TO SUNDAY SCHOOL

The ideal of every teacher should be to have every scholar on hand every Sunday, with his Bible. Many Schools award a mark to the scholar for bringing his Bible.

If more boys and girls in Sunday School classes brought Bibles and had frequently to look up references and passages bearing on the lesson, there would, in their later years, be less looking at the index in the front to find where such and such a book was located. Turning up passages makes the scholar familiar with the Bible and teaches him how to use it.

Many teachers find it particularly hard to get boys and girls of the teen age to bring Bibles with them to School. They don't like to carry a big Bible. They are quite willing to carry a small Bible of a size that can be slipped into the pocket. We have been gradually getting together a number of Bibles of various styles that are particularly suitable for this purpose. There has been a strong demand for them, and each one is absolutely guaranteed.

There is the:—

	Size	Thick	Price (postpaid)
No. 1771. Oxford Scholar's Bible	4x5 $\frac{3}{4}$ inches	1 inch	75c.
No. 112. Cambridge Scholar's Bible	3 $\frac{1}{2}$ x5 $\frac{1}{2}$ "	$\frac{3}{4}$ "	50c.
No. 1115. Holman Scholar's Bible	3 $\frac{1}{2}$ x5 $\frac{1}{2}$ "	"	\$1.25
No. 1412 (on India paper). Holman Scholar's Bible	6 $\frac{1}{8}$ x4 $\frac{3}{4}$ "	$\frac{3}{4}$ "	\$2.00
Khaki Knapsack Bible			40c.

Perhaps the most popular edition for the small boy is this "Khaki Knapsack" Bible. He likes it because it is a soldier's Bible.

Fuller descriptions of these Bibles will be found in OUR 1916 CATALOGUE, which may be had on application to K. Douglas Fraser, PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto.

RESULTS OF TEACHER TRAINING EXAMINATIONS

The following have successfully passed the Teacher Training Examinations, and have received Certificates and Diplomas from the office of Rev. J. C. Robertson, General Secretary for Sabbath Schools and Young People's Societies, Toronto, in the First Standard and Advanced Standard Teacher Training Courses, respectively:

FROM NOVEMBER 16 TO DECEMBER 15, 1915

I. FIRST STANDARD COURSE

Sunny Brae, N.S.—Rev. D. K. Ross, Minister. *The Old Testament*: Isabel Cameron, Catherine Fraer. *The Teacher*: Margaret K. MacFarlane.

North Ensthope, Ont.—Rev. Peter Jamieson, Minister. *The Old Testament*: Clara J. Blum, Annie M. Horne. *The New Testament*: Clara J. Blum, Annie M. Horne, Alma Oliver.

Fenwick, Ont.—Rev. J. M. Dickson, Minister. *The Old Testament*: Ethel B. Gilmer. *The Teacher*: Ethel W. Van Every, Mary C. Jones, Estelle McManus.

Vancouver, B.C.—Rev. J. H. Miller, Minister. *The Old Testament*: Margaret H. Williamson.

Abbotsford, B.C.—Rev. J. L. Campbell, Minister. *The New Testament*: Myrtle E. Ryall, Ina Fraser, Grace E. Roberts.

N.B.—The next regular examination will be held the end of March. Information may be had from Rev. J. C. Robertson at the above address.

OUR SUNDAY SCHOOL PERIODICALS

ILLUSTRATED PAPERS

EAST AND WEST (Weekly). 75c. per year. Two or more to one address, 50c. per year, 13c. per quarter. (May begin with any date).

THE KING'S OWN (Weekly). 40c. per year. Five or more to one address, 30c. per year, 8c. per quarter. (May begin with any month)

JEWELS. 30c. per year. Five or more to one address, 25c. per year, 7c. per quarter. (May begin with any month)

UNIFORM SERIES

TEACHERS MONTHLY. 70c. per year, 18c. per quarter. 2 or more to one address, 60c. per year, 15c. per quarter.

PATHFINDER. (A monthly Bible Class and Y. P. S. Magazine), 50c. per year, 13c. per quarter. 2 or more to one address, 40c. per year, 10c. per quarter.

HOME STUDY QUARTERLY. 20c. per year. 5 or more to one address, 14c. per year, 4c. per quarter.

INTERMEDIATE QUARTERLY. 20c. per year. 5 or more to one address, 14c. per year, 4c. per quarter.

PRIMARY QUARTERLY. 20c. per year. 5 or more to one address, 14c. per year, 4c. per quarter.

HOME STUDY LEAFLET. 5 or more to one address, 7c. per year, 2c. per quarter.

INTERMEDIATE LEAFLET. 5 or more to one address, 7c. per year, 2c. per quarter.

PRIMARY LEAFLET. 5 or more to one address, 7c. per year, 2c. per quarter.

COLORED LESSON PICTURE ROLL, \$3.25 each per year, 82c. each per quarter. (Includes American postage)

COLORED LESSON PICTURE CARDS (Corresponding to Roll), 12c. each per year, 3c. each per quarter. (Includes American postage)

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER:

BEGINNERS TEACHER'S QUARTERLY. 48c. per year, 12c. per quarter.

BEGINNERS PICTURE ROLL. \$3.25 per year, 82c. per quarter (American postage included).

FOR THE SCHOLAR:

BEGINNERS BIBLE STORIES. 20c. per year, 5c. per quarter.

PRIMARY DEPARTMENT

FOR THE TEACHER:

PRIMARY TEACHER'S QUARTERLY. 48c. per year, 12c. per quarter.

PRIMARY PICTURE ROLL. \$3.25 per year, 82c. per quarter (American postage included).

FOR THE SCHOLAR:

PRIMARY BIBLE LESSONS. 20c. per year, 5c. per quarter.

PRIMARY HAND WORK (13 sheets per quarter in envelope). 32c. per year, 8c. per quarter.

JUNIOR DEPARTMENT

FOR THE TEACHER:

JUNIOR TEACHER'S QUARTERLY, 48c. per year, 12c. per quarter.

FOR THE SCHOLAR:

JUNIOR WORK AND STUDY LESSONS. 36c. per year, 9c. per quarter.

INTERMEDIATE DEPARTMENT

INTERMEDIATE TEACHER'S MANUAL. 60c. a year, in four parts, 15c. a part.

PUPIL'S TEXT-BOOK (with map or picture supplements) in four parts, 50c. a year, 12½c. a part.

SENIOR DEPARTMENT

SENIOR TEACHER'S MANUAL. 60c. a year, in four parts, 15c. a part.

STUDENT'S TEXT-BOOK. In four parts, 50c. a year, 12½c. a part.

Lesson Calendar: First Quarter

1. January 2 . . . The Ascending Lord. Acts 1 : 1-14.
2. January 9 . . . The Coming of the Holy Spirit. Acts 2 : 1-13.
3. January 16 . . . Peter's Sermon at Pentecost. Acts 2 : 22-24, 29-41.
4. January 23 . . . The Spirit of Life. Romans 8 : 12-17, 26-30.
5. January 30 . . . The Lame Man Leaping. Acts 3 : 1-12.
6. February 6 . . . The Boldness of Peter and John. Acts 4 : 8-21.
7. February 13 . . . Humbled and Exalted. Philippians 2 : 1-11.
8. February 20 . . . The Christian Brotherhood at Jerusalem (Temp. Les.). Acts 4 : 32 to 5 : 5.
9. February 27 . . . The Seven Helpers. Acts 6 : 1-7.
10. March 5 . . . The Death of Stephen. Acts 7 : 54 to 8 : 3.

11. March 12. . . . Heroes and Martyrs of Faith. Hebrews 11 : 1, 32 to 12 : 2.
 12. March 19. . . . Philip and the Ethiopian. Acts 8 : 26-40.
 13. March 26. . . . REVIEW—The Great Multitude. Read Revelation 7 : 9-17.

Lesson VI. **THE BOLDNESS OF PETER AND JOHN** February 6, 1916

Acts 4 : 8-21. Study Acts 4 : 1-31. *Scripture Memory Verses (see page 65).

GOLDEN TEXT—Watch ye, stand fast in the faith, quit you like men, be strong.—1 Corinthians 16 : 13.

8 Then Pe'ter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Is'rael,
 9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

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

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

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

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

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

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

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

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

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

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

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

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

Revised Version—¹Omit of Israel; ²are; ³concerning a; ⁴an; ⁵this man; ⁶in; ⁷He; ⁸the; ⁹was made; ¹⁰And in none other is there salvation; for neither is there any other name; ¹¹that is; ¹²wherein; ¹³beheld; ¹⁴had; ¹⁵seeing; ¹⁶wrought through them; ¹⁷Omit them; ¹⁸Omit straitly; ¹⁹charged; ²⁰rather than; ²¹saw; ²²And they; ²³Omit they.

LESSON PLAN

- I. A Plain Statement, 8-12.
 II. An Unjust Threat, 13-18.
 III. A Bold Reply, 19-21.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—The boldness of Peter and John, Acts 4 : 1-12.
 T.—The boldness of Peter and John, Acts 4 : 13-22.
 W.—The boldness of Peter and John, Acts 4 : 23-31.
 Th.—Not ashamed of Jesus, Luke 12 : 1-12. F.—The source of boldness, Matt. 10 : 16-28. S.—Courage under persecution, Dan. 3 : 16-25. S.—A true witness, 1 John 1 : 1-10.

Primary Catechism—*Ques. 71. What are some of the common ways of taking God's name in vain?* Profane swearing, and speaking about God and holy things in a light or thoughtless way.

Shorter Catechism—*Ques. 45. Which is the first commandment?* A. The first commandment is, Thou shalt have no other gods before me. *Ques. 46. What is*

required in the first commandment? A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

Lesson Hymns—Book of Praise : 418 (Supplemental Lesson), 263, 272, 96 (Ps. Sel.), 228 (from PRIMARY QUARTERLY), 256.

Special Scripture Reading—Ps. 103; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 110, Peter and John Before the Priests. For Question on Missions, H. M. 11, Two Gallican Girls. (These Slides are obtained from Rev. F. A. Robinson, B.A., Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

Stereographs—For Lesson. From the Temple Area Southwest over Jewish Quarter of Jerusalem. (Underwood & Underwood, 417 Fifth Ave., New York City), set of 12 stereographs for this Quarter's Lessons, \$2.00. Four for February, 67c.; less than four in one order, 20c. each; stereoscopes, 90c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS MONTHLY.

THE LESSON EXPLAINED

By Rev. J. M. Duncan, D.D.

Time and Place—A.D. 30; Jerusalem.

lesson followed immediately on those of last

Connecting Links—The events of to-day's

lesson—the healing of the lame man.

* The Scripture Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages, for the correct recitation of which Certificates, Diplomas and Seals are awarded by the Assembly's Sabbath School Board. The passages and awards are graded according to the ages of the scholars; and the various QUARTERLIES and LEAFLETS, both Uniform and Graded, give the passages appropriate to the ages represented. Write to us for the complete Lists; and for Form of Application for the awards, to Rev. J. C. Robertson, B.D., our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

Peter and John, it would seem, had been speaking to the people in Solomon's porch at considerable length (John spoke as well as Peter), when they were interrupted. The Jewish authorities feared an uprising of the common people, who were looking eagerly for the coming of the Messiah to deliver them from their Roman oppressors. This explains the arrest of the apostles. On the following day they were brought before the Sanhedrin, under the leadership of Annas, and an attempt was made to prove that the miracle of healing the cripple was due to magic ("By what power, or by what name, have ye done this?" v. 7), and was, therefore, a breach of the law in Deut. 13:1-5. Vs. 1-7.

I. A Plain Statement, 8-12.

Vs. 8, 9. *Peter, filled with the Holy Ghost*; like a net crammed with fishes, or a fabric steeped and soaked in a dye. This is the secret of Peter's boldness and wisdom. (Compare Luke 1:15, 67; Acts 2:4; 4:31; 9:17.) *Ye rulers of the people*; members of the Sanhedrin, the highest council of the Jews. *Examined*; the technical word for a judicial investigation (see Luke 23:14). *A good deed* (Rev. Ver.); a keen thrust at the rulers for treating a good deed as if it were a crime. *This man* (Rev. Ver.). Peter probably pointed to the healed man who was present.

V. 10. *In the name of Jesus Christ* (Rev. Ver.); that is, by his authority (compare Ex. 5:23; Jer. 11:21). "Jesus" is our Lord's human name; "Christ," the title which marks him out as the Messiah. *Of Nazareth*; where Jesus was brought up. *Whom ye crucified . . . God raised from the dead*. The rulers are reminded of their wickedness, and also of the uselessness of fighting against God, who had so completely undone their cruel and unjust deed.

Vs. 11, 12. *This* (that is, Jesus) *is the stone*; referred to in Ps. 118:22 (compare Matt. 21:42). *Set at nought*; cast aside as useless. *Of you the builders* (Rev. Ver.); so called because they were the civil and religious rulers of the nation, who, in rejecting Jesus, had condemned themselves. (Compare Luke 20:17; 1 Pet. 2:7.) *Head of the corner*; not the stone immediately supporting the

roof where two walls meet, but the corner foundation of stone, on which the stability of the building depends. So the church is founded on Christ. *Neither . . . salvation in any other*. Salvation of the whole man is meant, not merely the cure of the body. The great question for the rulers was not how the lame man came to be healed, but how their own souls might be saved. This was impossible if they continued to reject Jesus. (See Luke 1:69, 71; Acts 5:31; 15:11.) *Name*; the symbol of personality and power.

II. An Unjust Threat, 13-18.

Vs. 13, 14. *When they saw*; as the trial proceeded. *Boldness of Peter and John*; this frank and fearless speech, so like that of the master himself, John 7:26. *Unlearned*; lacking the education which the scribes had. *Ignorant*. This word denotes a "private person," a "common man." *They marvelled*; were filled with wonder. *They took knowledge*, etc.; were forced to recall the circumstance, that the men before them had been companions of Jesus. *Beholding the man*; a living witness whose very presence was proof of his healing.

