

*Records Writers' Copies Sent Apr.*

Vol. VII. No. 5

May, 1901

Yearly in Advance, 50c.  
Five or more 40c. each.

*Also to Bookman*

# THE TEACHERS MONTHLY



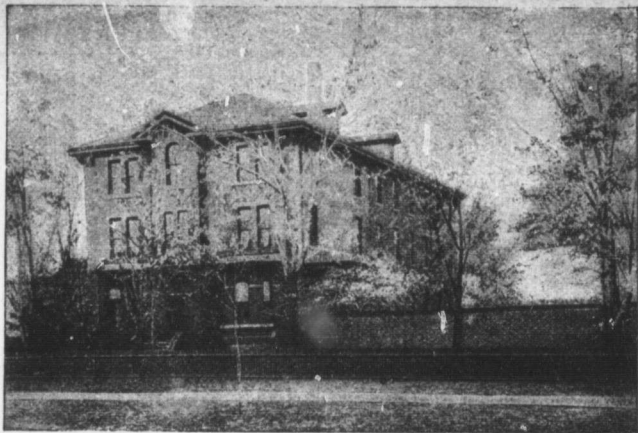
Sabbath School Publications.  
Presbyterian Church in Canada

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

"Glen Dawn"

MISS VEALS  
SCHOOL  
651 Spadina Ave.  
TORONTO

EARNEST  
AND  
PROGRESSIVE



Thorough English Course. Individual attention. Pupils prepared for the Universities and for Examinations in Music and Art. Large Staff of Resident and Visiting Teachers.

PROSPECTUS SENT ON APPLICATION

## THE CANADIAN BANK OF COMMERCE

Established 1867

HEAD OFFICE, TORONTO

PAID-UP CAPITAL, \$8,000,000

RESERVE, - - - \$2,000,000

### DIRECTORS:

MON. GEO. A. COX, President.  
ROBT. KILGOUR, Vice-President.  
W. B. HAMILTON, M. LEGGAT, JAS. CRATHERN.  
JOHN HOSKIN, Q.C., LL.D. J. W. FLAVELLE.  
W. E. H. MASSEY, A. KINGMAN.  
B. E. WALKER, General Manager.  
J. H. PLUMMER, Asst. Gen'l Manager.  
A. H. IRELAND, Chief Inspector and Superintendent of Branches.

LONDON OFFICE: 60 Lombard St., E.C.

### BRANCHES OF THE BANK IN CANADA:

#### ONTARIO

AYR.	DUNDAS.	PARIS.	STRATHROY.
BARRIE.	DUNNVILLE.	PARKHILL.	TORONTO (8 offices).
BELLEVILLE.	FORT FRANCES.	PETERBORO.	TORONTO JUNCT'N.
BERLIN.	GALT.	PORT PERRY.	WALKERTON.
BLENH'GM.	GODERICH.	ST. CATHARINES.	WALKERVILLE.
BRANTFORD.	GUELPH.	SARNIA.	WATERLOO.
CAYUGA.	HAMILTON.	SAULT STE. MARIE.	WINDSOR.
CHATHAM.	LONDON.	SEAFORTH.	WOODSTOCK.
COLLINGWOOD.	ORANGEVILLE.	SIMCOE.	
DRESDEN.	OTTAWA.	STRATFORD.	

QUEBEC  
MONTREAL.

MANITOBA  
WINNIPEG.

YUKON DISTRICT  
DAWSON. WHITE HORSE.

#### BRITISH COLUMBIA

ATLIN.	CANBROOK.	FERNIE.	GREENWOOD.	KAMLOOPS.	NANAIMO.
NELSON.	NEW WESTMINSTER.	ROSSLAND.	SANDON.	VANCOUVER.	VICTORIA.

#### IN THE UNITED STATES:

NEW YORK	SAN FRANCISCO, CAL.	PORTLAND, ORE.	SEATTLE, WASH.
	SKAGWAY, ALASKA.		

# The Teachers Monthly

Vol. VII.

MAY, 1901

No. 5

Those interested in missions will do well to look carefully over the lists of mission books mentioned in later pages.

## \* The Relation of the Elder to the Sabbath School

By Robert Munro, Esq., Superintendent Crescent St. Church Sabbath School, Montreal

The relation existing between many elders and the Sabbath School may be described somewhat as follows:—

At the Session meeting, the nomination list of Superintendent and Officers of the Sabbath School for the ensuing year is submitted; the motion is put, the elder says "Carried", and so his duties in regard to the Sabbath School are discharged for another year.

Do not say this remark is unkind; for I admit at once that it is unkind, if not true, but if true, it were equally unkind to be silent.

To-night we are asked to consider the ideal, rather than what may be in some instances the actual relation.

I would lay down just one root idea, and gather some of the thoughts that spring from it.

The elder is charged with the spiritual oversight of the congregation, each elder being specially entrusted with the oversight of a section or district. When the specific district or list of names is allotted, the elder's first thought bears on the state of family religion in these homes, how is it, and how can it be advanced? On getting to work he generally finds that the Sabbath

School teacher has been there before him. The Sabbath School has been already offering to *assist the parents* (for that is our ideal)—I say, to assist the parents—in the greatest work of their lives, the religious instruction of their children.

The elder who labors in the district for which he has become responsible, finds the Sabbath School to be one of the channels through which his obligation to the congregation is discharged. I will not say the most important channel; for we are not discussing that point, but a leading and fundamental aid in the discharge of his spiritual functions.

The Sabbath School, then, is one of the aids of the elder in his effort to promote family religion in his congregational district.

In this view, what is the relation of the elder to the Sabbath School? You may describe it variously. To my mind, as one accustomed to business organization, it suggests the elders in their several districts not as heads of departments so much as active partners in the general management, the School Superintendent the departmental head, the teachers the departmental assistants, the scholars the material on which the object of the department is set. I say department, because the elder has departments of work other than the children.

If this root idea is a just one, if the Sabbath School is a channel through which the elder's efforts are seconded and his aims promoted, how will this relation develop itself? How will this senior officer most surely act towards the Sabbath School?

1. He will at least see it sometimes. (Of course every elder does that.)

2. He will know whether the children of

\*An address given at a meeting of the Presbyterian Sabbath School Association of Montreal.

his district attend the school. (For of course he has a family list with all their names down.)

3. He will know their teachers, will compare notes and learn of the children's conduct and progress.

4. He will know when to speak to these young people in regard to their making open profession of faith.

5. He will at least know well about them when they do come forward for that purpose.

6. When he is working in and praying for his district, the helper in the Sabbath School will not be overlooked.

When the relation of the elder to the Sabbath School is that of co-operation such as I have hinted at, the elder, the teacher, the children, and the people will not be unblest.

One thought more. The idea expressed has reference to congregational schools only. But there are Sabbath Schools other than congregational. For these the Deacon's Court, or Board of Management, makes a yearly allowance or bears the expenses. The Session appoints the superintendent and expects, or rather instructs, him to make a report once in a year.

What is the elder's relation to such mission Sabbath School? It also is under the spiritual supervision of the Session, and every elder participates in the responsibility. Shall we call him its patron? He has appointed the men in charge. What is his duty towards his brother who has undertaken the leadership in its conduct? Well, "he doesn't just see how he can help him." Let him come and see, and, coming, realize that he also is a superintendent, that he also has undertaken the care of these young souls, that he is entitled to at least encourage his helpers by his presence and sympathy. In this way he learns that his own share of the work cannot be done by proxy.

The elder's district proper is his most direct care, but in regard to his duty to the mission school I think we may use our Saviour's warning to the Pharisees in regard to another matter, "This ought ye to have done, and not to leave the other undone."

### One Way of Memorizing

*By Rev. G. R. Fushen, B.A.*

All persons engaged in Church work know how difficult it is to get children to memorize passages of Scripture. Young Canadians are very busy people, and one result is that the Bible is a sadly neglected book. Politicians treat the Bible as a dangerous subject for legislation. So the Scripture memory work is left to the home, and the home is such a busy place that it shifts the responsibility upon the Church. The Church is willing to assume its share of the responsibility, but finds it exceedingly difficult to do more than point out duty, and give good advice. The Sabbath School takes up the task, and with a minimum of opportunity does wonderfully good work.

All this was thought out over and over again by our Sabbath School Association. We felt keenly the necessity for encouraging the children to memorize passages of Scripture, and we were willing to give almost any plan a trial.

About two years ago, a very simple plan suggested itself to our Association, and we have found the results so encouraging that we venture to seek space in THE TEACHERS MONTHLY for a brief statement of it.

The memory work in Scripture and Catechism is selected by a Committee appointed by the Sabbath School Association of the congregation. This work is divided into Primary and Senior work, and is announced to the school as early in January as possible, and the children are encouraged by the minister from the pulpit, by teachers in their classes, and, we trust, by parents, to attempt to do it.

The minister sets apart the forenoon of the last Saturday of each month to meet the children in the church building and hear their recitations. He accepts as a recitation from Seniors nothing less than a chapter in the Bible or ten questions in the Shorter Catechism. With the Juniors he is more lenient, and accepts whatever they may have memorized. The demand is for perfect recitations, and all such are recorded, and the record carefully kept for the year. At the

close of the year he reports to the Sabbath School Superintendent the names of those who have recited, and classifies them in grades A, B, C, etc.

At the annual Sabbath School social, the children receive awards of Bibles, Hymnals, or other suitable books, according to their grade, and care is exercised that none who have recited shall be omitted.

It may interest some to know the result of our experiment. In 1899 the course was:

*For Senior Work*—The Catechism and St. John's Gospel.

*Junior Work*—Catechism, Lord's Prayer, Twenty-third Psalm and the Ten Commandments

*Result*—One pupil recited fifteen chapters of St. John and the whole of the Catechism. Several pupils recited ten chapters of St. John and the whole of the Catechism. And so on down to one chapter of the Gospel and part of the Catechism.

The Primary Class also made an excellent showing. In 1900 the course was—

*For Senior Work*—The Catechism and the Psalms.

*For Junior Work*—Same as 1899.

*Result*—One pupil recited seventeen Psalms, several recited twelve Psalms, and so on, down to one Psalm. Almost all recited parts of the Catechism, and a few the whole of it. The Juniors did better work than in 1899. Almost three times as many came for recitations.

For 1901 we have chosen the MEMORY PASSAGES of the Assembly's Committee, and already about twice as many as last year have signified their intention to recite.

In the case of those who cannot come to the church, the minister imitates Mahomet, and "goes to the mountain."

From the above outline it may be seen that we have abundant reason for feeling encouraged. Previous to adopting this plan we had tried to arouse interest and attention by Sabbath announcements, and by private arrangement. The minister's house was open to all who wished to come, but few took advantage of this opportunity. Our present plan is working well, and we cannot

see any reason why we may not expect it to work even better.

This is a very definite work, and by steadily keeping it before the congregation, parents have discovered that we are in earnest, and they are helping their children in memorizing, and the plan is becoming a means of giving to the Bible its proper place in the homes of our congregation.

St. Paul's Church, Toronto

### Sabbath School Work in the New Century

*By Rev. John H. MacVicar, B.A.*

#### Third and Concluding Paper

If the New Century ushers in an era of better grading, and a better scheme of lessons, it will likely usher in an era of

#### BETTER TEACHING.

Much of the ineffective teaching we now deplore is really the outcome of the grievous lack of adaptation in the system as it now exists. The boys and girls with whom we have to do come to us from the skilled hands of teachers in the day schools, who are in the habit of giving them lessons perfectly adapted to their particular stage of development. They enter the Sabbath School, and,—so far as the theme studied is concerned,—they are treated in every class as if they were practically all alike. They feel the difference, though they may not be able to tell what makes it. The famous robber of Attica used to waylay passing travellers and stretch them on a bed of a certain length. If their feet projected over the end, he took a cruel delight in hacking them off with his sword and making them just as long as the couch on which they had to lie. If they were shorter, he tied them to one end, and then tugged and pulled at the other end till he stretched them out to fit the bed. It is to be feared that too much of that barbarous kind of thing has been perpetrated in the name of Sabbath School work. A skilled teacher, even when he is part of a proper grading system, and working with a graded scheme, realizes that each scholar is himself, and must be treated as himself, and not as somebody else.

Here is precisely the point at which the capacity to teach is most tested. Even when one knows whom he is to teach, and fights shy of the absurd notion that everyone is like everyone else, it may happen that a so-called teacher does not really know what it is to teach. Great strides will be made in the new century if there is a stronger feeling of the need for better equipment, and if effective measures can be devised and executed for supplying that need. Dr. Clay Trumbull has done well to remind us that while "Telling," for instance, has its place, "telling" is not teaching. Charles Dickens used to satirize the old-fashioned school-masters, all turned out at the same time, in the same factory, on the same principles, like so many pianoforte legs. They considered their mission as pretty much that of a "wooden" pump, and regarded their scholars as so many "little vessels, then and there arranged in order, ready to have imperial gallons of facts poured into them until they were full to the brim." In these days of enlightenment that kind of teacher is of no more use in a Sabbath School than in a day school. Teaching is really "causing another to know." If you succeed in causing your scholar to know, you are a successful teacher; otherwise you are a failure. Teaching, so far from being a process of pouring in, is a process of drawing out. We often take it for granted that those whom we are professing to teach do know, when they don't. If a real teacher goes below the surface and gets at the extent of the pupil's knowledge, most appalling discoveries may be made. Mrs. Horace Mann relates an instance in which she asked those who wanted to be good to signify it. One little lad refused any response to the appeal, and began to whimper. "No, no," he said. Mrs. Mann saw something was wrong and putting her arm tenderly over his shoulder said, "Come, my little boy. You surely don't know what I mean. What do you think it is to be good?" At this he began to cry outright and answered through his tears: "Boo-hoo! ter he whipped!" He had been taught when he was whipped that it was to make

him good; if to be good meant whipping, he wanted none of it. A great deal more than "telling" is involved in successful teaching. And yet too many are satisfied with only that.

In the New Century,—unless all the indications of progress are misread,—teaching will more and more find its rightful place, not as an end in itself, but as a means to an end; and this will secure

#### BETTER RESULTS.

In our Sabbath School work, what are we aiming at? Surely not merely to impart more knowledge of the truth, but to secure more personal and controlling knowledge of Him who is the Truth, the Way and the Life. The future, with its enlarged responsibilities and opportunities, should be notable, not for a better head-knowledge of the Bible, good as that is, but for a better heart-knowledge of Jesus Christ. One may get an extraordinary head-knowledge of the Bible, without any heart-knowledge of Christ. "Blind Alec," of Sterling, who was able to recite any verse from any part of the Bible that might be named, was examined at a public meeting called for the purpose and was shown to be destitute of any real knowledge of Bible ideas, Bible doctrines, or Bible principles. He merely broke his teeth on the shell of truth and never got at the kernel.

The Sabbath School of the Twentieth Century, with all its expected progress in method and competent instruction, may as well close its doors and write over them the sad word, "Ichabod," if it is not going to secure definite results in the way of bringing young souls to Christ, that they may trust Him for salvation and consecrate their lives to His service. To this end, the great need above every need continues to be that every worker may be filled with the Holy Spirit, and so draw upon the Divine Power as to present the truth relating to Jesus in such an intelligible and persuasive way, that those to whom it is presented may know Him in His resurrection power and live for Him alone. May our prayers for such results be abundantly answered!

Fergus, Ont.

## Our Publications

ANY OF OUR LESSON HELPS OR PAPERS SENT FREE FOR ONE MONTH (QUARTERLIES—ONE QUARTER) ON TRIAL.

### Lesson Helps

THE TEACHERS MONTHLY—40 pages a month, 50c. a year; 5 or more to one address, 40c. each.

THE HOME STUDY QUARTERLY—20c. a year; 5 or more to one address, 10c. each. Full of meat.

*Largely used also in the Home Department.*

THE PRIMARY QUARTERLY—With a picture for each lesson; 20c. yearly; 5 or more to one address, 10c. each.

THE HOME STUDY LEAFLET—5c. a year; sent only in fives or multiples of five.

THE PRIMARY LEAFLET—A picture for each lesson, 5c. a year; sent only in fives or multiples of five.

*Samples and Illustrated Catalogue free on application.*

### Illustrated Papers

JEWELS—For the Little Ones; every week, handsomely illustrated; single copies, 30c. a year; 5 or more to one address, 20c. each; months not broken.

THE KING'S OWN, continuing *The Children's Record*—Every week, instead of monthly, and handsomely illustrated; single copies, 40c. a year; 5 or more to one address, 25c. each; months not broken.

*Samples and Illustrated Catalogue free on application.*

### Catechisms, etc.

SHORTER CATECHISM, per doz., 20c.; 100, \$1.25.

SHORTER CATECHISM, with proofs, per doz., 35c.; 100, \$1.75.

LESSON SCHEME—Schedule of Lessons for the year, with Topics for Proof, Catechism, etc.; per 100, 50c.

