

TORONTO

January, 1920

Vol. XXVI., No. 1

THE TEACHERS MONTHLY



• Presbyterian Publications •
* Presbyterian Church in Canada *

Rev. R. Douglas Fraser
Editor & Business Manager

Church & Gerrard Sts. Toronto

PLEASE MENTION "THE TEACHERS MONTHLY" WHEN WRITING ADVERTISERS

TELEPHONES: MAIN 2377 AND MAIN 2378

THE **Bryant Press** LIMITED

A. W. WARDILL, MANAGER

Reel Tickets

Manufactured to your order. We have millions of Stock Tickets on hand. Write for our Special Price List.

**PRINTERS
PUBLISHERS and
BOOKBINDERS**

131-133 Jarvis Street - - Toronto, Ont.

**TO-DAY AND
TO-MORROW**

You may not think it necessary to save to-day, when you are young and things are going well with you. How about to-morrow? Life is not all sunshine, and you should prepare for a rainy day by opening an account in our Savings Department.

71A

**THE CANADIAN BANK
OF COMMERCE**

PAID-UP CAPITAL	- -	\$15,000,000
RESERVE FUND	- -	\$15,000,000

Please mention "The Teachers Monthly" when writing advertisers

THE TEACHERS MONTHLY

Toronto

January, 1920

Volume XXVI.
Number 1

IN THIS ISSUE

EDITORIAL

Cannot Afford to Be Out of It.....	3
The February Drive.....	3
Work Amongst Boys and Girls.....	4
The Home Teacher.....	4
Slaughter, or Train?.....	5
Unrest and Its Cure.....	5
Where There is No Sunday School.....	5
Cold Weather Small Attendance.....	5
A Novel Sentence.....	6
Temperance Teaching.....	6
Working for Conversions.....	6
Religious Teaching in the Public Schools.....	7
Using the Scholar's Quarterly.....	7

WITH OUR CONTRIBUTORS

The Fundamental Place of Religious Education.....	<i>Rev. C. A. Myers, M.A.</i>	8
At Work on the Lesson.....	<i>Dean H. T. J. Coleman, Ph.D.</i>	9
Getting Home Work Done.....	<i>Mrs. W. A. Ross</i>	11
How to Grade a Sunday School.....	<i>D. W. MacDonald</i>	11
Missions and Their Support.....	<i>James Malcolm</i>	12
Keeping the Library Up to Date.....	<i>W. J. Cunningham</i>	14
Scholars in Our Home Mission Sunday Schools.....	<i>Rev. E. R. McLean, B.D.</i>	15
How One Home Department is Being Operated.....	<i>Miss Sarah A. Marshall</i>	15

THE DEPARTMENTS

The Bible for Little Children.....	<i>Mrs. J. J. Eaton</i>	16
Using the Primary Quarterly.....	<i>Miss B. C. Johnston</i>	17
The Use of Stories in the Junior Class.....	<i>Mabel Crews Ringland, B.A.</i>	18
The Bible So Interesting.....	<i>Rev. Austin L. Budge, B.A.</i>	18
"Shoot Your Personality".....	<i>Frank Yeigh</i>	19
A Rural Bible Class.....	<i>Rev. George A. Little, B.A.</i>	19
HOW THE WORK GOES ON.....		20

THE S. S. AND Y. P. S. BOARD

Sunday School Forward Movement Plans.....	21
The \$4,000,000 Peace Thank Offering.....	21
Organizing to Raise Our Share.....	21
The Special Objects for which the \$300,000 Is Being Raised.....	22
Extension Work of the Board of Sabbath Schools and Young People's Societies.....	22
Definite Objects.....	23
The Teacher Training List.....	23

A WORD FROM THE BUSINESS MANAGER.....	23
---------------------------------------	----

THE LESSONS

January 4—Peter Preaches at Pentecost. Acts 2 : 14, 22-24, 32-42.....	26
January 11—Peter and John Heal a Lame Man. Acts 3 : 1-16.....	35
January 18—The Boldness of Peter and John. Acts 4 : 8-21.....	43
January 25—Peter Stands Up for Truth and Honesty. Acts 5 : 1-11.....	50

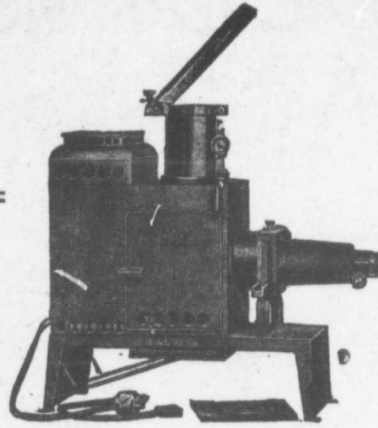
AMONG THE BOOKS

Reviews of Recent Books.....	58, 60, 62, 63
------------------------------	----------------

ADVERTISEMENTS.....	2, 59, 60, 61, 62, 63, 64 and Covers
---------------------	--------------------------------------

PUBLISHERS NOTICE

The Teachers Monthly is issued monthly by Presbyterian Publications, the Board of Publication of the Presbyterian Church in Canada. Single copies, 80 cents a year, 20 cents a Quarter; School subscriptions, two or more copies to one address, 72 cents a year, 18 cents a Quarter.



New Combined Balopticon with 1000-watt Mazda Lamp

This model of the Combined marked a new era in the projection of large opaque objects. It projects photos, printed matter and solid objects, as well as lantern slides. The special feature is the illuminant—a 1000-watt, gas-filled Mazda lamp, which, with its special reflector, equals in brilliancy the 35-ampere A. C. arc. This lamp is, of course, entirely automatic and silent like any incandescent and requires no attention whatever. Taking into consideration the saving in current and carbon consumption, the cost of operating this lantern, including lamp renewals, is about **one-third** that for an A. C. arc of equal power.

The projected area of the opaque object is **6 x 6 inches**. Provision is made for instantaneous interchange between opaque object and lantern slide projection. The projection lenses are of very high grade, especially designed for use with the Mazda lamp.

- CRM 15—**Combined Balopticon**, with 15-inch focus, 4-inch diameter lens for opaque objects and 8-inch focus, 1½-inch diameter lens for lantern slides. **\$150.00**
- CRM 18—**Combined Balopticon**, with 18-inch focus lens for opaque objects and 10-inch focus lens for lantern slides. **150.00**

N.B.—A smaller model, suitable for smaller class rooms, missionary societies, etc., giving splendid results, complete with aluminum screen and 400-watt bulb, **\$65.00**.

Presbyterian Publications

The Board of Publication of the
Presbyterian Church in Canada
CHURCH AND GERRARD STREETS, TORONTO

For materials for the teaching of Missions in any of the grades, see our 4 page folder "The Lesson Missions," 12c. a year. Send for a sample copy.

The Teachers Monthly

E. Douglas Fraser, J. M. Duncan, Editors ; John Mutch, Associate Editor

Vol. XXVI.

Toronto, January, 1920

No. 1

EDITORIAL

Cannot Afford To Be Out Of It

No Sunday School can afford to be out of the Forward Movement.

The Forward Movement means the quickening of spiritual life ; is not this really the great end towards which all Sunday School teachers are striving ? Unless their scholars shall have the light of the Christ life enkindled within them, nothing else counts.

The Forward Movement means consecration to God's work. Hence its loud call to the Sunday School to enlist growing boys and girls in life service of Jesus Christ. Recruits for the ministry is but one note in this call.

The Forward Movement aims at building up and greatly extending our missionary work in Canada and abroad. Again, the Sunday School must be in it ; for there is nothing so attractive to young life as to have some worthwhile thing set them to do, and nothing that so stimulates their own Christian life as the doing of it.

The Forward Movement seeks to promote a sense of stewardship—that what money we have, or may earn, be it much or little, is not ours, but God's, and must be so handled. What better time to learn this—learn it by practising it—than in childhood and youth ! Givings through the Sunday School are a most powerful agency in this sort of training.

By all means, the Sunday Schools should get into, and stay in, the Forward Movement.

The February Drive

Sunday School superintendents, teachers, and officers are by this time fully informed on our Church's great February drive in connection with the Forward Movement—for \$4,000,000 for Equipment and Extension work.

The Sunday Schools are expected to raise at least \$300,000 of this, and each Sunday School is asked to aim at one-tenth of the amount allocated to the congregation with which it is connected.

The subscription cards, etc., for the raising of this amount will very shortly be sent out by the Forward Movement Committee to all Schools. They will be found complete and handy.

The doing of the thing is what remains. And the doing of it is simplicity itself, if those in charge in the Sunday Schools will only see: (a) that the whole object is fully explained ; (b) that every teacher and officer of the School is enlisted ; (c) that through these every scholar, large and small,—don't forget the small ones—has a subscription card put into his hand and is instructed how to use it ; and (d) that at the appointed time every card shall be returned with its cash or its promise, and this contribution day made a day that the scholars will remember for a life time.

Work Amongst Boys and Girls

A solemn hush pervades the auditorium of the town Presbyterian Church, this Sunday afternoon. One hundred and twenty-five boys with bowed heads are silently communing with God and their own souls about what they should do. These boys range from 15 to 17 years of age. They are the very pick of the older boys from one of our best Canadian towns and its surrounding district.

Since Friday night they have been together, hearing and planning about, and actually working at boys' work. The three day Conference is drawing to an end. This is the "business meeting." It is the time for decision. Forward steps are being taken. There, in the presence of fathers and older brothers and strangers, these boys dedicate themselves to God. Their vows and wishes are registered on cards which have been distributed to them.

Over one hundred of these cards are collected, giving the boy's name, address, church, and his prayer or resolution. These boys are not afraid of their stand. They mean business. It is a sight one will remember.

A large number of such Conferences have been held throughout Canada for girls as well as boys. Nothing in recent years seems to have laid hold upon the imagination and service of workers with Canadian girls and boys like this work which heads up in these conferences. Lasting impressions are left. "I have a splendid class of girls, and I attribute the present large size and fine spirit of the class to a Girls' Conference which was held a short time ago in our town." These words of a Sunday School teacher—the wife of a Presbyterian minister in Ontario—speak for many classes both of girls and boys to-day in Canada.

The main aim of these Conferences is to train leaders. A careful selection of promising older boys and girls from a district is made. These are sent as delegates to a conference in a convenient place. There the work of organized boys and girls' classes,—or in other words, of Trail Rangers, Tuxis Boys, and Canadian Girls in Training,—is explained.

At the conference these delegates are given actual experience in the formation and conduct of such classes. They go back to the home Sunday School and church with a new vision of the Christian life as it applies to boys and girls, with a definite decision for Christ and his cause, and with actual experience in the best ways and means to promote Christ's cause amongst boys and girls.

There is no form of Sunday School work in Canada to-day which is arousing as much general and keen interest as these new Canadian movements amongst Canadian boys and girls.

The Home Teacher

Two years ago the State Legislature of California, with a view to reaching and educating the masses of illiterate foreign born in that State, passed the Home Teacher Act, "which provides for the appointment of teachers connected with a definite school and responsible to its principal. The home teacher actually penetrates into the foreign home in the congested districts, establishing friendly relations with the mother and other adult members of the family, and through this friendly connection with the individual home builds up groups for the study of English and civics, and most especially brings American standards of living into the foreign home and links the school and the home."

The plan has worked out excellently in practice, for instance, in Los Angeles, whose foreign-born population comprises thirty-three nationalities. It is likely also to be tried out in New York city.

Our own Canadian cities might well look into the plan, and rural districts in the far West, which are peopled almost entirely by foreign-born.

Has not the plan an even wider suggestion? Every experienced Sunday School worker recognizes the immense importance of bringing the Sunday School and the home together. Is there not a hint in this California Home Teacher plan as to one way by which this bringing together might be accomplished?

Slaughter, or Train ?

They have a queer problem in Natal, South Africa. A big herd of wild elephants infests a certain district, making great mischief for the scattered near-by farmers, and endangering life as well as property. The question is, shall the elephants be slaughtered, or trained and put to work ?

The problem bears a curious resemblance to one of the weighty problems of social welfare : What shall be done with the unruly boy ; fine and imprison him, or teach and train him ?

The answer, in the case of both elephant and boy, would seem to be inevitable. The true economy, in the one case, as in the other, is to train and utilize, rather than merely to suppress.

The former is what Sunday School and Y.P.S. and Y.M.C.A. workers, and especially the Big Brother Movement, are trying to do,—get hold of the bad boy—bad, usually, for want of teaching and care—and reclaim him for a wholesome life of useful work and service.

Unrest and Its Cure

The fact of unrest meets one everywhere. It is the outstanding feature of the times. This is not to be wondered at. It would be surprising if the tremendous upheaval of the War had not left this legacy. There was not an institution of civilization which was not moved to its very foundation by the shock of that great conflict. Criticism of existing conditions—social, industrial, political and religious—was inevitable, and, so long as such criticism is reasonable and constructive, it is not to be condemned but welcomed.

No thoughtful person, however, could desire that the present state of things should become permanent. There are problems in every department of our life which clamantly demand to be solved. These must be faced courageously and dealt with in no superficial fashion. They must receive the most thorough going treatment. But all must long for a speedy solution which will establish, on an enduring basis, peace and harmony amongst all classes.

Such a solution is possible only through a recognition, by individuals and by society, of the principles contained in the injunction to his people, of the Old Testament prophet, "to do justly, and to love mercy, and to walk humbly with thy God." When people are guided in their dealings with one another by justice and good will, and walk in the fear of God, then only will there be an end to bitterness and strife.

It is the opportunity of the Sunday School to inculcate these great principles upon the minds of our coming citizens during the most impressionable period of their lives. Every faithful teacher is contributing, in no small measure, to the cure of the unrest which now so greatly disturbs all civilized countries.

Where There Is No-Sunday School

The isolated homes,—and there are multitudes of them, especially on the prairies and amongst the mountains of Western Canada—are regarded with much solicitude by all those interested in the religious education of the young. Such homes are so far from any Sunday School that the attendance of the children is quite impossible.

These homes should not, however, count themselves out of the Sunday School constituency. The Home Department is designed and fitted to meet just such needs as theirs. Under the Department, the lesson study and worship may be carried on in a single home or in little groups of homes in much the same way as in a regular Sunday School.

In several Presbyteries in the West, vigorous, and, on the whole, remarkably successful efforts are being made to bring the benefits of the Home Department to those lonely homes, which so readily excite the sympathy of every Christian heart.

Cold Weather Small Attendance

January, February and March are three disheartening months for teachers in many of our Sunday Schools. The cold and the snow, especially in many country places, reduce attendance,

particularly that of the Primaries and Juniors. In some Sunday Schools scholars of these Departments stop attending for the winter. What is the teacher to do?