Vs. 15-18. *Commanded them to go . . . out*; while others were allowed to remain from whom Luke could learn what took place. *What shall we do . . . ?* There was no ground for condemning the apostles. They had clearly not been guilty of imposture, and they had used no improper means of cure. *A notable miracle*; not a matter of guess-work or surmise, but of certain knowledge. *That it spread no further*; that is, the knowledge of the miracle and of Jesus as the Son of God. This was what the rulers desired; they were not concerned about doing justice. *Let us . . . threaten them*. The rulers were afraid of an agitation amongst the people that would set the Romans against them.

III. A Bold Reply, 19-21.

Vs. 19-21. *Whether it be right*. The apostles were to be ruled, not by the bidding of the rulers, but by their sense of duty. *In the sight of God*; to whom judges and prisoners were alike responsible. *We cannot but speak . . . things . . . seen and heard*. So Socrates said to his Athenian judges: "If you would . . . give me my life on condition that I should no more teach my fellow citizens,

sooner than agree to your proposal, I would die a thousand deaths." In v. 21 the rulers repeat their threat.

Peter and John being released, return to their fellow disciples. The church, in its joy, appeals to God in prayer, and receives, as an evidence of his having heard them, special manifestations of the Spirit. "They were all filled with the Holy Ghost," and continued speaking with boldness, vs. 21-31.

Light from the East

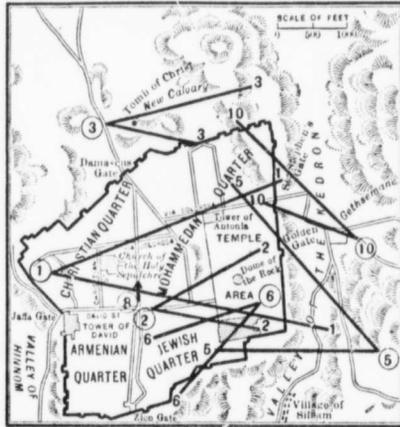
By Rev. Professor R. Davidson, D.D., Toronto

"BY WHAT MEANS" (v. 9)—In the age of the apostles many people were ready to believe almost anything. They thought, for example, that a great number of bodily ailments as well as nervous and mental disorders, such as paralysis, epilepsy, hysteria and sheer lunacy, were due to malicious spirits who took up their residence in men

and enslaved them body and soul. To cure such an infirmity they thought the demon had to be cast out. Each kind of demon was supposed to yield to a certain magic set of words. What a patient needed, therefore, was not a physician, but an exorcist, one skilled in all such magic formulas. A solemn charge in the name of a deity seems to have succeeded in certain cases; and Jesus cast out all demons "by the Spirit of God" or "by the finger of God." Besides the words men sometimes employed outward means or symbolical actions. Babylonian patients were sprinkled or washed with pure water from a sacred river, or fire was brought near to charm away the spirit. And recently the Greek Church has built an asylum south of Bethlehem. When a patient arrives his feet are thoroughly beaten by a stout negro to terrorize the demon and drive him out of his victim.

THE GEOGRAPHY LESSON

Our Jerusalem map sets the point of a large V (marked 6) at the spot where we are to stand to-day. We shall have spread out before us that part of the city ground included between the V's arms. Over the trees we get a glimpse of gray or white-washed houses crowded together on the side of a low hill. One building, much larger than any of the others, with a conspicuously large dome, is the principal synagogue of modern Jerusalem. Without any doubt at all many of the friends of Peter and John lived in homes on that same hillside and had been brought up to attend the Saturday services at just



such a synagogue. The council hall, where the priests met to consider the strange heresies of Peter and John, was probably in a building between two of the temple courts, near where we are now standing. The "hold" or jail, in which the offenders had been shut up over night, may have been where the present Turkish government maintains soldiers' barracks, a few rods

away at our right, just outside the temple precincts.

Use a stereograph entitled, From the Temple Area Southwest Over Modern Jewish Quarter of Jerusalem.

THE LESSON APPLIED

By Rev. Professor J. M. Millar, D.D., Edmonton, Alberta

1. Let us notice first the *boldness* of these two disciples. Boldness means here courage, but it includes also the idea of free, frank, un-

embarrassed utterance. The men were eager to testify about their master. The rush of speech, their strange calmness in the face of

danger, their utter fearlessness, amazed the members of the Sanhedrin.

2. Let the teacher ascertain from the pupils what the secret of their new strength and conviction was, v. 13. The rulers thought that the influence of Jesus had been destroyed on the cross, but lo, it is that influence, and that alone, which has turned these timid followers of the Nazarene into bold and triumphant advocates of the crucified. On the side of the Sanhedrin we have theological education, reverence for the smallest detail of the law, the prestige of authority, the pride of tradition; on the side of these two "unlearned" men we have hearts filled with the Spirit of their master, and so they were unafraid. Happy shall we be if men discover from our demeanor that we have companioned with Jesus.

3. As indicated above, we have in this passage the story of the *first collision of the infant church with hostile forces*. In the course of time the Christian church passed through ten persecutions at the hands of the Roman empire. The sad thing in our lesson, however, is that the early Christians were first persecuted, not by pagans or by the secular power, but by the leaders of religion in Jerusalem.

The most glaring example of this sin was, of course, the condemnation of Jesus. Does this melancholy fact suggest any important lessons? Is there any warning in it for us? Can they give from their knowledge of history any examples of one section of the Christian church oppressing another section, even unto death? What deadly feuds have taken place between Roman Catholicism and

Protestantism, or between Episcopacy and Presbyterianism? *Why* did the religious leaders stone Stephen? *Why* have pious and pure-hearted men been so often condemned as heretics? Is it the religious spirit that persecutes, or is it blind adherence to the past, as if God did not speak in the present as well? What part do bigotry, stubbornness, unwillingness to have our own ideas upset, jealousy, and other unworthy motives have in persecution? Is there sometimes a nobler motive present?

4. The cause of the first persecution is plain, v. 7. Peter and John had acted *without taking their orders from the Sanhedrin*. The pride of authority was hurt. The dignity of the priests and rulers was offended. Incredible as it seems, this haughty spirit afterwards took possession of the Christian church itself. The church taught that the glorious benefits of the gospel must be bestowed at the hands of priests who had been sanctioned by the ecclesiastical authorities. And to this day some people are influenced by this folly. What was the test of Jesus? Was it not this: "By their fruits ye shall know them?"

5. Notice the *crowning example* of the apostles' fearlessness, vs. 19-21. Think of other examples. Read the exciting account of Jeremiah's brave resistance of the priests and professional prophets in ch. 26 of his prophecies.

When Bunyan was forbidden to preach his answer was: "I am at a point with you. If I were out of prison again to-day, I would preach the gospel again to-morrow, by the help of God."

THE LESSON GRADED

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

For Teachers of Bible Classes

By Rev. Professor W. R. Taylor, Ph.D., Toronto

Christians cannot pass through the world *incognito*. Let this be emphasized in the teaching of the lesson. Explain why the Christians created a stir among the Jewish authorities and describe the nature of the court before which Peter and John were brought to trial. Show that the disciples

were perfectly frank and uncompromising with respect to what they believed and what they purposed to do.

1. *Their belief*, vs. 9-12. They could have won a quick release by saying that the miracle had been done in the name of Jehovah, but they spare no pains in making it clear that they wrought it in the name of Jesus. Help the scholars to see that the name of Jesus is only another way of expressing all that Jesus signifies—his love, his sacrifice, his forgiveness, his sympathy.

It is in the power of this new revelation of God they work. They claim that thereby Jesus affects : (a) Physical salvation, vs. 9, 10. A missionary surgeon once said that China was being opened to Christ by the point of the lancet. (b) National salvation, v. 11. The national hopes of the Jews could be met in Jesus, "the head of the corner." Point out that the hope of the world in its present chaos is the dawn of the day when the Prince of Peace shall dominate our world politics. The hope of Canada is in a regeneration of our politics through the Spirit of Christ. (c) Individual salvation, v. 12. Through Christ we obtain release from sin. Professor Henry Drummond says there are three deadly facts about sin,—its guilt, its stain and its power ; and there are three facts of salvation,—forgiveness, healing, redemption." A young man in his death-bed exclaimed, "Take my influence and bury it with me."

2. *Their intolerance*, v. 12. "None other name" (compare 1 Cor. 15 : 28). There is a sense in which Christians can be said to be intolerant. They cannot recognize any other religion or philosophy of living to be just as good as that of Jesus. There is no sphere of life which can claim exemption from the control of Christ.

3. *Their stubbornness*, vs. 20, 21. The world often seeks to bully or to impress Christians with the futility of their programmes. "There is such a thing as consecrated pig-headedness." The history of every reform is an illustration of it. Carey was ordered out of India by the governor. It was mockingly asked of Morrison : "Do you think you can convert China ?" "No," he replied, "but God can."

Conclude by pointing out that a jet of water with sufficient power behind it can cut steel better than the whole of Niagara. The apostles were not learned, but they made history, v. 13.

For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., Toronto

We have here the first chapter in the long, sad story of persecution of the Christian church. What led to this first persecution ? Bring out that bigotry and envy and ignor-

ance are always the mother of persecutions, and that it is a sure sign that the thoughts of men are being widened with the process of the suns, that religious persecutions have so largely died out. Picture the scene when Peter and John were brought before the Sanhedrin, the members of which must have been sure that these humble Galilean peasants would be overawed in the presence of men so high and mighty as they. What question did the Sanhedrin put to the prisoners ?

1. *Peter's Answer*, vs. 8-12. Emphasize Peter's way of restating the question (v. 9),—they were being tried as criminals for doing a good deed to a poor cripple. This was certainly not a criminal offence, it was not the work of sorcerers. Bring out that Peter gives all the glory to Christ, and that in doing so he tells them some things which they did not care to hear (v. 10), and interprets a quotation (Ps. 118 : 22) in such a way as to make the members of the Sanhedrin sit up and think, and proclaims the gospel message in language which can never be forgotten, v. 12. How can we account for such a speech from such a man on such an occasion ? (V. 8.) He is divinely wise and courageous whom God's Spirit fills.

2. *The Effect upon the Sanhedrin*, vs. 13-21. Why did they marvel at what they saw and heard ? What explanation did they give of it ? (V. 13.) Impress upon the class that every one who is faithful must have something suggestive of Jesus in his life. It was the marvelous courage of Peter and John which suggested companionship with Jesus. There was something more than gentleness in the strong Son of God. He was the bravest man who e'er wore earth about him. What conclusion did the Sanhedrin come to ? (Vs. 14-18.) Facts are stubborn things, notwithstanding the saying that nothing lies like figures except facts. They could not deny the miracle with the man standing there before them. All they could do was to threaten the apostles, but they soon found that there was no terror in their threats, vs. 19, 20. Recall other cases where men have decided as the apostles did to obey God rather than man. Show that there are times like this in every life, and quote Lowell's words :

"Once to every man and nation comes the moment to decide, In the strife of Truth and Falsehood, for the good or evil side."

For Teachers of the Boys and Girls

By Rev. M. B. Davidson, M.A., Galt, Ont.

Recall to the minds of the scholars last Sunday's lesson, with the reason for the imprisonment and trial of the two apostles. How long were they in prison? Try to have the scholars realize something of the dejection of a man like Peter when his work for Christ landed him in prison. What court tried Peter and John? The Sanhedrin was composed of 71 members,—priests, elders and rabbis. 23 of them constituted a quorum. Call attention to the question put to the apostles, v. 7. Now take up:

1. *Peter's Answer*, vs. 8-12. Probably this is not all of what Peter said, but the gist of it. Under what influence does Peter speak? Recall Christ's promise to the disciples, asking some one to read Matt. 10:20. Show how Peter's answer, while making clear the firm stand of the apostles, is yet not expressed in such language as to arouse unnecessary antagonism. It is a model for any one who has to address an unsympathetic audience. Call attention to the direct way in which Peter answers the direct question which has been put to himself and John. What Old Testament language does he use

to describe Christ? Have some one read Ps. 118:22, and some one else Luke 20:17. Is it likely that Peter recalled the fact that Christ had himself used this language? If so, would it not give him courage to remember that Christ had foretold what would take place? Point out that Peter takes advantage of this opportunity to preach the gospel very briefly. Not only for the impotent man, but for all men, even for the members of the Sanhedrin, is the name of Jesus to be powerful.

2. *The Perplexity of the Judges*, vs. 13-16. Bring out the impression made upon them by the courage of Peter and John. What two things were very evident even to these prejudiced observers? (a) The source of the strength of these two men, unlearned as they were. There seemed to be only one possible explanation, v. 13. Do people ever think of this as the explanation for what we do and say? (b) The miracle had really been performed. There was no gainsaying it. The judges hold a private conference. What was their perplexity?

3. *The Judges' Decision*, vs. 17-21. What conclusion did they come to? What did they command the apostles not to do? Bring out the weak point in their decision. What did they leave out of account? What was the comment of Peter and John? Point out the commonsense character of it, and the consequent dilemma of the judges.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. Jesus says that whosoever will confess him before men, he will confess before the angels of God. Find the saying.

2. Jesus also promised the disciples that the Holy Ghost would teach them what to say. Where are the words found?

ANSWERS, Lesson V.—(1) John 5:1-15.
(2) Matt. 28:18.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. Are people healed nowadays "in the name of Jesus?"

2. Should earthly rulers always be obeyed?

Prove from Scripture

That God's servants should be bold.

The Question on Missions

[Under this heading are given hints for the teaching of the Question on Missions for the various grades of the School. Teachers are recommended to keep before them in their preparation the Scholars' Answer in the QUARTERLY or LEAFLET used by their scholars. The general topic for the present quarter is Our Mission to the Ruthenians. The Scholars' Answer in the PRIMARY QUARTERLY and LEAFLET deals with the children; in the INTERMEDIATE QUARTERLY and LEAFLET with the boys and girls; in the HOME STUDY QUARTERLY and LEAFLET and PATHFINDER with grownup people.]

Ques. 6. The Scholars' Answers for all grades deal with the school life of the Ruthenian boys and girls. The teacher of the little ones should contrast the condition of the Ruthenian children, whose parents are often so careless about their education, whose

teachers are ill trained and who have few or no books in their homes, with the lot of the children of English speaking parents, with all their advantages. Should we not try to help the little Ruthenians?