PASSAGES FOR MEMOIZING—List of choice connected and complete Scripture passages on neat little four-page card, for General Assembly's Diploma and Primary Certificate; per 100, 50c.

### Other S. S. Supplies

CARSON'S PRIMARY CATECHISM, new Edition, per doz., 35c.; per 100, \$2.50. COLORED LESSON PICTURE ROLLS, 75c. per quarter, \$2.50 per year. PROVIDENCE

COLORED ROLL, 75c. per quarter, \$5.00 per year, recommended. COLORED LESSON PICTURE CARDS, 25c.

per quarter, 10c. for year. (PROVIDENCE COLORED CARDS, also highly recommended, 25c. per quarter,

10c. per year.) Cards, sent only in lots of 5, 10, 15, etc.; no fives broken. S. S. CLASS REGISTER (our own)

50c. each. S. S. SECRETARY'S RECORD, (our own) 30c. each. OXFORD TEACHERS' BIBLE, with Oxford

Helps, complete, \$1.25. "Gem" edition, *India paper*, Morocco, \$1.50. BIBLE AND PRESBYTERIAN BOOK OF PRAISE, Oxford Press, 40c.

PRESBYTERIAN BOOK OF PRAISE, S. S. Edition, \$8.00 per hundred; fine binding 50c. each. The OXFORD HELPS, pocket size, 40c.

FOR THE HOME DEPARTMENT—Membership Cards, per hundred, 50c.; Quarterly Report Envelopes, per hundred, 40c.; Canvassers' Report, per hundred, \$1.00; Descriptive Leaflet, per hundred, 50c.; Class Record, 2c. each.

*Sample, Descriptive Leaflet, free.*

### Y.P.S.C.E.

TOPIC CARDS, containing "Uniform" topics, complete, and SPECIAL TOPICS OF PRESBYTERIAN "PLAN OF STUDY," \$1.00 per hundred. Booklets, with same matter and DAILY READINGS, \$1.50 per hundred.

NOTE.—1. It is our rule to discontinue all supplies at termination of period for which ordered, *except in the case of Standing Orders.* Schools are urgently requested to bear this in mind and renew in good time.

2. Orders for less than a year at proportionate rates.

3. Payment should accompany orders in every case.

ADDRESS REV. R. DOUGLAS FRASER,  
CONFEDERATION LIFE BUILDING, TORONTO

## \*ORDER OF SERVICE: Second Quarter

### Opening

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPERINTENDENT. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors;

SCHOOL. And the King of glory shall come in.

SUPERINTENDENT. Who is this King of glory?

SCHOOL. The Lord strong and mighty, the Lord mighty in battle.

SUPERINTENDENT. Lift up your heads, O ye gates; even lift them up, ye everlasting doors;

SCHOOL. And the King of glory shall come in.

SUPERINTENDENT. Who is this King of glory?

SCHOOL. The Lord of Hosts, He is the King of glory.

III. SINGING.

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

V. READING OF LESSON, in concert or in alternate verses.

VI. SINGING.

### The Lesson

I. STUDY IN CLASSES. (Let it be entirely undisturbed by Secretary's or Librarian's distributions, or otherwise.)

II. SINGING.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include Recitation in concert of Catechism Title, Golden Text and Heads of Lesson Plan.

### Closing

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

II. SINGING.

III. RESPONSIVE SENTENCES.

SUPERINTENDENT. Now is Christ risen from the dead, and become the firstfruits of them that slept.

SCHOOL. God hath both raised up the Lord, and will also raise up us by His own power.

IV. CLOSING HYMN OR DOXOLOGY.

V. BENEDICTION OR CLOSING PRAYER.

**Bible Dictionary for Second Quarter, 1901**

**An-a-ni'-as** A devout Christian Jew of Damascus who instructed Saul of Tarsus in Christian truth.

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

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

**Beth'-a-ny** A small stone village on the south-east slope of Olivet, about two miles from Jerusalem.

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

**Cle'-o-pas** One of the two with whom Jesus walked on the way to Emmaus. Possibly not the same as Cleophas of John 19: 25.

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

**Cy-re'-ne** A Greek colony and city in Libya, Africa. The country is now known as Tripoli.

**Da-mas'-cus** The oldest city in the world, 140 miles north-east of Jerusalem. It is now under Turkish rule.

**Did-y'-mus** Another name for Thomas the Apostle. It is a Greek word meaning "twin."

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

**E'-lam-ites** A people of ancient Persia, just south of Media and Parthia. (See Parthia.) Its capital was Susa or Shushan, mentioned in Esther and in Nehemiah.

**Em-ma'-us** A village probably seven or eight miles south-west of Jerusalem.

**Eph'-e-sus** The largest city mentioned in connection with the "Seven Churches." It was the capital of Asia, in the Roman province of Asia Minor. John found a home there in his later years.

**Gal'-i-lee** The Northern Province of Palestine. Its population engaged in farming, fishing and mercantile pursuits.

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

**Jo-an'-na** The wife of Herod's steward (Luke 8: 3), and a faithful follower of Jesus.

**Ju-dæ'-a** A southern province of Palestine, with Jerusalem for capital. A mountainous country inhabited in the uplands by shepherds.

**La-od-i-ce'-a** A city south west of Phrygia in Asia Minor on the river Lycus. It is now a heap of ruins.

**Lib'-y-a** A province of Africa just west of Egypt. (See Egypt.)

**Mary** Wife of Cleophas (Alpheus) and mother of James the Apostle. (See James.)

**Mary Mag-da-l'-ne** A devoted follower of Christ from Magdala in Galilee, out of whom Christ cast seven demons.

**Medes** Inhabitants of Media, a country that played an important part in the ancient Persian Empire. (See Parthia.)

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

**Mo'-ses** The great deliverer and law-giver of Israel and popularly considered as the author of the first five books of the Bible.

**Pam-phy'l-i-a** A province in the south of Asia Minor.

**Par'-thians** A Scythian people on the south-east of the Caspian Sea and, with the Medes and Elamites, belonging to the ancient Persian Empire, which had suffered decline long before the time of Christ. The Parthians were great archers and formidable opponents of the Romans.

**Pat'-mos** A rocky island in the Aegean Sea, the place of John's banishment.

**Per'-ga-mos** A city of Mysia in Asia Minor, now called Bergama.

**Phil-a-del'-phi-a** A city of Lydia, 25 miles from Sardis. It had many churches, the ruins of which may still be seen. The modern city has about 10,000 of a population.

**Phryg'-i-a** A province in the interior of Asia Minor.

**Pon'-tus** A province in the North of Asia Minor.

**Sar'-dis** The capital of Lydia in Asia Minor, fifty miles from Smyrna. It is now in ruins.

**Smyr'-na** A town 40 miles west of Ephesus on the Aegean Sea. It is still a flourishing town.

**Saul** Paul's Hebrew name. Paul is Greek. Born at Tarsus, in the province of Cilicia, Asia Minor, A.D. 2. His father, though a Jew, was a Roman citizen. Saul was educated at Tarsus, and then in the schools at Jerusalem. He was a bitter persecutor of the Church until converted.

**The-oph'-ilus** Probably an official Roman of high rank, and a convert to Christianity. The name is Greek.

**Thom'as** The doubting apostle; but whose doubts were removed by the appearance of Jesus. (See Didymus.)

**Thy-a-ti'-ra** A town of Lydia in Asia Minor. It carried on a large trade in purple and is still a flourishing place.

*Revised Bible Dictionary*  
*Westcott's N.S.*



By the suggestion of the International Lesson Committee, where the verses in the Lesson passage exceed a dozen, only a portion is printed, but comment is given on the whole passage.

# International Bible Lessons

## Studies in the Life of Jesus

### LESSON CALENDAR: SECOND QUARTER

- 1. April 7 . . . . . The Resurrection of Jesus. Luke 24: 1-12.
- 2. April 14 . . . . . Jesus Appears to Mary. John 20: 11-18.
- 3. April 21 . . . . . The Walk to Emmaus. Luke 24: 13-35.
- 4. April 28 . . . . . Jesus Appears to the Apostles. John 20: 19-29.
- 5. May 5 . . . . . Jesus and Peter. John 21: 15-22.
- 6. May 12 . . . . . The Great Commission. Matt. 28: 16-20.
- 7. May 19 . . . . . Jesus Ascends into Heaven. Luke 24: 44-53; Acts 1: 1-11.
- 8. May 26 . . . . . The Holy Spirit Given. Acts 2: 1-11.
- 9. June 2 . . . . . Jesus our High Priest in Heaven. Heb. 9: 11-14; 24-28.
- 10. June 9 . . . . . Jesus Appears to Paul. Acts 22: 6-16.
- 11. June 16 . . . . . Jesus Appears to John. Rev. 1: 9-20.
- 12. June 23 . . . . . A New Heaven and a New Earth. Rev. 21: 1-7; 22-27.
- 13. June 30 . . . . . REVIEW.

### LESSON V.

### JESUS AND PETER

May 5, 1901

John 21: 15-22. Commit to memory vs. 15-17. Read John 20: 26 to 21: 25.

15 So when they had dined, Je'sus saith to Si'mon Pe'ter, Si'mon, son of Jo'nas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Si'mon, son of Jo'nas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Si'mon, son of Jo'nas, lovest thou me? Pe'ter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Je'sus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast **Revised Version**—1 Proken their fast; 2 John; 3 Omit then; 4 Back; 5 The; 10 Who? 11 Therefore.

young, thou girdest thyself, and walkdest whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God, and when he had spoken this, he saith unto him, Follow me.

20 Then Pe'ter, turning about, seeth the disciple whom Je'sus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Pe'ter seeing him saith to Je'sus, Lord, and what shall this man do?

22 Je'sus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

23 Now this he spake; 24 And; 25 Now this he spake; 26 Manner of death;

#### GOLDEN TEXT

- John 21: 17, Lovest thou me?
- DAILY READINGS
- M.—John 21: 1-14. "It is the Lord."
- T.—John 21: 15-22. Jesus and Peter.
- W.—John 13: 31-38. Peter boasting.
- Th.—Luke 22: 24-34. Denial foretold.
- F.—Luke 22: 54-62. Threefold denial.
- S.—Luke 5: 1-11. Peter's humility.
- S.—Acts 4: 13-22. Peter's courage.

#### CATECHISM

Q. 76. Which is the ninth commandment?  
A. The ninth commandment is, Thou shalt not bear false witness against thy neighbour.

#### TIME AND PLACE

Some time after His appearance to the disciples on Sunday, April 16, when Thomas was with them. The place was the Sea of Tiberias, or Galilee, on whose waters some of the disciples had been fishermen.

#### LESSON PLAN

- I. Love and Labor, 15-17. Peter's love is tested and his duty commanded.
- II. Suffering and Service, 18-22. Even unto death.

#### LESSON HYMNS

Book of Praise, 531; 522; 100 (Ps. Sel.); 250; 538; 77.

#### EXPOSITION

By Rev. George B. McLeod, M.A., Westville, N.S.

**Connecting Links**—We come now to the seventh appearance of our Lord after His resurrection. The first five appearances (For list and passages see "Connecting Links," last Sabbath's lesson) were on the very day He rose from the dead; that to the "eleven," when Thomas was present, being a week later. The appearance here recorded was perhaps a fortnight later still. Shortly after the time of the last lesson the disciples

left Jerusalem for Galilee (Matt. 28: 16), as instructed by their Lord (Matt. 28: 7). While waiting for His reappearance seven of them went fishing upon the Lake of Galilee (Sea of Tiberias is another name), and though they toiled hard all night, caught nothing. (John 21: 1-3.) In the morning Jesus appeared upon the shore and repeated the miracle of the great draught of fishes. (Verses 4-11; compare Luke 5: 1-7.)

When they had breakfasted, He drew from Peter a confession of his love and reinstated him as His servant and apostle.

#### I. Love and Labor, 15-17.

V. 15. *Had dined*; Rev. Ver., "broken their fast," breakfasted. *Jesus saith to Simon Peter.* Peter had enthusiastically abandoned his boat and fishing gear and hastened to Jesus on the shore (v. 7.) But his was an impulsive nature, and Jesus would question his motive and the genuineness of his love. *Simon, son of Jonas.* Jesus does not call him Peter, "the rock" (Matt. 16: 18), but Simon, his old name, which would remind him of his weakness and his sin (18: 25) and his unworthiness to be an apostle. *Lovest thou me more than these?* That is, more than these other disciples do, referring to Peter's boasted superiority in Matt. 26: 33. The words, however, may grammatically mean "more than the boat and the fishing implements and the old life," which Peter had just abandoned. In this sense it is a question of Peter's willingness to give up everything for Christ's sake. The former



FISHERMEN DRAWING THEIR NETS  
From Peloubet's Notes

interpretation is probably the right one. *Thou knowest that I love thee.* Peter does not reply to the words "more than these," and knowing his short-comings, he scarcely dares appeal to his love for Jesus; but, conscious of his love, he modestly and humbly appeals to Christ's knowledge of the same. *Feed my lambs.* The word "lambs" denotes both the little ones of the flock and the disciples,

also, who, weak in the faith, needed to be carefully nourished. The giving of this responsible charge shows how completely Jesus trusted Peter.

V. 16. *The second time.* Jesus now drops the comparison implied in "more than these," but repeats the first part of the question, as though He would search Peter's love through and through. It stands the test, however, and Peter replies as before. *Feed my sheep.* The word for "feed" is not the same as in the preceding verse. There it meant "to feed, to nourish." Here it means "to shepherd," implying guidance and care, as well as feeding.

V. 17. *He saith unto him the third time.* Peter's denial was three-fold (ch. 18: 17, 25, 27) and Jesus gives him opportunity for a three-fold confession of his love. *Peter was grieved*; because Jesus seemed to doubt his love. The consciousness, too, that he had given room for doubt, stung Peter to the quick. *Lovest thou knowest,* etc. He drops the "yea" of the former answer, and humbly rests his case upon the omniscience of Jesus, whose penetrating glance reads the thoughts and emotions of the heart. *Feed my sheep.* For the third time the new commission is given, thus completely restoring Peter to his former position as a trusted apostle. "Feed" here is the same word as in v. 15.

#### II. Suffering and Service, 18-22.

V. 18. *Verily, verily*; an emphatic way of beginning an important statement. *I say unto you.* Jesus with divine foresight sees how Peter's love is to be tried and tells him what he must pay as the price of devotion to this cause. *Thou girdedst thyself.* The long loose Oriental garment was tightened up around the waist when the wearer was starting upon a journey, or setting about some arduous work. The idea underlying the figure is that of the alertness and readiness for action, characteristic of youth. *Walkedst whither thou wouldst.* That is, as Dods interprets, "His own will was law and he felt power to carry it out." *When thou shalt be old.* The feebleness of old age is here contrasted with the vigor of youth. *Thou shalt*

stretch forth thine hands; an old man, helpless in the hands of his enemies. *Whither thou wouldst not; to suffering and death.* Though Peter would willingly die for Jesus, yet he would shrink, even as His Lord Himself had shrunk, from a shameful death.

V. 19. *By what death; the death of a martyr.* There is a tradition that Peter suffered death by crucifixion at Rome under Nero. *He saith unto him, follow me; apart from the others, perhaps for a private interview.* There is also the deeper meaning of following Jesus as His disciple in the way of self-denial, suffering, and, if necessary, death.

Vs. 20-22. *Turning about.* As Peter followed Jesus apart from the others he looked around and saw John also following. *Whom*

*Jesus loved, etc.* See ch. 13: 23-25. John modestly nowhere mentions his own name. *What shall this man do?* "What shall befall him?" Peter is sympathetically anxious about John's future. They were close companions. *If I will; implying divine authority.* Christ's will is law. *Tarry; wait or abide in life. Till I come.* He does not say that John would live until the Second Advent. It is simply a supposed case, as though Jesus had said, "even supposing he should live until I come again, that is no affair of thine." *Follow thou me.* His duty was to follow Christ in love and obedience and not to be so anxious about the affairs of others. God would care for John. Peter must work out for himself the plan God had for him.

#### APPLICATION

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

*Simon, son of Jonas, v. 15.* The disciple who had basely and repeatedly denied his Master in the hall of the High Priest, did not deserve to be called Peter, the "rock-man." The contrast between Simon and Peter is the contrast between what we are in ourselves and what the grace of Christ can make of us. Simon asserting with oaths and curses that he does not know Jesus (John 18: 25-27), and Peter, declaring in the teeth of his enemies that he will obey God rather than man (Acts 4: 19, 20), are the same person. There he was trusting in self and fell; here he was trusting in Christ and stood fast. The grace that did so much for Simon can do as much for us.

*Lovest thou me more than these? v. 15.* Judson tells of a Karen woman who offered herself for baptism. "After the usual examination, I enquired whether she could give up her ornaments for Christ. It was an unexpected blow. I explained the spirit of the Gospel; I appealed to her consciousness of vanity; I read to her the apostle's prohibition (1 Tim. 2: 9). She looked again and again to her handsome necklace: and then, with an air of modest decision that would adorn beyond all ornaments any Christian in the land, she took it off, saying, "I love Christ more than these!"