Two things are possible. With reduced numbers there can be an intensive education which is impossible with large numbers, and yet which is the best kind of education, leaving ineradicable impressions. Individual attention can be given to the needs of a scholar when he is one of a small number, such as cannot be given when he is one of a large number. The teacher who looks upon her reduced number of little ones in this light may find the winter's work of more actual worth than that of the summer.

The second possibility lies through the home. These may be visited, the Quarterlies or Leaflets given to the parents and their interest aroused in taking up the Sunday School lesson each Sunday with their own little ones. Reduced numbers in the Sunday School in winter gives the teacher a splendid justification for asking parents to take up Bible study at home. The teacher may in this way do more for the real progress of her scholars than anything she may ever do in class.

A Novel Sentence

Two boys, not long ago, were charged with some offence before a magistrate at Kincardine, Ont., who passed upon them a novel sentence. They were ordered to attend church services and Sunday School regularly for a year. If they failed to do this and were brought into court again, the magistrate said that he would send them to the Reformatory.

The magistrate's sentence was a high tribute to the Church and Sunday School. It recognized the powerful influence of these institutions in promoting obedience to law. Except the home, no agencies do more than these to keep boys and girls and men and women in the right path. Regular attendants at church and Sunday School are not likely to fall into the grip of the law or find their way to prison.

"Preventive medicine" is receiving much attention in these days. People have come to realize that it is better, by proper methods, to keep disease away, than to cure it after it has been contracted. The Sunday School is a great preventive institution. It safeguards its scholars against the moral contagion which threatens them on every side. The medical health officer who wards off from a city an epidemic of physical disease is worthy of high praise. The Sunday School teacher whose instructions render his scholars immune against the diseases which attack the soul deserves similar commendation.

Temperance Teaching

There will always be need for temperance teaching in the Sunday School.

No matter how advanced temperance legislation becomes in any country, it will not accomplish its best results unless it is backed by a solid body of intelligent conviction in the minds of the citizens. Such conviction can be produced and maintained only by constant education in the principles of true temperance. It is largely through education that the temperance forces have won their triumphs in the past, and education will be the chief means of holding the ground gained by hard and persistent fighting.

Moreover, it is not the highest form of temperance which is compelled by law. The temperate person, in the truest sense, is the one who abstains from strong drinks not at the command of any external authority, but at the bidding of his reason and conscience and will. And all these faculties must be educated if they are to function at their best.

So far, therefore, from giving up the teaching of temperance, where prohibition is in force, the Sunday School should redouble its efforts, so that the law may reach the highest point of effectiveness.

Working for Conversions

No religious education can be adequate which does not take into full account the differences in the spiritual experiences of little children, of boys and girls, and of adolescents, and

does not provide for each stage of development the materials of instruction and training required to meet its peculiar needs.

Amongst the laws governing spiritual life, none is more important than the law that, in the case of every individual, there comes what may be called a decision period. There comes to every boy and girl at this time the feeling that a life crisis has been reached, when a decision must be made which will determine, for good or ill, all the coming years. It is then that the teacher should use to the utmost his wisest, most prayerful efforts, to turn the decision so that it shall become a choice of Jesus Christ as Lord and Master. This is just another way of saying that the teacher should work for the conversion of his scholars.

This decision period, according to the most competent observers, extends from twelve to twenty-one years of age, with its highest point at about sixteen. These years have well been called the golden time for harvest in the church, and the teacher who sets himself or herself to win decisions for Christ, among scholars of these ages, will obtain a rich reward.

Religious Teaching in the Public Schools

The teaching of religion in the public schools is a question which will not down. The Educational Conference held in Winnipeg, last October, served greatly to quicken interest in this vital subject.

It is true that the scope of the Conference was limited to the discussion of the teaching of morality in the schools. But it may fairly be urged, as it has been urged by many competent authorities, that moral instruction, apart from religious sanctions and motives, is doomed to comparative ineffectiveness.

This much, at any rate, is certain, that it is when true religion holds its sway over the heart and conscience, that the fruits of good moral conduct are found most abundantly in the life. The teaching of morals is, to say the least, mightily helped by the teaching of religion.

There is little doubt that a definite syllabus of religious instruction could be introduced into the public school curriculum in almost every province of the Dominion, provided the churches could agree upon a syllabus of which they would all approve.

Using the Scholar's Quarterly

The teacher in his lesson preparation ought to study the scholar's QUARTERLY. The teacher who shows scholars, that he knows what the scholar has been, or should have been, studying, gives the scholar more respect for his own part of the lesson preparation. If a teacher never shows any sign of attention to, knowledge of, and respect for, the scholar's QUARTERLY, there is little encouragement there for the scholar to respect and study his QUARTERLY. If the teacher acts as though the scholar's QUARTERLY were unknown to him, the likelihood is lessened that the scholar himself will pay any attention to it. Even by a passing reference on the part of the teacher in the course of the lesson, to an illustration or point of teaching which occurs in the SCHOLAR'S QUARTERLY the scholar is inspired to think well of and study his own QUARTERLY.

Week by week work is assigned the scholar in his own QUARTERLY. If he has done his work as he should have done it he naturally expects some deference, or reference at least, to what he has done. Questions asked in the scholar's QUARTERLY should be taken up by the teacher on the Sunday. When no answer is forthcoming on the part of the scholar, the teacher may kindly point out that such questions were part of the work assigned the scholar.

If the scholar has done his own work faithfully, he is likely from time to time to find difficulties which he expects the teacher to make clear on Sunday. Only by knowing the scholar's QUARTERLY and proceeding on the basis of what the scholar has been doing is the teacher likely to get near these difficulties. By getting near these difficulties the teacher will find the best possible "approach" to an effective teaching of the lesson.

WITH OUR CONTRIBUTORS

The Fundamental Place of Religious Education

By Rev. C. A. Myers, M.A.

"Religious education is that which recognizes man's divine destiny."—Professor George Albert Coe.

We have been forced to realize, through the heart searching experiences of a world War, that there is only one way to build up a Christian civilization, and that is by a thoroughgoing and adequate programme of Christian education.

That there is only one way by which Christian ideals and motives can be imposed upon a nation, has become evident,—namely, by instilling these ideals and motives into the lives of its youth.

We have witnessed with our own eyes a whole nation gone mad with wrong ideals,—almost to the point of destroying civilization itself—because that nation, through its leaders, during forty years of peace, by a thoroughly well planned system of secular and religious education, imposed these ideals on its children and youth. If Germany could thus implant a false and perverted idealism into a whole generation of its people, is it not fundamental that we should educate our children in right ideals and purposes if we would build an enduring civilization?

If it is true that the War was fought and won "to make the world safe for democracy," then surely we should be thrilled by the still greater challenge and the more fundamental need of making "democracy safe for the world."

In order that any nation—and especially a democracy like ours—shall be safe and permanent, there are two, at least, among other things that must be done.

First, its people must be made intelligent, and thus enabled to think clearly and rightly,

on the social and economical problems that confront every citizen.

Secondly, its people must be Christianized, and thus enabled and disposed to "do justly and love mercy" in all the intimate relationships of life.

Ignorance and godlessness are the two great foes of our, as of every age. The prime requisites of Canada to-day are, therefore, an up-to-date system of public education, and an adequate programme of Christian education for all the citizens, and especially for all our boys and girls and young people. These are the two pillars, as some one has well said, upon which must rest the structure of any enduring state.

The nation, through its boards of education, is addressing itself with amazing zeal and wisdom to the first of these tasks. It is spending, yearly, vast sums of money in school and college buildings

—money running into millions of dollars. It is setting apart and training hundreds and thousands of its brightest and best men and women for life service in the field of education. It is equipping its teachers and schools with the latest that can be secured in the way of books, pictures and other facilities of modern education, and its aim is to make it impossible for a single child to grow up in Canada without at least a public school education in order that all of Canada's citizens of to-morrow may be intelligent.

If this is right and more than justified, how much more important is it that we should see to it that every child should receive also fundamental training in religious ideals and Christian motives! Unless the boys and girls and young people are led to know and love God, and those principles of brotherhood, fair play and justice, which, as the scriptures

A HAPPY NEW YEAR!

A Happy New Year, teachers!—

Like a fair page it lies,

This year that's just beginning

Before your wistful eyes.

Oh, dip your pen in loving

And write in shining gold

The message of the Master

Before the year grows old.

A Happy New Year, children!—

See, like a fair, new way

It stretches for your footsteps

To travel day by day.

Oh, take each turn with loving

And fill each mile with cheer,

Until you come with gladness

Unto the next New Year!

—Nancy Byrd Taylor

teach, are of the very heart of all happy social living through discipleship and fellowship with Jesus Christ, how vain will be our efforts to build an enduring civilization!

In fact, the rapid growth of public education is but another challenge to the church to fulfil her age old mission of religious education. The urgent need of this hour is, that the forces which make for religion and morals, shall control the forces making for intellectual and material development.

The supreme task of this generation, is, therefore, no less a one than bringing up a generation of young Canadians in the "nurture and admonition of the Lord."

This is a big task—big enough and difficult enough to tax the combined wisdom and resources of Canadian religious leaders and churches.

Religious education is fundamental :

First, because it lays hold of life at its source. As we grow older, we become set in our ways. Adult men and women are notoriously hard to change. Professor James goes so far as to say that very few adults take on any radical change in life at all. But the child is yet in the making. We can mould him almost to our will. The significance of this fact is dramatically pointed out by Benjamin Kidd in his arresting book, *The Science of Power*, in which he says that any nation, through its

leaders, by laying hold on the young life of the nation, may bring about an entire change in the ideals, outlook and motives of a whole people in a single generation. In the light of this saying, it can be seen how far reaching is the work of the Sunday School and all other agencies in the field of religious education.

Secondly : Religious education is fundamental, *because it deals with the whole of life.* Every aspect of life has a religious bearing and religion affects every relationship of life. Other things have to do with phases and parts of life, but religion touches all of life. It goes to the roots of things. It changes the heart out of which are the issues of life. It sets free the central impulses and energies of the soul. It creates new motives to action, and changes old ones. It vitalizes and quickens every energy and power making for social and moral efficiency. It is essential, therefore, that the religious education becomes as universal and effective in the whole of life as public education is in its sphere.

Only when we thus face the breadth and magnitude of this undertaking, do we realize how utterly insufficient have been our efforts in the past, and how greatly we must enlarge our vision and increase our earnestness and enthusiasm, so that this fundamental work of the religious education of the young may be accomplished.

Toronto

At Work on the Lesson

BY DEAN H. T. J. COLEMAN, Ph.D.

In order that, as Sunday School teachers, we may accomplish as much as possible during the half-hour lesson period, it is desirable that we should have in advance a fairly complete notion of what we wish to accomplish. Lessons vary, however, so do pupils,—and so, for that matter, do teachers; hence it is not an easy thing to make suggestions or outline plans for lesson procedure which will prove helpful under all conditions. Nevertheless, there are three aims of a general sort which, in the opinion of the writer, should control the work of both teacher and class during every ordinary lesson period.

There should be, in the first place, an effort to establish a connection between the lesson studied and its context. This context is of two general kinds: first, the textual context consisting of the larger portion of Scripture from which the lesson is taken, and second, the context furnished by the lesson series as a whole.

The textual context may in particular cases be a few verses only, or a whole chapter, or a whole book. In the study of a parable, we should certainly take into consideration the

circumstances under which the parable was spoken, and our study would also widen itself sufficiently to give the emotional as well as the historical setting, so that the pupil might feel what one might call the atmosphere of the lesson. In the study of an extract from one of Paul's epistles, we would probably make some inquiry as to the circumstances which led to the writing of the epistle in question, and so, in a sense, we would be bringing a knowledge of a whole book to bear upon the study of a single extract.

Besides these two general kinds of context, there is the context in the pupil's own previous Sunday School study. What has he learned in other lessons which will help him in the interpretation of this one?

This use of outside material and recall of previous experience will take place just as often as it is needed, and no oftener. A useful introduction is often found in a brief reference to questions which the class and teacher have discussed together in the not remote past. Reference to the contexts described above may, however, be useful throughout the lesson, as well as at the beginning.

The second aim which the teacher and class should have clearly in mind,—especially the teacher—is an understanding of the connection between the different parts of the lesson to be studied. The verse divisions with which we are all so familiar are not logical divisions, that is, they do not correspond to the paragraphs of ordinary prose; hence to take up a lesson verse by verse as some teachers do, is to hinder, rather than to further, a real grasp of its meaning. For purposes of teaching, verse divisions should largely be ignored, though they furnish a highly useful means of locating individual passages.

Within recent years a great deal of use has been made in the teaching of literature of what is called the "problem" method. A selection of considerable length is worked over solely with the purpose of finding an answer to a single important question. For example, Was Hamlet insane? Is Shylock a tragic or a comic character? Is Brutus, rather than Cæsar, the real hero of the play of Julius Cæsar? are questions which compel a good deal of reading as well as a good deal of thought.

This method is, of course, chiefly of use with advanced pupils, but it has a place even with junior classes. In the study of a lesson on Peter's denial of Christ, the question: What made Peter deny his Master? will involve a careful study of the whole story. If the Good Samaritan of the parable of that name had been, instead, the good Jew, would that have made any difference in the effect of the parable? is a question which demands an examination not only of the parable itself but also of its context.

More important still than the connection of the lesson with its context and the connection of the various parts of the lesson with

each other, is the connection between the lesson and the daily life of the pupil. This last should be after all our greatest aim.

"Every Sunday School lesson should lead to Christ" is doubtless a true statement, but true as it is it does not necessarily imply that

every lesson should contain a distinct reference to the person of Christ or even to his teaching. As with the disciples on the walk to Emmaus, the influence of Christ may be present without a formal or even a conscious recognition of the source from which that influence proceeds.

The teacher, in the fulfilment of his teaching function, may tell a story, paint a picture, enforce a moral, expound a truth; rarely does he feel called upon to preach a sermon. The connection between the lesson and the life of the pupil is often most effectively made when it is not pushed to the point of labored demonstration. There are, of course, special occasions when special appeals can be made with propriety and with effect, but these appeals, being special, are not a part of the weekly or even of the monthly routine of the class.

In connection with the foregoing, we should never forget that the real application of the lesson is not made by the teacher; it is made by the pupil himself. When we have helped him

to do this effectively we have reached our goal. For one Sermon on the Mount, we have in the Gospels scores of instances of way-side teaching, in which the elements of instruction is emphasized and the elements of exhortation subordinated, and the experience of the centuries has nothing to offer by way of improvement upon Christ's method of shaping human lives.

Queen's University, Kingston, Ont.

FOUR TASKS

One of the most important tasks confronting the church to-day is the taking of proper steps to secure an adequate force of Sunday School teachers. This will require at least four things:

1. The selection for this service of men and women who are so filled with the spirit of the Master that they are willing to undertake any task which love for him and for those for whom he died demands.