The teacher of the boys and girls will find an interesting topic of conversation in the Homes which our church has provided in which Ruthenian boys and girls may live while they attend school. Emphasis should

be laid on the moral and religious instruction which they receive besides being taught the ordinary day school subjects. Be sure that the scholars know where the Homes are.

With senior scholars the teacher may discuss the importance of providing for the Ruthenians' opportunities of getting an education under Christian influences, in order to prevent their falling into scepticism and opposition to all religion.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

A Look Forward—We are going to hear about Jesus' first helpers facing danger, and we shall hear how brave these "soldiers of the cross" were in giving Jesus' message to all the people they met. Recall the story of

last Sunday.

The people are full of wonder. They crowd around Peter and John. "You need not stare at us," said Peter. "We did not cure the lame man ourselves. It was God's power that did it." Then Peter and John preached the gospel to the crowd.

Peter and John Arrested—Picture the scene in the temple court. Watch the angry priests and officers of the temple. "How can we quiet this noisy crowd?" they say. "It is a sin to have those fellows preaching here." Many of these Jewish rulers are Sadducees. They believe that no one can rise from the dead, and there stand Peter and John telling the crowd that their master Jesus died and rose again, alive, from the grave, and they themselves had seen him living again, and heard him speak. "Their preaching must be stopped," the Sadducees say, "or the crowd will believe these men and become followers of Jesus."

So the priests and temple officers decided that Peter and John must be arrested and

tried before the high priest and Sanhedrin (just as Jesus had been). Describe the soldiers coming and arresting Peter and John and taking them off to prison, for it was now evening and they could not be "tried" before

morning. Did the arrest of Peter and John stop the people from believing what they had said? No!

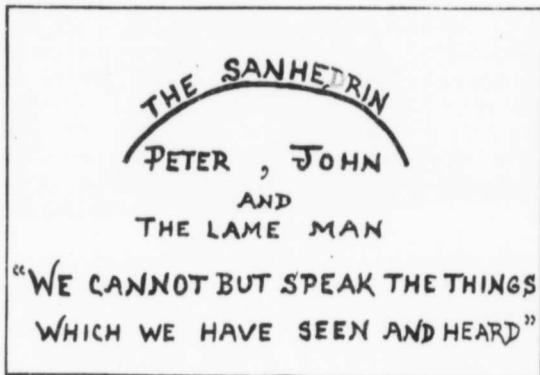
The Trial of Peter and John

—Next morning Peter and John were taken from prison and brought before this great "court." Des-

cribe the scene (see Lesson Explained). (One of the children may show how the members sat on the floor with legs crossed.) Seventy-one of them sat on cushions in a half circle (marks on board in a semi-circle). Standing before them we see Peter, John and the man who had been lame. "How did you cure this man?" they ask. Peter's bold reply is our lesson story. Tell in a simple, conversational manner vs. 1-12. Tell the rest of the story, vs. 13-21.

Golden Text—Print PLUCKY. Do the children know any plucky boy or girl?

Plucky—"You're a plucky little lad," I heard a man say to a small boy. A very rough boy had knocked him down on the street, but the little fellow jumped up, saying, "I am not afraid of you. I am doing nothing



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wrong, and I'll go on playing and you cannot stop me."

This is just the way Peter and John acted. They knew they were doing right and were not afraid of anybody. Explain why we call our soldiers "plucky." You are all soldiers of the cross. Our Golden Text is our "orders for the day."

Print WATCH YE! (What does a guard

do?) (Over words and ways, etc. [explain]; against all bad things.)

STAND FAST IN THE FAITH! (Trust in Jesus and obey him.)

QUIT YOU LIKE MEN! (Be brave.)

BE STRONG! (Fight all bad things with all your might.)

What the Lesson Teaches Me—I SHOULD BE BRAVE.

FROM THE PLATFORM

"YE SHALL BE MY WITNESSES"

Have one of the scholars prepared to read Acts 1:8 (Rev. Ver.). Then print on the board the words: "YE SHALL BE MY WITNESSES," printing the last word larger than the others. Call for definitions of the word "witness." A witness is a person who knows or sees anything, and who then bears testimony concerning it. The apostles were commissioned to bear testimony to the life and death and resurrection of Jesus. How were they qualified to do this? They were also to bear witness to the power of Jesus in the lives of his people. How were they qualified to do this? Now, in to-day's lesson we have an example of how the two apostles, Peter and John, bore witness to Jesus in the city of Jerusalem. Bring out how they did this: first, by their general behavior; and, second, by their brave words. We, also, are to be witnesses for Christ.

Lesson VII.

HUMBLED AND EXALTED

February 13, 1916

Philippians 2:1-11. *Scripture Memory Verses (see page 65).

GOLDEN TEXT—For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.—2 Corinthians 8:9 (Rev. Ver.).

1 If there ¹ be therefore any ² consolation in Christ, if any ³ comfort of love, if any fellowship of the Spirit, if any ⁴ bowels and mercies,

2 Fulfil ye my joy, that ye be ⁵ like-minded, having the same love, *being* of one accord, of one mind.

3 ⁶ Let nothing be done through strife or vainglory; but in lowliness of mind ⁷ let each esteem other better than ⁸ themselves.

4 ⁹ Look not every man on his own things, but ¹⁰ every man also on the things of others.

5 ¹¹ Let this mind be in you, which was also in Christ Je'sus:

6 Who, being in the form of God, ¹² thought it not robbery to be equal with God:

7 But ¹³ made himself of no reputation, and took upon him the form of a servant, ¹⁴ and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, ¹⁵ and became obedient ¹⁶ unto death, ¹⁷ even the death of the cross.

9 Wherefore ¹⁸ God also hath highly exalted him, and ¹⁹ given him a name which is above every name:

10 That ²⁰ at the name of Je'sus every knee should bow, of *things* in heaven, and *things* ²¹ in earth, and *things* under the earth;

11 And *that* every tongue should confess that Je'sus Christ is Lord, to the glory of God the Father.

Revised Version—¹ is; ² comfort; ³ consolation; ⁴ tender mercies and compassions; ⁵ of the same mind; ⁶ doing nothing through faction or through vainglory; ⁷ each counting other; ⁸ himself; ⁹ not looking each of you to his; ¹⁰ each of you also to; ¹¹ Have this mind in you; ¹² counted it not a prize to be on an equality; ¹³ emptied himself, taking the form; ¹⁴ being made; ¹⁵ becoming; ¹⁶ even unto; ¹⁷ yea, the; ¹⁸ also God highly exalted; ¹⁹ gave unto him the name; ²⁰ in; ²¹ on.

* The Scripture Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages, for the correct recitation of which Certificates, Diplomas and Seals are awarded by the Assembly's Sabbath School Board. The passages and awards are graded according to the ages of the scholars; and the various QUARTERLIES and LEAFLETS, both Uniform and Graded, give the passages appropriate to the ages represented. Write to us for the complete Lists; and for Form of Application for the awards, to Rev. J. C. Robertson, B.D., our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

LESSON PLAN

- I. Christ's Followers, 1-4.
 II. Christ's Example, 5-8.
 III. Christ's Glory, 9-11.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Humbled and exalted, Phil. 2: 1-11. T.—Living the gospel, 1 Thess. 2: 13-17. W.—Christ's exaltation, Heb., ch. 1. Th.—Our responsibility, Rom. 14: 1-12. F.—Stoop to conquer, Matt. 20: 20-28. S.—The humble exalted, Matt. 23: 1-12. S.—Serving and ruling, Luke 22: 24-30.

Primary Catechism—*Ques. 72. Which is the Fourth Commandment? The Fourth Commandment is, "Remember the Sabbath day to keep it holy. Ques. 73. Which day of the week is our Sabbath? The first day*

of the week is our Sabbath.

Shorter Catechism—*Ques. 47. What is forbidden in the first commandment? A. The first commandment forbiddeth the denying, or not worshiping and glorifying the true God as God, and our God; and the giving of that worship and glory to any other, which is due to him alone.*

Lesson Hymns—Book of Praise: 418 (Supplemental Lesson), 90, 96, 2 (Ps. Sel.), 545 (from PRIMARY QUARTERLY), 100.

Special Scripture Reading—Luke 10: 25-37; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 144, The Descent from the Cross. For Question on Missions, H. M. 1166, Boys' Home, Teulon Mission. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Site of Philippi from the Shattered Remains of Paul's Prison (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 72).

THE LESSON EXPLAINED

Lesson Setting—Philippi was a city of Macedonia, on the river Gangites, 10 miles from Neapolis, its seaport. Here Paul founded a church on his second missionary journey. (See Acts 16: 9-40.) The Epistle from which the lesson is taken was written by Paul, according to the general opinion of scholars, while he was a prisoner in Rome, probably in A.D. 63.

I. Christ's Followers, 1-4.

V. 1. *If there is therefore* (Rev. Ver.). The connection is with ch. 1: 27. The lesson passage showed the Philippian Christians how their "manner of life" might be worthy of the gospel of Christ. *Consolation*. A better translation of the Greek word is "exhortation." Its meaning includes stimulus and encouragement. *In Christ*; having its source in him. *Any comfort of love*; the tender cheer which a loving friend can give. *Fellowship of the Spirit*; "Spirit sharing," the common possession and enjoyment of the grace and power which the Holy Spirit gives. *Tender mercies and compassions* (Rev. Ver.); kindly feelings which the Christians at Philippi cherished towards one another and towards Paul in his lonely captivity.

V. 2. *Fulfil ye my joy*; make full my cup of joy, by pouring into it, as it were, this last drop. *Likeminded*; living in agreement. *Having the same love*; loving one another and together loving God. *Of one accord*; literally, "soul and soul together." *Of one mind*;

living in the closest harmony, with absolutely no division.

Vs. 3, 4. *Nothing . . . through strife*; party spirit, the spirit of contention. *Vainglory*; personal vanity, seeking for personal praise or esteem, wishing to be prominent, rather than putting Christ and his cause foremost. *In lowliness of mind*; not mock humility nor ignorance of what one is and can do, but the opposite of demanding honor or attention. *Each esteem other better*; being willing that others should have the chief place. *Look not . . . on his own things*; not seeking to advance merely his own selfish interests. *On the things of others*; as eager to promote their good as to secure his own.

II. Christ's Example, 5-8.

Vs. 5, 6. *This mind*; this way of looking at things. *In Christ Jesus*; in the eternal Messiah ("Christ"), who is also called "Jesus," the name that points to his human nature. *Being*; from all eternity, before he came into the world. *In the form of God*; having the appearance, look or likeness which would lead those beholding him to judge that he is God. He seems to be God because he is God. *Counted it not a prize* (Rev. Ver.), etc. Jesus, the meaning is, was not concerned that he should be considered equal with God, but that he might bring salvation and blessing to the world.

Vs. 7, 8. *Made himself of no reputation*; literally, "emptied himself." It was not that Jesus ceased to be God, but he laid aside the appearance that would lead others to

regard him as such. *The form of a servant*; a "bondservant," a "slave." Not sovereignty, but service, was our Lord's ambition. *Humbled himself, and became obedient.* He who was the ruler of the universe, trod the lowly path of obedience to the Father's will. *Unto death, even . . . of the cross.* Crucifixion was the most shameful, as well as the most agonizing of deaths, and yet the Lord of glory stooped even to this. "Let the very name of the cross," said Cicero, the great Roman orator, "be far, not only from the body of Roman citizens, but even from their mind, eyes, ears."

III. Christ's Glory, 9-11.

V. 9. *Wherefore*; as an expression of divine love and approval. *Highly exalted him.* This exaltation includes Christ's ascension, his sitting at God's right hand and his lordship over the living and the dead. *Given him.* What Jesus refused to grasp as a prize, he received as a gift. *The* (Rev. Ver.) *name . . . above every name.* Perhaps there is a reference to the practice of giving a new name to persons at important crises in their lives. (See Gen. 17 : 5 ; 32 : 28 ; Rev. 2 : 17 ; 3 : 12.) The name was Jesus Christ, combining the human name pointing to the conquest won in the flesh and the Messianic name, "the Anointed of God."

Vs. 10, 11. *At the name* (Rev. Ver., "in the name") *of Jesus*; that is, in the presence of him who bears that name. *Every knee*

should bow; in lowly reverence, as before one worthy of worship. *Heaven . . . earth . . . under the earth*; all intelligent creatures in all departments of the universe. *Every tongue . . . confess*; with adoration, praise, worship. *Jesus Christ is Lord.* Here the Saviour's two names are mentioned. "Lord" means the supreme ruler of the universe. *To the glory of God the Father.* "Everywhere where the Son is glorified, the Father is glorified. Where the Son is dishonored the Father is dishonored." (Chrysostom.)

Light from the East

PHILIPPI—About 80 miles east of Saloniki you come to an open plain near the sea and backed by a steep hill. In the days of Philip, the father of Alexander the Great, there stood on the hill a little town. It was called Crenides, or "Fountains," but when Philip seized the neighboring gold mines he built the place over into a frontier city and gave it his own name.

300 years passed, and two Roman armies stood facing each other on the Philippian plain. Octavius and Antony were contending on the one side for the mastery of the Roman dominion which by this time encircled the whole Mediterranean. Over against them stood Brutus and Cassius. The battle fell out in favor of Octavius and Antony. It was not long before Philippi was a great Roman fortress and military colony.

While we are considering part of the message Paul sent to the people at Philippi, let us see the place to which the letter was sent.

No city stands now on Philippi's site, only a shabby little Turkish village; but there is no doubt about the site itself. It is in a fertile valley between two mountain ranges, ten miles inland from the Aegean Sea, at a



spot about two hundred and fifty miles west from Constantinople. We will take our position on a steep height overlooking that valley. All around us up on the height we find crumbling fragments of an ancient castle or fortress, ruined long ago in the course of wars, or perhaps partly by earthquakes. The white lines of two dusty highways mark

routes across the valley fields and pastures. Over those same roads Paul must have often walked, perhaps talking with Luke or with Timothy. Both Luke and Timothy lived here at various times and must have been familiar with all this ground now spread out before us. We shall read, in subsequent les-

sons, about the founding of the church to whom the epistle which we have been studying, was written.

To see for yourselves the place where our lesson Epistle was first read, use a stereograph entitled, Site of Philippi from the Shattered Remains of Paul's Prison.