*Lovest thou me? v. 15.* He alone who

loves is fit to serve, if the service is to be from any higher motive than wages; and whole-hearted service, a service that never stops to count the cost, or having counted the cost, rejoices to pay it even to tears and blood, is the truest evidence of genuine love.

*Feed my lambs, v. 15.* Here is a word which teachers and preachers do well to remember. "The work begins with the little lambkins. Put the food therefore where they can get at it. Some preach as though the Lord said, 'Feed my camelopards.' Nothing but giraffes would be able to reach it from the lofty rack in which they place the food."—Spurgeon.

*Peter was grieved because he said unto him the third time, Lovest thou me? v. 17.* It recalled his three-fold denial and the very fact that he looked back at that sin with grief, repentance and hatred, was the surest of signs that he loved Christ. In the soul, as in mechanics, action and reaction are equal. Our hatred of sin is the measure of our love to Christ the Holy One.

*Feed my sheep, v. 17.* "There is distinct progress in the ideas—(1) 'Feed my lambs: (2) Rule (shepherd) my sheep: (3) Feed my little sheep.' First, let Peter, let the apostolic company, let all preachers and teachers, learn the delicate duty of supplying the just and appropriate nourishment to those that



During the Neronian persecution Peter is said to have yielded to the earnest request of the Christians that he should escape from Rome; but when he had got a little beyond the Capena Gate on the Appian way, he met the Lord carrying His Cross, and asked Him, "Domine, quo vadis? Lord, whither goest Thou?" "I go to Rome," said Jesus, "to

be crucified for thee." The apostle feeling the force of the gentle rebuke, turned back and was imprisoned in the Tullianum. . . He was crucified, so it is told, not in the ordinary position, but, by his own request, head downwards, because he held himself unworthy to die in the same manner as his Master.

In Peloubet's Notes is given H. Clay Trumbull's setting forth of our Lord's conversation with Peter, with an attempt to display the precise force of each word.

## QUESTIONS

## ANSWERS

## THE WORK COMMITTED TO PETER

- |  |  |                       |
|--|--|-----------------------|
| 1. Lovest thou Me?<br>With high-friendship love. | I love Thee dearly.<br>With warm longing-love. | Feed My lambs.        |
| 2. Lovest thou Me?<br>With high-friendship love. | I love Thee dearly.<br>With warm longing-love. | Shepherd My sheep.    |
| 3. Lovest thou Me?<br>With warm-longing love.    | I love Thee dearly.<br>With warm longing-love. | Feed My little sheep. |

## LIGHT FROM THE EAST

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

*Feed my sheep*—Palestine is essentially a pastoral country because a large part of it could never be cultivated. The founder of the Hebrew race, its great Lawgiver, its Royal Psalmist, and its chief prophets, were shepherds. Its sublimest literature is full of pastoral figures, its religious thought is constantly cast in this mould, and it has no more fitting image than the shepherd in which to speak of God Himself.

"With us sheep are left to themselves, but I do not remember ever to have seen in the East a flock of sheep without a shepherd. In such a landscape as Judæa, where a day's pasture is thinly scattered over an unfenced

tract of country covered with delusive paths, still frequented by wild beasts, and rolling off into the desert, the man and his character are indispensable. On some high moor across which at night the hyenas howl, when you meet him, sleepless, far-sighted, weather-beaten, armed, leaning on his staff, and looking out over his scattered sheep, every one of them on his heart, you understand why the shepherd of Judæa sprang to the front in his country's history; why they gave his name to their King, and made him the symbol of Providence; why Christ took him as the type of self-sacrifice."—Professor George Adam Smith.

## TEACHING HINTS AND HELPS

This section contains teaching material for the various grades.

## For Bible Class Teachers

## AN ANALYSIS

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

The disciples, or at least seven of them, have toiled all night on the Sea of Tiberias and have "caught nothing." (Ch. 21: 3.) They are weary and hungry in the morning, when unexpectedly Jesus meets them for the third time (see 20: 19-25; 26-29) since His resurrection. After they have partaken of breakfast prepared for them by Jesus, He proceeds to test and to teach Peter.

1. *The test applied to him.* (a) Three times Jesus asks, "Lovest thou me?" He addresses him by his old name Simon, not by his new name, Peter—a rock. Why? To touch his heart as to his recent fickleness and base conduct, Matt. 26: 69-74. Immediately before this he declared that he would die with Jesus rather than deny Him. After what he has done he is unworthy of the name Peter, and Jesus intends that he should realize his own weakness. (b) The repetition of the question is designed to impress it permanently upon Simon's heart. His subsequent career, recorded in the Acts of the

Apostles, shows that the lesson was effectual.

"Lovest thou me *more than these*?" More than the other apostles, or more than you love your earthly possessions? Both meanings have been advanced. Peter's answer does not indicate which he understood to be conveyed. "Grieved" by the persistent close dealing of Jesus with his heart, he appeals to the Saviour's omniscience: "Thou knowest all things"—my thoughts, my motives, my aims.

2. *The charge given Peter.* (a) Jesus said to him, "Feed my lambs," and twice he said, "Feed my sheep." Act as a shepherd towards them—nourish and govern them. Have regard to all classes—the young and the full-grown—feeding some with milk and others with strong meat, Heb. 5: 12, 13; 1 Pet. 2: 2. (b) At each repetition of the charge Peter declared his love to Jesus. The Greek word used by the apostle for love is stronger than that employed by the Master. It might be rendered, *I love thee dearly*. Jesus confided the care of the sheep He died to save to Peter and the rest, trusting to their love to Himself to inspire them to activity and faithfulness. If they truly loved Him, they could not but act for Him. Love is the great governing force of Christianity. It is destined to subdue the world. Faith, the root of all our virtues, "worketh by love," Gal. 5: 6. (c) The charge to Peter does not warrant his being counted Primate among the apostles, or Head of the Church Universal, as the Church of Rome claims. They were all officially equal, Acts 15: 6-21; 2 Cor. 11: 5. Peter in his two Epistles and in the reports of his sermons in the Acts never claimed to be Pope. Paul reproved him for his old sin of instability, Gal. 2: 6-9, 11-14.

3. *The announcement of how he was to end his ministry*, vs. 18, 19. (a) He is reminded of the past—"Thou girdedst thyself." He did so that morning when he plunged into the sea. Hitherto he was free, strong, resolute, independent, impulsive. A change was coming. (b) He is warned of the future—"Another shall gird thee." The meaning is given in v. 19. He is to glorify God by

being crucified. He is to follow his Master in this respect—in his death. (c) "Peter, turning about," asked a question about John, v. 20. The answer of Jesus resolves the matter wholly into His own Divine sovereignty. He does not inform Peter what He may do in the case of John. "Secret things belong unto the Lord," Deut. 29: 29. Peter need not curiously pry into the future destiny of John. His own personal duty is the paramount matter for him. Hence Jesus enjoins him once more, "Follow thou me."

#### For Teachers of the Boys and Girls

In our last lesson Jesus was dealing with Thomas, with his doubt; and doubt had been changed into joyful worship. Peter had no doubts. The moment he discerned his Master in the dim morning's dawn, he plunged into the sea, the sooner to greet Him (v. 7). But Peter had grievously and grossly sinned. Thrice had he denied His Lord. Let us see how that Lord and Master will deal with His erring apostle; for he is an apostle still, notwithstanding his sorry fall, and destined for noble service for the Kingdom of God. Mark these points:

1. *The old name.* "Simon"—"Simon, son of Jonas." Peter found himself stripped of title and office, and stood there a weak erring man.

2. *The penetrating question.* "Lovest thou me?" That is the question of questions: Do I love Jesus, my Saviour and Lord; do I love Him above all else? Doubtless the question brought all Peter's sin to his remembrance; for so his Master intended. But it showed him a way of peace, for when the heart turns lovingly to Jesus, all sin will be forgiven.

3. *Peter's answer.* Note each word of the answer by itself. "Yea", for Peter was sure; "Thou", who knowest all things; "knowest", for there is nothing but love in my heart; "that I", the poor Simon that sinned so shamefully; "love", with a longing that almost breaks my heart; "Thee", so gracious: so compassionate, so divine—who could but love Thee?

4. *The repetition of the question.* Peter wincing under it (v. 17); but Jesus will make sure work in His dealing with him.

5. *The commission;* to care for those whom Jesus the Great Shepherd loves and seeks to save—young and o'd, strong and weak. It is a task worthy of angels. Ministers and teachers seek in vain for loftier duty.

6. *The revelation;* of the end of it all (vs. 18, 19), an end which has no terrors for the soul that loves.

7. *A final word:* which was brought out through Peter's idle question, vs. 20, 21. That word is a simple, safe and sufficient rule of life—not too much curiosity about God's plans, no shifting of responsibility on others, sincere, simple-minded, loving following of the Lord Jesus.

#### Prove from Scripture

That we have each his own work for Christ.

#### Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The name Peter.
2. Love, the true preparation for service.
3. Individual responsibility.

#### FOR TEACHERS OF THE LITTLE ONES

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

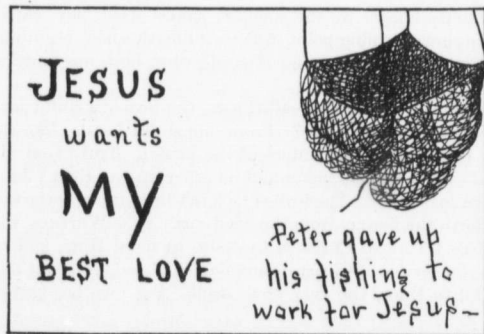
*Connection*—Use outline map. Let one of the children point out Jerusalem. Recall the two appearances of Jesus to the disciples in Jerusalem. Now we will follow some of these disciples as they go away up here to

their old home in northern Galilee beside the beautiful Lake of Galilee (Tiberias), where they had often been with Jesus before.

*Objects for Illustration*—The lesson may be made attractive by the use of the sand-tray.

The attention of the little ones may be gained by showing them a little fishing net, which may be simply made by the teacher.

*Introduction*—What was the work of a number of the disciples before Jesus called them to leave their work and follow Him? See! here is the lovely lake. On the shore stand seven men. (Chap. 21:2.) Here is a little sailboat near by. What do you think the men are going to do? Yes, go out in the



#### The Catechism Question

Ques. 6. *The Ninth Commandment.* The Eighth Commandment relates to property; no man must take what is not his own. The Ninth Commandment has to do with what is more precious still, our good name. "A good name is better than precious ointment," was an old saying in the East, where certain sweet perfumes were esteemed as beyond price. "A good name is rather to be chosen than great riches," was another way in which they expressed it. This commandment has to do with the keeping of a good name—our own good name, by being always truthful, our neighbor's good name, by saying nothing but the truth about him. The solemnity which attaches to this commandment is manifested in courts of law, where the witness is put upon oath, swearing in the name of his Maker and Judge to tell "the truth, the whole truth, and nothing but the truth." It is not less binding in our ordinary conversation. Our words, like the coinage of the realm, should ring true. If one follow the simple rule of speaking only what is according to fact, no more and no less, he will be in the way of keeping this commandment of the God of truth.

boat to fish with a big net. Who proposed to go fishing? What other disciples said, "We also go with thee?" It is night. They did their best fishing in the night. Tell briefly the story from verses 3-14. Speak especially of the kindness of Jesus in preparing the nice breakfast for the poor, tired fishermen. He wanted to show them (1) That His power was just as great as before His death. (2) That His loving care for them was just as great. (This is the third time He appeared to His disciples.)

*Lesson*—After they had eaten the nice breakfast, Jesus spoke especially to Simon Peter. What did He ask Peter? Why did Jesus speak in this way to Peter? (Recall Peter's denial in the Hall of Caiaphas.) How sorry Peter must have felt after that, and afraid that Jesus would not have him for a disciple any more! Now, how glad he is that Jesus speaks so kindly to him!

*Lambs, Sheep*—Who said I am the good shepherd? Who are His lambs and His sheep?

*True Love*—Teach Golden Text. Jesus asked Peter if he loved Him more than he loved the things around, his home, his fishing boat, his companions. That is the kind of love Jesus wants, love that can give up our own pleasures to do work for Him. We must have this love before Jesus will really use us to do His work. Mention may be made of our missionaries who give up home and friends to go away to far-off lands to teach the little ones (lambs) and big ones (sheep) about Jesus.

*Practical Thoughts*—My Saviour wants my love. He puts this question to each little girl and boy: "Lovest thou me?" Do we love Jesus more than our own pleasures? Are we willing to put away all our toys and games on Saturday night and give our Sunday to Jesus, going to church and Sabbath-school to learn about Him? Are we willing to give up our pennies to Jesus instead of spending them for candy and other things for ourselves? This is the way to show our love and answer Jesus' question.

#### BLACKBOARD REVIEW

By The Editor

<h1>LOVE</h1>	<p>WHENCE? WHEREFORE? WHITHER?</p>
---------------	--

The greatest things are commonly known by the smallest names—God, sky, earth, man, space, time, life, love. At this great turning point in Peter's life, this new beginning in experience and service, it was Peter's *love*—his love for Himself—that Jesus was concerned with. If he truly loved, that was sufficient.

Three questions concerning this marvellous thing called love, the love of a sinful man for His Saviour and Lord. (1) **WHENCE** does it spring? From our sinful hearts, like the pure, white, lovely lily from the black and slimy waters of the marsh. Truly God can work wonders. (2) **WHEREFORE** do we love? No better and no other answer than 1 John 4: 19—"We love, because He first loved us." The love of God in Christ awakens the soul to love, as the spring sun brings forth the flowers from the dead earth. (3) **WHITHER** will that love lead? Love loves to serve. To love Christ is to desire to serve Him; and no other motive will bear the strain, for service of Christ means denial of self, it means toil, suffering, it may mean, as it did to Peter, the very cross itself. But love has carried myriads through.



## LESSON VI.

## THE GREAT COMMISSION

May 12, 1901

16 <sup>1</sup> Then the eleven disciples went <sup>2</sup> away into Galilee, <sup>3</sup> into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All <sup>4</sup> power is given unto me in heaven and <sup>5</sup> in earth.

**Revised Version**—1 But the eleven; <sup>2</sup> *Omit* away; <sup>3</sup> *Omit* the mountain; <sup>4</sup> To them; <sup>5</sup> Authority hath been given; <sup>6</sup> On; <sup>7</sup> Make disciples of all the nations; <sup>8</sup> *Omit* into; <sup>9</sup> *Omit* have.

vs. 18-20. Compare Mark 16: 15-18.

<sup>10</sup> Go ye therefore, and <sup>1</sup> teach all nations, baptizing them <sup>2</sup> in the name of the Father, and of the Son, and of the Holy Ghost:

<sup>20</sup> Teaching them to observe all things whatsoever I <sup>1</sup> have commanded you: and, lo, I am with you alway, *ere* unto the end of the world. Amen.

**GOLDEN TEXT**  
Matt. 28: 20. Lo, I am with you alway, even unto the end of the world.

**DAILY READINGS**  
M. —Matt. 28: 16-20. The great commission.  
T. —Isaiah 62: 7-12. Good tidings.  
W. —Acts 10: 9-16. Peter instructed.  
Th. —Acts 10: 34-43. Gospel for Gentiles.  
F. —Acts 10: 44-48. Baptism of Gentiles.  
S. —Rom. 10: 1-13. Whosoever.  
S. —Rom. 10: 14-21. Faith by hearing.

**CATECHISM**

Q. 77. What is required in the ninth commandment?  
A. The ninth commandment requirith the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

*See Lesson 1*

**EXPOSITION**

**Connecting Links**—In the lesson of today, which is distinguished by the commission to disciple all nations, we have an account of the eighth appearance of our Lord. It is generally identified with the appearance spoken of by Paul in 1 Cor. 15: 6, when the five hundred were present. (This by some is reckoned the ninth appearance.) Christ had evidently given a general summons to His disciples, of whom He had many in Galilee, to meet Him at an appointed place. The exact time and place of the meeting are not precisely known. It was a momentous occasion in the history of the Kingdom of God on earth.

**I. The Meeting, 16, 17.**

V. 16. *The eleven.* Judas had done away with himself, (Matt. 27: 5; Acts 1: 18.) There remained only eleven. *Went into Galilee;* in accordance with instructions given by Jesus before His death (26: 32) and by the angels at the tomb (28: 7.) In the last lesson we learned that Jesus appeared unto seven of them as they were fishing on the Lake of Galilee. Perhaps at this time He gave specific instructions as to where they were to meet Him. Nazereth, where Jesus was brought up, was in Galilee. In Galilee a large part of Christ's ministry was fulfilled. The apostles were mostly Galileans.

**TIME AND PLACE**

The resurrection was on Sunday, April 9, A. D. 30, the ascension 40 days later; the events of this lesson between—probably end of April or beginning of May. Place, Galilee.