2. Convincing those thus selected that there is no other direction in which they may invest their lives so effectively as in the moral and religious training of the young.

3. Making them see that this is a work the successful doing of which requires intelligent preparation.

4. Rendering it possible for them to acquire such preparation.

Until the church does all this, the Sunday School will never be able to accomplish in a really successful way the great task to which it is called.—E. B. Chappell

Getting Home Work Done

By Mrs. W. A. Ross

The importance and value of home work being done by the pupil is taken for granted. Briefly, let us mention some of the things which may help us to get it done :

1. The very name "home work" immediately raises the question, "What is the attitude of the home toward this work?" Too often the mental attitude of parents seems to be: "You must get up your day school work, but your Sunday School work,—oh, well, that's not so important." Our specialists say that if we can change that attitude by enlisting their cooperation our Sunday School work would be revolutioned in a short time. That, then, is our first consideration,—to get this cooperation. The leaders of to-day strongly recommend a quarterly meeting of parents,—yes, parents—the fathers, as well as the mothers, if you can get them—at which the home work as well as the aim for the quarter is explained. We cannot expect to get the best results unless parents and teachers get together on this their common job of character-building.

2. Assign home work intelligently. Don't ask Beginners and Primaries to draw maps, nor Juniors to read Kent's History, or to unravel the meaning of the Book of Job. These things will appeal to them later on. Give something within the range of the pupils' interests and capability. In the Departmental Graded Lessons for Juniors, excellent suggestions are given for daily study through the week, and the carrying out of these should not take more than five minutes or so each day. As teachers we would feel quite gratified could we be assured that each pupil worked five minutes a day on his Sunday School work.

3. Get the pupil himself to want to do the home work. This is one of the most difficult things in all teaching, and, therefore, this is one of the places where the teacher's ability as a teach counts. It is possible for him to so rouse the curiosity of the pupil by giving just enough information to create an appetite for the required knowledge, that the pupil cannot rest until he has satisfied his hunger for it. Truly, the making of assignments is a delicate art.

4. The teacher should be thoroughly alive himself and a constant inspiration. One little Junior who suddenly got very industrious at her home work confided to me, concerning her teacher, "She works so hard herself, we're just ashamed to be lazy,—and besides she marks us for it." Do children like to get marks and feel that they have earned them? They get credit for the work they do in day school, why not in Sunday School?

5. When you have assigned work, be very sure that you call for it. All the other rules would be useless without this one. Nothing is so discouraging to one who has honestly tried to prepare work as to find that the teacher evidently does not consider it important enough to be examined. Nothing so makes for carelessness as failure on the part of the teacher to call for the assigned work, for a pupil who once gets by without being asked for his work naturally takes a chance on getting by again.

Moncton, N.B.

How to Grade a Sunday School

By D. W. MacDonald

This article assumes the agreement of all that, for the best results, a Sunday School should be graded. Nearly every School where there are several teachers employed will have grouping of classes approximating to right grading even though no conscious attempt has been made to grade the School. The scholars will naturally be graded according to size and age.

If a more thorough grading of the School is desired, how may it best be done? The question naturally falls into two divisions. What is a Graded School, as the experts define it? And how can the principles be most suitably applied?

First: A Graded School is one that is grouped into departments according to the development of child's life. These recognized departments are Cradle Roll 0-3 years, Beginners 4-5 years, Primary 6-8 years, Junior 9-11 years, Intermediate 12-14 years, Senior 15-17 years and Young People's 18-24 years. Thus it will be seen there are seven groups each, of 3 years, excepting the first and last mentioned. These agree with the stages of development in the child up to adult life.

A further principle must be recognized in grading and that is, that between the ages of 12 and 18, generally speaking, the sexes naturally fall apart, and therefore between these years, boys and girls should be in separate classes.

Secondly: The application of the principle is one where patience and good judgment are demanded. If a child developed exactly to age it would be easy, but sometimes one would find a boy of twelve years more developed than another of fourteen. Age, therefore, is not a sufficient standard or a child may not develop in all the parts of his nature according to type. A lad with the instincts

of a boy of eight may have the knowledge of a boy of twelve. Should he therefore be in a class of eight or of twelve year old children?

To obviate the difficulties that thus arise, great care is necessary, the age, mental, and other development of the child, his associations will all have to be taken into consideration. Grading cannot be done all on one day, although there should be an annual grading day. It will be wise for the superintendent to base his operations on the present grouping of the School. Then, having gone over the list of pupils carefully in cooperation with the pastor and the teacher of each child in question, and having complete lists of classes on paper as it is agreed should obtain in the School, he will begin with the youngest classes. Here the work can easily be made almost perfect, for the younger the years the less the difference in degree of development among those of the same age. Besides, amongst the younger there will be less prejudice and consequent dissatisfaction. He will continue through the School from young to next older class, fulfilling the plans drawn up before hand on paper. This should be done annually on grading day.

As a rule the best day for grading is the first of October, but the first of the year is also a good time. It is advisable to have on the chosen day the whole School in one room and to move the scholars class by class emphasizing the importance of the day for the encouragement and inspiration of the scholars.

It will be important that the child be convinced of the fairness and propriety of placing him where he is placed, and sometimes he will not be convinced. The superintendent will then have to balance expediency against discipline. As a rule it is best to let a child remain where he feels at home. Do not separate him from his every-day-in-the-week associates.

At the same time, a pupil should be impressed with the truth that his grouping must be the outer sign of his mental and spiritual development, and if he knows that the superintendent hesitates to promote him with his class it is because mentally and spiritually he has lagged behind, thus he will be spurred to greater effort, but whatever class the pupil is assigned to, he must not be penalized by being placed in a class of a lower stage in child development than that which he has reached.

New Glasgow, N.S.

Missions and Their Support

AN EXPERIENCE IN METHODS

By JAMES MALCOLM

During the last three years, the Sunday School of the First Presbyterian Church, Brockville, Ont., has had an average attendance per Sunday of approximately 170, and during the same period the collections, which are devoted entirely to mission purposes, have averaged approximately \$380 per year. In addition to this, there have been special appeals to the School necessitated by war needs, most important of which was the Armenian Relief Fund, to which the School contributed \$100 in 1917 and the same amount in 1918. These results may be accounted for in several ways, of which I shall give a brief summary:

I. THE COLLECTIONS OF THE SCHOOL GO ENTIRELY TO MISSIONS, the running expenses of the School, such as teachers' and pupils' Quarterlies, papers, lantern slides, secretary's supplies, etc., being provided for by the congregation as part of the regular church maintenance. In this way, the scholars know that their givings, big or small, are all going to bring benefits to others, and this thought is an incentive to generous and consistent giving.

Some Schools are, I believe, self-supporting and pride themselves on the fact. Out of their collections, their own expenses are first paid and the balance then remaining, if any,

goes to missions. It seems to me that the proper way is for the congregation to provide a well equipped and efficiently maintained School, for it is the church that will reap, in later years, the benefits of successful Sunday School work, and Sunday School scholars educated to generous support of missions and an earnest desire to serve will make strong church members in the future. This education may best be carried on by the direct application of all the offerings of the scholars to missionary purposes.

There is also a more material advantage in this method. As a rule it is easier to secure funds for the adequate maintenance of the home church than it is to secure an increase in the missionary giving of the congregation. The expenses are there and have to be met, while the support of missions is a moral obligation which rests but too lightly on the consciences of some good church members. The point is this: If you include your maintenance of the Sunday School in the general running expenses of your church, the congregation will provide for it as such, and the givings of the Sunday School will be all to the good on the mission end of the church budget. But if the maintenance of the Sunday School is

first deducted from its collections, the balance remaining for missions would be rather small, and it is doubtful whether the congregation would increase its mission budget to the extent of the cost of maintenance of the Sunday School, and the missionary enterprise would be just that much out. If our School were self-supporting, its missionary givings would be about \$180 annually instead of \$380.

II. COMPETITION

(a) *The School against itself.* Every Sunday the report for the day is thrown on the screen by the lantern at the close of each session, and on the same slide are shown the results of the previous Sunday, and a comparison is made by the superintendent. If an increase is shown in attendance, collection, etc., the pupils are commended, but, if otherwise, the reason is asked and a word of encouragement and appeal to do better is forthcoming. Sometimes the Sunday's report is compared with that of the corresponding Sunday of the year before, to show whether we are keeping up with previous records.

(b) *Amongst the classes.* At the close of the session there is also thrown on the screen a slide showing the classes contributing the highest collection for the day and for the Sundays of that Quarter, also showing perfect classes, etc.

The results of this competition are obvious. Keen interest is maintained. The School is anxious to beat its own records. Class loyalty and cooperation grows.

III. GENERAL EDUCATION IN MISSIONS

We are fortunate in having a pastor who is a strong advocate of missions, and our superintendent is a zealous lieutenant in the Sunday School, so that, in a measure, the givings of the Sunday School are a reflection of their personality and work. The mission work of the Church is kept before the scholars by the influence of the pastor in the pulpit; but more particularly in the School by:

(a) *General and special reference from platform.* The superintendent, in opening or closing the School, generally has some short story, incident, or bit of information for the

School, often bearing on missions, which from its brevity and point remains fixed in the scholar's mind and makes him think over things. Occasionally, through the year, one of the scholars reads from the platform a short paper on the life of one of our missionaries, or on one of the mission fields. Special appeals are made for immediate needs, like the Armenian Relief or Serbian Relief, and in cases of this sort short talks are given several Sundays ahead, so that the pupils are prepared when the actual contribution is made. One year it was proposed to the scholars that the

money to be spent for prizes at the customary Anniversary should be devoted to Serbian Relief, and they were in hearty accord with this procedure. They seem eager to respond to suggestions along the right lines, when made in ways that attract and awaken their sympathy.

(b) *Mission lessons in class.* Whenever the lesson has a missionary bearing, the teachers take the opportunity of impressing on the scholars' minds the great needs of the work and the opportunity of service by all. These opportunities are most profitable, for they enable the teacher and scholars to go into things in more detail

than could be done by the superintendent before the whole School, and permit of the asking and answering of questions, which, because of their personal origin, are more interesting and intimate and their impression more effective.

IV. SPECIAL CLASSES

(a) *Bible Class.* The pastor conducts every Sunday afternoon a Young Ladies' Bible Class, which forms an integral part of the School and takes part in the opening and closing exercises. It is composed of older girls and young ladies who are able to understand better the needs, and to respond with more effectiveness, than the younger element, and their support is substantial.

(b) *Mission Class.* This is a class for the Chinese men and boys in the laundries and restaurants in town, and is most successful. There is an average attendance of about 15 each Sunday and the "boys" are keen to learn how to speak and read English and learn about the Bible. They are very generous in

HOME AND SCHOOL

Any success I have had along the line of getting homework done was in cases where the parents were interested, and helped the children, also where there was family worship in the home.

However, a teacher may win the indifferent parent by what she can do for the children. If a scholar should be ill, do everything that can be done for his or her happiness and comfort. By little acts of interest and kindness at any time, the teacher may do much to unite home and School.—Mrs. Wm. N. Blanchard, Glenholme, N.S.

their giving and seem to appreciate the interest taken in them. They have a special session after church in the evening, in addition to the regular session on Sunday afternoon.

By these means the idea of the big work to be done in the mission field and the opportunity for each to serve by doing or giving are kept before our School. Other Schools doubt-

less carry on along the same lines more or less. It would be rather difficult to pick out any one or two features as being especially productive of good results, but it seems to require them all working together; and there is always room for improvement and something new.

Brockville, Ont.

Keeping the Library Up to Date

By W. J. CUNNINGHAM

In a good many instances the Sunday School library is a sink hole for money. The writer has known of schools which have periodically or spasmodically invested fairly large sums of money in new libraries. The ambitious purchasing committees were out for bargains. In effect the demand made on the booksellers was: "How many books will you give us for so much cash?" In other words quantity, not quality, was the primary consideration. As a rule they got what they wanted, namely, cheap books, and the shrewd booksellers ridded their shelves of some undesirable stock. Unfortunately, books of somewhat questionable character thus received the endorsement of these Sunday Schools through being circulated from their libraries. Such methods of purchase are atrocious.

It seems to be the opinion of authorities in this subject, that, in communities where good public libraries are available, Sunday School libraries for *scholars* are quite unnecessary. Many public libraries have juvenile departments well stocked with wholesome literature, and where such service is lacking by a library board it can usually be secured through an interview or appeal by a deputation of local educationists or others interested in the sound development of the child mind and character. A questionnaire was recently circulated amongst the Sunday Schools of one of our large Ontario cities, and it was discovered that almost every School whose community was adjacent to the public library, was experiencing a steadily decreasing patronage for its own bookshelves. Only those Schools located in remote districts reported real interest in their own libraries.*

Every Sunday School should have a library of its own, however, but the books should be selected for the help of teachers and teacher training students. If half the money which has been wasted on libraries had been expended on books of this nature; and on maps, charts, blackboards and other useful equipment, our Schools could boast of a much

higher grade of religious intelligence and teaching ability.

For keeping any type of Sunday School library up to date, the following methods are suggested:

A definite sum should be provided annually in the School budget for the purchase of books. This amount may be augmented from other sources occasionally when special urgency exists, but it is surprising how a small steady addition to a library will maintain interest. Books ought not to be placed in a library in large quantities at a time. In the average Sunday School of two to three hundred members, one new book a week will keep the library alive indefinitely. A small standing committee composed of the best available local literary authorities, should be appointed to be on the lookout constantly for new and suitable books, and to cooperate with the librarian in the choice and purchase of new books. When a new book is desired, it should first be read or passed upon by every member of this committee before being placed in the library. Sunday Schools cannot be too particular on this point. The new book should then be advertised from the platform by the librarian or superintendent.

As soon as books become worn they should either be repaired, replaced by new copies, or discarded. To continue to circulate dilapidated books is to discount your library, and give the impression that it is not of much value. Books returned from homes where infectious diseases are known to prevail, should be promptly fumigated or destroyed.

Many valuable books have been lost to Sunday School Libraries through faulty systems of accounting, or indifferent supervision. Each patron should have two library cards, showing name, address, class number, etc. The original is given out with the book, and shows the catalogue number of the volume accompanying it, and date of loan. The duplicate, when similarly marked, is placed in the pigeon hole vacated by the book just loaned, so that the librarian can tell instantly who has the missing book. A roll book should also be kept charging patrons

*It will be noted that, in this paragraph the writer of the article is expressing his own views. Many others hold a different opinion.—EDDONS.

with the books given out. Names may be entered either alphabetically or by class number. Columns are ruled for every Sunday of the year and all entries for the day are made in its own column opposite the names. When books are returned their numbers are first canceled from the roll book before being placed in their pigeon holes. The librarian can then run down the column for any given Sunday and see what books are still outstanding. He should insist on the return of all books within the limit of time set by the school management—usually two weeks. Books remaining out beyond this period should be traced at once lest all clues as to their whereabouts be lost. Tardy book-borrowers will eventually impair the usefulness of any library.