THE LESSON APPLIED

The first lesson that the apostle impresses on the Philippian Christians is the *inestimable value of mutual burden bearing and of unbroken brotherhood*. How often one beholds the ruin and unhappiness caused by the factious spirit in a neighborhood or even in a church! Sometimes the scandal reaches such proportions that if it becomes known that one party or faction is in favor of a certain plan of church work, or desires a certain man for the position of pastor,—that very fact becomes the signal for the other side to protest and revolt.

A second lesson follows naturally: the *absence of vulgar boastfulness*. Is this not a sin against which we need to be on our guard? We boast about the vast extent of our country, forgetting that it is the quality of our people, not the area of our territory, that is of the highest value. We boast about our historical traditions as a church, forgetting that the Baptist's scorching rebuke was administered to the Jews who boasted that the blood of Abraham was in their veins, Matt. 3:7-9. We get fairly close to the Pharisee in the temple at such times. Germany has shown us what a repulsive and loathsome thing boasting can become. Contrast all this with the admonition of the apostle: "not looking each of you to his own things, but each of you also to the things of others" (Rev. Ver.). Instead of gazing with fond eye on our own size, strength and virtue, let us study the needs and welfare of others. This may be what Nietzsche calls "slave morality," but it is the way of life.

A third lesson: *Our hearts approve the men who have stooped to lift the burdens of humanity*. To cite only a few instances that figure on the pages of the Bible. Moses despised the riches of Pharaoh's court that he might cast in his lot with his own oppressed folk. Jeremiah bore the heavy load of his people's folly

and disobedience, even while they plotted against his life. With breaking heart Hosea pleaded for reformation in Israel. Paul himself was the prince of burden-bearers, if we except the master. When he urged the Philippians to study the salvation and welfare of others, he was speaking out of his own experience.

A fourth lesson: *The reward of stooping to assist others*. V. 9 indicates the reward that belongs to Jesus. Only by way of the cross was it possible to attain such rich fruit. Victory even for the master lies at the end of the thorny road of suffering and obedience. What is the reward for Jesus? It is the sway of his spirit over the world, v. 10. The world is to be exalted into union with himself.

This path of service is the one which we must all travel. Hosts are giving themselves at this moment for fatherland and the rights of the weaker nations of the earth. Let not those who remain behind be really behind in the same spirit of high devotion. Many are going out to heathen lands as missionaries. Let not us, who cannot accompany them, be found lacking in liberality and prayer in their behalf. We must think more of the "things of others." When the trunk of William C. Burns was brought home to England after his death in China, where he had been a devoted missionary, it was found to contain a few sheets of Chinese printed matter, an English and a Chinese Bible, an old writing case, one or two small books, a Chinese lantern, a single Chinese dress, and the blue flag of the "Gospel Boat." "Uncle must have been very poor," said his little niece. Yes, he was "poor," but by his poverty he made many rich. "So long as we love, we serve," said Robert Louis Stevenson.

"Measure thy life by loss instead of gain,

Not by the wine drunk, but the wine poured
forth ;

For love's strength standeth in love's sacrifice,
And whoso spendeth most hath most to give."

THE LESSON GRADED

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

For Teachers of Bible Classes

The Epistle from which this lesson is taken was addressed to the Philippian Christians, for whom Paul had a special affection. Writing from a Roman prison, Paul expresses the hope (ch. 1 : 27) that they will continue to live worthy of the gospel. Evidently, he had learned of some spirit of faction in the church at Philippi.

1. *Christian ethics*, vs. 2-4. Paul points out how harmony may be secured. Draw attention to the contrasted types of life which Paul's words suggest : (a) The worldly life is marked by strife, pride, selfishness ; it insists on its rights, taking nothing less than what is owed to it, doing nothing more than it must. (b) The Christian life is marked by love, peace, humility and unselfishness. It is governed by the gospel of the second mile, discounting personal dignity and personal rights and serving not as little but as much as it can. The effect of the two ideals may be illustrated by the story of old Scrooge in Dickens' story. Show how such a spirit of "doing as we would be done by but doing it first" would transform relations between employer and employee, mistress and maid, brothers and sisters.

Point out that Paul is not laying down a new law. Christian conduct is a natural result of three things :

2. *Our remembrance of what others have done*. "Fulfil ye my joy," v. 2. Paul introduces a personal note. He knows they will do much for his joy because he has done much for theirs (compare Acts 16 : 12-40). Show how during all our life we are debtors to the unselfishness of others. The remembrance of these things must make us eager to pass these kindnesses on.

3. *The remembrance of Christ's ministry to us*, v. 1. But, higher still, the goodness of Jesus should influence our conduct. Explain

carefully the different phases of his ministry to believers referred to in v. 1. The remembrance of this should influence us in our relations with those who seem impatient, selfish or thoughtless.

4. *The remembrance of Christ's example*, vs. 6-11. Here is the chief inspiration of Christian conduct. Twelve young men, none of whom were believers, began the study of astronomy. At the end of a year, eleven of them publicly professed conversion. But more wonderful than the vision of God's majesty in the heavens is the knowledge of his humiliation at Bethlehem and at Calvary (see John 15 : 12).

"When I survey the wondrous cross

On which the Prince of glory died,

My richest gain I count but loss,

And pour contempt on all my pride."

Conclude the lesson by showing that the Christian never experiences real joy until he learns to humble himself, Acts 20 : 35.

For Teachers of the Senior Scholars

Remind the class that this letter may be called Paul's love-letter, for it breathes the beautiful spirit of love from beginning to end. We have presented in this Epistle a perfect ideal of Christian life. Refer to the man who was making his life tell for God, who said that he had been trying for long to live in the Epistle to the Philippians, but he had found it too beautiful a house for his poor soul to live in. Still he was determined never to get out, and he hoped some day to be at home there. What are the graces which go to the making of this beautiful ideal which we have in the portion of the letter which forms to-day's lesson ?

1. *The Beautiful Spirit of Likemindedness*, vs. 1-3. What is the source of this sweet heavenly harmony of mind and heart and life which ideal Christian life must reveal ? (V. 1.) When Christ has complete possession of us there can be no discords, for however unlike we may be in character and temperament the same divine Spirit will animate us

all, and help us to love what Christ loves, and do what Christ wants us to do. There can be no strife or vainglory, for these are inspired by the spirit of evil, not the Spirit of Christ. Show that there is always something wrong somewhere when Christians are bad friends. It always indicates that the selfish human is displacing the unselfish divine.

2. *The World-wide Outlook of Love*, vs. 4-8. Show how prone man is to live in a poor little world of self, with no sympathetic outlook upon life, completely absorbed in gathering about himself the things which minister to his own comfort and enjoyment; and make clear what a poor, mean, unsatisfactory kind of life this is, when compared with a life of neighborliness and brotherliness which recognizes our divine kinship. In one of the most strikingly imaginative romances ever written by a Canadian, *A Strange MS. Found in a Copper Cylinder*, the hero of the story finds his way into a country inhabited by a peculiar people, whose ruling passion was self-denial and the good of others. The grand aim of Jesus in coming into this world was to make self-denial and the good of others the ruling passion of everybody. What did this heavenly outlook which Jesus had in his soul lead him to do? (Vs. 5-8.) (See John 15:13.)

3. *The Heaven-exalted Grace of Humility*, vs. 9-11. Make clear that a life of unselfish service, of loving self-forgetfulness, is never without its reward on earth and in heaven.

For Teachers of the Boys and Girls

Begin by asking who wrote this letter from which our lesson comes. Point out that it is a more personal letter than the Epistle to the Romans, for example. The Philippian church seems to have been Paul's favorite church. Our lesson can conveniently be divided into two sections:

1. *A Great Appeal*, vs. 1-4. Remind the class of what Paul has just been saying.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Something to Look Up

1. Paul says: "To me to live is Christ,

The Christians at Philippi have been called to high things,—not only to believe in Christ, but to suffer for him. Paul reminds them that this fact unites them to himself. They stand together both in their belief in Christ and in their suffering for him. In view of this fact, Paul makes his great appeal to them. What is it? That because of what Christ means to them, because of their companionship with him, because of their fellowship with Paul, they should be united amongst themselves. Two things are suggested by Paul as likely to interfere with their Christian unity: (a) The spirit of faction, the love for quarreling. Even the early church, even this favorite church of Paul's, was not free from this evil. (b) Vainglory, the desire to have a higher place than others. Now ask for the cure for these ugly things which Paul suggests in v. 4. Have one of the scholars read Matt. 7:12. We call this the Golden Rule. Why? It is a rule to guide us in all our dealings with others, but especially in our dealings with our fellow Christians.

2. *A Great Example*, vs. 5-11. Point out that here we have an instance of a common method with Paul,—to refer things to Christ. Ought this not to be a common method with us? Bring out that it puts all duties upon a higher level when we remember that we are called to be disciples of Jesus. Have some one read 1 John 4:17. Now have the scholars follow Paul's description of the way in which Christ humbled himself. Remind them that this was not something forced on him from outside, but something which he did of his own free will. Ask what makes this action of Christ all the more wonderful. If a man had done this it would be wonderful; but it was one made in the very form of God, one who was on an equality with God. Next, have the scholars follow Paul's description of the glory of Christ. What does he mean by "wherefore?" Is Christ's glory all the greater to-day because of what he suffered? Wherein is his glory greater?

and to die is gain." Where is the verse found?

2. "By love serve one another." The apostle Paul wrote these words in another

letter to Christian friends. Find them.

ANSWERS, Lesson VI.—(1) Luke 12 : 8.

(2) Luke 12 : 11, 12.

For Discussion

1. Are divisions in the church ever right ?
2. Is it possible for us to be like Christ ?

Prove from Scripture

That Jesus is our example in service.

The Question on Missions

Ques. 7. The teacher of the little ones should picture the happy life of the Ruthenian boys and girls in the Homes, under the care of a matron, who looks after the study of lessons, and, in other ways, takes charge of the children. The story may be told of the little Ruthenian girl who showed her love for one of the nurses, who was going away for a short holiday, by slipping a five cent piece

into her hand, a very large gift for the little girl.

The Answer for the boys and girls explains how the Ruthenian boys and girls are brought to the Homes. Sometimes their parents or friends bring them in. In other cases, our missionaries, as they go about their work, find those who need the help which the Homes give. The Ruthenian people are beginning to appreciate the work done through the Homes.

The teacher of the senior scholars should trace the history of our church's mission work amongst the Ruthenians. It began by the sending of doctors and nurses to care for the sick and the establishment of hospitals. Next, some educated Ruthenians were got hold of, and after a little training, were sent out as missionaries to their own people. Now special emphasis is being placed on the work of education.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear how Jesus' helpers were told to follow his example. Many of our stories this year are to be about a man named Paul, who was one of Jesus' greatest helpers. Paul was a foreign mission-ary. That means that he went to other countries to tell them about Jesus. One of the countries he visited was Macedonia. The "big city" of Macedonia was called Philippi. Paul preached to the people of Philippi and some of

them became followers of Jesus. These people were called Philippians. After he went home he wrote a letter to them.

A Soldier's Letter to his Little Boy—I am going to read you a letter that a father wrote to his wee boy. The father was a soldier who had gone away over the sea to fight for our king and country and for the right. Now

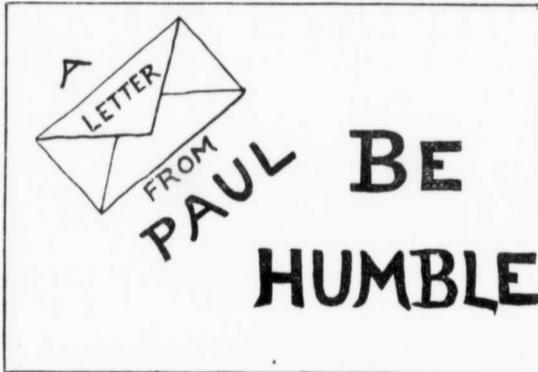
listen to this letter (take the letter from the envelope and read).

"My darling Bobbie : Daddy is very lonely for you, and longs to see you again. It is nice to know that at home a dear little

boy loves daddy and is watching for him to come home from the war. You must be a good boy and love Jesus. You know daddy loves Jesus. Daddy wants you to be kind to sister and brother and playmates and be willing to "give up" to

them. Do not be a proud, selfish little boy, but all be loving and happy together. Daddy will be so glad to get home and find you growing a big, good boy. Many kisses and a great big bundle of love, from your daddy."

Paul's Letter to the Philippians—Paul's letter of course was to grown-up people, but



it meant just something like what Bobbie's letter from his father meant. Now we'll read Paul's letter. There are some big words in it and some things you will not quite understand. Listen! Read lesson, vs. 1-9. Paul wanted them to know that he loved them. He told them if they thought he had been kind to them in teaching them to love Jesus, they must show that they were thankful to Paul by being kind and agreeable to one another. (Paul had heard that they were having some quarreling amongst them.) They must stick together and try to help one another. They must not be selfish and each one trying to do what is best for himself, but each must try to help the others. They must not be proud and disagreeable and quarrelsome.

The Son of God—Paul told the Philippians in that letter that they should take Jesus for their copy. Jesus was the Son of God and equal to God in power and glory. Was Jesus proud? No, he was very humble. Nothing was too humble for Jesus to do! No place was too lowly for him to go. No one was too poor for him to serve (tell v. 8). Have somebody ready to sing, just at this point, Hymn 547, Book of Praise.

Golden Text—Repeat Golden Text. (Give simple illustration of helpfulness.)

Jesus Exalted—Then read vs. 9-11.

Hymn—Sing or repeat Hymn 524, Book of Praise.

What the Lesson Teaches me—I SHOULD BE HUMBLE.

FROM THE PLATFORM

SIX STEPS DOWNWARD UPWARD

In our lesson to-day Paul describes for us how Christ humbled himself when he came to earth for our salvation, and then how he was exalted. First, Paul tells us of **SIX STEPS DOWNWARD** (Print) which Jesus took of his own free will. What are they? Have the School answer for the lesson passage. (1) He emptied himself. (2) He took the form of a servant. (3) He was made in the likeness of men. (4) He humbled himself. (5) He became obedient unto death. (6) He died the death of the cross. Second, Paul tells us of six steps **UPWARD** (Print) in the career of Jesus: (1) God exalted him. (2) He was given a name above every name. (3) Every knee is to bow to him in heaven, (4) in earth, (5) under the earth. (6) Every tongue is to confess that he is Lord, to the glory of God the Father. Call for the Golden Text.