**LESSON PLAN**

- I. The Meeting, 16, 17.**  
In Galilee, and by appointment.  
**II. The Claim, 18.**  
That He was endued with all power.  
**III. The Commission, 19, 20 (a).**  
To disciple and baptize and teach all nations.  
**IV. The Assurance, 20 (b).**  
Of His abiding presence.

**LESSON HYMNS**

Book of Praise, 566; 72 (Ps. Sel.); 443; 445; 564; 562.

leans. *Unto the mountain* (Rev. Ver.); some well-known mountain, but the name has not been given us. It would be some familiar place, where He had been wont to meet them in the days of His ministry. *Where Jesus had appointed them;* either when the original instructions were given, or at His later appearances.

V. 17. *When they saw him.* They had assembled at the place and were waiting for His coming. *They worshipped him.* This is the first time it is said that the disciples in general worshipped Jesus, but the word is applied to the women in v. 9. Inspired with reverence and awe as they saw Him approach, perhaps surrounded with a halo of glory, they bowed before Him to the earth and worshipped Him. *Some doubted.* This can hardly refer to the eleven. They had seen Him before, and, Thomas excepted, they had not then doubted. The doubts of Thomas, too, had been blessedly removed. (John 20: 26-28.) It is difficult to believe that now, having gone specially to meet Him, they would doubt His appearance. There must, therefore, have been others present, probably, as many think, the five hundred of 1 Cor. 15: 6. This is not improbable, as the message sent by the women applies to the disciples generally (v. 7). Matthew, whose

chief interest in relating this appearance of Jesus centres in the Great Commission, does not mention the five hundred, but only the eleven to whom that commission was given specially.

As to the probable presence of the "five hundred brethren" of 1 Cor. 15: 6, with the eleven, Dr. Broadus as quoted by Peloubet says: "This supposition (1) accounts for the retired place and formal appointment (the apostles alone He had met several times without any such formal announcement). (2) It also helps to explain why this meeting was to be in Galilee, both because Galilee contained a larger number of pronounced and trustworthy disciples of Jesus than Judæa or Perea, and because it was farther from the watchful jealousy of the rulers at Jerusalem. (3) This accounts also for the stress laid at the outset on going to Galilee and there seeing Him; there was to be the great meeting and the giving of the Great Commission." Of whom that multitude of five hundred was made up, we can only surmise. Doubtless it embraced many of the names best known in the Gospels, men and women who had received blessing from the Lord Jesus and who had already shown their love and devotion. Boardman says: "There, too, I doubt not, were little children."

## II. The Claim, 18.

V. 18. *Jesus came*; came close to them. "At every step that He took the doubts of the doubting would take wing; and the hearts of those who had no doubts were beating strong and fast." (Morison) *Spoke unto them*; talked with them. The old familiar voice, so full of tenderness and love, would banish every trace of doubt and fear. *All power*. The word in the original implies not only power but authority and right. (The Rev. Ver. translates, "authority.") All the means necessary for the extension and the government of His kingdom are at Christ's disposal. *Hath been given unto me*; as the only begotten Son of the Father. This authority was given that He might save man from sin (Heb. 9: 26), to uphold the moral government of God (Isa. 9: 6) and to estab-

lish His kingdom in the hearts of His people (Luke 17: 21). *In heaven*. All the resources of heaven are at the Saviour's command in carrying out the work of redemption. (1 Cor. 15: 25) The power of the Godhead is pledged to support the Son. He has the power of love, of life, of forgiveness; the power to help us to resist temptation and to overcome sin. He bestows the power to build up character and to be calm and patient in the hour of trial. He sends the Holy Spirit of power (John 16: 7, 8, 15) and the angels are His ministering spirits to the heirs of salvation. (Heb. 1: 14.) *In earth*. Jesus has power over all the forces of the material world, over the laws of nature (14: 26), over the currents of national history (Gen. 45: 5). He can use all the inventions of man to execute His purposes. Under the protection of treaties and along the highways of commerce He guides the missionaries of the Cross to take possession of the world for Himself.

V. 19. *Go ye therefore*; and make my name and my authority known among the nations. (Acts 8: 4.) *And teach*; Rev. Ver., "make disciples of." Bring them into My school and make them My pupils until they learn to submit to the easy yoke of My authority. (11: 29, 30.) *All nations*; not only the Jews but the Gentiles as well. (It was to their own countrymen alone they had been sent at the first, ch. 10: 5.) *Baptizing them*; as a token of discipleship, and as a sign of the baptism of the Holy Spirit, with whom Christ promised that they should soon be baptized. (Acts 1: 5.) *Into the name* (Rev. Ver.); into union and fellowship with God. Not that baptism can really unite us to God but it is a symbol, or sign, and also a seal or attestation of the baptism of the Holy Spirit, through whose transforming influence we share in the nature of God and become like Him. (1 John 3: 2.) *Father . . . Son . . . Holy Ghost*: the blessed Trinity—Three in One, and One in Three.

V. 20. *Teaching them*. The present participle is used to denote continuous instruction. It was to be given to all His disciples, adults and children. *To observe all things*. It is not enough to know the teaching of

Jesus; we must put that teaching into practice. *Whatever I have commanded.* The commands of Christ are law to His people. *Always*; literally, "all the days." Jesus is daily present with His people, sunshine or

shadow, calm or storm. *Even unto the end of the world*; until the end of the present age; and then He will come in His glory (24 : 30, 31) to exercise His divine power, right and authority over the world.

## APPLICATION

See Tennyson

*The eleven disciples went away into Galilee, v. 16.* Not in Jerusalem, the ancient capital and holy city of the Jews, did their Messiah inaugurate His new Kingdom, but in remote and despised "Galilee of the Gentiles." He had come unto His own and His own had received Him not (John 1 : 11). Instead, they had crucified Him. Jerusalem had its day of opportunity and had failed to make use of it. The honor of this royal manifesto of the Kingdom is now given to Galilee. The penalty of rejecting the claims of Christ is ever the loss of the priceless blessings which His favor brings.

*Some doubted, v. 17.* These are not to be, on that account, hastily discredited. It is no credit to be a doubter. It is indeed a great misfortune and loss. But the doubt that doubts because it is anxious to find a solid resting place for faith, will not go unblest. In this spirit Lord Tennyson penned the oft quoted lines :

"You tell me, doubt is Devil-born.

I know not : one indeed I knew

In many a subtle question versed,

Who touched a jarring lyre at first,

But ever strove to make it true :

Perplexed in faith, but pure in deeds,

At last he beat his music out,

There lives more faith in honest doubt,  
Believe me, than in half the creeds.

He fought his doubts and gathered strength,

He would not make his judgment blind

He faced the spectres of his mind

And laid them : thus he came at length

To find a stronger faith his own."

*All power is given unto me, v. 18.* Either blasphemy, or words of infinite comfort to all who link their lives to that of the risen Lord. Verily, not blasphemy; for by manifold and divers testimonies He has been

proven to be the very Son of God. Of infinite comfort, then; for may we not rest under the shadow of His wings in sure, quiet content? No past sin can condemn us, for has He not power to forgive? No present temptation or sorrow can overwhelm us, for is He not almighty to deliver? No future disaster can destroy us, for does He not rule everywhere and always, and is He not a faithful friend?

Words, too, of inspiration and cheer to the servants of the Lord, as they endeavor to fulfill His commission to disciple the nations. The hearts of men are as adamant, but has His Spirit not power to break them? The chains that bind men in sin are strong, but will not His strength burst them asunder? The messengers are but frail and feeble men, but is not He who sends them the King of kings and Lord of lords?

*Go, v. 19.* A word surely sufficiently short and easy to be understood. No servant or soldier of Jesus Christ can plead any want of plainness or definiteness in the instruction. The gospel of salvation is not to be kept in the heart as a secret. It is to be spoken out to the world as with a trumpet. We are not to wait till men come to us. We are to go to them. The spirit of discipleship is not "rest and be thankful," if you have come into the peace of God, but go and declare the message of peace wherever your feet may come or your voice reach.

*Therefore, v. 19.* Remember, it is the risen Christ who speaks, the Christ endowed with all power in heaven and in earth. He speaks by right, and He Himself stands behind His commandment. Because He has said, "Go ye therefore," even the weakest servant of the Lord may labor for Him with confidence; for some measure of His infinite strength is bestowed upon each. The Lord will be justified of all those who sincerely

desire and earnestly strive for the promotion of His kingdom. There is no peradventure. Mark (16 : 20) tells us that when, after He had been taken up from them into heaven, the disciples "went forth and preached everywhere," "the Lord working with them, and confirming the word." As it was then, so it is now, and so it shall be, until the end.

*Make disciples of all nations* (Rev. Ver.), v. 19. A very wonderful command from a Jewish teacher to a band of Jewish disciples, for the sympathies of the Jew were with his own nation alone. That it should have been given stamps the Master who gave it as unique, and His Kingdom as indeed the Kingdom of God upon earth. It is hard to see how, in the face of these words, any

Jesus has appointed many places where we may meet Him, the Church, the Sabbath School, the place of secret prayer, the post of daily duty. It is ours to keep the appointment. v. 16.

Jesus permitted man's worship of Him, not because He was vain, but because He was God. v. 17.

It is not sinful to doubt, if we are honestly seeking the removal of our doubts. v. 17.

When Jesus speaks to His disciples, they know His voice (John 10 : 4) and their doubts vanish. v. 18.

Jesus has authority in heaven, as Priest with God, authority on earth as King of men. v. 18.

Our Lord's "tremendous *therefore*" points us to Him as the source of all power for service. v. 19.

If Jesus had been a mere man, it would have been blasphemy for Him thus to associate Himself with God. v. 19.

Christ's love, Christ's redemptive work, and the mission of Christ's disciples, include all men. v. 19.

Jesus seeks the obedience of men, not of constraint, but willingly. v. 20.

The lesson contains three things,—a claim, a command, a promise. The claim is supreme

Church, or congregation, or individual believer can be non-missionary. Does it seem harsh to say that to be non-missionary is to be non-Christian? This much, at any rate, the fullest charity will justify, that to be non-missionary is to directly disobey an explicit command—the last command—of our risen Lord and Saviour. Who will care to undertake the responsibility of such a course?

*Lo, I am with you always*, v. 20. "Note," says Peloubet, "it is *I am*, not *I will be*. Jesus, with His love, with His power, with His wisdom, with His willingness to help; Jesus the Saviour, the Guide, the Inspirer, the King, the Teacher; Jesus the Omniscient, the Omnipresent, the Omnipotent, is with us everywhere, all the days."

#### POINTS AND PARAGRAPHS

and universal authority. The command is to disciple all nations. The promise is the continual presence of the Saviour.

The first word in this commission is "Go." Yet the word is often lost sight of by preachers and other Christian workers. There are those who seem to think that this message reads: "Come ye from all the world and hear the gospel." What if those who need the gospel will not come and seek it? How about this word, "Go?" Go and preach to those who will not come to hear. Go out after the little ones who never come to Sunday School. Go and compel, by loving entreaties, those who would be welcome if they came unasked, but who will not come unless you go and bring them.—Trumbull.

This is the age of missions. Wonderful progress has been made in missionary work since 1800. Then the Protestant churches of the world spent on missions \$50,000 in a year, sent fifty missionaries to the foreign field, who were aided by one hundred native helpers, while the converts from heathenism numbered 7,000. Now the expenditure is \$15,000,000 in a year; there are 10,500 foreign missionaries; 4,000 native preachers; 7,000 other native helpers; and 1,500,000 converts.

All nations are to be disciplined and brought under His sway. Such is the commission;

and to whom is it given? Not to Imperial Cæsar, with his legions at command and the civilized world at his feet; not to a company of intellectual giants, who by the sheer force of genius might turn the world upside down; but to these obscure Galileans of whom Cæsar has never heard, not one of whose names has ever been pronounced in the Roman Senate, who have excited no wonder either for intellect or learning even in the villages and country-sides from which they came;—it is to these that the great commission is given to bring the world to the feet of the crucified Nazarene. How ludicrous it seems in the light of reason! But in the light of history is it not sublime?"—Dr. J. Monro Gibson.

When the risen Lord said "Lo I am with you," He spoke the language of eternity. The past and the future are for finite beings like ourselves. For God all is one eternal present.

Jesus has promised to His disciples His continual presence. But we have seen that this promise is linked with a claim and a command. All three go together. If we would taste the sweetness of the promise, we must acknowledge the claim and obey the command.

"Unto the end." What a mine of comfort in these words! Our Heavenly Lord has timed His work. He will see it through. What He has purposed to accomplish He

This section contains teaching material for the various grades.

### For Bible Class Scholars

#### AN ANALYSIS

According to the record of the Gospels there were seven appearances of our Lord after His resurrection, preparatory to the one mentioned in this lesson, at which the Great Commission was given. We may notice:

1. *The meeting at which the Commission was given.* (a) It was in Galilee, "where the people who sat in darkness saw a great light," Matt. 4: 15, 16; where most of

will accomplish; nor will He forsake His laborers until the last sheaf of the great harvest has been gathered in.

### Light from the East

*Baptizing them*—In the inner court of nearly all Eastern mosques there is a fountain at which the faithful perform the prescribed ablutions before offering prayer. Beside many fountains and wells by the highway there is a mark which indicates the direction of Mecca, to guide the traveller in his devotions after the necessary purifications. Afar on the desert, where water is not easily obtainable, sand or dust is used instead. These are remnants of the religious use of water in ancient times, which was regulated in the Old Testament ritual as a means of restoration from ceremonial uncleanness.

Judaism baptized its proselytes from heathenism, and John in his ministry of preparation adapted the familiar ceremony to a moral purpose. Jesus, after abolishing the distinction between clean and unclean, perceived the necessity of an initiatory rite which would make a distinction between His disciples and the rest of the world, and found it convenient to use the symbolism of water to express a spiritual signification for which the ceremonial use of it had in a measure prepared men. Here, as everywhere in His teaching, He finds a point of contact with the thought of the past, and at the same time lifts it to a higher level.

#### TEACHING HINTS AND HELPS

Christ's mighty works were done. The majority of His disciples belonged to that region. The mountain where they met may have been that of the Transfiguration, but it was not named by the angel, v. 7, or by Jesus, v. 10. (b) The assembly embraced the eleven, and in all over five hundred. See 1 Cor. 15: 6. "They worshipped him, but some doubted." v. 17. The doubters were among the five hundred. The eleven had had convincing evidence of His resurrection at previous meetings. They showed this by their subsequent ministry emphasizing His resurrection. Acts 4: 10, 33; 1 Pet. 1: 3-5.

2. *The great Commission, its nature, etc.* It was given to the ten apostles privately, Thomas being absent (Mark 16: 15, 16; John 20: 21-24), and is now delivered publicly to the company of believers. (a) It is based upon the claim to omnipotence advanced in v. 18. "All power," etc. This belonged to Him as God from eternity, John 1: 1-3, but He now speaks as the God-man, the Mediator. "All power in heaven"—the seat of His dominion, Ps. 103: 19. He promised to exercise this authority or power by sending the Spirit from above, John 16: 7. The angels in heaven are sent as His messengers, Heb. 1: 14. "All power in earth." The forces of the physical universe, the energies of men, the resources of nations are all in His hand, as foretold Dan. 7: 13, 14. This exercise of omnipotence was relied upon by the apostles as insuring the success of their mission, Eph. 1: 19-22; Col. 2: 10; 1 Pet. 3: 22. (b) The commission contemplates specifically two forms of activity, missionary and pastoral, and this extending to all nations and to the end of the world,—a gigantic undertaking: repentance and remission of sins are to be preached to all, Luke 24: 47. "Teach," literally, "make disciples;" get men to be what you are yourselves, my disciples, Acts 26: 29. "Baptizing them"—setting the seal of the covenant of redemption upon them. The baptism is in the name of the three persons of the Godhead who are co-equal. Each is a Divine person. We dare not read the sentence, "In the name of the Father, of a man, and of an influence." The three Divine persons, Father, Son and Holy Spirit, act in the creation of man and so also in his salvation. (c) The pastoral activity enjoined—"Teaching them to observe," etc. (v. 20.) Everything that Jesus taught directly and by implication, by word and by example, it is to be given to "all the world." His approval of the Hebrew Scriptures is not to be forgotten, or the teaching of His Spirit by the New Testament writers. The promise was to send men to feed the flock of God with knowledge, Jer. 3: 15. Character is formed by truth.

3. The promise accompanying the Com-

mission—"Lo, I am with you," etc. v. 20; all the resources of infinite love, wisdom and power to back their efforts. This makes the commission—so comprehensive in its scope—reasonable; otherwise to have delivered it to such a feeble resourceless company would have been foolish. But, with God on their side, they are more than sufficient for the gigantic enterprise, Rom. 8: 31. While they teach the truth, He will make it effective, Isa. 55: 11. While they wrestle with principalities and powers, He will make them more than conquerors, Rom. 8: 37.