Given a Librarian of high ideals, general business ability, and devotion to duty; the assistance of clerical help to handle details; and a sympathetic purchasing committee with a reasonable budget at its disposal; it should be possible for any school which follows the foregoing suggestions to possess an up to date library, constantly patronized, and exerting a wholesome influence upon the intellectual, moral, and religious life of the school.

Hamilton, Ont.

Scholars in Our Home Mission Sunday Schools

By Rev. E. R. McLean, B.D.

Among the children in our Home Mission Sunday Schools you can find almost every nationality represented. One of our Sunday School secretaries reported that, in a school in Alberta, he found a Welsh Bible Class and also a number of Italian children, while in another school with an enrolment of 25, there were French and Assyrian children in attendance.

The children of another Sunday School, meeting in a private house in a little valley among the mountains, were almost all Finns.

At a point near the Pacific Coast a Sunday School was held in the dining-room of the fish hatchery. There were two classes,—a Bible Class for the adults, and a class for the children, all of whom belonged to one family.

In a certain ranching section in Southern Saskatchewan, the missionary holds service in a schoolhouse at 7.30 p.m. If you were there you would likely notice that the man taking up the collection is wearing "chaps" and spurs. As the distances the people had to drive or ride were so great, a Sunday School on Sunday seemed impossible, so it is held after school hours each Friday. As soon as Sunday School is over, the boys and girls mount their ponies and ride home.

A gang of railway bridge builders on the C.P.R. organized as a Bible Class to study the Teacher Training book of the old series on The Life and Times of Christ.

A number of years ago, a large colony of Americans from Iowa settled in a part of Saskatchewan, and in their midst a little town sprang up. A good church was built and Sunday School started with an enrolment of nearly 80. Fully 90 per cent. of these were Americans, and until the arrival of our Sunday School missionary they used American supplies entirely, because they did not know where to get them in Canada. They had never seen our Patriotic Day Service nor the Rally Day Service.

Vancouver

How One Home Department is Being Operated

By Miss Sarah A. Marshall

In the Home Department of St. Andrew's Church, St. John, N.B., there are 165 members, with a committee of 10 visitors, who visit each member every Quarter, making a social call rather than a formal one. The visitor leaves the LEAFLETS for the next Quarter and collects the envelope with the contributions and record of the lessons studied for the previous Quarter. Each member is supposed to devote at least half an hour each week to the study of the lesson.

We have a quarterly meeting at the home of the superintendent, or assistant superintendent of the Home Department, to which we invite the minister and the Sunday School superintendent and secretary.

The first part of the meeting is taken up in recording the study time of each member, counting the collections and attending to any business that may come up. Then we spend a social hour, closing with prayer, or the National Anthem.

Flowers are sent to members who are sick, and very often to the aged members of the congregation.

Each member's birthday is remembered by a card, and in many ways we keep in touch with every one.

We support a boy at the Pointe-aux-Trembles School, from whom we receive a letter once a year. We also do some missionary work in our city.

In the Hall of the church we have put up two Honor Rolls of the boys who joined the colors, one for the boys that belong to the church, the other for the boys of the Cadet Corps. We kept in touch with our soldier lads all through the War, sending boxes and receiving many grateful letters in return.

Once a year, in the fall, we hold an At Home and informal concert in the Sunday School

room, to which all of the members of the Home Department and any friends whom they care to bring are invited.

Our members are much interested in the

LEAFLET study. To this, the social calls, the flowers, and birthday cards, we attribute our large membership and the interest taken.

St. John, N.B.

THE DEPARTMENTS

The Bible for Little Children

By Mrs. J. J. Eaton

In considering the Bible for little children let us look at it from three viewpoints, keeping in mind one aim—to teach the little children to know and love the heavenly Father: 1. The Bible and Nature. 2. The Poetry of the Bible. 3. The Stories.

1. *The Bible and nature.* Every child loves nature, and can be taught much about his heavenly Father, from it. In the trees and grass, the hills and lakes, he can see God the Creator, in the fruits and vegetables and flowers, he can see God the Giver; in the birds and butterflies and animals, he can see God the Protector. Can we not, then, use the references in the Bible to all these things in teaching the little child lessons about God?

It makes the country where Jesus lived a much more real place, to know, that Jesus, as a little boy, watched and loved the robins, blue birds and finches, to know something of the flowers, the lakes, the rivers, the mountains, that are connected with the Bible stories.

Little five year old Bobby watched carefully, while the asparagus bed was being prepared one fall afternoon, for winter. The brown stalks had been cut down, the weeds were being pulled out. "What you doing?" he asked. "Oh, getting ready for winter." You know, the little roots are down in the ground all winter. The boys are going to cover them over with a nice brown coat of manure, and then, pretty soon, old "Mother Nature" will spread a pretty, soft white blanket of snow all over, to keep them nice and warm, so that there will be more asparagus next spring." Bobby looked thoughtful—then—"Is old 'Mother Nature' God?" he asked.

The master teacher taught many lessons from nature,—from the "fowls of the air," the "lilies of the field," and why, not we, as Sunday School teachers?

2. *The poetry of the Bible.* The poetry of the Bible teaches the little child: (1) God's care; (2) to worship God; (3) to praise God.

The beautiful Shepherd Psalm (Ps. 23),—could a child have any more beautiful picture of God, in his heart, than that of a shepherd, caring for his sheep and lambs? Ps. 121,— "the Lord is thy keeper" . . . "He that keepeth thee will not slumber"—teaches how God watches over us all the time.

The wonderful 91st Psalm,—little children dearly love to see an old mother hen with her little chickens all snuggled under her wings. This, however, is something Sunday School teachers cannot often show their children, but, we can all use a picture of the old mother hen and her chicks and then we can teach, "He shall cover thee with his feathers, and under his wings shalt thou trust." Is not that a beautiful picture of God's care of his children? And, "he shall give his angels charge over thee"—always protecting and caring for his children.

In this poetry is also the thought of worship, of praise—"How amiable are thy tabernacles O Lord of hosts" (Ps. 84); "Make a joyful noise unto the Lord, all ye lands . . . enter into his gates with thanksgiving, and into his courts with praise" (Ps. 100); "Let the people praise thee, O God, let all the people praise thee" (Ps. 67); and many, many other parts in this beautiful poetry of the Bible teach the lesson of praise.

2. *The stories of the Bible.* The simple stories of home life, and especially of child life, in the Bible appeal to the little child. If in telling them to the child, we keep in mind a direct aim, the story will impress the child so much the more.

The direct aim of Bible stories suitable for little children is to teach: (1) *God's care*, and trust in it; (2) *Obedience*; (3) *Service*.

In telling the story, we must keep in mind, the age of the child, for our aim will be different according to the age of the little one.

For example, in the story of the Creation, we would teach the Beginner, about God, the Creator,—the Primary child, not only about God the creator, but about obedience, whereas, to the Junior, our whole teaching would be about disobedience—bringing out

the thought that sin always separates from God.

The story from the incident of the baby Moses,—for the Beginner would be God's care; the Primary child, the trust of the mother, while to the Junior, the willing obedience of Miriam and her trust, would probably be the lesson.

So, we might go all through the Old Testament stories,—Moses and the Children of Israel, David, Daniel, Noah, Joseph, Samuel, Elijah,—all show that God does love us, that

God does care for us, and that God wants us to trust, obey and love him.

Then we come to the most beautiful of all—the stories of Jesus. Can we not put into the hearts of the girls and boys such a picture of Jesus, loving, and helping and being kind to every one, always doing his Heavenly Father's will—that we will stimulate them to be real little followers, doing their heavenly Father's will?

Toronto

Using the Primary Quarterly

BY MISS B. C. JOHNSTON

The PRIMARY QUARTERLY may prove a real factor in the teaching of little children, or it may be but a convenient substitute for a carefully prepared lesson. The chief danger in its use is, that it, like other Helps, may be allowed to supplant the Bible in the classroom. The child should ever have kept before his mind, that the stories from Sabbath to Sabbath are from God's Book, and the Bible will therefore need to be constantly open in the hands of the teacher, particularly during the teaching of the lesson.

There is, however, a definite use for the PRIMARY QUARTERLY in the class session. The teacher will, of course, desire that the children have nothing in their hands which might attract their attention during the telling of the story, and as few of the children can read, she will find the pictures perhaps her greatest aid. As the children enter the class room, each might place on a table or in the teacher's hand, his own Quarterly, on which his name was written when he was given the book, and here they remain until the conclusion of the lesson.

At this time, they might then be distributed, preferably already opened at the picture illustrating the story of the day and the attention of the children called to certain details of the picture, thus impressing the truth of the lesson more deeply. If, as is frequently the case, there is some handwork given at the back of the Quarterly, which deals with the lesson for the day, this might then be referred to and the handwork done there and then. If time does not permit of

this, instructions might be given so that the children could do the work at home. This means that the truth of the lesson is impressed through three channels—the ear, the eye, the hand.

Under no consideration would the teacher expect the children to have learned from the Quarterly the story or memory verse of the lesson for the day. The use of the Quarterly should succeed the teaching and almost never precede it. There may seem to be one exception to this, and that is during review lessons, when the pictures might be shown during the lesson and from these the children recall the stories they have heard from Sabbath to Sabbath.

Perhaps the greatest and most far reaching result of the use of the PRIMARY QUARTERLY is in the home. The child should be encouraged to take home his Quarterly and ask mother to read to him the story he has heard. Little children love to have the same stories repeated and most mothers are sufficiently interested in their children to be glad to add to the work the teacher has done. More especially will they do so, if the children demand the stories. Thus the truths of the Bible may be carried through the children to the homes.

The music given in the Quarterly may also prove a link between Sunday School and home. The aim of these selections is to express through song the truths being taught in the lessons of the Quarter. If the teacher uses these, then the mothers may again sup-

WHAT A SUNDAY SCHOOL CAN DO

Personally I know what a Sunday School can do. All the best training I ever had was in a Sunday School. It is what has chiefly enabled me to do my work. The best university is the Sunday School, and it is by far the most excellent way of conveying religious instruction.--David Lloyd-George

plement her work by using them in the home.

It is, therefore, apparent that to use the PRIMARY QUARTERLY successfully, the teacher must acquaint herself with its contents and

to achieve the best results a survey of the material therein is essential at the beginning of the Quarter.

Toronto

The Use of Stories in the Junior Class

BY MABEL CREWS RINGLAND, B.A.

Those of us who have to do with Juniors know that they have passed the stage where the lesson may be best presented simply as an interesting story. At this age we try to *draw out* rather than to *pour in*, having the class take part in the lesson period fully as much as the teacher. On this account, many teachers of Juniors fail to use the story at all and thereby lose a powerful ally in their work. For not only does the Junior still retain his love of stories, but the story is and always will be one of the most effective means of appealing to both old and young. As one writer says, "This means of influence never loses its power, if it be used with tactful adaptation to changing interests and motives."

That is where the teacher may show his skill and tact, for plenty of each is needed to choose and adapt the material at hand to suit the varying needs and interests of the boys and girls. To tell to Juniors a simple, child's tale with a moral appended, is, of course, worse than no story at all, for it makes them feel that they are being talked down to, which is fatal. Needless to say, fairy tales are also out of the question. But a story which is logical, full of action, and above all, true to life, will impress the Junior's mind more than hours of exhortation.

Stories interspersed throughout the lesson period do for it what pictures do for the monotonous printed pages of a book. Professor Edward Porter, St. John, in his *Stories and Story Telling*, which, by the way, every teacher should own, makes the following statements: "The tactful use of stories certainly does make the lesson less formal and more pleasing to the average learner. The pupil approaches with anticipations the teacher who thus gives his lessons the touch of life in the concrete and of human interest, and the simple establishment of such a sympathetic and friendly relationship is a long step toward success in teaching."

To assure a good beginning also, for a lesson, there is no better aid than the story, which instantly arouses interest, secures attention and creates an atmosphere of unity between teacher and class right at the start, which augurs well for the helpfulness and inspiration of the whole period. For this purpose we may use a Bible story not in the lesson, but teaching a similar truth, a bio-

graphical sketch of some great man or woman who achieved fame in some such way as the hero of the lesson, or an impressive incident from our own experience which follows out the line of thought taken by the lesson. An excellent motto for the teacher to keep before his mind's eye might well be: A GOOD STORY IS A GOOD BEGINNING. Nor can anything be made more effective for a lesson closing than a good story well told, but it is not always possible to time the end of the lesson period accurately enough for this. In short, if we have to make a choice between the two, always let the story precede the lesson, for, as Dr. William Byron Forbush puts it, "The first five, and not the last five minutes of the session, are the crisis of Sunday School teaching, because attention is won or lost then."

Tantalizing as it often seems, the Junior's test of a story is usually, "Is it true?" and if you can say that it is, you are sure of a more responsive audience. Consequently, the teacher who draws his illustrative material from real life, past or present, will find his stories much more in demand than if they were purely imaginative. If they are full of facts and information, unobtrusively interwoven with their fabric they will satisfy the Junior's thirst for these very things; if they relate the achievements of adult life they will feed his forward-looking spirit; if they prove that the good and the true always win out in the end, they will furnish him with standards of living and satisfy his love of justice and fair play; but if they simply amuse and entertain him, they are an absolute waste of valuable time.

Toronto

The Bible So Interesting

By Rev. Austin L. Budge, B.A.

To encourage Bible reading, the teacher of a young girls' class gave a good mark every Sunday. It was only a few weeks until the reward was not in the said mark but in the pleasure and profit derived from reading the "Old Book."

"Oh, I am now in Ruth" said one of the class, "and she is just a lovely character."

"Well, if it is any better than old Joshua" another stated quite enthusiastically. "I am so interested to see how he succeeded in his work."

Still another, who was coming slowly through the first books, but none the less satisfied with the reading, gave her opinion.

"I don't think anything can beat the story of Old Abraham, or that of Joseph. Say was not Moses a great man?"

The teacher was certainly more than surprised. She had not counted enough on the immediate reward, believing, however, that there would at length be real benefits and appreciation. But the girls had found it. There will be no stopping now until the last page is finished. What blessings are still before them?

Hamilton, Ont.

"Shoot Your Personality"

By Frank Yeigh

"Shoot your personality through it!" was the startling and original way my neighbor at a committee meeting urged us to get into a campaign.

The phrase has stuck ever since. Its point becomes more and more pointed as the mind turns it over, while its suggestiveness to a

Bible class teacher is self-evident.