Lesson VIII.

THE CHRISTIAN BROTHERHOOD AT JERUSALEM—TEMPERANCE LESSON

February 20, 1916

Acts 4 : 32 to 5 : 5. Study Acts 4 : 32 to 5 : 16. *Scripture Memory Verses (see page 65).

GOLDEN TEXT—Love one another from the heart fervently.—1 Peter 1 : 22 (Rev. Ver.).

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

* The Scripture Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages, for the correct recitation of which Certificates, Diplomas and Seals are awarded by the Assembly's Sabbath School Board. The passages and awards are graded according to the ages of the scholars ; and the various **QUARTERLIES** and **LEAFLETS**, both Uniform and Graded, give the passages appropriate to the ages represented. Write to us for the complete Lists; and for Form of Application for the awards, to Rev. J. C. Robertson, B.D., our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

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

34 ⁴ Neither was there ⁵ any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold.

35 And laid them ⁶ down at the apostles' feet : and distribution was made unto ⁷ every man according as he had need.

36 And ⁸ Jo'ses, who by the apostles was surnamed Bar'nabas, (which is, being interpreted, ⁹ The son of consolation,) a Le'vite, ¹⁰ and of the country of Cy'prus,

37 Having ¹¹ land, sold it, and brought the money, and laid it at the apostles' feet.

Revised Version—¹ Omit of one ; ² and not one of them said that aught ; ³ their ; ⁴ For neither ; ⁵ among them any ; ⁶ Omit down ; ⁷ each, according as any one ; ⁸ Joseph ; ⁹ Son of exhortation ; ¹⁰ a man of Cyprus by race ; ¹¹ a field ; ¹² thy ; ¹³ did it not remain ; ¹⁴ thy power ? How is it that thou hast conceived ; ¹⁵ upon all that heard it.

LESSON PLAN

- I. Love, 32-35.
- II. Liberality, 36, 37.
- III. Lying, ch. 5: 1-5.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—The Christian brotherhood at Jerusalem, Acts 4: 32-37. T.—The Christian brotherhood at Jerusalem, Acts 5: 1-16. W.—The power of the tongue, James 3: 1-10. Th.—"In deed and in truth," 1 John 3: 13-24. F.—Vows to be observed, Eccles. 5: 1-12. S.—Be truthful, Prov. 12: 14-22. S.—The greatest of all graces, 1 Cor., ch. 13.

Primary Catechism—*Ques. 74. Why is our Sabbath called the Lord's day ?* Because, on that day Jesus Christ rose from the dead. *Ques. 75. How should we spend the Lord's day ?* We should spend the Lord's day in

rest, in worship, and in doing good.

Shorter Catechism—*Ques. 48. What are we specially taught by these words [before me] in the first commandment ?* A. These words [before me] in the first commandment teach us, That God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

Lesson Hymns—Book of Praise: 418 (Supplemental Lesson), 90, 240, 36 (Ps. Sel.), 511 (from PRIMARY QUARTERLY), 245.

Special Scripture Reading—1 Sam. 3: 1-10; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 108, Death of Ananias; S.O.S. 231, Annual Financial Comparison (Temperance). For Question on Missions, H. M. 1179, School Boys at Vegreville. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Christian Street; Motley Life in the Holy City's Bazaar District, Jerusalem (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 72).

THE LESSON EXPLAINED

Time and Place—A.D. 30; Jerusalem.

Connecting Links—Luke, having shown the resolute spirit of the leaders of the early church, now gives an account of the spirit of the believers as a body.

I. Love, 32-35.

V. 32. *And.* Attention is turned from the apostles to the whole company of Christians. *Multitude*; a technical term for a religious association. *Of one heart and . . . soul*; a proverbial expression denoting complete unity of affection and purpose. *Not one* (Rev. Ver.); in so great a company. *Said . . . aught* (Rev. Ver.) . . . *possessed . . . his own.* Each one actually possessed his own property, but he did not treat it as his own. *All things common.* The property of each was used for all; it is not said that it belonged to all. This "community of goods" was not compulsory, but voluntary. Each had the right to do as he willed with his own.

V. 33. *With great power*; probably by the

working of miracles as well as by word of mouth. *Gave the apostles witness*, etc.; as a debt and duty which they owed to their master. Witness-bearing was the special business of the apostles (see ch. 1: 8). *Of the resurrection of the Lord Jesus.* The apostle's testimony to this fact was backed up by the lives of the rank and file of church members, who showed, in their love and liberality, that the risen and living Christ was working in them through his Spirit. *Great grace.* Some understand by "grace" the goodwill of the people towards the Christians because these were so liberal; others, the favor or kindness of God, of which the liberality was an effect.

34, 35. *For* (Rev. Ver.); introducing a reason for the favor of the Christians with men or a proof that the divine grace was working in them. *Neither . . . any . . . lacked*; not that there were no poor, but those who had plenty ministered to the needy. *Possessors . . . sold . . . brought the prices.* It is not

meant that all owners sold up their property at once, but that every now and then, as need arose, one and another placed the proceeds from the sale of his property at the disposal of the apostles for the relief of want. *At the apostles' feet*; signifying that the apostles were given complete control of the gifts brought. *Distribution . . . according as . . . need*. There were always a great many poor in Jerusalem, who depended on the charity of the richer residents of the city and on chance employment during the great feasts, when the city was full of visitors. Many of these poorer people, in becoming Christians, would lose the help they were wont to receive from the better-off Jews.

II. Liberality, 36, 37.

V. 36. *And Joses* (Rev. Ver., "Joseph"). This case is given, partly because it was a notable one, and may have set the example, partly to prepare for the sad case which follows. Both cases illustrate the spirit possessed life of the early church. *Barnabas . . . son of consolation* (Rev. Ver., "of exhortation"); probably so named on account of his remarkable powers of exhorting the people and ministering consolation to them. The Greek word for "consolation" or "exhortation" is closely connected with that for "Paraclete" ("Helper"), a name for the Holy Spirit (compare ch. 11 : 24). Barnabas was full of helpfulness. *A Levite*; and therefore forbidden to hold land (see Num. 18 : 20), but this law seems to have fallen into disuse, at any rate outside of Palestine. *Of . . . Cyprus*; the large island still so named in the northeastern corner of the Mediterranean Sea.

V. 37. *Having a field* (Rev. Ver.); the value of which must have been considerable, if, as seems likely, it lay in the rich and productive island of Cyprus. *Sold it, and brought the money*; that is, the proceeds, the money got. Some think that the word for "money" signifies the price in its entirety, the sum without deductions, in contrast with the action of Ananias and Sapphira.

III. Lying, Ch. 5 : 1-5.

Ch. 5 : 1, 2. *But*. Over against Barnabas, the outstanding representative of the spirit of brotherhood amongst the early believers, Luke sets the wretched pair who sinned

grievously against that spirit. *Ananias*; meaning "to whom Jehovah has been gracious," the Hebrew name for Shadrach, Dan. 1 : 7. *With Sapphira*; "beautiful," or "a sapphire." *Sold a possession* (a piece of land, v. 3) . . . *kept back part*. Zeal had in part overcome Ananias' greed, but this was met by the selfish spirit of evil. "It was an attempt to serve God and mammon: to gain the reputation of a saint without the reality of holiness." Compare the case of Gehazi, 2 Kgs. 5 : 20, etc. *Wife . . . privy* (aware of and consenting). It was a deliberate plot between husband and wife. *Brought a certain part*; no doubt at a public gathering of the church, in order to win a reputation for generosity.

V. 3. *Peter said*; speaking as the leader of the apostles. *Why hath Satan filled thine heart . . . ?* People may be inspired by the evil one, as well as by the Holy Spirit. The "why" indicates that Ananias had power to resist the tempter, but had, instead, yielded to him. *To lie to* ("to try to cheat") the *Holy Ghost*. This is what hypocrisy always involves. The whole passage presupposes the personality of the Holy Spirit.

Vs. 4, 5. *Remained* (unsold) . . . *thine own . . . sold . . . in thine own power*; proof that there was no sort of compulsion to dispose of one's property for the common good. *Why . . . conceived this thing ?* Satan had suggested the sin, but Ananias made it his own by his willing consent (compare James 4 : 7). *Not lied unto men*. That was not the worst feature in his offence. *But unto God*; God the Holy Spirit. *Ananias . . . gave up the ghost*; literally, "breathed out his life," a medical expression, one of the proofs that Acts was written by a physician. *Great fear*; preventing others from acting in a like manner.

Vs. 7-11 describe the fate of Sapphira, who shared in the guilt of her husband, and vs. 12-16 give an account of the miracles wrought by the apostles.

Light from the East

THE ESSENES—There may be no connection between the Jerusalem church and the Essenes, but this sect is a remarkable example of what religious enthusiasm may do for a

time in curbing the selfish instincts of man. In New Testament times the Essenes lived mainly in the wilderness of Judea, but there were scattered colonies of them throughout the land. Philo tells us about them: "They do not treasure up silver and gold, nor do they acquire large tracts of land in an eager desire for income, but only make provision for the absolute necessities of life. They are almost the only people who remain destitute of money and possessions, by use and wont, rather than by any lack of prosperity; yet they are esteemed wealthy, for they consider that to be frugal and contented is, as indeed it is, ample abundance. . . No one has a house of his own, which does not belong to all; besides living together in companies they

keep open house for brethren arriving from the outside. Then, they have a common treasury and share all expenses; they also share their clothes, and their meals are common, for they eat together. This is perhaps only natural, for they put their daily wage into a common fund, instead of keeping it for themselves, and thus provide for any who want help. Their sick members are not neglected because they can contribute nothing, for their ample funds enable them to make lavish provision for all such. Their seniors are treated with respect and honor and attention, as parents are by their own children; their old age is cherished bountifully by the toil and endless thought of the younger members."

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

The Jerusalem homes where the first Christians lived are not standing now, but in certain parts of the city the streets and houses of to-day are so much like those of nineteen centuries ago as to give us a good idea of life in apostolic times. Consult our Jerusalem map in Lesson VI. and let us stand where the number 8 marks a place in one of the streets of the northwestern quarter. A very narrow street opens before us, with gray stone buildings on either side. Most of the buildings have two stories, though a few are higher. Shops occupy almost every ground floor, the upper floors being used for

dwellings. People are coming and going over the irregular pavement. A big basket is borne along on one woman's head; women in 1916 carry all sorts of heavy burdens in that way, just as they did when Sapphira lived here. Sapphira herself may have been rich, with maid servants to do the heavy work. Some of the men wear modern European clothes, but we see others in long, loose robes such as Barnabas and Ananias wore.

Use a stereograph entitled, Christian Street; Motley Life in the Holy City's Bazaar District, Jerusalem.

THE LESSON APPLIED

At the outset let us guard against a misapplication of this passage. It is sometimes assumed that the early Christian disciples set the example of a communistic system that all Christians ought to follow, and that should be established as the normal life of the state. This is a total misconception of what took place in the early church. We have not here a model to follow in organizing the trade and industry of our land. Rather have we a spirit of *brotherhood* that we must seek to reproduce.

Our first lesson is therefore this: *The strongest cement to bind people together is love, not law.* With what abandon and joy the early Christians in Jerusalem said, "God has

given us much for which we are thankful. Take it *all*. Let it be used for the needy ones of our new society!" The joyful acceptance of Christ as our Saviour starts the flow of sympathy in our hearts for all others who are pledged to the same master.

A second lesson, and yet one growing out of the first, is this: *Love is the supreme influence in the Christian church.* The outward gift, the surrender of the "prices of the things that were sold" (v. 34),—these are not the main things. Listen to the apostle Paul: "If I bestow all my goods to feed the poor. . . but have not love, it profiteth me nothing" (Rev. Ver.).

But we may show our sense of brotherhood in other ways than by the giving of money. *We may remove stumblingblocks out of the way of our brothers and sisters.* The department of Social Service and Evangelism of the Presbyterian Church is seeking to realize this spirit by the establishment of Rescue Homes in which a very encouraging work is being done. Then there is the tremendous question of the liquor traffic. This whole business is a stumbling block in the path of large sections of the race. The loving thing is to remove it out of the way. The teacher can make this a very profitable part of the lesson by dwelling on the astonishing progress of the temperance movement in recent years, even months. The war has done much in this direction in Russia, France and Britain.

A correspondent, writing quite recently from Russia, says: "The prohibition of the sale of vodka has affected the life of both peasants and artisans in the most beneficial way. All of their earnings are now spent for useful things or in domestic improvements. In the streets of the village one no longer hears indecent songs or sounds of revelry, and in the families there are now no drunken quarrels or fights. You will not see in the streets a single intoxicated man, nor hear a single abusive word. The wives and children of drunkards are praying God to bless the

government, which has forbidden the sale of vodka. In a word, since the vodka shops closed the people have been reborn.

The Western provinces, such as Saskatchewan and Alberta, have already dealt deathblows at the traffic. Manitoba will probably follow. British Columbia is also attacking the problem in earnest. One of the saddest sights is that of a soldier in training overcome with liquor. We read of drunken Germans, but it is humiliating to behold some of our own men staggering along the streets. The late Earl Roberts said: "I feel it my duty to point out to the civil population that putting temptation in the way of our soldiers by treating them to drink, is injurious to them, and prejudicial to our chances of victory."

The fourth lesson is this: *The futility of pretended love.* Ananias and his wife might have kept the entire proceeds of the sale of their property. They were free to give any fraction of it to the church, if they wished, ch. 5 : 3, 4. But the difficulty was that they wished to obtain credit for a sacrifice that they had not really made. They pretended to have a disinterested love that they really did not have. The value of the incident lies rather in Peter's exposure of their duplicity than in their tragic end.