#### For Teachers of the Boys and Girls

Jeremiah's call (study it out well beforehand in Jer. 1) will make an excellent and unexpected introduction.

The lesson may be made to turn upon the little word,

—GO—

a word which sums up the whole aggressive work of the Church of God on earth.

1. *Who said "Go"?* One who had a right to say it. For had not He come—come down from heaven's glory—on the same errand? One, who having died to accomplish His errand of blessing men, had now shown Himself by His resurrection (Review the seven previous appearances) to be the Son of God with power.

2. *Who are bidden go?* The five hundred, because they were believers; very specially the eleven, because they had been chosen apostles (a word meaning "sent forth"; missionary is of almost the same signification). Men qualified more by their personal knowledge and love of and their devotion to Jesus ("they worshipped him," v. 17) than by their wisdom or goodness. An encouragement for us.

3. *To whom are they to go?* To their fellow-sinners the world over (Mark 16: 15); for so world-wide is the scope of the gospel and the plan of the Father of all men. What is more cosmopolitan (Explain the word to the class) than the religion of Jesus Christ?

4. *On what errand are they to go?* A vastly difficult errand, to root up old and evil be-

liefs and practices and to plant and foster the growth of the gospel in men's hearts and lives. The errand is threefold: (a) To make disciples (learners and followers of Jesus), (b) To baptize, introduce into the Church of Christ, (c) To teach, train in all knowledge of Christ's will and readiness to do it. Well might Jeremiah's shrinking modesty appear (Jer. 1:6).

5. *Who is to go with them?* "I" is the reply. Mark the "I"; for verily true man and true God are here. The "I" is Jesus, the wise and marvellous Teacher and Healer and Friend, who had won their hearts by His love; Jesus the crucified one, who had poured out His soul unto death for them; Jesus, the risen Son of God; Jesus who claims "all power," and who promises His perpetual presence with them.

Will they dare hold back, when He bids them go? Shall they fear to go forward when He promises to be with them?

#### Prove from Scripture

That Jesus has all power.

#### Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The omnipotence of Jesus.
2. Our "marching orders" (vs. 19, 20).
3. The promise of Jesus to be with His messengers.

#### FOR TEACHERS OF THE LITTLE ONES

Connection—Write, "Lovest thou Me." Who said these words? To whom was He

speaking? Recall the lesson. How have we shown our love during the past week?

Introduction—Miss W., the leader of the "Pansy Band," sent word to all the little members to meet her at the church on Saturday afternoon and bring all the flowers they could get. They had such a happy time tying up the pretty bunches and slipping a text card in the midst of each one. Miss W. then sent them off in twos to carry the loving

# ERRANDS for JESUS—

Go where He wants you to go.  
See what He wants you to see.  
Do what He wants you to do.  
Be what He wants you to be.

#### Catechism Question

Ques. 77. *What the ninth commandment requires.* Here is a little group of proof texts worth turning up; Zech. 8: 16; Phil. 4: 8 (on preserving our own good name); Matt. 5: 16; Titus 3: 2; Prov. 14: 5.

The old Greek philosopher, Pythagoras, being asked what made men like God, answered, "When they speak the truth." The Ninth Commandment requires us to preserve this God-like character in ourselves, and to be as just to our fellow men as God, the infinitely just One, is.

"Especially in witness-bearing," says the Catechism answer. Now, it is but seldom any of us are called to the witness-stand, and children least frequently of all. When we are required to give evidence in court, let us remember the need of absolute truthfulness. We have called God to witness, and God watches. Conscience, too, is on the watch, and will condemn severely. Our own good name, also, is at stake. But God watches and conscience is on the alert every day and everywhere, and not on set occasions and when under solemn oath only. It should be the rule for every word that passes our lips regarding others, that it shall be the simple truth, no exaggerating, no holding back, no hinting of evil, much less any direct falsehood. "The Lord hateth a lying tongue." (Prov. 6: 17.)

*See Lesson D*

little messages to sick ones. What a pleasant errand!

*Lesson*—The risen Saviour sent word to His disciples to meet Him up here in Galilee (map) on a mountain near the lake. (Mention may be made of the time and way in which He sent word to the apostles (verse 10). Did some of them say, "Oh, I am busy, I'll go after a while, I don't want to leave my friends just now, I am having a good time"? No, they obeyed at once. How many apostles went to meet the Saviour? Name them. (Some one will tell you who the twelfth one was and why he is not with the others.)

*The Great Errand*—Why did the Saviour send for the apostles? Listen! He gathers them about Him and tells them of His kingship in heaven and in earth. Then He sends them on a great big errand (commission.) See! this is where they are to go. (Draw outline map of the world.)

"Jesus is our Captain, we'll cheerfully obey.  
For all true Christian soldiers that is the only way."

#### The Captain's Orders—

GO **W**here? To all nations.  
hy? To teach them.  
hat? To obey Jesus.

All that Jesus taught and required of His disciples then, He requires of us all now. (verse 20.)

*The Promise*—Teach Golden Text. What a promise! What a companion! "With Jesus beside me what can I not do?"

*My Lesson*—"Find out what God would have you do

And do that little well;  
For what is great and what is small  
'Tis He alone can tell."

*Practical Thoughts*—Some of our boys and girls will become ministers and missionaries. Most of us will have to stay at home and work and give our money to help to send others.

"When our Captain bids us go,  
'Tis not ours to murmur 'No.'  
He that gives the sword and shield,  
Chooses, too, the battle-field  
On which we are to fight the foe."

#### BLACKBOARD REVIEW

I — YE — I

The proclamation of the accession of our new king may be spoken of and the messages he sends to parliament and to his people. Here is a scene on a quiet mountain top in Galilee, far more impressive and far reaching in its effect. We shall listen to this King. What will He say? He is just coming to His kingdom, having proved His right to reign by triumphing over that great enemy, death. What does He say? Write "I" upon the board—and expand it—"I, Jesus—the risen Son of God—have all power—in heaven and in earth." And therefore He has a right to command. Then write "YE," and before it "Go," and after it "into all the world." The scholars will readily tell the nature of the errand, thus opening up the way to set forth the missionary cause. Then "I" again. "I am with you—always—to the end of the age." What a Leader to follow! What a Master to serve! What infinite strength from the indwelling of the Christ!" (Phil. 4:13.)



## LESSON VII.

## JESUS ASCENDS INTO HEAVEN

May 19, 1901

Luke 24: 44-53; Acts 1: 1-11. Commit to memory vs. 9-11.

1 The former treatise I have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

**Revised Version**—1 Omit have; 2 Concerning; 3 To teach; 4 Received up; 5 Had given commandment through the Holy Ghost; 6 He also; 7 Omit infallible; 8 Appearing unto them by the space of; 9 The things concerning; 10 He charged them not to depart; 11 To; 12 Said he, ye heard from me; 13 Indeed; 14 Dost thou; 15 Omit again; 16 Times or seasons; 17 Set within his own authority; 18 When; 19 My witnesses; 20 Said; 21 As they were looking; 22 Into; 23 Omit up; 24 Looking into; 25 Omit same; 26 Was received up; 27 Beheld him going.

## GOLDEN TEXT

Luke 24: 51. While he blessed them, he was parted from them, and carried up into heaven.

## DAILY READINGS

M. — Luke 24: 44-53. } Jesus ascends into Heaven.  
T. — Acts 1: 1-11. }  
W. — Acts 5: 24-32. } Prince and Saviour.  
Th. — John 14: 1-11. } Going to prepare.  
F. — Eph. 1: 15-23. } Head over all.  
S. — Eph. 4: 1-10. } Victorious.  
S. — Phil. 2: 1-11. } Hithly exalted.

## CATECHISM

Q. 78. What is forbidden in the ninth commandment? The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbour's good name.

## EXPOSITION

**Connecting Links**—Shortly after Christ's appearance on the mountain in Galilee the Apostles returned to Jerusalem (Luke 24: 49). It was perhaps there that Jesus appeared to James as recorded in 1 Cor. 15: 7. His tenth and last appearance, during the forty days on earth after the Resurrection (counting His appearing to the eleven, Matt. 28: 16, 17, and to the five hundred, 1 Cor. 15: 6, as one—see lesson of last Sabbath), was to the eleven as recorded in the lesson of to-day. [It will be noticed that the Lesson Plan embraces only the passage in the Acts. The verses from Luke on which comment is here given also, help to fill out the picture of this closing scene of Christ's earthly ministry.]

Luke 24: 44-46.

V. 44. *He said unto them*; probably about the time of the Ascension, forty days later than the meeting in v. 36. Luke here gives a summary of the teaching of Christ during

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

## TIME AND PLACE

Forty days after the resurrection, or May 18, A. D. 30; place, the Mount of Olives, near Bethany, close to the scenes of His last days on earth.

## LESSON PLAN

(Including the passage in The Acts only)

- I. The Appearings, 1-3.
- II. The Command to Wait, 4, 5.
- III. The Promise of Power, 6-8.
- IV. The Ascension to Heaven, 9.
- V. The Promise of Return, 10, 11.

## LESSON HYMNS

Book of Praise, 536: 49 (Ps. Sel.), 540; 67; 537; 543.

See I

the forty days between the resurrection and the ascension, without the details of His various appearances.

*These are the words*, etc.; fulfilled in His death and resurrection (Matt. 16: 21; 17: 22, 23). *In the law of Moses . . . prophets . . . psalms*; the whole Old Testament Scriptures. There is but one definite article in the original. All three portions are parts of a book which is a unity. The Old Testament is filled with the Messianic hope, as Jesus, now Himself proved to be the Messiah, proves to His disciples.

Vs. 45, 46. *Then opened he their understanding*; giving them the Holy Spirit (John 20: 22) to instruct and guide them in the knowledge of the Scriptures (1 Cor. 2: 10-13; John 14: 26). *Thus it is written*. See Ps. 16: 10; 22: 1, 18; Isa. 53; etc. The gist of prophecy is: the sufferings and resurrection of the Christ, and the preaching in the name of the Risen One, to all nations, of repent-

ance unto the remission of sins. (Expositor's Greek Test.)

Vs. 47, 48. *Repentance*; implying not only sorrow for, but turning away from, sin. *Remission of sins . . . in his name*. Sin can be pardoned only through Jesus Christ (Acts 4: 12). *Among all nations*; Gentiles as well as Jews. *Beginning at Jerusalem*; the place of His deepest humiliation and the holy city of His own nation,—thence to the whole world. *Ye are witnesses*; to His teaching, as in v. 47, and to the truth of the resurrection (Acts 1: 22).

Vs. 49-53. *The promise of my Father*; the prophetic promise, as in Isa. 44: 3; Joel 2: 28; etc. It is also Christ's own promise, as in John 14: 16, 17, 26. *But tarry ye*; in patience, hope and prayer (Acts 1: 14). *Until they were over against Bethany* (Rev. Ver.); on the eastern side of Mount Olivet, facing Bethany. The traditional site is the central summit of the mount. *Parted from them*. See Acts 1: 9. *Returned . . . with great joy*; for they had faith in the living Christ, and in the coming of the Spirit to carry on His work (John 16: 20). *In the temple*; waiting for the fulfilment of the promise of v. 49, as well as *praising and blessing God*.

### 1. The Appearings, 1-3.

Acts 1: 1. *The former treatise*; the Gospel of Luke. Luke is the author of both the Gospel that bears his name and of the Acts. *O Theophilus*; to whom also Luke's Gospel is dedicated (Luke 1: 3). Luke there calls him "most excellent," a title equivalent to "Your Excellency." The name is Greek, but Professor Ramsey "sees in him a citizen of Rome and a resident in the imperial city." He was a convert to Christianity and evidently a friend of Luke's. *Began*. The word in the Greek denotes continuation. Christ's work on earth was only a beginning to be continued after His ascension, through the agency of the apostles, as Luke is about to record in the Acts. *To do*, etc. Christ taught by example and by miracle, as well as by precept.

V. 2. *Had given commandments*; the instructions given during the forty days (v. 3), especially the Great Commission (Matt.

28: 19, 20) and the charge of Luke 24: 44-49. *Through the Holy Ghost*. The influence of the Holy Spirit accompanied Christ's instructions and enabled the apostles to obey them. *Whom he had chosen*. See v. 13 and Luke 6: 13-16.

V. 3. *After his passion*; His suffering and death. *By many proofs* (Rev. Ver.). The word implies that the "proofs" were positive and convincing. *Appearing unto them by the space of forty days* (Rev. Ver.). Ten separate appearances of Jesus are recorded during this period. See preceding lessons. *Speaking the things concerning the kingdom* (Rev. Ver.), "the truths to be believed and the commands to be obeyed." See, for example, Luke 24.

### II. The Command to Wait, 4, 5.

Vs. 4, 5. *Being assembled*, etc.; about the time, if not the very time, of the Ascension. For the rest of the verse see notes on Luke 24: 44-49 above. *For John*; the Baptist. This verse gives the reason of the command in v. 4. *Baptized with water*; a symbol of the purifying influence of the Spirit. *With the Holy Ghost*; foretold by John the Baptist (Matt. 3: 11) and given at Pentecost (Acts 2: 17). *Not many days hence*; about ten days, as it turned out. Between the Passover, the time of the crucifixion, and Pentecost was fifty days, and Christ was forty days (v. 3) on earth after His resurrection.

### III. The Promise of Power, 6-8.

V. 6. *When they were come together*; on the Mount of Olives (v. 12.) See also on v. 4. *Will thou at this time restore again the kingdom?* A question suggested by the promise of verses 4, 5. They were thinking not of a spiritual, but an earthly kingdom—a restoration of Israel, their nation. This was their view of such prophecies as Isa. 1: 26; Jer. 23: 6; etc.

Vs. 7, 8. *It is not for you to know*. They were not to be too curious, but were to trust the Lord Jesus to execute His plans in His own time and way. (Compare John 21: 22.) *Which the Father hath set within his own authority* (Rev. Ver.). The divine will em-

braces and controls all things. (See v. 18, last lesson.) *Ye shall receive power*; spiritual power for service. *My witnesses.* (Rev. Ver.) See on Luke 24: 48 above. The pronoun used here expresses direct personal relationship with Christ. *In Jerusalem*, etc.; the keynote of the whole book—Jerusalem, chs. 1-7; Judæa, chs. 9: 32; 12: 19; Samaria, ch. 8; the uttermost parts of the earth, such journeys as Paul's.

#### IV. The Ascension to Heaven, 9.

V. 9. *When he had spoken these things*; and while blessing them (Luke 24: 50, 51). A

*cloud received him*; the cloud of divine glory, (Luke 9: 34).

#### V. The Promise of Return, 10, 11.

Vs. 10, 11. *While they were looking* (Rev. Ver.); with eager, wondering gaze. *Two men*; angels. *In white apparel*; a symbol of purity and glory. (See Luke 24: 4, Rev. Ver. Also Matt. 17: 2; Rev. 1: 14.) *Ye men of Galilee.* The apostles were all Galileans except Judas Iscariot. *This Jesus shall so come* (Rev. Ver.); suddenly, unexpectedly and in surpassing glory. No wonder they returned with great joy. (Luke 24: 52, 53.)

#### APPLICATION

*That all things must be fulfilled, which were written*, Luke 24: 44. Jesus ever put high honor upon the written Word. And, in His time, the written Word was the Old Testament Scriptures. He held them to be of God, and declared (John 5: 39) that they testified of Himself. Jesus entered into no minute dissection of the books of the Old Testament, but, taking them as they were, stamped them with His acceptance. This does not mean that they are not to be studied closely and critically, with a view to finding out when each book was written, of what materials composed, who its author, what its relationships to the other books and to the whole scheme of revelation. Such questions and lines of research are legitimate and truth has nothing to fear, and everything to hope, from honest and reverent study of the books. But it steadies one amidst the conflicting conclusions regarding a thousand points of detail, to know that the Lord from heaven received and taught the Old Testament as verily God's book, and found Himself and His work as the world's Redeemer, therein foreshadowed and foretold.

*That repentance and remission of sins should be preached*, v. 47. These words go to the very heart of things, and mark the pathway for the preacher and teacher. What men most need to do is to repent, and what they most need to receive is remission of sins. To be forgiven and to be holy—what can come closer to what we need and what God demands of us? Should the teacher of children

hesitate to deal with topics of such solemnity? Are they too hard to be understood or too serious for the little ones? On the contrary, the very youngest can understand "repentance," for what else does it mean but to be sorry for doing wrong and to begin to do right. And the meaning of "remission of sins" is within the grasp of any child who has learned to know how a loving father or mother can forgive and forget a fault. Let the children have a glimpse of these deep truths. Children love to gaze into the sky, or at the mountains, or out upon the sea. Let them learn that, so far as they are concerned, the great thing in life is to turn away from evil and to be good; and that as for God, He is gracious—oh so gracious—in pardoning all those who truly repent and unfeignedly believe.