For is not the successful teacher one who "shoots his personality" into and through his scholars?—not a mere casual impress of what one is on an individual or a group, but a determined, planned effort to make it count on the life of others.

I knew such a teacher, and as a result, he had one of the largest groups of men of any class in his town, and, though he passed away some years ago, there are scores of now mature men all over Canada who revere his memory. No one, even if he had wished to do so, could escape his personality, any more than they could dodge his "shooting" of himself. He was so intensely earnest in his beliefs in the great fundamentals of religion and in his presentation of them, that men were attracted into the kingdom as a natural result.

I instinctively thought of this Bible Class teacher when I heard the phrase used as the title of this article, and the man who used it was, by his saying it with such emphasis, shooting his own personality into our committee meeting.

Toronto

A Rural Bible Class

- BY REV. GEORGE A. LITTLE, B.A.

The distinctive thing about this Bible Class is not that it is rural. That is quite incidental. The exceptional feature is that the class has had the same teacher for twenty-five years. A quarter of a century ago, a deputation came to a man living outside the school section and asked him to be teacher. He replied: "I'll come, and when I hear a complaint I'll quit." So far he has had no cause to discontinue his work. The class has grown steadily in numbers and interest. Some have gone away, others have graduated from the junior grades into the Bible Class, but many are growing old along with the teacher, remaining year after year. What accounts for the success of the class?

The faithfulness of the teacher had much to do with it. He is there rain or shine. He has plowed through snowbanks that would discourage any one less determined. For the Sunday Class and midweek prayer meeting conducted in the school section, he has driven over 25,000 miles. He plans to be present every Sunday; but if he is compelled to be absent he never fails to provide a substitute.

The teacher takes a personal interest in the scholars. He knows them all by name, meets them on market days in the city and visits them in their homes. Their difficulties and temptations are understood by him. Many come to him for counsel. His personal in-

terest holds the class together. One young man, having left the neighborhood, walked six miles regularly all one summer to be present at the class.

This teacher does not try to do everything himself. He is eager to share responsibility. He concentrates on teaching, and the class elects a superintendent, treasurer and secretary. A choir leads the singing. Committees are appointed to attend to special matters. The policy of the class is decided by the members. They allocate their missionary funds. The teacher suggests and guides, but the scholars always feel that it is their class.

After twenty-five years, the teacher is as enthusiastic as when he started. He prepares his lessons carefully. Practice has developed the knack of putting truth in a crisp bright fashion. His epigrams are decidedly original, and are frequently quoted. His ideas often form the topic of conversation in the community. A strong personality, quick mind, magnetic sympathy and keen humor fix the interest not only on the teacher, but on the lesson.

For he is strictly a Bible teacher. The Uniform Lessons are studied Bible in hand. With the passing of the years the class becomes familiar with Bible characters and

incidents. Thus intelligent discussions are possible. The teacher is an adept at drawing out the opinions of the class. A wrong answer is corrected without giving offense. Frequently the teacher appears to go off at a tangent, and if it proves interesting, he is willing to run the idea down. But he always comes back to the lesson in hand. He does not retail other men's ideas, but approaches each lesson independently and brings out the truths that are suggested to him.

Good methods and natural gifts, however,

would never hold a class together for twenty-five years without consecration. This is the underlying secret. The teacher knows that he has a big job on hand. When he speaks of something that happened in "the Class," you know that there is only one class in the world to him. This teacher is a busy farmer, an active elder and an aggressive political worker; but the thing that looms largest in his life is the teaching of his Bible Class week by week.

Guelph, Ont.

HOW THE WORK GOES ON

Korea has 133,579 enrolled in her Sunday Schools.

Eight Sunday Schools are maintained by the students of our College at Indore, Central India.

The Jewish Mission Sunday School in Montreal has an average attendance of 20 children.

The Sunday School membership in the Far East totals more than a million. China has 200,000; Japan, 156,245; Korea, 133,579; the Philippines, 60,000, and India, 600,000.

The Sunday School of our Jewish Mission in Toronto had an average attendance last year of 31. This Sunday School bought a Victory Bond of \$50.00 and also contributed \$25.00 to the Armenian and Syrian Relief.

"As a result of the extension policy adopted by the S.S. and Y.P.S. Board over 50 Sunday Schools have been added to the list during the past summer." So writes Rev. E. R. McLean, the Board's Field Worker for Alberta and British Columbia.

At Seoul, Korea, during the past winter, a Teacher Training Institute was held at which there were 200 enrolled students. Many high school and college students were among the number. When the Koreans held a Sunday School Rally in Seoul in 1913, over 16,000 were present.

The boys from the upper classes in the Middle School, Tamsui, Formosa, who are looking forward to the ministry, take turns in conducting Sunday morning services in a country church. During the year 8 students joined the church, one of them belonging to the richest family on the Island.

Of the 200 children in the Robertson Memorial Sunday School, Winnipeg, about one-third are Jews. Ruthenian children, Jewish children and Christian children are all present. The aim is not to segregate but to unite. The children who come to Canada, say at five years, or are born here, of whatever race they are, mingle together and are open to Christian teaching.

Sunday School Lesson Helps to the number of 200,000 are provided monthly through the China Sunday School Union. More than 3,000,000 pages in a half year is the record of the Sunday School Journal, issued by the Union. Each number now has much of the copy set in the new Phonetic System, in which just 39 characters are used. An illiterate person can learn to read by means of these phonetics in about three weeks and a scholar can accomplish the same result in as many hours.

The Sunday Schools of 26 Protestant churches of Aintab station, in Aria Minor, with a membership of more than 8,000, as well as the Gregorian schools, are literally shattered by the awful events of deportation. This coming year is an all important period. A good strong start will restore the courage and faith of the churches. In Aintab all the Sunday School and day school buildings were wrecked by the wanton destruction of the Turks, sacked and torn down for the value of the desks and window frames, floor and roof beams. What is far more serious, nearly all the teachers, men and women, were put to death or died of disease and exhaustion in the deportations. In some large churches such as Urfa, where there were at least thirty Sunday School classes before the War, you now find no Sunday School left and only four or five of the old teachers.

S. S. AND Y. P. S. BOARD

The space in this department is at the disposal of the General Assembly's Board of Sabbath Schools and Young People's Societies, of which Rev. J. C. Robertson, D.D., and Rev. C. A. Myers, M.A., Confederation Life Building, Toronto, are the Secretaries, and is devoted to the plans, policies and work of the Board.

Sunday School Forward Movement Plans

For over a year now the church through her Boards and Committees has been carefully surveying the field to find the facts as to the needs and possibilities of a Forward Movement.

Now the time has come to state, on the basis of these surveys and in the light of the knowledge gained, just what are definite lines along which as Sunday School workers we should move Forward? What should be our objectives during the next five years?

When so many important things wait to be done, it is difficult to select the most essential. All will surely agree that the following are among that number.

All Homes holding Family Worship.

All Babies on Cradle and Baptismal Roll

All Children Attending Church.

All Older Boys and Girls brought into full Church Membership.

All Schools following the Church's Programme of Instruction, Worship and Training.

All Teen Age and Young People Organized for Training.

1,000 New Sunday Schools.

100,000 New Sunday Schools Scholars.

50,000 New Members in Young People's Organizations.

20,000 New Teachers in Training.

1,000 Recruits for the Ministry and Christian Life Service.

\$300,000 for Peace Thank Offering.

The \$4,000,000 Peace Thank Offering

Of the above aims the one demanding immediate attention is the Peace Thank Offering to be raised in February.

At the time of the Sunday School War Memorial effort \$300,000 was fixed upon as the share of Sunday Schools and Young People's Societies in the Peace Thank Offering for equipment and Extension Fund to be made in February. To ensure the raising of this entire amount, it is earnestly requested

that the Sunday School and Young People's Societies combined should definitely undertake *one-tenth* of the congregation's allocation.

The Sunday School and Young People's War Memorial scheme was still in operation during the recent Victory Loan Campaign, and Victory Bonds purchased by Sunday Schools or Young People's Societies in the 1919 Campaign will be gladly received and credited to the War Memorial Fund and, consequently, to the Peace Thank Offering. For those contributing in this way, Memorial Shields will be available. These amounts will be reckoned as part of the share in the Forward Movement Objective assigned to the Sunday Schools and Young People's Organizations.

The total amount already subscribed for the War Memorial Fund is \$80,000, all of which is credited to Schools and Societies toward their share of the \$300,000 to be raised. Special Forms, Envelopes, Pledge Cards, etc., are being prepared by the Forward Movement Committee and will be sent out early in the year.

Organizing to Raise Our Share

A full council meeting should be held not only of the officers, and teachers, but also the president or representatives of all the 'teen Age, Young People and Adult Classes and definite plans made to raise the Sunday School's share of the Forward Movement Peace Thank Offering. *One-tenth* of the congregation's allocation is suggested by the Forward Movement Committee as, in general, a reasonable aim. If the Sunday School and the Young People are acting independently, a fair allocation should be made to each. The Sunday School could then divide up its amount among each of the classes according to their strength. Another way would be to have each class independently aim at a definite sum keeping up the average high enough to total the whole amount.

It is very desirable that each class, as well as every Sunday School and Young People's Society, should be encouraged to undertake a definite, clearly stated share in this objective. For the Forward Movement Canvass in

February, 1920, careful preparation ought to be made, having each class look after its own members and the Young People canvassed by their comrades. It is hoped that at least all the older boys and girls and young people will be encouraged to subscribe to this Peace Thank Offering Fund *definite amounts which they will be expected to contribute from their own money which they have saved or earned and which they desire to give to God's work.* In the Extension Work of the Board of Sabbath Schools and Young People's Societies, definite objects as low as \$5.00 have been arranged to meet the needs of boys and girls and young people desiring to have such special objects for their gifts. Special Subscription Forms will be furnished for this purpose by the Forward Movement Committee.



The Special Objects For Which the \$300,000 Is Being Raised

1. *Extension Work* under the Board of Sabbath Schools and Young People's Societies for the organizing and fostering of 1,000 new Sunday Schools, enrolling and training 10,000 new teachers, and 100,000 new scholars, reaching thousands of isolated homes by post and personal work with Sunday School service, and helping to reach the thousands of non-Anglo-Saxon new Canadians, and the children in the Foreign Fields with the gospel message.

2. *School Homes* under the Board of Home Missions and Social Service; for the founding of 17 School Homes for Canadian boys and girls in Quebec, Northern Ontario and the West.

3. *Christian Schools, etc.*, under the Board of Foreign Missions; for founding of 20 Christian Schools for East Indian children in Trinidad and British Guiana, a Boys' School in Formosa, Christian Schools in our Chinese and Korean Missions, Industrial training of Orphans in Central India.



Extension Work of the Board of Sabbath Schools and Young People's Societies

The following is an expansion of a paragraph one of preceding article giving a fuller statement of the five different lines along which the Board is planning to use the \$40,000 allocated to it from the \$4,000,000 Peace Thank Offering for the Extension of Sabbath Schools and Young People's Work.

1. *To organize and foster at least 200 new Sunday Schools and 100 Young People's Organizations each year during the next five years—\$1,000 per year.....\$5,000*

This would mean, during the next five years, providing literature and personal care for 1,000 new Schools until they become self-supporting. At least this number of new Schools is necessary in order to reach the 100,000 boys and girls who are at present beyond the care of any Sunday School. Also at least 500 new Young People's Organizations to reach 50,000 young people not now in training for service.

2. *To help the home and especially to reach thousands of isolated Homes each year during the next five years—\$1,000 per year.....\$5,000*

Reports indicate that in single Presbyteries such as Yorkton, there are as many as a thousand homes beyond the reach of any Religious Service.

3. *To provide literature and other helps for non-Anglo-Saxon children and young people each year during the next five years—\$1,000 per year.....\$5,000*

This field has as yet scarcely been touched. Special literature must be provided and Schools organized for the teaching of these young Canadians.

4. *To assist in work among children and youth in foreign fields during the next five years—\$1,000 per year.....\$5,000*

Here there is unlimited scope for work, and larger provision must be made for this important phase of our Extension Work by providing literature and leadership to the full extent of our resources.

5. *To provide the equipment and expenses of special Extension Workers for the carrying out of these and other plans each year during the next five years—\$4,000 per year.....\$20,000*

Some of the most successful plans followed for doing this work are as follows:

Equipping a student missionary with horse and buggy, literature and other supplies, and sending him into an unorganized territory to visit isolated families, found Sunday Schools and Young People's Organizations, strengthen the work in weak and needy places, and encourage the people to go on with this work among the young.

Utilizing part of the time of Presbytery Sunday School Conveners or interested young laymen giving three to six weeks' time to such special Extension Work along similar lines.

Employing young women, graduates of the Deaconess Training Home, or others, for visiting new and needy districts and isolated homes in scattered Presbyteries, and weak and needy Sunday Schools and Societies.

Extending Evangelistic and Educational work among Young People and Older Boys and Girls by means of Conferences, Rallies, and Summer Schools.

Definite Objects

Some of the definite objects to which those interested may contribute are listed below.

It is hoped that many boys and girls and young people will be encouraged to save or earn and contribute from their own money \$5.00 or more each to some phase of this work among other boys and girls not so well favored. Many classes will take individual shares as well as Schools and Young People's Organizations.

\$5.00. To organize and foster new Sunday Schools and Young People's Organizations.

\$10.00. To help in reaching isolated Homes in scattered districts.

\$25.00. To provide literature and help for non-Anglo-Saxon children and young people.

\$50.00. To assist in work among children and youth in foreign fields.

\$100.00 to \$1,000.00. To provide equipment and expenses of special Extension Workers for the carrying out of plans as outlined above.

RESULTS OF TEACHER TRAINING EXAMINATIONS

The following have successfully passed the Teacher Training Examinations, and have received Certificates and Diplomas, as indicated, from the office of the Board of Sabbath Schools and Young People's Societies, Confederation Life Building, Toronto.

OCTOBER, 1919

I. NEW STANDARD TEACHER TRAINING COURSE

Nelson, B.C.—Rev. D. T. McClintock, Minister. *The Pupil*: Bessie Mackenzie, Constance Martin, Elsie M. Knox.

Shanty Bay, Ont.—*The Pupil*: Robert James Hilliard, Norman Stoddart, Mary G. Ross, Eupheima G. Lyall, A. A. Lyall.

Blyth, Ont.—Rev. G. Telford, Minister. Kate Barrett, Hugh Fraser, Viola Fraser, Janet Hood, Catherine McMillan, Mary H. Milne.

Lougheed, Alberta—Rev. W. Eakin, Minister. *Programme of Christian Religion*: Rev. W. Eakin.

Fordwich, Ont.—Rev. Andrew Laing, Minister. *Teaching Values of the Old Testament*: Glyde Allen; *Teacher's Study of the Life of Christ*: Glyde Allen.