THE LESSON GRADED

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

For Teachers of Bible Classes

This lesson permits us to study the inner life of the earliest Christian society, in which the communism referred to was a passing phase. It was occasioned by the numbers of the poorer class who had become Christians, and by the presence of Galilean Christians who had been obliged to forsake homes and occupations. The sale of property may not have been universal (compare Acts 12 : 12 ; Gal. 2 : 10 ; James 2 : 2, 3). However, in course of time, the enthusiasm was checked when experience had proved the injurious consequences to which it might lead. But, bring out carefully its fundamental feature,—*practical love* to all in the Christian fellow-

ship. To treat this subject as a Temperance Lesson, it may be developed in the following way :

1. *A true brotherhood*, v. 32. Let the teacher emphasize the utopian happiness of this Christian community. Modern Social Reformers sometimes refer to this experience as a momentary realization of the ideals of Christ and lament its disappearance from the earth. Such happiness, at any rate, is the Eden which we seek to bring to pass in the home life, the church life and the national life. Selfishness is the monster that perpetuates discord in all these relations. Intemperance is one of its results. A Chicago judge said that in 1912 fully 42 per cent. of the unhappy homes which had come under his notice were the direct result of the drink evil.

2. *Expenditures that bring gain*, vs. 34-37. These Christians were spending all that they possessed, but what were they not gaining in return? The love of strong drink has not been so potential a factor in preventing temperance reform as the fear of the cost of the reform. Loss of investments, loss of compensation to license holders, loss of revenues to the state, have been weighed up against it. But to banish vodka cost Russia half a billion dollars at a time when revenues were all important, yet, at the end of a year's experiment, she finds that her people are richer, more contented and more efficient than ever before.

3. *Expenditures that bring loss*, ch. 5 : 1-5. Social equality and the satisfaction of temporal needs cannot in themselves establish a perfect commonwealth. The early Christians were troubled by an Ananias. But he not only brought bitterness to his friends, he sold his lands only to overwhelm himself in ruin. Men waste their goods in intemperance in the hope of gaining friendships, influence, happiness; in the end, they lose all.

In conclusion, point out what temperance in speech and conduct and dress must have characterized the relations of these Christians, ch. 4 : 32.

For Teachers of the Senior Scholars

Introduce the subject by referring to the social brotherhoods, the fraternal orders, which are to be found everywhere to-day. Why have these organizations flourished as they have done? Bring out that they have met a craving of the human heart for friendship and fellowship, for social intercourse, and that the material benefits derived from connection with these orders have not always explained the secret of their persistent growth. There is something which lies deeper in the heart which these societies have ministered to. Bring out that the church of Christ was intended to be a great ideal brotherhood of man, and that it was due to the failure of the church to realize this ideal that other brotherhoods arose. Point out that we have in the passage before us a realization of this beautiful ideal, a Golden Age in the history of the apostolic church, such as the world has never since

witnessed. What went to the making of this Golden Age?

1. *Great Grace*, vs. 32, 33. The early Christians were living in a spiritual realm, so full of the Holy Ghost, so near to God, that they were one in heart and soul, that heaven for them had begun on earth. When will this bit of church history repeat itself? When will the church of Christ again be one in heart and soul, no controversies about things which are non-essential, when love for Christ and for everything which Christ loves will dominate every heart? Show that the trend of church life to-day is towards this Golden Age, and that nothing but great grace can bring it in.

2. *Great Unselfishness*, vs. 34-37. Show that under the generous impulse of the Holy Spirit all selfishness was taken out of their hearts, and they loved their neighbors as themselves, and began to realize in large measure the Spirit of the master. (See 1 Cor. 8 : 9.) Why is Barnabas singled out for special mention in this matter? (Vs. 36, 37.) Was it because he had made larger sacrifices than the rest, or because his example had inspired the rest? Bring out that this conception of property as a trust, as something not merely for our own pleasure or profit, but for the good of others, is growing in the church. Refer to the splendid exhibition of this beautiful spirit during the war.

3. *Great Fear*, ch. 5 : 1-5. Question the class about the great sin of Ananias and Sapphira, and how it led to great fear. Show that there can be no ideal condition of society without great fear of wrong-doing. There must be a sensitive conscience as well as a big heart. For temperance applications of the lesson see Lesson Applied and For Teachers of Bible Classes.

For Teachers of the Boys and Girls

Quote Tennyson's words: "Ah! when shall all men's good be each man's rule?" In our lesson we have the record of a time in the early church when all men's good was each man's rule, so far as the little Christian community was concerned. This is to be a Temperance Lesson, so let us take it up as follows:

1. *Consideration for Others as Leading to*

Temperance Reform, vs. 32-35. Encourage the class to picture for themselves the happy condition prevailing amongst the Christians at Jerusalem. Ask what lay behind it. The believers were of one heart and soul. Remind the scholars of how hard it is to change external condition unless the heart and soul have first been changed. The surest way to win a man from strong drink is to win him first to Jesus Christ. Bring out the principle which guided the apostles in this distribution of goods,—to each was given according to his need. Be sure that the class recognizes that all this ideal condition sprang from true Christian love, showing itself in consideration for others.

Now give to this point its temperance application. There are those who say that they can drink in moderation, that they know when to stop, and that therefore their freedom to drink ought not to be taken from them. Ask for the weak spot in this reasoning. Can the Christian afford to leave out of his consideration the men who do not

know when to stop, and whose hope of stopping depends in large measure upon the stopping of the liquor traffic altogether? Remind the class of how Paul works out this principle of consideration for others in Rom. 8 : 9-13. Apply the Golden Text.

2. *A Good Example and a Bad One*, vs. 36, 37 ; ch. 5 : 1-6. The case of Barnabas is probably cited as an illustration, an outstanding one, of the whole-hearted liberality of the wealthier men amongst these Jerusalem Christians. Point out that this was something which Barnabas did not *have* to do ; it was a free-will offering. Who was the other man who pretended that he was doing an act similar to that of Barnabas? What was the difference between the acts of the two men? Bring out the fact that Ananias was trying to get credit for more than he was willing to do. Do we ever try to do this? Now emphasize the principle that money is a trust from God. When men use it for objects which minister to intemperance, can they be said to be true to this principle?

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Something to Look Up

1. What does it say in Revelation about "whosoever loveth and maketh a lie?"
2. It is written in Proverbs that a lying tongue is an abomination unto the Lord. Find the chapter and verse.

ANSWERS, Lesson VII.—(1) Phil. 1 : 21.
(2) Gal. 5 : 13.

For Discussion

1. Would it be a good thing for church members to have "all things common?"
2. Is the love of praise a good or bad thing?

Prove from Scripture

That we should help the poor.

The Question on Missions

Ques. 8. How the Ruthenian children get on at school is the point to take up with the

little ones. The teacher should show how the children in the Homes, being taught to keep their bodies clean, living in pure air and getting plenty of good food, are able to study hard and so make good progress. Besides being taught such things as reading, writing and arithmetic, they learn to be truthful and honest and to avoid bad words and bad thoughts. Above all, they learn to know and love Jesus.

The teacher of the boys and girls should discuss with them what the Ruthenian boys and girls get from their life in the Homes. In three years they get a good education, and if a boy shows good abilities, he may remain longer and be prepared to study for the ministry or some other profession.

The senior scholars may be drilled on the places in Canada where the chief missions to the Ruthenians are found, and also the various kinds of work done amongst these peoples.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear about Jesus' first helpers working in the church.

"Sharing Up"—Last Hallowe'en day a boy came home from school and said, "Mother, our teacher wants all who can to bring home-

made candy this afternoon and she said there would be some who could not bring any, so those who could should bring enough to share with those who couldn't. She'll mix it up so everybody will have enough. So, mother, be sure to make me lots!"

This is just the way those first helpers of Jesus did, but of course it was not candy they "shared up," but money. Many of them were very poor, so those who had money just put it all together and gave it to the apostles. They had one big money bag, and into this all the money was put and everybody got a share of whatever they needed. All Jesus' helpers worked together happily, v. 32. They got on very well indeed with their work of telling people about Jesus, and God helped them all the time. Those who owned houses or lands, sold them, and brought the money they received and the apostles put it into the big money bag and all got a share of it. (Outline a money bag, and on it print, SHARE UP FOR JESUS' SAKE.)

A Good Worker—Tell vs. 36, 37.

Bad Workers—Tell the story, ch. 5 : 1, 2. Show the meanness and untruth and sin of Ananias and his wife Sapphira.

Peter Rebukes Ananias—Listen to Peter's words as that mean man Ananias hands in only part of the money he got, vs. 3, 4. V. 5 tells the punishment God sent upon Ananias.

A Sad Story—I am going to tell you a very sad story. One Sunday Charlie's father gave

him a ten cent piece for collection. On his way to Sunday School Satan put a very wicked thought into Charlie's mind, and Charlie let Satan have his way. He asked one of the boys if he could "change a ten," and Jack Morrison gave him two fives for it. When the collection was taken up, I am sorry to tell you Charlie only dropped one five cent piece into the envelope. He kept back the other five for himself. This was robbing God, and God would punish Charlie for his wrong-doing.

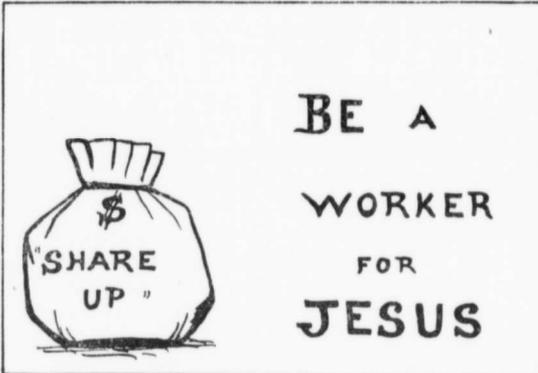
Golden Text—Repeat Golden Text.

A Loving Little Girl—"No, pussy, me will not hurt 'ou, me loves 'ou, me will not let anybody hurt 'ou," I heard a wee girlie cooing over her pussy. Ah! that is just what we want to remember. If we love people we will not harm them. We will keep others from harming them. We will try to do them good.

Teachers, do not let any opportunity pass of impressing the need of saving people from strong drink. The great wave of Prohibition sentiment now sweeping our country is due in great part without doubt to the temperance teaching in the Sunday Schools during the past years. Keep on teaching. "Your labor is not in vain."

Workers for Jesus—How can little people help?

What the Lesson Teaches me—I SHOULD BE A WORKER FOR JESUS.



FROM THE PLATFORM

Instead of making the talk from the platform to-day a direct review of the lesson, let us place upon the board some of the things which strong drink does. Have already printed on the board the above five words, being careful to make the initial letter of each word distinctly larger than the other letters. Say something about each of these results of drink. It DEBASES. How does it do this? By making men with intelligence and spiritual possibilities worse than the brute beasts. It ROBS. Ask for some of the possessions of which it robs a man,—money,

home, respectability. It INFURIATES. Many men of a naturally kind disposition are utterly changed by its influence. It NUMBS. It numbs conscience and all the finer feelings. Finally,

D E B A S E S
R O B S
I N F U R I A T E S
N U M B S
K I L L S

it KILLS. Often it kills its victim, often it is responsible for murder. Now read the initial letters downward. DRINK does all this.

Lesson IX.

THE SEVEN HELPERS

February 27, 1916

Acts 6 : 1-7. Study Acts, ch. 6. *Scripture Memory Verses (see page 65).

GOLDEN TEXT—Bear ye one another's burdens, and so fulfil the law of Christ.—Galatians 6 : 2.

¹ And in those days, when the number of the disciples was ² multiplied, there arose a murmuring of the ³ Grecians against the Hebrews, because their widows were neglected in the daily ministration.

² Then the twelve called the multitude of the disciples *unto them*, and said, It is not ⁴ reason that we should ⁵ leave the word of God, and serve tables.

³ Wherefore, brethren, look ye out among you seven men of ⁶ honest report, full of the ⁷ Holy Ghost and wisdom, whom we may appoint over this business.

⁴ But we will ⁸ give ourselves continually to prayer,

Revised Version—¹ Now in these ; ² multiplying ; ³ Grecian Jews ; ⁴ And the ; ⁵ fit that ; ⁶ forsake ; ⁷ Look ye out therefore, brethren, from among ; ⁸ good report ; ⁹ Spirit and of wisdom ; ¹⁰ continue steadfastly in prayer ; ¹¹ in ; ¹² Spirit ; ¹³ exceedingly.

LESSON PLAN

I. Helpers Needed, 1-4.

II. Helpers Chosen, 5.

III. Helpers Appointed, 6, 7.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—The seven helpers, Acts 6 : 1-7. T.—The seven helpers, Acts 6 : 8-15. W.—The twelve disciples chosen, Matt. 10 : 1-15. Th.—Helpers chosen by Moses, Deut. 1 : 9-18. F.—Fulfil the royal law, James 2 : 8-17. S.—Christian helpfulness, Rom. 12 : 10-21. S.—The shining face, Matt. 17 : 1-8.

Primary Catechism—*Ques. 76. Why should we go to a place of worship on the Lord's Day?* Because God's

and ¹¹ to the ministry of the word.

⁵ And the saying pleased the whole multitude : and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch :

⁶ Whom they set before the apostles : and when they had prayed, they laid their hands on them.

⁷ And the word of God increased ; and the number of the disciples multiplied in Jerusalem ⁸ greatly ; and a great company of the priests were obedient to the faith.

⁸ Grecian Jews ; ⁴ And the ; ⁵ fit that ; ⁶ forsake ; ⁷ Look ye out therefore, brethren, from among ; ⁸ good report ; ⁹ Spirit and of wisdom ; ¹⁰ continue steadfastly in prayer ; ¹¹ in ; ¹² Spirit ; ¹³ exceedingly.

Word tells us that we should, and because it helps us to be good.

Shorter Catechism—Review Questions 45-48.

Lesson Hymns—Book of Praise : 418 (Supplemental Lesson), 205, 207, 19 (Ps. Sel.), 429 (from PRIMARY QUARTERLY), 233.

Special Scripture Reading—Matt. 7 : 7-14 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, S.O.S. 117, The Breadwinner Down (Type of Home where Deaconess Ministers). For Question on Missions, H. M. 862, Five Babies Cared for in Vegreville Hospital. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, A Greek Priest Blessing Village Children at Ramah (Order from Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, see page 72).