*Tarry . . . until*, v. 49; "until ye be endued with power from on high." Without this heavenly power they were helpless; and the best service they could render their Lord and Master, was just to wait for it. Fuss and hurry do not guarantee success; nor will the wisest plans that we can lay, or the hardest work that we can do. Nothing succeeds in God's work but God working with us. Are we then to rest idly on our oars until He sends the Holy Spirit, who alone can make our work effectual? The answer is given in the early chapters of the Acts. The disciples waited, but they waited with earnest and united prayer in the sweet spirit of brotherhood, and with an eager desire to enter upon

acting service for their Lord. And then the power came and they wrought with effect.

*Speaking of the things pertaining to the kingdom, Acts 1 : 3.* This was a Council of State, a King consulting with His cabinet. The King was making clear to His counsellors the things of His kingdom, the kingdom which they were to spread abroad throughout the whole earth. Those were momentous days. It was, not merely the beginning of a new century, but of a new era. The "things pertaining to the kingdom" are the things that make earth heavenly and open heaven to men, when earth is done.

*Wilt thou at this time restore again the king-*

#### POINTS AND PARAGRAPHS

Our Lord is a witness to the authority of the Old Testament. Luke 24 : 44.

It is what the Messiah is and what He has done that makes repentance effectual and remission of sins possible. v. 47.

To attempt anything for Christ without the Holy Spirit is like trying to move a locomotive without steam. v. 49.

Nothing but blessings come from the hands of Jesus. v. 50.

As their Prophet-Teacher, Jesus instructed His disciples. He gave them His commands as their King. With uplifted hands, as their Great High Priest, He blesses them. v. 50.

Christ could not have been our Saviour but for His earthly life and His death on the cross. He would not have been our Saviour, unless He had triumphed over these. v. 51.

The rejoicing of the disciples was the rejoicing of faith and hope. v. 52.

The life and works of Jesus spoke first, and then His tongue. Acts 1 : 1.

The disciples were dreaming of twelve perishable thrones for themselves at Jerusalem. Their Lord would have them enthroned in the hearts of all men for all time. v. 6.

The peculiar mission of the Church is to preserve to the world the living memory of Jesus. v. 8.

*dom to Israel? v. 6.* A natural enough question, but petty and mean in comparison with the great things their Lord contemplated for them. Even yet, notwithstanding all that they had seen of Him and heard from His lips, these disciples hoped for little beyond their own nation restored to their former glory: a small matter, at the best. What their Master has in sight was a world restored to the glory of righteousness and these eleven men as the leaders in the world-wide and age-long enterprise. It is ever thus, God intending us for greater things, for loftier character and grander service, than we are willing to believe.

It was a cloud of glory and not of darkness. v. 9.

The upward look, God's old medicament for wounded hearts and bruised lives (Parker). v. 10.

"When we stand gazing and trifling, the consideration of Christ's second coming should quicken and awaken us; and when we stand gazing and trembling, the consideration of it should comfort and encourage us." (Matthew Henry.) v. 11.

Even so, come, Lord Jesus (Rev. 22 : 20), is the prayer of the ages. v. 11.

In 1773 there was discovered in Abyssinia a book called the Book of Enoch, which was written in the first and second centuries before Christ. It expresses the inner mind of the Jewish people at the time of Christ. They were daily expecting the establishment of a Messianic Kingdom, not a spiritual kingdom, but a scene of material glory where "the Jews would be exalted above all surrounding nations, and the hated invader expelled." This eager expectation was burned into the very secrets of their existence by the tyranny of the Roman rule.—Peloubet.

"We are commanded to be 'filled with the Spirit' (Eph. 5 : 18). If we are not, we are living in disobedience and sin, the sin of unbelief."—J. Hudson Taylor.

*My witnesses.* "The celebrated statue of Minerva which stood in the Necropolis at

Athens was renowned for its graceful beauty, and its exquisite sculpture, but there was in it another feature which no close observer failed to notice. Deeply engraven in the buckler on the statue was the image of Phidias the sculptor; it was so deftly impressed that it could be effaced only by destroying the work of art itself. In like manner in the life of every true Christian is the name of Christ; it is so inwrought in the character, in the disposition, in the whole being that it cannot be destroyed. It is toward the filling out of the meaning of this name that all Christian culture aims. All our lessons are lessons in growing Christ-like. To get the beauty of Christ out of the Christian's life, the life itself must be utterly destroyed."

Says Dr. Maltbie Babcock, of New York—"Beginning at Jerusalem"; that is New York city. I believe in city missions; so does every foreign missionary. 'In all Judæa'; that is home missions. 'And in Samaria'; what is that? That is the particular tribe or nation that you don't like. In Jerusalem and Judæa and Samaria and 'to the uttermost parts of the earth'—that takes in the last man. I tell you, beloved, your love has got a broken wing, if it cannot fly across the ocean."

"For ah! the Master is so fair,  
His smile so sweet on banished men,  
That they who meet it unaware  
Can never turn to earth again;

And they who see Him risen afar,  
At God's right hand to welcome them,  
Forgetful stand of home and land,  
Desiring fair Jerusalem."

#### TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades and from different points of view. The variety is instructive.

#### For Bible Class Teachers

##### AN ANALYSIS

The title of this lesson does not cover its contents. It embraces the Saviour's parting words to His apostles as well as the record

Christ's first coming was "without observation." He was born a babe, of obscure parents, in an obscure village, in a stable of the inn. His record coming shall be "in the clouds of heaven with power and great glory," the hosts of the angels at His bidding, all nations gathered before the great white throne on which He will be seated, the eternal separation of the evil and the good in His hand. (See Matt. chs. 24, 25.)

#### Light from the East

*Bethany*—The modern El-Azariyeh (the place of Lazarus), is a mountain village about two miles from Jerusalem, on a broad plateau of rock on the south east slope of Olivet. It consists of about forty wretched Moslem hovels; but a few trees give it a pleasing appearance from a distance. It is the last collection of human dwellings before entering the wilderness of Judæa. There are three roads from Jerusalem to Bethany, the longest round the north side of Olivet, the road from Jerusalem to Jericho round the south side, and a steep rough footpath over the summit of the mountain. If we are to understand from Luke that the risen Lord actually accompanied His disciples, it is very probable that they took the last mentioned path. The village is nearly a mile from the summit on which tradition has fixed the scene of the ascension. Little weight need be attached to a tradition of the fourth century, yet the expression "over against" (Rev. Ver.) is elastic enough to indicate some spot between the village and the summit, hidden from Jerusalem and in sight of Bethany. The apostles would naturally return to the city over the summit. (Acts 1: 12.)

of His ascension. In the last lesson He appeared to over five hundred disciples in Galilee, including the eleven apostles. Afterwards He appeared to James probably in Jerusalem. (1 Cor. 15: 7.) Now He takes leave of the eleven at Bethany—a place of many hallowed memories.

1. *He emphasized the fulfillment of predictions concerning Himself.* (a) Those delivered by

His own lips, Luke 24 : 44 ; 18 : 31-34. (b) Those scattered over the whole area of revelation—in Moses, the prophets, the Psalms, Genesis 3 : 15 ; Isa. 53 ; Psalms 2, 16, 40, 72, 110. Jesus is the central figure in Scripture.

2. *He "opened their understanding."* This He did by His word and Spirit, as in Lydia's case (Acts 16 : 14). His Divinity is shown by His mastery of the human soul. He gave them light upon the Scriptures they were afterwards to teach, Acts 17 : 3. The Spirit and the Word act upon man's heart and understanding, Ps. 119 : 18, 130. Jesus always puts honor upon the Word of God, John 10 : 35.

3. *He indicated the main subjects to which they were always to bear witness.* (a) The necessity and the actual accomplishment of His sacrificial sufferings, death and resurrection (v. 46). (b) As consequent upon these momentous facts, they were to proclaim to all "repentance and the remission of sins in His name." This order is essential. Men are pardoned not because they are sorry on account of sin, but because of the manifestation of God's grace in the work of Christ. (c) The pardon was to be *preached* by all the apostles, but not *bestowed*. God alone justifies, Rom. 8 : 33. Peter received no more power in this respect than the rest. He Himself declared repentance and forgiveness to be the gift of Christ, Acts 5 : 31. (d) The preaching was to begin at the centre of human wickedness, where hypocrisy, enmity and every evil work attained the rankest growth. They were to test the efficacy of the Gospel among the murderers of the Prince of Life—"beginning at Jerusalem" v. 47. Were they successful? See Acts 2 : 41, 47 ; 4 : 4 ; 5 : 14.

4. *He gave them a gracious promise which was fulfilled at Pentecost*, v. 49. Acts 1 : 8 ; 2 : 4.

"The promise of the Father" is mentioned by John 14 : 16, 26 ; 15 : 26. He is sent by the Father and the Son, indicating their co-equality. According to Mark 16 : 17, 18, the power with which they were clothed included working miracles, which they did, Acts 5 : 12, 16.

5. *He ascended into heaven while blessing them.* This was His last act upon earth.

What a sacred and joy-inspiring memory for them to cherish ! (a) He ascended visibly, as He is to come again, Acts 1 : 11 ; Rev. 1 :

7. (b) He ascended as the Son of man, the Head and Forerunner of His people, Heb. 6 : 20 ; John 14 : 2 ; 1 John 2 : 2. (c) The eleven "returned to Jerusalem with joy"—Why? They were sure of His Divinity—a matter which had often perplexed them when He had occasion to ask them : "Whom say ye that I am?" Their "darkness is now past," 1 John 2 : 8. "They worshipped him," v. 52. (d) They, trusting in the promise of the baptism of the Spirit and in obedience to His command, tarried in Jerusalem, praying for this gift. Their example and experience are instructive. Christ will keep His promise and do His part, but we must do ours and plead His promise. He will surely come again, but it is ours to cry : "Even so, come, Lord Jesus" (Rev. 22 : 20.)

#### For Teachers of the Boys and Girls

We come now to the tenth and last appearance of our Lord to the disciples before His ascension, and to the account of the ascension itself. It is a suitable time to review the previous appearances, asking the scholars a question or two about each : (1) To Mary Magdalene, (2) To the women returning from the sepulchre, (3) To Simon Peter, (4) To the two on the way to Emmaus, (5) To the ten, Thomas absent, (6) To the eleven, Thomas present, (7) To the seven at the Sea of Galilee, (8) To the eleven and the five hundred in Galilee, (9) To James (1 Cor. 15 : 7), (10) Now to all the apostles on the Mount of Olives.

In this, THE PARTING INTERVIEW, note:—

I. *The last instructions.* Very many things had He taught them during that wonderful ministry, and many things commanded. Mark carefully what He considers important things for this final meeting with the disciples.

1. It is all about Himself (Luke 24 : 46) and these points are emphasized : (a) He is indeed the Christ, the Saviour of the world;

(b) He suffered for men; (c) He rose again from the dead; (d) In His name repentance and remission of sins are to be preached among all nations.

2. The disciples are to be His witnesses to all nations. (V. 48; Acts 1: 8.)

3. They are to wait at Jerusalem for the promised Holy Spirit, before beginning their ministry.

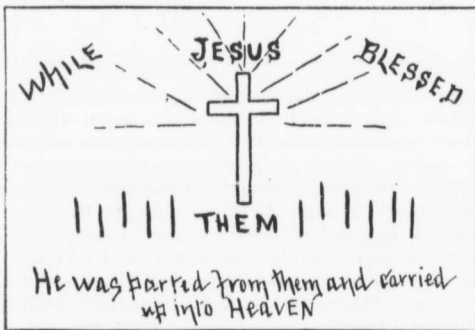
II. *The last act and benediction.* "He lifted up His hands and blessed them" (vs. 50, 51.) (Characteristic this of the Saviour of men! Was not His whole stay on earth one long day of blessing? Is He not ever ready to bless? His very touch and look and word have blessing in them.)

III. *The last glimpse.* Their gaze was fixed wonderingly on Him (Acts 1: 9), and now they have new cause for wonder. "He was taken up." From Heaven He had come. To Heaven He returns as naturally as the weary laborer seeks his home at night-fall.

IV. *The last promise.* The messengers and the message recall the announcement of the angels at His birth (Luke 2: 10-14), and display Heaven's interest in men's salvation. This promise of the glorious Second Coming has been the hope of the Church ever since, even as it brought joy to the hearts of the disciples at that hour. (Luke 24: 52.)

#### FOR TEACHERS OF THE LITTLE ONES

Connection—Let the children stand and repeat the words of the motion song—



#### Prove from Scripture

That Christ's sufferings were foretold.

#### Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The command to the disciples to wait.
2. The mission field as sketched in Acts 1: 8.
3. The promise of the Second Coming.

#### The Catechism Question

Ques. 78. *What the Ninth Commandment forbids.* It is said of Peter the Great of Russia that, when any one, in his presence, was speaking to the disadvantage of an absent person, he at first listened attentively, and then was accustomed to ask, "Is there not a fair side also to the character of the person of whom you are speaking? Come, tell me what good qualities you have remarked in him." The great monarch would have approved of the three sieves through which every statement about another should be passed before being uttered (1) Is it true? (2) Is it necessary to say it? (3) Is it kind to do so? The universal use of these sieves would reduce the breaches of this commandment amazingly. Everything is a breach of it that is in any way inconsistent with perfect truthfulness, whether in regard to others or to ourselves, A commandment easy to break and hard to keep is this ninth commandment.

Two little feet and hands,

(Point down, then raise hands)

To do our Captain's will;  
One little heart and soul (fold arms)

To love and praise Him still.  
Five little soldiers, (right hand up, fingers spread)

Ready there they stand,  
Ten little soldiers, (left hand likewise)

To work at His command."

—S.S. Times

Recall the great commission. What are we doing to

help people to do that errand for Jesus?

*Lesson*—Where were Jesus and the disciples when He told them His errand? (Map.) They are now again in Jerusalem. Jesus is with them in the "upper room." He helps them to understand the Scriptures. The prophets foretold all that had happened to Jesus, His birth, death and resurrection, and all that people should know of Him and His power to forgive sins.

*The Ascension*—They all leave the room together and Jesus leads them out as far as to Bethany. (Map.) Picture the scene as the disciples gather close around their Lord. See His uplifted hands! Hear His words of blessing! See above Him a cloud parting! See the glorious light behind the cloud! Look! look! As their loved Friend and Saviour speaks, His body is slowly rising up! up! till He disappears in the midst of the glorious brightness of the cloud and is carried up into heaven, to be again with God His Father and the angels and all who dwell in heaven.

*Teach Golden Text*—See the wondering

disciples as they stand gazing up at the sky! Their Saviour again gone from them! But they do not weep now, for they know they shall follow Him if they are true disciples. They worship and praise Him, and then they return to Jerusalem with great joy and are continually in the temple praising and blessing God.

"Little children Jesus loves you,  
Loves you more than tongue can tell.  
Came to earth to seek and save you,  
So that you with Him may dwell."

He is now in heaven. The disciples saw Him go. Stephen, by and by, beheld Him standing at the right hand of God (Acts 7: 56.) He spoke to Paul (Acts 9: 4, 5) and to John (Rev. 1: 10-18) from heaven. He has not forgotten us. We ought to think of Him as being very near us all the time.

Shall we not do as the disciples did (vs. 52, 53)? We should be full of joy. We should love to worship in God's house. Shall we not all be true disciples and so be ready to go to heaven to be with our Saviour forever?

#### BLACKBOARD REVIEW

**JESUS** Came from  
Has gone to  
Dwells in  
Will come again from **HEAVEN**

Have the two words JESUS and HEAVEN written upon the board beforehand. Begin by asking questions about heaven. Where it is? What sort of a place it is? Who dwells there, etc.? Heaven is the dwelling place of God—full of glory and of gladness. Now write "came from." When did He come? Where? In what form? For what purpose? Show that it was love that brought Him on the strange errand, love for our undeserving and sinful selves. Bring to mind also what He did on earth. Now He—"has gone to" heaven again. (Questions on the ascension.) He must indeed be the "Son of God with power." He—"dwells in" heaven now, our representative, our intercessor, our Lord. Very precious is it not, to have such a friend at God's right hand. But this is not all, He—"will come again from" heaven. The promise is sure. The angels said so. He Himself says so, Matt. 25: 31, etc. He will come as our King and Judge.



## LESSON VIII.

## THE HOLY SPIRIT GIVEN

May 26, 1901

Acts 2: 1-11. Commit to memory vs. 1-4. Read Acts 1: 12 to 2: 41.

1 And when the day of Pentecost was fully come, they were all <sup>2</sup> with one accord in one place.

2 And suddenly there came <sup>3</sup> a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them <sup>4</sup> cloven tongues like as of fire, and it sat upon each <sup>5</sup> of them.

4 And they were all filled with the Holy <sup>6</sup> Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 <sup>7</sup> And there were dwelling at Jerusalem Jews, devout men, <sup>8</sup> out of every nation under heaven.

6 <sup>9</sup> Now when this was noised abroad, the multitude came together, and were confounded, because

**Revised Version**—1 Now come; 2 Together in one place; 3 Tongues parting asunder; 4 One; 5 Spirit; 6 Now; 7 Speaking; 8 Omit one to another; 9 Language; 10 Omit and; 11 In; 12 Omit in; 13 Sojourners from Rome, both Jews; 14 Cretans; 15 Mighty.