Shanty Bay and Guthrie, Ont.—Rev. Neil Campbell, Minister. *The Teacher*: Robert James Hilliard, Norman Stoddart, A. A. Lyall, Laura M. Lyall, Phemie G. Lyall, Helen J. Ross, Katie Sinclair, Martha Bartholomew.

Estevan, Sask.—Rev. W. J. McIvor, Minister. *The Teacher*: Janet McHattie, Margaret G. McGregor, Isabel M. MacKay, Laura L. Lundin, Valerie V. Vanbuskirk, Ethel Taylor, Amy Stevens, Ruby E. Gleiser.

Arthur, Ont.—Rev. W. J. Taylor, Minister. *Teacher's Study of the Life of Christ*: Mrs. Eva McDougall, Mrs. R. L. Rutherford, Chrissie Johnston.

N.B.—Leaflet giving full information in regard to the New Standard Teacher Training Course may be obtained by writing the General Secretary, Rev. J. C. Robertson, D.D., Confederation Life Building, Toronto.

A WORD FROM THE BUSINESS MANAGER

100% EFFICIENCY

"How can I make my Sunday School 100% efficient?"—is a question often asked by Superintendents. It is not an easy task; but it can be done. In any case, it is worth trying for.

In the first place, an efficient teaching staff is necessary. Without this no Sunday School can hope to reach a high state of efficiency. Our New Standard Teacher Training books (20c. each) will mightily help.

Suitable Lesson Helps are of the utmost importance both for teachers and scholars. Good judges tell us there are none better than our Uniform and Departmental Graded Lesson Helps. Make sure that every teacher, in addition to the TEACHERS MONTHLY, is furnished with a copy of the scholar's QUARTERLY in use in his class. This is a wonderful aid to better teaching.

Peloubet's Select Notes or Tarbell's Teacher's Guide will be found a valuable additional Lesson Help for teachers who will take the time for extra reading on the Lesson.

A Sunday School to attain a high standard of efficiency must keep abreast of new plans for making the Sunday School the one place where the boys and girls really want to go, on Sunday afternoon. To keep the School full of scholars, keep the scholars full of interest and enthusiasm.

Possibly the most successful device for getting boys and girls to come to Sunday School, and, after having once got them, to keep them coming, is the Cross and Crown System. It consists of a series of Reward Pins, and is being used with phenomenal success by hundreds of Sunday Schools throughout Canada and the United States. Not only does it increase attendance and keep the average high, but it has been known in many cases actually to treble the offerings. The Cross and Crown System may be used in every department in the School. It is described fully in our 1920 Illustrated Catalogue, Page 36. (A copy free on request.)

There are many special ways to keep up interest among the little folk. The use of

Reward Cards and Tickets is perhaps the most widely used. Every child loves a pretty picture, and the Sunday School that encourages them by giving a pretty picture with suitable Scripture Text, is bound to get very tangible results in the way of increased attendance and interest.

For children of the Primary age, the Morning Glory Plan has been used extensively to encourage regular attendance and promptness. It can be used equally well in the large or the small class. The scholars will not miss many Sundays after the Morning Glory Plan has been adopted. It is quite inexpensive. Look up Page 14 of the Catalogue, and find

out all about it. The information is there.

Our Church Attendance Plan provides the machinery for getting the boys and girls to attend church regularly. If they are encouraged to take an active interest in the church, the Sunday School will certainly benefit. The plan has been worked out in cooperation with the Sunday School and Y.P.S. Board, and is being used more and more every year throughout the church. It builds a solid attendance of boys and girls, who will be the church members of the future. It is well worth a trial. Fully described on Page 43 of the Catalogue (or send for samples of the supplies needed to start).

OUR LIST OF PERIODICALS

PRICES EFFECTIVE FOR ORDERS FOR 1920

ILLUSTRATED PAPERS

EAST AND WEST (Weekly). 90c. per year. Two or more to one address, 72c. per year, 18c. per quarter. (May begin with any date.)

THE KING'S OWN (Weekly). 50c. per year. Five or more to one address, 40c. per year, 10c. per quarter. (May begin with any month.)

JEWELS. 35c. per year. Five or more to one address, 30c. per year, 8c. per quarter. (May begin with any month.)

MISSIONARY INSTRUCTION

THE LESSON ON MISSIONS. A 4 page monthly for teachers of Uniform and Departmental Graded Lessons—whole School and Bible Classes. 12c. a year.

UNIFORM SERIES

TEACHERS MONTHLY. 80c. per year. 2 or more to one address, 72c. per year, 18c. per quarter.

PATHFINDER (A monthly Bible Class and Y.P.S. Magazine). 55c. per year, 14c. per quarter. 2 or more to one address, 50c. per year, 13c. per quarter.

HOME STUDY QUARTERLY. 5 or more to one address, 24c. per year, 6c. per quarter.

INTERMEDIATE QUARTERLY. 5 or more to one address, 24c. per year, 6c. per quarter.

JUNIOR QUARTERLY. 5 or more to one address, 24c. per year, 6c. per quarter.

PRIMARY QUARTERLY. 5 or more to one address, 24c. per year, 6c. per quarter.

HOME STUDY LEAFLET. 5 or more to one address, 9c. per year, 2½c. per quarter.

INTERMEDIATE LEAFLET. 5 or more to one address, 9c. per year, 2½c. per quarter.

JUNIOR LEAFLET. 5 or more to one address, 9c. per year, 2½c. per quarter.

COLORED LESSON PICTURE ROLL, \$3.50 each per year, \$1.00 each per quarter. (Includes American postage.)

COLORED LESSON PICTURE CARDS (Corresponding to Roll), 14c. each per year, 3½c. each per quarter. (Includes American postage.)

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER

BEGINNERS TEACHER'S QUARTERLY. 80c. per year, 20c. per quarter.

BEGINNERS PICTURE ROLL. \$1.00 per quarter (American postage included).

FOR THE SCHOLAR:

BEGINNERS BIBLE STORIES. 32c. per year, 8c. per quarter.

PRIMARY DEPARTMENT

FOR THE TEACHER:

PRIMARY TEACHER'S QUARTERLY. 80c. per year, 20c. per quarter.

PRIMARY PICTURE ROLL. \$1.00 per quarter (American postage included).

FOR THE SCHOLAR:

PRIMARY BIBLE LESSONS. 32c. per year, 8c. per quarter.

PRIMARY HAND WORK (13 sheets per quarter in envelope.) 48c. per year, 12c. per quarter.

JUNIOR DEPARTMENT

FOR THE TEACHER:

JUNIOR TEACHER'S QUARTERLY, 80c. per year, 20c. per quarter.

FOR THE SCHOLAR:

JUNIOR WORK AND STUDY LESSONS. 48c. per year, 12c. per quarter.

INTERMEDIATE DEPARTMENT

INTERMEDIATE TEACHER'S QUARTERLY (For teachers of 12, 13 and 14 year old scholars), 80c. per year, 20c. per quarter.

INTERMEDIATE SCHOLAR'S QUARTERLY (For 12, 13 and 14 year old scholars), 60c. per year, 15c. per quarter.

SENIOR DEPARTMENT

SENIOR TEACHER'S QUARTERLY (For teachers of 15, 16, 17 year old scholars), 80c. per year, 20c. per quarter.

SENIOR SCHOLAR'S QUARTERLY (For 15, 16, 17 year old scholars), 60c. per year, 15c. per quarter.

YOUNG PEOPLE'S ELECTIVES

(Ages 18 and upward)

I. HISTORY AND LITERATURE OF THE HEBREW PEOPLE

II. HISTORY AND LITERATURE OF NEW TESTAMENT TIMES.

III. THE BIBLE AND SOCIAL LIVING.

(Each Course covers a year and is issued in four Quarterly Parts, and embraces a Manual for the teacher or Leader, and Text Book for the Members of the Class.)

TEACHER'S MANUAL (any one of the Courses), 80c. one year, 20c. each Quarterly Part.

STUDENT'S TEXT BOOK (any one of the Courses), 60c. one year, 15c. each Quarterly Part.

Lesson Calendar : First Quarter

1. January 4....Peter Preaches at Pentecost. Acts 2 : 14, 22-24, 32-42.
2. January 11....Peter and John Heal a Lame Man. Acts 3 : 1-16.
3. January 18....The Boldness of Peter and John. Acts 4 : 8-21.
4. January 25....Peter Stands Up for Truth and Honesty. Acts 5 : 1-11.
5. February 1....Peter and John in Samaria. Acts 8 : 4-8, 14-25.
6. February 8....Peter at Lydda and Joppa. Acts 9 : 32-43.
7. February 15....Peter and Cornelius. Acts 10 : 30-48.
8. February 22....Delivered from Prison. Acts 12 : 5-17.
9. February 29....Peter Writes about Christian Living. 1 Peter 2 : 1-5, 11, 12, 19-25
10. March 7....John Writes About Christian Love. 1 John 4 : 7-21.
11. March 14....John on the Isle of Patmos. Rev. 1 : 4-18.
12. March 21....John's Picture of Worship in Heaven. Rev. 7 : 9-17.
13. March 28....The Life Work of Peter and John. Read Rev. 21 : 21 to 22 : 5.

*AN ORDER OF SERVICE

Opening Exercises

I. SILENCE.

II. OPENING SENTENCES.

How excellent is thy lovingkindness, O God ! therefore the children of men put their trust under the shadow of thy wings.

With thee is the fountain of life ; in thy light shall we see light.

O send out thy light and thy truth ; let them lead me ; let them bring me unto thine holy hill, and to thy tabernacles.

We have thought of thy lovingkindness, O God, in the midst of thy temple.

O Lord, open thou my lips ; and my mouth shall show forth thy praise.

III. SINGING. Hymn 4 (136), Book of Praise.

Glory be to God the Father,
Glory be to God the Son,
Glory be to God the Spirit,
Great Jehovah, Three in One ;

Glory, glory,
While eternal ages run !

IV. PRAYER (closing with the Lord's Prayer). All remain standing.

V. SINGING. Hymn 256 (541), Book of Praise.

Stand up ! stand up for Jesus !

Ye soldiers of the cross ;
Lift high His royal banner,
It must not suffer loss ;
From victory unto victory
His army He shall lead,
Till every foe is vanquished
And Christ is Lord indeed.

VI. READ RESPONSIVELY. SEE SPECIAL SCRIPTURE READING IN THE TEACHERS MONTHLY, in connection with each lesson.

VII. SINGING. Psalm or Hymn selected. (This selection should usually be one adapted especially to the little children.)

* The numbers of the Praise Selections in brackets are those of the new Book of Praise

VIII. READING OF LESSON PASSAGE.

IX. SINGING. Psalm or Hymn selected.

Class Work

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

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

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

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. THE LESSON ON MISSIONS. 4. Memory Hymn.

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 262 (538), Book of Praise.

Onward, Christian soldiers, marching as to war,
Looking unto Jesus, who is gone before.
Christ, the Royal Master, leads against the foe,
Forward into battle, see His banners go.

*Onward, Christian soldiers, marching as to war,
Looking unto Jesus, who is gone before.*

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Memory Hymn, Lesson Title and Golden Text. THE LESSON ON MISSIONS may also be taken up, if this has not been done in the class. In any case, the Lantern Slide on Missions suggested for each Sunday may be shown.

III. SINGING. Hymn 616 (814), Book of Praise.

Salvation and immortal praise
To our victorious King !
Let heaven and earth, and rocks and seas,
With glad hosannas ring.

IV. CLOSING PRAYER.

V. CLOSING SENTENCES.

Let the word of Christ dwell in you richly in all wisdom ; and let the peace of God rule in your hearts.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus.

Lesson I.

PETER PREACHES AT PENTECOST

January 4, 1920

Acts 2 : 14, 22-24, 32-42.

GOLDEN TEXT—Whosoever shall call on the name of the Lord shall be saved.—Acts 2 : 21.

14 But Pe'ter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jeru'salem, be this known unto you, and hearken to my words :

22 Ye men of Is'rael, hear these words ; Je'sus of Naz'areth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know :

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain :

24 Whom God hath raised up, having loosed the pains of death : because it was not possible that he should be hidden of it.

32 This Je'sus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For Da'vid is not ascended into the heavens : but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Is'rael know assuredly, that God hath made that same Je'sus, whom ye have crucified, both Lord and Christ.

37 Now when they heard *this*, they were pricked in their heart, and said unto Pe'ter and to the rest of the apostles, Men and brethren, what shall we do ?

38 Then Pe'ter said unto them, Repent, and be baptized every one of you in the name of Je'sus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

THE LESSON PLAN

- I. A Crucified Christ, 14, 22, 23.
- II. A Risen Christ, 24-36.
- III. A Forgiven Christ, 24-36.

HOME DAILY BIBLE READINGS

M.—Witnesses for Jesus, Acts 1: 1-9. T.—The coming of the Holy Spirit, Acts 2: 1-8. W.—Prophecy fulfilled, Acts 2: 14-21. Th.—The resurrection foretold, Acts 1: 22-32. F.—Three thousand converted, Acts 2: 33-42. S.—The path of life, Psalm 16: 1-11. S.—The promise of the Spirit of Truth, John 16: 7-15.

Primary Catechism—Ques. 65. *What do we mean by the Ten Commandments?* A. The Ten Commandments are God's holy law.

Shorter Catechism—Ques. 82. *Is any man able perfectly to keep the commandments of God?* A. No

mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

Lesson Hymns—Book of Praise: 102, (274), 46 (734), 58 (218), 129 (425), 136 (402), 90 (254). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Ps. 24. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading which may form part of the opening exercise of the School.

Lantern Slide—For Lesson, B. 895, Peter's First Sermon at Pentecost. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

THE LESSON EXPLAINED

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

Time and Place—A.D. 29; Jerusalem.

The last lesson for 1919 (John 20: 1-10; 21: 15-19) narrated the visit of Peter and John to the tomb in which the body of the crucified Jesus had been laid, but from which it had disappeared, and the subsequent interview of the risen Lord with Peter on the shore of the Lake of Galilee. Forty days have elapsed since the resurrection of Jesus. During this period he frequently appeared to his followers. At last, the day of his ascension came. Before leaving his disciples, however, he promised that the Holy Spirit would come upon them in power. This promise was fulfilled on the Day of Pentecost. The coming of the Holy Spirit was accompanied by such wonders that the crowds from all parts of the world gathered in Jerusalem for the feast were greatly amazed. (See Acts 1: 1, 2: 12.)