THE LESSON EXPLAINED

Time and Place—About A.D. 35 ; Jerusalem.

Connecting Links—The success of the apostles stirred up the Jewish authorities to more determined opposition. The Twelve were arrested and imprisoned ; but were miraculously

delivered. When they began teaching the multitudes in the temple, they were brought before the Sanhedrin, where their bold defence made their enemies still more angry. The rulers were minded to slay them ; but were turned from their purpose by Gamaliel, who warned

* The Scripture Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages, for the correct recitation of which Certificates, Diplomas and Seals are awarded by the Assembly's Sabbath School Board. The passages and awards are graded according to the ages of the scholars ; and the various QUARTERLIES and LEAFLETS, both Uniform and Graded, give the passages appropriate to the ages represented. Write to us for the complete Lists ; and for Form of Application for the awards, to Rev. J. C. Robertson, B.D., our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

the members of the Sanhedrin that, in opposing the new faith, they might be guilty of fighting against God. The apostles, therefore, after having been scourged, were released, and once more took up their work of preaching and teaching, in spite of the prohibition of the council.

I. Helpers Needed, 1-4.

V. 1. *In those days.* See Time and Place. For the rapid growth of the church, see chs. 1:15; 2:41, 47; 4:4; 5:14. *Number of the disciples . . . multiplied.* This is the first time in the Acts that the name "disciples" is used of Christians. It is common in the Gospels, and is not found in the Epistles. With the increase in numbers there would be more and more cases of need to take up the apostles' time and attention. *Murmuring*; complaining, and it would seem that there was some cause for dissatisfaction. *Grecians*; literally, "Hellenists," Jews who used by preference the Greek language and had generally adopted some Greek ideas and customs. *Against the Hebrews*; that is, Jews who spoke Aramaic, a language akin to Hebrew and spoken in Palestine. The distinction between "Hebrews" and "Grecians" was one within Judaism, while "Jew" and "Greek" (Rom. 1:16) expressed a contrast with those outside. *Their widows*; a specially poor and neglected class. *Neglected in the daily ministrations*; the distribution of the church's gifts, whether of money or food, described in ch. 4:34, 35.

V. 2. *The twelve*; a title given to the company of the apostles, though one of them, Judas, had been removed. *Called the multitude*; the body of the disciples, the rank and file members of the church, as distinguished from the leaders. Of course, not all of these would come,—there were at least 5,000 of them (see ch. 4:4). The open courtyard of any large Jerusalem house would suffice for the gathering. *It is not reason.* It is not fitting or proper. *Leave* ("forsake," a strong word, denoting that practically the whole of the apostles' time was being taken up in the management of the charity funds) *the word of God*; give up preaching and teaching. *Serve tables*; the tables at which money or food was distributed. Our word "deacon" comes from the Greek word translated

"serve," and it is supposed that the office of deacon in the church sprang, at a later time, from the appointment of the "seven helpers." (See 1 Tim. 3:8-13.)

Vs. 3, 4. *Look ye out among you*; choose for yourselves. The helpers for the apostles were to be elected by the people. *Seven men.* Various reasons have been given for the number: (1) It was the number of sacred completeness amongst the Jews. (2) It was the number of the elders or rulers in each Jewish community. (3) There were seven household centres of meeting for the Christians in Jerusalem. (4) There were seven tables to be cared for. The fact that seven men were needed shows that the sums of money contributed must have been very considerable. *Of honest report*; well known for their good character and life. *Full of the Holy Ghost*; so that they would be sure to please God. The management of the so-called secular affairs of the church, as well as of the religious interests, requires wise, spirit-filled men. Great prudence and care would be required of the seven in dealing with complaints made to them. *And wisdom*; that is, practical ability in managing affairs. *Whom we may appoint.* The people were to elect the seven, but the apostles would set them apart. *To prayer*; both private prayer and intercession and the public prayers of the church. *The ministry of the word*; preaching and teaching.

II. Helpers Chosen, 5.

V. 5. Of the seven chosen, except Stephen (see Lesson X. for next Sunday), we hear again only of Philip (see ch. 8 and ch. 21:8). Their names are all Greek, as if it were meant to assure the Grecians that their widows would not be overlooked and to express the confidence that the Grecians would not overlook the Hebrew widows. *A proselyte*; that is, a Gentile who had accepted the Jewish religion. *Of Antioch*; while all the rest belonged to Jerusalem.

III. Helpers Appointed, 6, 7.

V. 6. *Whom they set before the apostles*; that the Twelve might confirm the choice made. *When they had prayed*; seeking God's blessing, without which no work can be successful. *Laid their hands on them*; a

familiar Jewish rite (see Gen. 48 : 14-20, Jacob's blessing the sons of Joseph ; Num. 8 : 10, 11, the Israelites laying their hands on the Levites ; Num. 27 : 18 ; Deut. 34 : 9). The rabbis used to admit a disciple to their own standing by a similar act. The laying of the apostles' hands on the seven signified their dedication to the work for which they had been chosen.

V. 7. *The word of God increased* ; was more widely spread, now that the apostles were free to give themselves wholly to preaching and teaching. *A great company of the priests* ; for whom it would be harder to become Christians than for others, because, in doing so, they would bring upon themselves the special hatred of the Jews and lose their office and support, as well as their friends.

The remainder of the chapter gives an account of Stephen's preaching, arrest and accusation.

Light from the East

THE LAYING ON OF HANDS—The hand is often, among primitive people, a symbol for

BLESSING CHILDREN IN PALESTINE

The "Grecians" or Greek-speaking Hebrews have maintained churches in various parts of Palestine ever since the apostles' time. It is interesting to see one of the priests of the ancient church, for he still keeps up much of the worship with which the church began. We find such a religious leader in the Christian town of Ramah, a few miles north of Jerusalem. Four mothers have brought their babies to the home of one of the neighbors, that the priest may give them a fatherly blessing. Their loose clothes, big sleeves and long scarfs or "veils" of cotton cloth are such

power and influence. About 1500 B.C., the ancient Egyptians worshiped the mighty sun-god, and they represented the sun as reaching down with his long rays to the earth, every ray ending in a hand. The hand was also the organ of touch and it was looked on as the natural means of transmitting qualities and powers ; possibly certain well known emotional effects produced by touch lie behind this way of thinking. To transmit a gift, a power or a grace to a person the hand was laid on his head. In Babylonia an evil spirit was driven out by the exorcist's laying his hand on the patient's head. The old Egyptians thought that when they crowned a king the gods laid their hands on the king's head, and in this way conferred on him the gift of a long life and a glorious reign. The Hebrew high priest laid his hands on the scapegoat's head, and thus transferred to the beast the guilt of a people's sin. When Jacob spake potent words of blessing to Joseph's sons, he laid his hands on the boys' heads. So a special grace is conferred on the deacons by the laying on of hands.

as were worn by young wives in Palestine nineteen hundred years ago, many of whom lost their husbands and had to look to Christian neighbors for help. The priest, an elderly man with a grey beard, has a kind face. The crying baby on whose head his hand is laid will soon cease to be afraid of him. A young man who stands behind the priest may very likely resemble one of the first appointed "deacons" at Jerusalem.

To see these Palestine people of our own time, use a stereograph entitled, *A Greek Priest Blessing Village Children at Ramah*.

THE LESSON APPLIED

It is not quite a pleasant picture with which the lesson opens. Difficulties had arisen within the church. Two parties amongst these early Christians had got at loggerheads with each other. All this proves that the church in those days was not perfect any more than the church of to-day is perfect. But there is a danger of magnifying the faults of the church in those days of beginnings just as a great deal too much is made

of the imperfections of the church in our own times. After all it was a comparatively small error unto which the authorities of the church had fallen, and it was speedily and satisfactorily put right. Sometimes, when there are an unusual number of spots on the sun, people talk so much about these, that a blind man who had never seen the sun would suppose that it was all spots, while, all the time, the sun is pouring forth its

blessed light and heat without cessation or stint.

What a sensible method the apostles took of settling the dispute! One of the greatest ministers and leaders our Canadian church has ever had, used to pray on behalf of foreign missionaries that they might have "holy tact and sanctified common sense." These qualities were shown by the early church leaders when they shared the burden of caring for the poor of the church amongst a number of persons specially fitted for this duty.

The qualifications demanded in the seven helpers are worthy of special study. They were to deal with the distribution of money or food amongst the poor. This is what we would call secular employment. Of course it was natural that those dealing with such a matter should be "men of honest report," so that there should be no ground of suspicion against them. But they were also to be "full of the Holy Ghost and wisdom." They were to be spiritually minded. Should not the same rule apply to the managers in our churches, as well as to the elders? And, going farther, do we not need the continual guidance and strength of the Holy Spirit in the ordinary business of our week-day lives?

THE LESSON GRADED

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

For Teachers of Bible Classes

In this lesson we are shown another phase of the inner life of the Christian community. The apostles had, doubtless, with the increase of the number of converts, used helpers (compare Acts 5 : 6, 10). But these men were not properly officials, nor could there be any such so long as the Christians were still a part of the synagogue. But the pressure of practical needs, in this case, caused the community to make an advance in organization which marked the first step into a society separate from the synagogue. The following subjects arise out of the lesson :

1. *Women's rights*, v. 1. Elicit the circumstances out of which the need for the new helpers arose. Show that a new attitude to women is represented in this special solicitude for the widows of Gentile proselytes or

The emphasis of the lesson should be placed on the duty and joy of burden bearing. It describes a plan of organization which enabled the officers and members of the church most effectively to bear one another's burdens. How can we bear the burdens of others?

Of course, there is one burden which we cannot bear, the burden of their guilt. Only the Saviour of us all can do that. But we can point those about us who are burdened with guilt to the fountain "opened for sin and uncleanness," and there, like Bunyan's pilgrim, they will lose their load of guilt.

But there are some burdens of others which we can bear. For example, if some one whom we know is struggling for the mastery of a bad temper, for the overcoming of some evil appetite, we can help him by our wise counsel, by our gentle encouragement. In Bunyan's story Greatheart helped Mr. Feeblemind, Mr. Ready-to-Halt, and others, until they all reached the heavenly land.

It has been well said, that the surest way of finding Christ and enjoying his presence is by finding some one who is burdened. For the Saviour is sure to be there. And that church cannot fail to grow, whose members are ambitious to be burden-bearers.

foreign Jews. The teaching and the attitude of Jesus himself have caused it (see Luke 7 : 37-50 ; 8 : 1-3 ; 13 : 11 ; 21 : 1-4 ; John 4 : 11-18, 20, 21). The class may now be led into a discussion of this and kindred subjects. Show how the spirit of Christ is the essential factor in the creation of all those social problems in which the liberator of humanity from ignorance and ancient prejudices is concerned.

2. *Division of duties*, vs. 2-4. In seeking to solve the new problems, the apostles were wise enough to recognize their limitations. They sought out new men for the new burdens. Further, they knew that, though there were duties for all, not all were fitted for every duty. Three elements of a successful Christian organization are : (a) much work, (b) many workers, (c) each worker in his place ; three hindrances to such an organization are : (a) no activities, (b) jealousy of new workers, (c) no candidates for less conspicuous offices.

3. *Magnifying a humble office*, vs. 5-7. The seven helpers had a difficult task open to much criticism. They no doubt would have preferred the ministry of the word as their regular duty, and, certainly, in Stephen's case, were fitted for it. But they set to work to glorify their office by turning to good account their humbler opportunities. Many are called to serve God in places which they would not have chosen,—in sickness, in self-denying ministry to others in the home—yet to these comes the opportunity of magnifying their office.

For Teachers of the Senior Scholars

Remind the class of the ideal conditions existing in the apostolic church in the Golden Age immediately succeeding Pentecost, when universal brotherhood prevailed as never before and never since; and bring out that this happy state of affairs was not destined to last long, that the old serpent of discord crept into this earthly paradise of spiritual unity and stirred up strife. Question out the particulars of this unhappy episode.

1. *The Trouble*, v. 1. What was the matter? Who were the Grecians and who were the Hebrews? In some things the inspired apostles themselves could not please everybody. This is a great comfort when people find fault with us when we are doing our best. Bring out that we have here an indication that the church of that day was declining in the diviner qualities. When life is at its best we are not inclined to find fault even when there may be some good cause for it.

2. *The Way out of the Trouble*, vs. 2-6. What was the apostles' defence? (Vs. 2-4.) They had too much to do to look after everything. Like Dr. Chalmers, they felt that they were being hustled out of their spirituality. They knew what their special work was and they proposed to stick to it. What settlement of the trouble did they suggest? Point out that there was to be a division of labor. Is the saying, "Never do anything that you can get anybody else to do," a wise one? Bring out that the great secret of success in any good work is to have all the members at something which they can do. Idle members are poor assets.

What were the qualifications for this new office? Show that we have here the highest qualification for work of any kind in life, that no one is qualified to do his best in anything who is not a Christian. Point out that the deacons were chosen by the people and set apart by the apostles. This is the Presbyterian mode of procedure.

3. *The Great Revival Which Followed*, v. 7. Now point out that this revival followed the happy settlement of the trouble. God's Spirit cannot work where there is discord and strife. The removal of these hindrances to the work of Christ often leads to a revival.

For Teachers of the Boys and Girls

Discuss the lesson under these three headings:

1. *The Difficulty*, v. 1. Remind the class of the picture of Christian brotherhood given us in last week's lesson. What dispute arose to spoil the happy state of affairs? Was there a good reason for the murmuring? If so, what was it? Point out that this occurred at a time when the church was growing, and suggest that growth is always likely to bring new problems, not only in the case of boys and girls, but also in the case of organizations. When we remember that the apostolic church had its difficulties, we ought not to be altogether surprised when such difficulties arise in the modern church.

2. *The Solution*, vs. 2-6. Difficulties might well dishearten us, if there were no methods of meeting them. But for every difficulty there is some solution, especially if we seek it in reliance upon God. How did the apostles solve the difficulty they had to face in the Jerusalem church? Point out that the apostles recognized the fact that they had a task to do which could not be interfered with. It is a good thing for us all to realize that there are some things *we* are called to do, and some things which other people can do better than we can do them. Explain how in modern industry a division of labor makes for efficiency. Is the same thing likely to be true in the church? Have one of the scholars read 1 Cor. 12 : 27-30.