## GOLDEN TEXT

John 16: 13. When he, the Spirit of truth, is come, he will guide you into all truth.

## DAILY READINGS

M.—Acts 2: 1-11. The Holy Spirit given.  
T.—Acts 2: 12-21. Prophecy fulfilled.  
W.—Acts 2: 37-47. First-fruits.  
Th.—Acts 4: 23-31. Prayer answered.  
F.—Joel 2: 28-32. Joel's prophecy.  
S.—John 14: 15-26. The Comforter.  
S.—John 16: 1-14. The Spirit of Truth.

## CATECHISM

Q. 79. Which is the tenth commandment?  
A. The tenth commandment is, Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-

servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

that every man heard them <sup>10</sup> speak in his own language.

7 And they were all amazed and marvelled, saying <sup>11</sup> one to another, Behold, are not all these which speak Galilaean?

8 And how hear we every man in our own <sup>12</sup> tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, <sup>13</sup> and in Judaea, and Cappadocia, in Pontus and Asia,

10 <sup>14</sup> Phrygia, and Pamphylia, in Egypt, and <sup>15</sup> in the parts of Libya about Cyrene, and <sup>16</sup> strangers of Rome, Jews and proselytes.

11 <sup>17</sup> Cretes and Arabians, we do hear them <sup>18</sup> speak in our tongues the <sup>19</sup> wonderful works of God.

2 From heaven a sound as of the rushing of <sup>2</sup> From every; 9 And when this sound was heard;

10 Omit and; 11 In; 12 Omit in; 13 Sojourners from Rome,

## TIME AND PLACE

On the day of Pentecost (see "Explanation" below), Sunday, May 28, ten days after the ascension; the place an upper room in a house in Jerusalem.

## LESSON PLAN

I. The Outpouring of the Spirit, 1-3.  
With rush of sound, and with tongues of fire.

II. The Gift of Tongues, 4.  
Which all now possessed and used.

III. The Wonder of the Multitude, 5-11.  
Who came together amazed and marvelling.

## LESSON HYMNS

Book of Praise, 552:38; 7-9 (Ps. Sel.); 103; 111; 551; 102.

## EXPOSITION

**Connecting Links**—Having beheld their Lord taken up from before their sight into heaven, the apostles returned to Jerusalem and there waited, according to His commandment, for the promised Spirit of power. (Luke 24: 49.) They did no active work, except the appointing of Matthias as an apostle in the place of Judas (Acts 1: 26), a mistaken act, according to many. They kept continually praying for the fulfilment of the promise (1: 14), which fulfilment came about ten days after the Ascension.

## I. The Outpouring of the Spirit, 1-3.

V. 1. *The day of Pentecost.* "Pentecost" is from a Greek word meaning "fiftieth." It was applied by the Greek-speaking Jews to the Feast of Weeks (Ex. 34: 22) because it occurred on the fiftieth day after the second day of the Passover. It was the second of the three great annual feasts, Passover, Pentecost and Tabernacles. It was also known to the Hebrews as the Feast of Harvest (Exod. 23: 16), because it came when the harvest was ready for the sickle, and as the Day of First Fruits (Num. 28: 26), because it was celebrated by an offering of two loaves,

as a sample of the harvest (Lev. 23: 17). It was a popular feast and the Jews from all parts of the world came to it (Deut. 16: 16). A census taken in the time of the Emperor Nero gives more than 2,700,000 as gathered at the Passover. Still greater numbers came to the Pentecost. There could, therefore, be no better time or place for the first proclamation of redemption through the risen Lord. It would spread to every shore and clime. *Was fully come*; literally "was being fulfilled." "The period is conceived of as a measure which is filled up when the day comes." (Riddle.) *All*; including those mentioned in 1: 13-15. *In one place*; probably their meeting place, v. 13. It was a great Feast-day and they all came together for prayer early in the morning before the third hour, or nine o'clock (2: 15).

V. 2. *Suddenly*; without any previous warning. The manner of the fulfilment of the promise was unknown to them. *A sound*; the audible sign of the descent of the Spirit. *From heaven*; whither Christ, the source of power, had gone. *As of a rushing mighty wind.* The comparison does not

necessarily imply actual wind, but the sound appeared like rushing wind. Wind is a frequent Old and New Testament symbol of the divine Presence. (2 Sam. 5: 24; 1 Kings 19: 11; Ps. 104: 3; Ezek. 43: 2; John 3: 8.) *It filled all the house*; that is, the sound. It was majestic and overpowering.

V. 3. *There appeared unto them*; a visible sign of the Spirit's presence. *Tongues parting asunder* (Rev. Ver.); individual, separate tongues, the flame of fire distributing itself in separate tongues. *As of fire*; not necessarily actual fire, but resembling it. Fire, like wind, was symbolic of the divine Presence, Ex. 3: 2, and of the purifying and sanctifying Spirit of God, Ezek. 1: 13; Mal. 3: 2, 3. *It sat upon each of them*. One of the fire-like tongues sat upon each person present. The element "fire" pointed to the purifying influence of the Spirit. The tongue-like shape pointed to the gift of divine power of speech by which they were to proclaim the Gospel. (Mark 16: 17.) Separate tongues from one sheet of flame symbolized the unity of the Spirit and His diverse gifts.

## II. The Gift of Tongues. 4.

V. 4. *They were all filled*; everyone present (1: 15), ordinary disciples as well as apostles. The humblest believer may have the gift of the Holy Spirit. *With the Holy Ghost*. This is the great fact. The sound and the fire were but symbols. But the gift of the Spirit was the fulfilment of the promise (Luke 24: 49). *Began to speak with other tongues*; in another language than their mother tongue. *As the Spirit gave them utterance*; imparted to them the power, so to speak.

## III. The Wonder of the Multitude, 5-11.

V. 5. *There were dwelling at Jerusalem*; foreign Jews who were residing in the city either permanently or for the purpose of worshipping at the feast. *Devout men*; pious, God-fearing men, as Simeon, Luke 2: 25. *From every nation*. The Jews were widely scattered throughout the known world. See on vs. 9, 10.

V. 6. *When this sound was heard* (Rev. Ver.); probably referring to the rushing sound of the wind, v. 2. The reading "noised

abroad" in the Authorized Version refers to the rumor which went abroad, of the wonderful speaking with tongues. *The multitude*; the foreign Jews spoken of above. *Came together*; with eager curiosity. *Were confounded*; confused and perplexed. *Because that every man heard*, etc. Each heard his own language or dialect spoken by one or more of the disciples (v. 4).

Vs. 7, 8. *Were all amazed*. They continued to be perplexed at the strange phenomenon of men speaking in languages not previously known. *Marvelled*; gave expression to their feelings in surprised exclamations. *Are not all these Galileans?* The eleven apostles, and no doubt the majority of the others, were from Galilee. *And how hear we?* It was surprisingly strange. *Wherein we were born*; "that is, the dialect used by each one of them from childhood." (Riddle.)

Vs. 9-10. *Parthians. . . Mesopotamia*. For these and the following proper names see Bible Dictionary for the quarter, p. 166. Luke here gives the names of the countries from which the foreign Jews came to Jerusalem. This first group is in the far East, extending from the Euphrates eastward beyond the Caspian Sea. There were many Jews there, the descendants of the scattered Ten Tribes and of the Kingdom of Judah. (2 Kings 17: 6.) *In Judæa . . . Pamphylia*. This group, with the exception of Judæa, is in Asia Minor. Very many Jews were there. *In Egypt*. At Alexandria, the capital of Upper Egypt, and at Cyrene in Libya, the Jews were numerous. The Old Testament had been translated into Greek for them and was known as the Septuagint. *Jews and proselytes*; those born Jews and those converted to Judaism. *Sojourners from Rome* (Rev. Ver); Jews living at Rome as sojourners. There were many such. Rome was indeed a great centre for all religions. *Cretes*, from the island of that name, and *Arabians*, seem to have been added as an after thought.

V. 11. *We do hear them speak*; looking back to v. 8, where the sentence was interrupted by the list of names. *The wonderful works of God*; the life, death and resurrection of Jesus, and the promise of the Holy Ghost.

## APPLICATION

When the day of Pentecost was now come (Rev. Ver.), v. 1. The Master, who had promised the Spirit, had also fixed in His own mind the time for the fulfillment of the promise. The disciples did well to wait, but not to worry. God never forgets, although His purposes may seem to tarry. The attitude of true faith is to leave God's part absolutely to Him, doing our duty or bearing our burden meanwhile with quiet patience and the sure confidence that, when His own time arrives, God will act.

They were all with one accord in one place, v. 1. Peter did not stay away because he could not approve of Thomas, the doubting disciple. John was not absent because he would not worship with Peter, who had lately so basely denied his Master. Mary, the mother of Jesus, did not refuse to come, because she would not associate with Mary Magdalene. No quarrel about politics, or business prevented any one from being there. The weather did not keep the congregation from being well out. No disciple was too tired after the work of the week to come to the place of worship. There was no absentee because of shabby or unfashionable clothes. None remained away because the prayers might be wearisome. In short there were no absentees at all. What a model for our attendance on Sabbath services, and Sabbath School, and prayer-meetings and Christian Endeavor Society gatherings. How much power there is in regular attendance! And how much blessing is lost by the absent ones! In all Christian work, union is strength.

## POINTS AND PARAGRAPHS

The time is not wasted which is spent in waiting for power from on high. v. 1.

The wind is a symbol of God's working—invisible, mysterious, yet certain in its effects. v. 2.

"The rejoicing power, the quick energy, the assimilating action, of fire, are all included in the symbol, and should all be possessed by Christ's disciples." v. 3.

Willing servants these were. They put

And suddenly, v. 2. We do not know when, or how, God will fulfill His promise. This should lead us to be always expectant. The merchant who expects a rich cargo from a foreign land will be on the lookout for the arrival of the ship. When we speed our petitions to heaven we should look eagerly for the promised answer.

Cloven tongues like as of fire sat upon each of them, v. 3. Some one has spoken thus of this emblem of the spirit. "A tongue—the only instrument of the grandest war ever waged, man's speech to his fellow-man; a message in human words to human faculties; from the understanding to the understanding, from the heart to the heart. A tongue of fire—man's voice, God's truth; man's speech, the Holy Spirit's inspiration; a human organ, a superhuman power." If all Christians realized the force of this symbol, would so many of them be silent? Would they not rather rejoice to testify of Christ as the Spirit gave them utterance?

They were all filled with the Holy Ghost, v. 4. It seems to be true in the spiritual, as in the physical world, that two substances cannot occupy the same space at the same time. A heart already full has room for nothing more. Certain it is, at any rate, that it is only into the heart that is first made empty that the Spirit of God will come. Am I praying for the Spirit in His fulness to come into my soul? Then I must "break down every idol, cast out every foe," renounce all in my heart and life that is opposed to the will of God. Such an emptied bucket will come up again full from "the wells of salvation."

the new gift to immediate use. v. 4.

God has regard to tactics. He chose the time when the greatest number could be reached with the least expenditure of effort. v. 5.

A spirit-filled Galilean is a phenomenon which no natural law can explain. It is no more wonderful, however, than that our bodies of clay should contain the divine principle of life. vs. 7, 8.

"We are but organs mute, till a master touches the keys—

Verily, vessels of earth into which God poureth the wine;  
Harps are we, silent harps that have hung on willow trees,

Dumb till our heartstrings swell and break with a pulse divine."

"I think that in seeking to find out what is implied by being filled with the Spirit as a Spirit of power, we are safe to take the recorded cases, and mark wherein they agree; for we surely may look on the residuum or common denominator as the characteristic, and reject whatever is peculiar or incidental to each. I think there is only one thing seen in them all clearly: the men affected spoke suitably and sufficiently for the occasion. They received power to be Christ's witnesses. They spake as the Spirit of God gave them utterance."—Adamson.

Modern missions have reproduced the gift of tongues; not indeed through a sudden outpouring of the Spirit, but through the patient labor, under the same Spirit's guidance, of the translation of the Word of God into at least four hundred living languages.

#### TEACHING HINTS AND HELPS

This section contains teaching material for the various grades and from different points of view. The variety will be found helpful.

#### For Bible Class Teachers

##### AN ANALYSIS

After the ascension of Jesus the eleven apostles assembled in "an upper room" and "continued with one accord in prayer" with certain others—in all about one hundred and twenty. They elected Matthias to the place from which Judas fell. (Acts 1: 13-15, 26.) These witnessed the miraculous scenes in this lesson. We note:

1. *The time and place of meeting*—(a) The time—during the progress of the day of Pentecost, i. e. the fiftieth day (our "Lord's Day") after the Passover Lev. 23: 16, 17; called "the feast of weeks" Deut. 16: 10, and "the feast of harvest", Exod. 23: 16. It celebrated the ingathering of the first fruits. Leavened bread was used (Lev. 23: 17), because leaven is a form of life and the

#### Light from the East

*Jews out of Every Nation.*—After the conquests of Alexander opened the East to Greek thought and commerce, many Jews began to live abroad for commercial reasons. But they still supported the Temple worship, and visited Jerusalem as often as was possible. In proportion to the measure of their religious life, was the strength of their desire to return one day to the Sacred City and end their lives there, and multitudes of them did return. Long residence in foreign lands had changed their mode of life, and often their speech, and this separated them from their brethren, and necessitated synagogues of their own.

The Jews of Jerusalem at the present time are men from every nation, and mostly retain the speech of the land from which they have come. Some of them speak a Spanish patois, and many of them a German dialect. It is a pathetic spectacle to see them strangers and foreigners in the city of their fathers, most of them pensioners on the bounty of their brethren in other lands, and as selfish and thankless as they were in the days of Paul.

feast foreshadowed the ingathering of the first fruits of the great spiritual harvest which should follow the outpouring of the life-giving Spirit. Christ our Passover having been sacrificed (1 Cor. 5: 7), and having risen from the dead, "the first fruits of them that slept" (1 Cor. 15: 20), and having ascended on high, it was in fulfilment of Levitical symbolism, prophetic announcement, and the promise of Jesus, that the Spirit was given. (b) The place—probably the upper room in which the Lord's Supper was instituted, but some have suggested that it was a court of the Temple. Against this it is urged that Luke would not have called a chamber of the Temple "the house", v. 2.

2. *The miracles.* (a) "A sound" an echo, of a mighty rushing wind, but no wind. This was miraculous. It came from heaven with startling suddenness and was all-pervading, "filled the house," and was heard throughout the city. "Was noised (sounded)

abroad," v. 6. (b) "Tongues like as of fire," i.e. resembling fire, distributed to each. These were the symbols of the agency of the Divine Spirit. He took visible form twice,—on this occasion and at the baptism of Jesus, Matt. 3: 16; John 1: 32. The form here is most fitting, significant of the gift of "divers kind of tongues," 1 Cor. 12: 10.

In order to preach the gospel to every creature this gift was indispensable. The giving of the Law was marked by special tokens, thunder and lightning (Exod. 19: 16), and the advent of Jesus, by the appearance of the star in the east and the song of the angels (Matt. 2: 10; Luke 2: 13, 14); and so the descent of the Spirit was accompanied by supernatural signs. (c) Three great facts—"They were all filled with the Holy Ghost;" "they spake with tongues;" "the Spirit gave them utterance," v. 4. This was promised by Jesus, Mark 16: 17. What the Spirit was to do for them is recorded by John, chaps. 14 and 16. They spoke a great variety of languages or dialects. Every man of the multitude out of every nation under heaven "heard them speak in his own language," vs. 5, 6. And what they spoke is summarized in a single phrase, "the wonderful works of God," what He has done and continues to do, in saving men from sin and hell. (d) These gifts are foretold (Ps. 68: 18), and were enjoyed in the apostolic Church (1 Cor. 12: 7-11).

3. *The practical significance of these miracles.* We see in them: (a) The universal publicity at once given to the Gospel. It was heard that day by representative "devout men, out of every nation under heaven," v. 5. (It will be unwise to consume the time of the class over geographical and ethnological details regarding the countries named.) (b) The evidence of the Divine saving agency of the Holy Spirit. "The same day there was added unto them about three thousand souls," Acts 2: 41. (c) The necessity of being filled with the Spirit in order to effective preaching and Christian work, Eph. 5: 18. The apostles were taught by Jesus three years, but even this was not enough. They needed this baptism of the Spirit, Acts 1: 8. So

with others in various departments of Christian service, Acts 6: 3. Finally, the class should be given proofs of the personality and Divinity of the Spirit. He is spoken of by Jesus as a person. He performs Divine works, receives Divine names and worship. Blasphemy against the Holy Ghost is most heinous sin, Matt. 12: 31.