I. A Crucified Christ, 14, 22, 23.

V. 14. *Peter*; here, as in the Gospels, the spokesman for the apostles. But the Peter of Acts is a greatly changed man,—“changed, yet the same. He is the same in his instinctive leadership; but he has now a disciplined courage which contrasts with his impulsive self-confidence before the Passion and Resurrection.” It is a miracle of grace that one who, a few weeks before, had denied with an oath that he knew “the man,” should now, in the same place, proclaim him as the Christ (Messiah) and Saviour. Up to the close of ch. 12 Peter is the chief figure in the

Acts. *Standing up*; “having taken his stand.” This dramatic phrase marks the historian's sense of the importance of the occasion. *With the eleven*; speaking in their name and with their concurrence in what he said. *Lifted up his voice*; to reach the great crowd with his message. *Spoke forth* (Rev. Ver.); a word pointing to the importance and solemnity of the utterance. Peter's words were inspired no less than the speaking with tongues, v. 14. *Ye men of Judea*, literally, “Men, Jews,” with a touch of respect in the tone,—“fellow Jews.” *Ye that dwell*; foreign Jews and Jewish converts living at Jerusalem.

In vs. 15-21, Peter refutes the scoffing accusation of drunkenness brought against the disciples, and declares that the speaking with tongues was a fulfilment of the prophecy contained in Joel 2: 28-32.

V. 22. *Ye men of Israel*; a title full of honor, meant to win the hearers by reminding them of God's covenant with their nation and preparing them for his argument that the covenant was not broken, but confirmed, in the person of Jesus. *Jesus*; our Lord's human name. *Of Nazareth*; added to make clear who was meant, Jesus being a common name. *A man approved of God*; that is, one whom God showed clearly or pointed out or specially set forth. *By mighty works* (Rev. Ver.) *and wonders and signs*; three names for the miracles of Jesus, the first pointing to the power of the person working them, the second

to the feeling which they excited in the beholders and the third to their moral and spiritual teaching. *God did by him.* The works of Jesus made the Father known (see John 5 : 19 ; 16 : 10.) *Ye . . . know.* The Jews did not deny the fact of our Lord's miracles, though they ascribed them not to God's power, but to Satan's. (See Matt. 12 : 24.)

V. 23. *Delivered ;* betrayed by Judas to the Jewish rulers. *The determinate counsel and foreknowledge of God.* Every part of God's way of salvation was foreknown and planned. *By the hand of lawless men* (Rev. Ver.) ; people outside of the Jewish law, that is, the Romans, who actually crucified Jesus.

II. A Risen Christ, 24-36.

V. 24. *Whom God hath raised up ;* so that the death of Jesus did not defeat or overthrow God's plan, but was a step in its fulfilment. *Not possible ;* because the purpose of God could not fail. Vs. 25-28 contain a quotation from Ps. 16, which, Peter shows (vs. 29-31), could not refer to the psalmist, but must point to Christ.

V. 32. *This Jesus ;* whom the Jews had crucified, but whom God had raised up, vs. 24, 25. *Hath God raised up ;* a declaration which the speaker would not have dared to make unless it had been true, since many were present who would have challenged it had it been false. *We all are witnesses ;* that is, Peter and the other apostles, the personal companions of Jesus, now manifestly filled with his Spirit, and wholly surrendered to the task of making him known,—who could be better witnesses ?

V. 33. *By the right hand of God exalted ;* that is, by God's power. God, like a king, has raised up Jesus to the glory long predicted of the Messiah. *Having received . . . the promise of the Holy Ghost ;* a promise repeatedly found in the Old Testament prophets (Isa. 44 : 3 ; Ezek. 36 : 26 ; Joel 2 : 28), and made definitely and clearly in the Gospels, Luke 12 : 11, 12 ; 24 : 49 ; John 14 : 16 ; 15 : 26 ; 16 : 14. *Hath poured forth this* (Rev. Ver.) ; the exalted Saviour's first act of lordship (see Rom. 1 : 3, 4 ; Eph. 4 : 8 ; Phil. 2 : 9 ; Heb. 2 : 9). *Ye now see.* Probably the flame-like appearance (v. 3) still rested on the disciples. *Hear ;* the languages spoken (v. 4), and what

was uttered in them.

Vs. 34, 35. *David is not ascended.* Peter returns to the fact that David did not in his person fulfil the prophecy of Ps. 16, and that therefore some other is meant. *The heavens.* The Jewish idea was that there were many heavens above the earth, inhabited by beings of greater or less dignity, 2 Cor. 12 : 2 ; Eph. 3 : 10. *The Lord said, etc. ;* in Ps. 110, much quoted in the New Testament (Matt. 22 : 43, 44 ; Heb. 1 : 13), here cited to prove that the Messiah was to be Lord over David.

V. 36. Jesus, who was so much despised by the Jews, is proved to be *both Lord and Christ ;* "Lord" over all (compare Rom. 9 : 5), but to Israel the "Christ" (the Anointed One), that is, that Messiah for whom they had been looking. *This Jesus whom ye crucified* (Rev. Ver.). These words are rightly placed last. "The sting is in the tail," says Bengel. Peter will stab his hearers broad awake to their awful guilt.

III. A Forgiving Christ, 37-42.

Vs. 37-42. *Pricked in their heart.* Conscience was now thoroughly roused, and stung the listeners with sudden remorse. *Repent.* The nation was guilty of rejecting their Messiah, and must repent of this great sin. *Be baptized ;* to indicate that they had died to their old life and were alive to the new faith. Baptism was the open acknowledgment that Jesus was Messiah. *In the name of Jesus Christ.* The fuller baptismal formula is given in Matt. 28 : 19. It is to be noted that Peter, in his First Epistle (ch. 3 : 21), lays stress on baptism. *Added unto them about three thousand souls ;* a marvelous addition to the 120 disciples of ch. 1 : 15.

V. 42. We have here, in brief, an account of the religious life in the early church : (1) *Apostles' teaching* (Rev. Ver.). The new converts felt the necessity of more knowledge concerning Jesus and his kingdom, and the apostles were the authorized instructors. Teaching was very important (see Matt. 11 : 29). (2) *Fellowship.* The Greek word, also translated "communion," is a general term including very many different things. It included all acts which manifested the friendship of the brethren. Afterwards it gave its name to the Communion or Lord's Supper (1 Cor. 10 : 16), while Paul applies

it to the collection made for the poor saints at Jerusalem, 2 Cor. 8 : 4. One of the chief features of the early church was this spirit of brotherhood. (3) *Breaking of bread*; the sacrament of the Lord's Supper. (4) *Prayers*; the private devotions and public worship of the Christians (see ch. 4 : 24 ; James 5 : 13).

Light from the East

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

"THE GIFT OF THE HOLY GHOST" (v. 38)—

The early Christians had remarkable experiences, and none stranger than those of the converts at Corinth. The eager and effervescent Corinthian temper was singularly stirred by the gospel of Jesus ; in many of them appeared what were spoken of as "spiritual gifts." These were not the virtues to be looked for in every Christian, but *endowments* (gifts from God) of an extraordinary nature ; and there were *spiritual* the Holy Spirit working in men. One might

be able to do miracles, especially to heal the sick ; others had gifts for peculiar ministries. (See Rom. 12 : 7 ; 1 Cor. 12 : 28.) Some were specially endowed to rule in the church, 1 Cor. 12 : 28. And many gifts clung to the preaching of the gospel ;—there were men of sublime intuitions (knowledge, 1 Cor. 12 : 8), and men whose thought seemed to be carried forward on heavenly wings. The Corinthians were especially impressed by the ecstatic and unintelligible utterance of certain persons (1 Cor. 12 : 12, 30), the "speaking with tongues." Such experience is known the world over, and Paul did not deny its reality or its divine origin. He accepted the popular view ; but alongside it he sets the deep thought that every Christian has the Holy Spirit and that in all the life of the Christian the spirit is at work. And he very sensibly demands of every spiritual gift that it shall promote the well being of the Christian community.

THE LESSON APPLIED

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

1. To-day we are to study the rise and characteristics of the *first Forward Movement* in the Christian church. The churches of Canada are in the midst of a Forward Movement,—that is, an attempt to lead all our people to new levels of religious experience, and establish all our educational, missionary and other enterprises on a more solid foundation. Can we, coming so many centuries after Pentecost, learn anything from the wonderful story of the church's first advance movement ? Those early Christian mariners pushed their frail craft out to sea with amazing boldness, and lo, the winds of heaven filled their sails and carried them far from their native shores. Over the waters they sped with a new spirit of adventure and with the assurance of a new world,—a world to be ruled by Christ, in their hearts.

How did this startling change come about ? Chiefly because the religious leaders—Peter and others—discerned the "signs of the times." They rediscovered Jesus. They saw the features of the long expected Messiah in his face,—features that had escaped their notice previously. At the heart of the first

Forward Movement was this new conviction about Christ, this new belief in him as the dominant factor in the future of the world's history. Shall anything less than this suffice for us in our programme of advance ? Is it not he alone who is to rule in the new age ? It is true that the "kingdom" will not be established miraculously as the primitive Christians thought and hoped, but it will be a kingdom richer than their loftiest dreams, for it will mean the presence of Christ's spirit in the lives of men and human institutions everywhere.

2. *Leaders of a Forward Movement must consecrate themselves to their task.* If the officers in command of the army are drunken, or immoral, or incompetent, they bring death and disaster to the troops. Before Peter could lead the Christian company forward, he was compelled to take a long stride forward himself. He had confessed the Messiahship of Christ at Cæsarea Philippi, but Jesus was to be the kind of Messiah that Peter wanted, not a suffering and dying one, but a militant and triumphant one. He rebuked

the Lord when the latter told him that the cross was ahead. "Be it far from thee, Lord." To his mind the cross was an incredible thing. No wonder that he proceeded further at the trial of Jesus, and angrily denied his Master. Then came the resurrection and all became clear as the sunlight. As in a flash, Peter saw that Jesus was the Messiah beyond all doubt, for had he not triumphed over death itself? Thus Peter learned to trace God's hand in the dark and depressing past.

Leaders cannot accomplish their work unless, like Jesus, they "consecrate themselves" for the sake of others. This applies to our political leaders, our leaders in Sunday School, Y.M.C.A., boys' and girls' clubs, etc. It is good to remember that so many of the army and navy leaders, and statesmen in the Great War were men of prayer and faith.

Then, too, the early church moved onward because the little band of Christians felt the stirrings of new life in their hearts. Canada was devoted to the arts of peace before August, 1914. Gradually a new passion to help the cause of freedom took possession of her heart. The secret of every forward movement is the new spirit, the new outlook and courage and faith. "Men fight with their hearts," said Foch.

In our great day of opportunity, it is necessary for us to have the Pentecostal heart,—a much needed call to repentance. On the day that he signed the Peace Treaty, General Smuts spoke as follows,—"A new heart must be given, not only to our enemies, but also to us—a spirit of pity, mercy, and forgiveness for the sins and wrongs which we have suffered . . . and this new spirit among the peoples will be the solvent for problems which statesmen have found too hard at the Conference." These are weighty words. Jeremiah uttered similar words when his nation faced the new era. Jesus makes the same high demand. We shall advance as a Christian people, only as a new love for Christ and our fellow creatures comes into our hearts.

4. *Compare the test of membership in the primitive and in the modern church.* The early Christians flamed with a new zeal, a fresh understanding of Jesus, but there is one point where our path diverges from

theirs. They believed that Christ was to return very quickly, and the disciples would enter the new kingdom with joy. Most Christians now feel that God is asking us to help him in his gigantic task of changing human nature and stamping it with his own spirit and image. So we are not merely to adopt the expectant and waiting attitude of the first disciples; rather we are to save society now. The test is not an intellectual one; it is not the outward assent to the doctrine of Christ's Messiahship, or the passive expectation of the "millennial dawn;" it is the personal loyalty to Jesus Christ, and the judgment of our family life, business arrangements and church programmes by his spirit.

5. *Observe the place of preaching.* Peter's sermon was direct, personal, effective. Men's consciences were cut to the quick; their souls were touched; their wills were challenged. Nothing can supplant the human voice as an agency for human redemption. The printed page is cold and leaden in comparison. The necessary qualification of the great preacher is, that he should have, like Peter, an overwhelming religious conviction, one that he feels it is of the utmost importance should be pressed home on the hearts of his hearers. In nearly every great forward movement, preaching has been a large factor. For example, recall the Reformation; the Evangelical Revival in England under the preaching of Wesley; the New England upheaval under the Puritan preachers. To-day men listen to preaching that stirs and reaches the consciences.

6. *What now is the permanent value of Pentecost?* Its value is to be found not in the ecstatic utterances of the believers, not in the outward peculiarities such as the rushing mighty wind, the tongues of fire, etc., but rather in the turning of the hearts of the people to God under the spiritual and intensely earnest preaching of the apostle. The human heart in that far off day was responsive to the call of the true preacher. The divine Spirit entered and made them "new men." So, as we cooperate with God, his presence floods our being and we rejoice in the knowledge that we are his fellow workers.

FOR TEACHERS IN THE ADULT DEPARTMENT

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

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or the PATHFINDER.

Introduce the lesson by emphasizing the fact that we are not only beginning a new Quarter's study, but beginning a new chapter in the Christian experience of Peter and John. Up to the present, they have been depending upon the bodily presence of Christ with them; now he has left them in bodily form, and it looks as if they were to be thrown upon their own resources. Is it true, however, that they were thrown upon their own resources? What great promise of help had Jesus given them? In what way was that promise fulfilled? Have some one read the first thirteen verses of our chapter. Say something about the permanent meaning of Pentecost, seeking to show how much we need the endowment of the Holy Spirit for any real Christian service. Define the Holy Spirit as "God working in the spirit of man." Now discuss:

1. *Peter's new task*, v. 14. Call attention to the contrast between this scene and the one at the time when Peter denied that he so much as knew Christ. How are we to account for the change in Peter? What had the resurrection to do with it? What had Jesus' command to "feed my sheep" to do with it? What had the gift of the Holy Spirit to do with it? Show how Peter took

advantage of the questions of the crowd (vs. 12, 13) to preach Christ, and show how opportunities come often to us to do the same thing.

2. *Christ, the centre of Christianity*, vs. 22-24, 32-36. Lay emphasis upon the way in which Peter, after quoting the Old Testament prophecy, turns immediately to the great central fact of Christ. Are we in danger sometimes of forgetting that Christ is the indispensable explanation of Christianity? Call attention to the concise summary which Peter gives of the outstanding features of Jesus' ministry, death, and resurrection. Show how particularly Peter connects these facts with the eternal plans of God, and remind the class of how Jesus was always conscious of doing the Father's work. What place has our work in the purposes of God? Point out the accusation which Peter did not hesitate to bring against his hearers as he ended his sermon.

3. *Beginnings of the Christian Church*, vs. 37-42. What effect did Peter's accusation have upon many in his audience? Emphasize the course which Peter suggested to those who desired to redeem the past. Say something about the necessity of repentance as the first step in the Christian experience. Is it as needful for us as for the Jews long ago?