Now call attention to the qualifications which the apostles required on the part of those who were to look after the needy. They were to have good reputations. They were

to be full of the Holy Spirit. They were to be wise. Of the seven who were chosen which two are we to hear of again in the book of the Acts? Was it their faithfulness in the smaller task which led them to be chosen for greater things?

3. *The State of the Church*, v. 7. What was it? We have here the picture of a growing church. One reason for its growth is stated. The word of God was being faithfully proclaimed. Growth may not always follow that, but without it there can be no growth.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Something to Look Up

1. We are told in Deuteronomy, that Joshua was full of the spirit of wisdom, for Moses had laid his hands upon him. Where is it said?

2. James says that it is a Christian duty to "visit the fatherless and widows in their affliction." Find the passage.

ANSWERS, Lesson VIII.—(1) Rev. 22 : 15. (2) Prov. 6 : 16, 17.

For Discussion

1. Is it right for the church to receive any help from those who are not Christians?

2. Is it easier or harder to become a Christian now than in the early days of the church?

Prove from Scripture

God calls his servants.

The Question on Missions

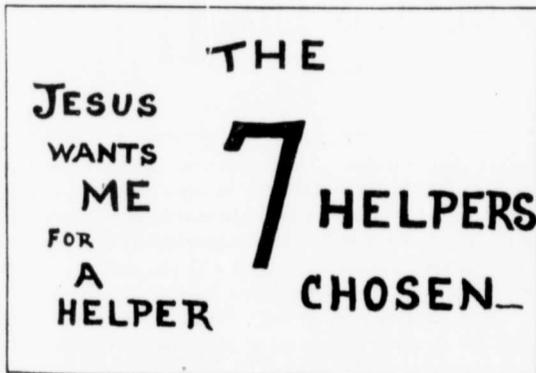
Ques. 9. The little ones will be keenly interested in an account of what is done for the Ruthenian children when they are sick. Picture the care that is taken of them in our church's hospitals. Tell about their gratitude, and their enjoyment of the dolls, books and toys sent to them, and how they learn in the hospitals that God loves them and that they have kind friends in this new land.

The teacher of the boys and girls should drill the scholars on the names of the places where our church has mission hospitals amongst the Ruthenians:—Teulon, Man.; Canora, Sask.; and Vegreville, Alberta. Besides, there are medical missionaries at Ethelbert and Sifton in Manitoba and at Wakaw in Saskatchewan.

With the senior scholars, an interesting discussion may be conducted on the value of medical missions as a means of reaching the Ruthenians with the influences of the Gospels, and helping to make them good citizens.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear about Jesus' first helpers serving others. Let one of the children print a big 7 on the board. (All count up to seven.) Our lesson tells us about seven helpers of Jesus.



Some of Our Helpers—"Mother, I saw such a sweet looking woman dressed in black with white collar and cuffs and a navy blue bonnet. She was rapping at the door of some poor people where I have seen a sickly-looking boy, when I was passing to school. The children all ran to the door to meet her and the mother seemed so glad to see her. I wonder who this woman was and why she was going to their house?" (Mary's family had lately moved to the city.)

However, her mother was quite able to answer her question, for she had been at the Women's Missionary meetings of their church and had listened to one of the members telling about the Presbyterian deaconesses, who go about amongst the poor and sick and help them in many ways. They are helpers to the ministers in big city churches where there are many strangers and lonely and sick and poor people coming to the churches, and many who never go to church. These deaconesses seek out all who need help and tell the ministers and kind ladies about them, and they all try to help them in every way they can, "for Jesus' sake."

Deaconess Training Home—Our soldiers have to be drilled and trained for their work and our deaconesses have to be trained how to teach and help those who need their help. So our Women's Missionary Society bought a nice, big home in Toronto, and it is called The Presbyterian Missionary and Deaconess Training Home. Young women go there to be trained for their work of serving others. (Tell your mothers they should belong to the W.M.S. and help to send out missionaries and deaconesses.)

A Bible Deaconess—Recall Dorcas, who did the work of a deaconess in long-ago Bible times.

Illustrations—(Teachers, ask the president of your W.M.S. for leaflets regarding Deaconess work.)

Lesson—Our story tells us of seven men who were called deacons,—helpers to the apostles. Recall Jesus starting his church, and the work of the twelve apostles and how they went about teaching people about Jesus till here and there all over their own land little groups of people joined together to worship Jesus. (Recall last lesson.)

Tell the lesson story. The twelve apostles (strokes) have called the followers of Jesus together (strokes). The apostles are telling them that Jesus' church has now grown so large, that they must choose from amongst themselves seven men who will look after the business part of the church work. The apostles themselves must spend all their time in teaching. There had been complaints from some of the Greeks that their widows were being overlooked when the supply of food was being given out each day. Read out the names of the seven deacons (see Lesson Explained).

Golden Text—Repeat and explain. What burdens can little people bear for others? (Errands to be run, etc., etc.)

What the Lesson Teaches me—I SHOULD HELP OTHERS.

FROM THE PLATFORM

BEARING BURDENS FULFILS THE LAW OF LOVE

Ask the School to repeat the Golden Text together. Then ask some questions about it. What LAW (Print) is referred to in the Text? The law of Christ. In what other way can we describe that law? It is a law OF LOVE (Fill in). Remind the School of the great place which the old law held in the life of the Jews. The faithful Jew had to be continually on his guard lest he should fail to obey the law. But Christ practically did away with the old law. What did he put in its place? This law of love, of which the Golden Text speaks. Now ask what FULFILS THE (Print) law of love. BEARING BURDENS (Print). Whose burdens? The burdens of others. Bring out the reason for choosing this saying of Paul's as the Golden Text for our lesson. Our lesson illustrates the working of this principle.

*AN ORDER OF SERVICE : First Quarter

Opening Exercises

I. SINGING. All stand.

Holy, holy, holy, Lord God Almighty !
Early in the morning our song shall rise to
Thee ;

Holy, holy, holy, merciful and mighty,
God in Three Persons, blessed Trinity !
—Hymn 1, Book of Praise

II. PRAYER ; closing with the Lord's
Prayer repeated in concert.

III. RESPONSIVE SENTENCES. Psalm 65 :
1-4.

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

School. O thou that hearest prayer, unto
thee shall all flesh come.

Superintendent. Iniquities prevail against
me : as for our transgressions, thou shalt
purge them away.

School. Blessed is the man whom thou
choosest, and causest to approach unto thee,
that he may dwell in thy courts :

All. We shall be satisfied with the good-
ness of thy house, even of thy holy temple.

IV. SINGING. Hymn 149, Book of Praise.

V. PRAYER.

VI. SINGING. Hymn 418, Book of Praise.
(It is expected that this hymn from the
Supplemental Lessons will be memorized
during the Quarter.)

VII. BIBLE WORK. From the Supple-
mental Lessons.

VIII. READING OF LESSON PASSAGE.

IX. SINGING. Psalm or Hymn Selected.
(This selection may usually be that marked
"From the PRIMARY QUARTERLY." See each
Lesson.)

X. READ RESPONSIVELY. See SPECIAL
SCRIPTURE READING in THE TEACHERS
MONTHLY, in connection with each Lesson.

Class Work

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

I. ROLL CALL, by teacher, or Class
Secretary.

II. OFFERING ; which may be taken in a
Class Envelope, or Class and Report En-
velope. The Class Treasurer may collect
and count the money.

III. RECITATION. 1. Scripture Memory
Pasages from the Supplemental Lessons. 2.
Catechism. 3. The Question on Missions
from the Supplemental Lessons.

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 209, Book of Praise.

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

III. RESPONSIVE SENTENCES. Hebrews
12 : 1, 2.

Superintendent. Let us lay aside every
weight, and the sin which doth so easily beset
us, and let us run with patience the race
that is set before us,

School. Looking unto Jesus the author
and finisher of our faith ; who for the joy
that was set before him endured the cross,
despising the shame, and is set down at the
right hand of the throne of God.

IV. SINGING.

His name forever shall endure ;

Last like the sun it shall :

Men shall be blessed in Him, and blessed

All nations shall Him call.

—Hymn 613, Book of Praise

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Dr. J. A. Macdonald is a very widely known figure on the platform, both in Canada and the United States. There is no more effective living orator on this continent. In his recently issued volume, **Democracy and the Nations: A Canadian View** (S. B. Gundy (For Humphrey Milford), Toronto, 244 pages, \$1.25), he has given in print his widely listened to utterances, on both sides of the International line, on democracy and good will. These two words are ever his dominant notes—let the people rule; and let good will be wider than international boundaries. Especially does he dwell with pride on the great achievement of the century of peace between our own country and her neighbor to the south. Canada's share in maintaining this splendid situation, and the part Canada is playing, and is to play, in the great world problem, is eloquently set forth. A forcible book, that gives one a good deal to think about.

To those of our readers who have purchased previous numbers of **Nelson's History of the War**, by John Buchan, there is no need of our recommending Vol. VIII. (Thos. Nelson & Sons, Toronto, 327 pages, maps and diagrams, 35c.), which is now on sale. To those who have not been getting the series, we recommend their getting it now, from the beginning, and "staying with it" until the whole story of the war is told. For it is here told carefully, concisely, consecutively and non-technically, with sufficient detail to make most interesting reading. Vol. VIII. covers The Midsummer Campaigns, and the Battles on the Warsaw Salient. The introductory chapter on A Year of War, is itself worth the whole cost of the volume.

In **Munsterberg and Militarism Checked** (William Briggs, Toronto, 241 pages, \$1.00 net), the writer, Charles W. Squires, M.A., D.D., undertakes to answer and counteract the influence of the Harvard professor, Munsterberg's, book, *The Peace and America*, by setting forth the true causes of the War, the real nature of "Kultur," and the facts that have justified the various nations of the Allies taking up the gauntlet in the name of righteousness and freedom.

Vol. II. of Sir Edward Parrott's **The Children's Story of the War** (Thomas Nelson & Sons, Toronto, 320 large pages, \$1.25) takes up the story from the landing of the British army in France and the battle of Mons to the fall of Antwerp. As remarked in **EAST AND WEST**, in which Vol. I. of this capital series was noticed, the title might well have been a "Boys' and Girls' Story of the War, for the writer lays hold of the 'teen age with a strong grip. Indeed, the ordinary person of any age will find this account of the war exceptionally illuminating. There are two features very especially to be noted: one, the careful and quite clear explanations of the who and why of persons and events; and secondly, the very numerous illustrations. These include, in the present volume, Canadian, Australian and Indian troops.

"Bartemeus," the author of *Naval Occasions*, has

given a new book of stories of the sea, under the title **A Tall Ship: On Other Naval Occasions** (Cassell & Company, Toronto, 191 pages, 35c. net). The mystery, the adventure, the tragedy and the comedy of the ship of war in war times, and the men of the fleet at sea or on shore, are all here, with the golden thread of the love of man for man, and of men and women, running all through. Its fleet is Britain's pride and glory, and it has stood grandly for all the world, in these sorrowful war days, between the "enemy" and the freedom of the seas. All which adds interest to these stories of the sea and of the sailor men.

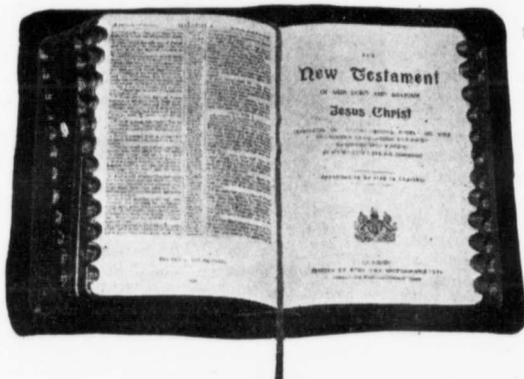
The Christ of Christianity: A Series of Studies Based on the Writings of Luke: "The Gospel of Luke" and "The Acts," by James Madison Stifler, D.D. (Fleming H. Revell Company, Toronto and New York, 222 pages, \$1.00 net), is a study of Christ on a novel and interesting plan. The author's point of view appears in the preface. "The Christ of the Christian," he writes, "is far more than Jesus of Judea. The Christian church . . . worships a powerful and living captain; a Christ who now is and who leads the great army of the church at home and abroad and who is a man's personal friend and guide." With this directing thought in mind, Dr. Stifler traces the work of Christ, first during the period of his personal ministry on earth, and then, after his ascension, through the church which he had founded and in which his spiritual presence was to abide forever. The continuity of Christ's work is strikingly set forth. We see him as the inspiring and energizing power in the expansion of the church in the Acts as really as he was the central figure in the Gospels.

Four books specially for Sunday School teachers may be noticed together. In **The Sand Table: A Manual for Sunday School Teachers**, by Lillie A. Farris (The Standard Publishing Company, Cincinnati, 86 pages, 60c. net), the teacher of the younger scholars will find a wealth of practical hints and directions for the use of this device in enabling the little ones to work out the Bible stories for themselves, one of the most effective methods of winning interest and impressing lesson facts and happenings on the childish memory. **The Sunday School Teacher and the Program of Jesus**, by George H. Trull and Jay S. Stowell (The Westminster Press, Philadelphia, 160 pages, 50c., postpaid), is a discussion of the place of missions in the Sunday School. The authors claim that the surest way to cultivate in the scholar the character desired by Sunday School workers is to interest him in extending the blessings of the gospel to others, and show how the teacher may train his scholars into intelligent workers for missions, home and foreign, and win recruits for the missionary forces. A closing chapter deals with the organization of the Sunday School for the promotion of missions. **The Social Teachings of Jesus: A Manual for Bible Classes, Christian Associations, Social Study Groups, etc.**, by W. Beatty Jennings, D.D. (Fleming H. Revell Company, Toronto and New York, 111 pages, 50c.) is a convenient compendium of those teachings by the master bearing on modern social questions. Dr. A. H. McKinney's **The Teacher at His Best** (same publishers, 106 pages, 50c. net) is full of stimulating suggestion as to how the teacher may develop himself, physically, ethically and spiritually.

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