#### For Teachers of the Boys and Girls

This lesson lands us in the midst of wonders—a little body of people, men and women, in the midst of the millions that thronged Jerusalem that day, gathered apart by themselves, praying and waiting for a gift straight from heaven: the gift coming in an astounding way, and producing an astounding result upon the disciples themselves and upon the multitudes.

But what wonder there are wonders, after the events of the lessons we have been now for weeks pursuing? This first result of our Lord's ascension was only the beginning of wonders. The progress of the Gospel is an ever new marvel, and the second coming of our Lord in glory will be the crowning wonder of all.

Probably the best method with this lesson is to take the events of that wonderful morning—all before nine o'clock (v. 15)—in their order.

1. *The day of Pentecost come.* The climax of the great Feast, the day of magnificent worship and of thronging crowds in the Holy City. A day when something unusual may be expected.

2. *All with one accord in one place.* Waiting, according to their Lord's command (ch. 1: 4), and in sweet brotherliness. What a diverse band the one hundred and twenty (1: 15) made up! Trace out the history of some of them. You see them in the Gospels, like the moving pictures of a biograph.

3. *Suddenly a sound from heaven;* miraculous, overpowering, like the gift which is to be bestowed.

4. *The cloven tongues like as of fire;* symbol of the Holy Ghost which came upon each.

5. *Speaking with other tongues;* as the direct and immediate result of the baptism of the Spirit.

6. *The multitudes came together.* Picture the excitement. The "sound" may have been heard in the city as well as in the upper room where the disciples were, v. 6 (Rev. Ver.).

7. *All amazed;* as well they might be, leaving God out of account as they did. There is no cause for wonder at the gifts bestowed on these disciples, nor at the power possessed by the Gospel preached and taught, if we only count in the Almighty.

The class may be taken forward to Peter's sermon, vs. 14-36, and to the wonderful ingathering of souls that day, v. 41.

#### Prove from Scripture

That united prayer brings blessing.

#### Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The crowd at Pentecost.
2. The waiting disciples and what came to them.
3. What came through them to the multitudes.

*Connection*—Ask the children to close their eyes while they think of a picture you are going to describe. Here is the picture. I see a little village among the hills in the Holy Land. Near by I see eleven men standing looking up at a bright cloud in the sky, wonder and joy in their faces. What village is it? Who are the men? What has happened?



#### The Catechism Question

Ques. 79. *The Tenth Commandment.* Says Dr. Salmund: "The last commandment is the deepest of all the ten; it takes us down to the fountains of desire, and touches the most secret sources of unholy actions, words and thoughts. 'As soon as we grapple with it,' it is justly said, 'it springs into vast spiritual proportions, which are seen to include all the other commandments.'" It has to do with the motives that underlie conduct. If this command were obeyed, all the others would be obeyed also, for it strikes a deadly blow at selfishness, which, if not the source of all sin, is, at least, manifested in every sin. Test each of the commandments in turn, and see how readily they are obeyed if the desire to have what does not fairly belong to us is crucified, if covetousness is slain. It will be a useful exercise, also, to turn up a few of the scores of passages in the Bible where covetousness is condemned. The very fact that this sin is so often denounced is evidence of how grievous a sin it is.

#### FOR TEACHERS OF THE LITTLE ONES

*Introduction*—Before Jesus died He told His disciples (and us) that He was going to prepare a place for us in the many mansions in His Father's House, and He "made a promise." We'll read this promise. Listen! (John 14: 16, 17.) Just before He went up to heaven He again made a promise. (Luke 24: 49.) We are going to hear how Jesus kept these promises.

*Illustration*—Two little boys were travelling with their parents in a far-off country. They did not know the way from place to place, and could not speak the language of the people. They had to employ a man to take them where they wanted to go, and tell them what to do and say. This was their *guide*. Only through him were they able to speak to people or to understand what was said to them. They were helpless without him.

*The Promise Fulfilled*—Speak of Thanks-giving Day, Harvest Festival, etc. Speak of the Thanksgiving feast (Pentecost) that God commanded the children of Israel to remember every year. When the day came, the apostles were all together in one place. Then Jesus fulfilled His promise and sent the Holy Spirit, the Spirit of Truth of whom He had spoken unto them.

*The Holy Spirit*—He sometimes comes like a gentle dove, giving peace and comfort. This time He came in power, like a rushing mighty wind, and appeared like tongues of fire. (Explain what the symbol of "wind" means, of "fire." See "Exposition.") And the Holy Spirit touched each of the disciples as they sat listening to the sound and seeing the tongues of fire, and they were all filled with the Holy Spirit and He gave them power to do wonderful things for Jesus. Teach Golden Text.

*Other Tongues*—"Little Pedro, the son of the Italian fruit-man, does not talk like we

do, mother," said Jack. "He can't tell what I say and I can't tell what he says, and the Chinaman who washes our clothes can't tell what either Pedro or I say. Isn't it queer, mother?" Mother explained that there are many different languages in the world and if Jack wants to speak to foreigners, he must learn their language.

*Power to Speak*—Tell the lesson (vs. 5-11). Our missionaries must learn the language of the people they go to teach. Speak of the "foreigners" in our North West and the efforts our Church is making to teach them our Bible. Shall we not pray for these little Galician and Doukhorob children and give our pennies to help our Home Mission work? Speak of our many Foreign Missions.

*Practical Thought*—If I shall look to Him for it, as these disciples did, my Saviour will give me power to work for Him, just the kind of power I need for whatever work He wants me to do for Him in the world, and a great joy it will be to do it.

#### BLACKBOARD REVIEW

## The Holy Spirit Given

To  
After  
With  
For

WHAT

persons ?  
manner ?  
effect ?  
purpose ?

"The Holy Spirit Given" is not an easy topic for young children. Especially must we avoid attempting to explain how the Holy Spirit works. We should bear in mind our Lord's remark to Nicodemus, John 3 : 8. The great thing here is to make the facts plain as revealed and to lead older and younger alike to open their hearts to that blessed presence and power of the Spirit, which God is eager to grant, if we will but let Him. The blackboard may help. The Holy Spirit is given—"To what persons?" Disciples of Christ, who are willing to receive the Spirit, as those in the upper room, and who wait obediently and in prayer. "After what manner" did He come? From heaven, and with signs that showed that it was God's doing—the wind indicating the very breath of God, the fire, the pure and holy energy of God. "With what effect?" The gift of tongues, the gift exactly fitted for their present need. "For what purpose?" That the gift might be used in God's service.

## Missionary Information

**The Greatest Work in the World ; or**  
The Evangelization of all Peoples in the Present Century. By Arthur T. Pierson. Paper, 15c.

**Murdered Millions.**  
By George W. Dowkontt, M.D. With Introduction by Theodore L. Cuyler, D.D. Paper, 15c.

**Africa Waiting ; or**  
The Problem of Africa's Evangelization. By Douglas M. Thornton. Paper, net, 35c.

**Protestant Missions in South Africa.**  
By Harlan P. Beach, F.A.G.S., Canon F. P. L. Josa and others. Paper, net, 35c.

**Dawn on the Hills of Tang ; or**  
Missions in China. By Harlan P. Beach. Paper, net, 35c.

**Western China.**  
A Journey to the Great Buddhist Centre of Mount Omei. By Rev. Virgil C. Hart, B.D. Cloth, Illustrated, net, \$2.00.

**The Indians of Canada.**  
Their Manners and Customs. By John Maclean, M.A., Ph.D. Cloth, \$1.00.

**Missionary Travels and Researches in South Africa.**  
Information re Boers and Native Tribes. By David Livingstone. Cloth, 70c.

**John G. Paton.**  
The Story of the New Hebrides by Himself. Cloth, 50c.

**Irene Petrie, Missionary to Kashmir.**  
By Mrs. Ashley Carus-Wilson. Cloth, Illustrated, \$1.50.

**The Evangelization of the World in This Generation.** By John R. Mott. Cloth, \$1.00.

**Questions and Phases of Modern Missions.**  
By Frank Ellinwood, D.D., LL.D. Cloth, \$1.50.

**The Healing of the Nations.**  
A Study of Medical Missions. By Rutter Williamson, M.D. Paper, net, 25c.

**Twelve Pioneer Missionaries.**  
By George Smith, C.I.E., LL.D. With Portraits. Cloth, \$1.50.

**In the Tiger Jungle and Other Stories of Missionary Work among the Telugus of India.**  
By Rev. Jacob Chamberlain, M.D., D.D. Cloth, Illustrated, \$1.00.

**Persian Life and Customs.**  
With Scenes and Incidents of Residence and Travel in the Land of the Lion and the Sun. By Rev. S. G. Wilson, M.A. Fifteen Years Missionary in Persia. With Map and Illustrations. Cloth, \$1.25.

POSTAGE PAID

WILLIAM BRIGGS,

29-33 Richmond St. W., TORONTO

# St. Andrew's College

“CHESTNUT PARK,” TORONTO, ONT.

## A Presbyterian Residential and Day School for Boys

Attendance is now over ninety. Full Collegiate work is done. Boys are prepared for the Universities and the Royal Military College. Carpentry is taught.

**Separate Residence for Juniors**, under the care of Henry F. Meyer, Ph.D. Boys are admitted to the Junior School from eight years and up. Eight assistant instructors in the regular school work.

Five masters in residence, in addition to the Principal.

Large grounds. City conveniences, with country advantages.

**Moral, Mental and Physical development** aimed at.

Boys may be entered at any time.

**Re-opens for Spring Term on April 15th, 1901.**

Write for information to

REV. D. BRUCE MACDONALD, M.A., Principal



### THE BOOK PAGE

**The Fact of Christ: A Series of Lectures,** by P. Carnegie Simpson, M.A., Renfield Church, Glasgow. Fleming H. Revell Company, Toronto. Cloth, 188 pages, \$1.25.

It seems in this age harder than ever to believe in the supernatural. Why it should be so, it is difficult to say, for fresh discoveries in science only serve to open up deeper mysteries than before, mysteries that are unsolvable unless there be a God behind in the darkness. Any earnest attempt to bring the distant near, to interpret God to men, should be welcomed; and especially valuable is such an open-eyed, keen piece of work as that of Mr. Carnegie Simpson. It commends itself to plain people, in that its language is simplicity itself, whilst its richness of quotation and allusion reveal the amplest mastery of the literature of the field. "The Fact of Christ" is an apologetic. It is an endeavor to bring the honest doubter, not merely to the Christian faith, but to a Christian life. The point of view is the great undeniable fact of the historical Christ. "'Whom say ye that I am?' 'I am the truth.' 'Come unto Me.' Here are the data of Christianity. They are in an historical person, a fact as available as any other fact." The development is masterly, and the doubter is carried forward step by step, by what seems a course of irresistible reasoning, to Christ—the sinless One, and there-

fore the Divine—as the exemplification of and the motive-power to holiness of life, as the object of faith, and the author of forgiveness. In a book of this sort there is much that is necessarily left unsaid. It is not an exposition of what Christ teaches concerning Himself or of what the writers of Scripture declare of Him. It is rather a setting forth of what the candid searcher after truth discovers, as he is brought face to face with the Man Christ Jesus, as the Gospels reveal Him. But, so far as it goes, it leaves little to be desired. Its view of Christ and what it is to be a Christian, is adequate, and, unless we are mistaken, it will open a gateway to many a perplexed and earnest soul entangled in false philosophies, or striving in vain to get a real grip of the unseen God, without whom he feels his spirit can never be at rest.

**Reuben Dalton, Preacher: A Sequel to The Story of Marthy.** By S. O'H. Dickson. Presbyterian Committee of Publication, Richmond, Va. 296 pages, \$1.00.

This is a story of "the mountain whites," that sadly interesting people who, for the most part originally of Scotch-Irish descent, were driven to the mountains of Tennessee and Kentucky some generations ago by the unequal competition of slave labor, and whom the great wave of industry and progress have passed by, leaving them untouched. How the Gospel wrought among them, even amongst the most unlikely, and how

## The Upper Canada Bible Society | The Upper Canada Tract Society

Extend a cordial invitation to the ladies of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada to visit the "Bible House," 102 Yonge St., on the occasion of the Annual Meeting of the Society to be held in Toronto in May.

John Young, }  
James M. Robertson, } Joint Depositories.

a brave man reaped the rewards of his self-denying labors for them as a preacher of the Word, is well told. The strange dialect and stranger ways of the "mountain whites" add piquancy to the tale. The book will doubtless enrich many Sunday School libraries.

**Bible Characters: Joseph and Mary to James, the Lord's Brother.** By Alexander Whyte, D.D., author of Bunyan Character, etc. Fleming H. Revell Company, Toronto. Cloth, 245 pages, \$1.25.

Never, says Dr. Whyte, himself unique amongst living Scottish ministers, in an address to young ministers, never let languor or listlessness sit in your studies, even for five minutes. "When all within you and around you feels flat and disappointing and dead, or ready to die, draw in your chair to your desk, and sit down doggedly, as Dr. Johnson both advised and did, and in a few moments the demon of dejection and dole will flee like smoke out of your chimney." It is this strenuous man who has again made all preachers and teachers his debtors by this, now the fourth, series of Bible characters. The Sabbath School lessons of the series that begin in July next with Genesis, are to be mainly biographical, and Dr. Whyte's four books, which are doubtless to be supplemented by a fifth volume, to carry the series to the close of the New Testament, will be of special value. For where

shall one find a study of Scripture characters, at once so profound, so shrewd and, in the best sense, so witty? Dr. Whyte has the temperament that loves to deal with elemental things, love, hate, scorn, courage, and especially the deep, dark mysteries of sin. There is a rare cheerfulness, withal, an apprehension of the possibilities of human life for joy, the joy of holiness and of the service of the Almighty. One feels, as he reads, that he is in high company and resolves that himself shall be the more worthy of that company.

**The Ladies' Home Journal**, \$1.00 a year.

Every fresh number gives proof of new ingenuity in providing a paper for the home, pure, beautiful, readable, useful.

**The Little Bible.** By J. W. Mackail, sometime Fellow of Balliol College, Oxford. Langton & Hall, Toronto. Cloth, 288 pages, \$1.00.

"The story of God's chosen people before the coming of our Lord Jesus Christ upon earth: written anew for children," is the sub-title; and certainly the writer has caught the child's point of view, and with rare skill has rendered the old but ever new story into language which every child can understand. The chapters, too, are short—two hundred of them in the two hundred and eighty-eight pages. Unfortunately, the author goes beyond "what is written," opening with an entirely fanciful description of the fall of the Morning Star from heaven, and straying into the Apocrypha towards the close.

**KAY'S** "Canada's Greatest Carpet and Curtain House" **KAY'S**

## An Invitation

A visit to this store is at all times full of interest. This is especially so at the present time with its six large floors crowded with the most seasonable carpets, curtains, draperies, wall papers and furniture.

- Will the large number of visiting delegates in
- Toronto within the month—or individually
- when here any time—accept this invitation to
- spend a leisurely hour in the store. Wander
- through its large floors and see the unique and
- exclusive lines we show. The matter of buying
- will be at your own pleasure.

**JOHN KAY, SON & CO., Limited**

36-38 King St. West, TORONTO



To the Ladies of

## The Woman's Foreign Missionary Society

This space is usually reserved by Messrs. Gourlay, Winter & Leeming for the purpose of advertising their **Organ** department, but on this occasion they devote it to a cordial invitation to the ladies of the **W.F.M.S.** to visit their warerooms at 188 Yonge St. during their stay in Toronto, and to inspect not only the fine organs by **Estey, Mason & Hamlin** and others, but also the magnificent assortment of pianos by **Knabe, Gerhard Heintzman, Hardman, Karn, Mendelssohn, Dominion and Craig.**

Please remember the name and address

**Gourlay, Winter & Leeming**  
188 YONGE ST. - - - TORONTO



## Central Business College

**Yonge and Gerrard Sts.  
TORONTO**

A strong, reliable School, giving practical courses of training which qualify young men and women for positions of usefulness and independence.

Prospectus mailed free. Enter any time.

**W. H. SHAW, Prin.**

# Confederation Life

ASSOCIATION.

Head Office : - Toronto, Ont.

THE Unconditional Accumulative Policy issued by this Association is absolutely free from conditions from date of issue and guarantees Extended Insurance or a Paid-up Policy after three years, or a Cash Value after five years.

Pamphlets and full particulars will be sent on application to the Head Office, Toronto, or to any of the Association's Agents.

PRESIDENT :

Hon. Sir W. P. Howland, K.C.M.G., C.B.

VICE-PRESIDENTS :

W. H. Beatty, Esq.,

W. D. Matthews, Esq.

W. C. Macdonald, Actuary.

J. K. Macdonald, Managing Director.



## THE Compensating Pipe Organ

Is without a peer for the Church, Sunday School and College.

Conventions, Delegations and Visitors to the city are cordially invited to our warehouses. Booklet by mail.

THE COMPENSATING PIPE ORGAN CO.,  
of Toronto, Limited

OFFICE AND WAREROOM : 133 Yonge St.  
(Toronto Arcade)  
FACTORY : Niagara and Tecumseth Sts.