FOR TEACHERS IN THE SENIOR DEPARTMENT

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

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or LEAFLET.

The Topic for the Senior Department is THE PERMANENT MEANING OF PENTECOST, and the discussion may be gathered about the following five points:

I. THE PREACHER, v. 14. Bring out the points of resemblance and of contrast between the Peter of the Acts and the Peter of the Gospels. He is still the leader and spokesman of the Twelve; but his steadfast courage is different from his former rash self-confidence. Bring out the force of "standing up,"—"taking his stand;" it was an important occasion. Refer to the "spoke forth" of the Rev. Ver.,—it was a solemn and weighty message that Peter had to deliver.

Have the scholars note the respectful form of address in, "Ye men of Judea."

II. THE MESSAGE, vs. 22-24, 32-36. The following points should be brought out:

1. *What Peter said about Jesus*, v. 22. Question about how God regarded Jesus, how Jesus showed his power, what was the source of this power and the effect of his deeds.

2. *What charge Peter laid against the Jews*, v. 23. How did this charge show the boldness of Peter? What was God's part in the crucifixion of Jesus? Were the Jews blameless? Draw attention to the wide application of the promise of the gift of the Holy Spirit made by Peter in v. 29.

worthy for Jesus' death, seeing that they were carrying out God's purpose?

3. *How God proved Jesus to be the Messiah*, vs. 24, 32-36. Discuss here the proofs that Jesus rose from the dead and the place to which God raised him. Refer to the promises of the coming of the Holy Spirit, both in the Old Testament and the New (see *The Lesson Explained*). In connection with vs. 34, 35 it should be shown how the resurrection of Jesus is the fulfilment of prophecy (see again *The Lesson Explained*). The discussion of v. 36 should emphasize the contrast between God's exaltation of Christ and his crucifixion by the Jews. Bring out the full sharpness of the accusation, which is seen more clearly in the Rev. Ver.

III. *THE EFFECT ON THE HEARERS*, vs. 37-41. Dwell on the vivid picture in v. 37 of the working of conscience in Peter's hearers, their remorse when their awful

crime has been brought home to them and their earnest appeal that the apostles may show them what to do.

IV. *THE INGATHERING*, vs. 38-41. Show how Peter flings wide open the door of salvation when he says: "Repent, and be baptized." Discuss the promise which he makes to them, and picture the eagerness of the multitude to accept salvation.

V. *THE EARLY CHURCH*, v. 42. Take up this verse as a picture of the life of the early Christians. This was the outcome of their conversion and the proof that it was genuine.

Close by emphasizing the fact that it was the power of the Holy Spirit which so changed the hearts and lives of these converts of Pentecost. Press home the lesson that the same Holy Spirit can change hearts and lives of the people nowadays, and that all need this great change. This is the permanent meaning of Pentecost.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

By Rev. C. F. McIntosh, B.D., Campbellford, Ont.

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY OR LEAFLET.

In beginning the studies of this new Quarter it will be well to keep in mind that they continue and complete the series in the lives of Peter and John. We will also remember that Intermediates have a live interest in biography. Our pupils will be inspired if they are led into the experiences of Peter and John, and through these into the quickening friendship of the disciples' Master.

The Preacher. Which of the apostles would the pupils expect to find preaching at Pentecost? Have them give reasons. Test their knowledge of the closing lessons of last year by finding out whether they are surprised that men who "all forsook him and fled," and especially that one who played the coward in denying his Lord, should now show such courage. Lead the class to see what courage was required for this preaching. Picture the probable effects of such preaching upon an audience of Jews to-day.

The Sermon. Have the class analyze this sermon. Note how Peter got the point of contact. What is the main theme? Get the class to trace the steps by which the

truth is presented. Show the appeal of this reference to Joel's prophecy to this Jewish audience, vs. 16-21. Ask the class to name the means by which God showed his approval of Jesus of Nazareth. Which verses make it clear that this apparent triumph in the crucifixion was really the triumph of Jesus? This is the first statement we have of the gospel as understood by the primitive Christians. They are declaring their testimony to the resurrection, and acclaiming it as the divine vindication of their Lord and Master. Observe the force of Peter's "therefores."

The Audience. Have the class give their ideas of this audience. Bring out ideas of the extent and purpose of this crowd in Jerusalem for Pentecost. The pupils should remember, from a lesson of last year, that this is a harvest home festival, which attracted tremendous crowds. The apostles' audience were to get some real surprises. Get the pupils to imagine their dark looks and their angry mutterings as the sermon progressed to its conscience-smiting conclusion. Discuss the evidence that this sermon was effective.

tive, and point out that even by such preaching all were not converted.

The Way of Salvation. Question the pupils concerning the first step in the way of salvation. Make clear the meaning of Peter's "repent," v. 38. The first step in repentance, such as sorrow for sin, is indicated in v. 37. Confession, the second step in true repentance, is also seen here. In this lesson there is an excellent opportunity to teach the true significance of baptism. Its meaning and value were explained in a lesson with the title "baptism" last year. Show that this

public confession would test the sincerity of the converts, would confirm their resolution, and make an appeal to others.

The New Church Members. Emphasize the gladness (v. 41) of these new Christians. Have the pupils note especially the means they took to increase their knowledge of Jesus, and to strengthen their faith. Have some one recite the INTERMEDIATE QUARTERLY lines, *Looking Toward the Light*, and get the class to apply the teaching. The two apostles of our studies kept "looking" and grew strong.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

By Miss B.A. Ross, Toronto

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY or LEAFLET.

If possible, read over the materials in the TEACHERS' MONTHLIES and JUNIOR QUARTERLIES for April 26, and July 7, 1919.

Recall the title and Golden Text of last week's lesson. Lead the pupils to realize, that with the words of the Golden Text ringing in their ears, the disciples watched Jesus ascend to heaven. Then tell them that from this Quarter's lessons we learn how Peter and John witnessed for him. Ask from what part of the Bible this week's lesson is taken, what the title means, who is believed to have written the book of Acts and what else the pupils know about St. Luke.

Ask for different methods by which the head of a large business can, from any distance, communicate instruction and help to those who represent him. None of these methods are infallible. Letters miscarry, accidents happen to telegraph and cable lines; all human agencies fail sometimes. How did Jesus teach and help the apostles to carry on his work?

If your pupils are not familiar with the events recorded in Acts 2:1-13, tell the story as graphically as you can and impress the truth that God's people have an unailing guide and helper.

Recall our last glimpse of Peter (see Lesson XII. last quarter). Did the other disciples give him his old place as leader? V. 14. Was he afraid to confess Jesus now? How does to-day's lesson prove that he was not?

Discuss the fearlessness with which he spoke. Then develop the main points in his sermon:

1. Jesus' miracles proved that he was sent by God, v. 22.
2. His crucifixion and resurrection were God's will and part of his eternal plan, vs. 23, 24.
3. The resurrection was foretold in the Psalms (vs. 25-31), and the disciples were witnesses of it, v. 32.
4. God had exalted Jesus to heaven, and his Spirit sent from heaven had given this wonderful power to the apostles, v. 33.
5. The ascension of the Messiah was spoken of by David in Ps. 110:1, vs. 34, 35.
6. All these things proved that Jesus, whom the Jews had crucified, was the Messiah, v. 36.

What verses tell us how Peter's sermon affected the people? V. 37. What is meant by pricked in their hearts? They now knew how terribly they had sinned and no doubt thought there could be no pardon for them, but what did Peter tell them? Vs. 38-40. How simple it all seems,—just to repent of their sins, and confess their faith in Jesus and their obedience to him by being baptized. Did they do it? Vs. 41, 42. Do we need forgiveness as much as these Jews needed it? Is there any different way for us to obtain salvation? What does the Golden Text say about it?

FOR TEACHERS IN THE PRIMARY DEPARTMENT

By Louise M. Ogievee

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

AIM OF THE LESSON. To teach what even the weakest and humblest may do with the help of the Holy Spirit.

INTRODUCTION. For forty days after Jesus arose from the grave he had gone about among his friends and disciples; then from the mountain top he had gone up into the clouds. He had left a great work for his disciples to do in the world, that of telling people how to live and how to meet him in the heavenly home.

THE STORY. But Peter and John were only fishermen, not great and learned as it would seem they ought to be to be special messengers for the Lord Jesus; but though they could not see him, he had promised that his Spirit should be with them, helping them in all that they did for him.

In Jerusalem there were many others beside the twelve disciples who met together to pray and to talk and to work. They were to stay in Jerusalem until some sort of message came to them from heaven, and just what that message was to be they did not know. So they waited. And on the Day of Pentecost, the message came.

On this day they were gathered together, perhaps in a room of the Temple, when suddenly a strange sound filled the air like the rushing of a strong wind. Something that looked like tiny tongues of fire appeared hovering over each person, and they knew that God was there. Then each person could do a very wonderful thing, he could talk in a language that he did not know.

All over the city the people heard the strange sound and they came hurrying to find out what it was until the streets were packed with them. There were people from many countries who spoke many different languages, but when the people came out

on whose heads the tiny flaming tongues had rested, they began preaching in so many different languages that everybody there could hear God's message in his own speech. How amazed they were! And they, too, felt that God was there, and they listened as they had never listened before.

Peter stood up and preached a very wonderful sermon, one of the most wonderful that the world has ever heard. He was only a fisherman, but he had been with Jesus, and God was helping him that day. He repeated from the Jew's own Bible (the Old Testament we call it now) the parts which told about how God's Spirit was to come to the world as it had come that day. Then he told of Jesus, and of how he had died and had been raised again.

"What shall we do?" asked the people. And Peter told them that every one who believed on Jesus should be saved. "The promise is unto you and your children," he said.

Never before had there been such a church service. If you wanted to count how many people gave their hearts to Jesus and were baptized that day you would have to count one hundred ten times; then ten times more; then ten times more; for there were three thousand! It was a wonderful, wonderful time, and a time of great joy.

HANDWORK. This first Sabbath of the New Year when the bright new year so full of precious possibilities is opening before us, perhaps some schools that have never been in the habit of using handwork, that great aid to interesting and impressing the children, will start it. The circles and candles described in the PRIMARY QUARTERLY might be cut out, or directions and suggestions for the children doing it at home might be given.

FROM THE PLATFORM

Begin by asking which of the apostles is most prominent in the lesson. Having received the answer, print PETER on the blackboard. Follow up the first question by asking what we find Peter doing. The scholars will readily answer, PREACHING (Print and fill in 'S.'). This is the first thing, then, that we have in the lesson. Have a little talk about the matter of the preaching. Next, question as to the effect of Peter's preaching on THE PEOPLE (Print). A little help will bring the answer that it produced in them PENITENCE (Print, and again fill in

'S). Now, point out that the penitent people received a PROMISE (Print). Ask whose promise this was, and print God's. Question as to what this promise was and to whom it was made.

PETER'S
THE PEOPLE'S
GOD'S

PREACHING
PENITENCE
PROMISE

AT PENTECOST

Finally have the scholars tell you where the events of the lesson took place, and print the answer, AT PENTECOST. Point out the need for penitence in ourselves and the application of God's promise of his Spirit to us.

Lesson II. PETER AND JOHN HEAL A LAME MAN January 11, 1920

Acts 3 : 1-16.

GOLDEN TEXT—*Freely ye received, freely give.*—Matt. 10 : 8 (Rev. Ver.).

1 Now Pe'ter and John went up together into the temple at the hour of prayer, *being the ninth hour.*

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple ;

3 Who seeing Pe'ter and John about to go into the temple asked an alms.

4 And Pe'ter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Pe'ter said, Silver and gold have I none; but such as I have give I thee : In the name of Je'sus Christ of Naz'areth rise up and walk.

7 And he took him by the right hand, and lifted him up : and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God :

10 And they knew that it was he which sat for alms

at the Beautiful gate of the temple : and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Pe'ter and John, all the people ran together unto them in the porch that is called Sol'omon's, greatly wondering.

12 And when Pe'ter saw it, he answered unto the people, Ye men of Is'rael, why marvel ye at this ? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk ?

13 The God of A'braham, and of I'saac, and of Ja'cob, the God of our fathers, hath glorified his Son Jesus ; whom ye delivered up, and denied him in the presence of Pi'late, when he was determined to let him go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you ;

15 And killed the Prince of life, whom God hath raised from the dead ; whereof we are witnesses.

16 And his name through faith in his name hath made this man strong, whom ye see and know : yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

THE LESSON PLAN

- I. The Miracle, 1-5.
II. The Multitudes, 6-11.
III. The Sight, 12-16.

HOME DAILY BIBLE READINGS

M.—Peter and John heal a lame man, Acts 3 : 1-10.
T.—The power of Jesus' name, Acts 3 : 11-18. W.—The call to repentance, Acts 3 : 19-26. T.—The King's highway, Isa. 35 : 1-10. F.—Healing the sick, Mark 1 : 21-34. S.—Greater works to be done, John 14 : 8-14. S.—Strength from God, Mark 11 : 20-26.

Primary Catechism—*Ques. 66. Which is the First Commandment ?* A. The First Commandment is,

"Thou shalt have no other gods before Me." *Ques. 67. What is meant by having other gods before God ?* A. Worshipping anything but the true God, or loving anything more than God.

Shorter Catechism—*Q. 83. Are all transgressions of the law equally heinous ?* A. Some sins in themselves, and by reasons of several aggravations, are more heinous in the sight of God than others.

Lesson Hymns—Book of Praise : 272, (611), 116 (280), 168 (495), 162 (417), 527 (769), 188 (454). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Isa. 35 : 1-10. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 180, in the name of Jesus Rise up and Walk. (Slides are obtained from

Presbyterian Publications, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Time and Place—A.D. 30; Jerusalem.

Connecting Links—In ch. 2: 43, Luke, the writer of Acts, has mentioned the mighty works which were performed by the apostles. The lesson describes one of these miracles, wrought by Peter and John, selected because it led to the conflict with the Jewish authorities. (See next lesson.)

I. The Miracle, 1-5.

V. 1. *Peter and John*. It is to be noted that John elsewhere plays no part in the narrative of Acts, save in the visit of inspection to Samaria in ch. 8: 14. The mention of Peter and John together in the lesson links the narrative closely to the Gospels, which imply a close bond between the two. They had been associated from early life, Luke 5: 10. They had the same religious longings (John 1: 41), and shared many of the privileges of our Lord's favor and confidence, Matt. 17: 1; Luke 22: 8. Together they followed Jesus to his trial before the Jewish authorities (John 18: 16), and visited the empty tomb after his resurrection, John 20: 1-10. *Went up*; Rev. Ver., "were going up," from the lower city to Mount Zion, where stood the temple. *The ninth hour*; 3 p.m., the time of the evening sacrifice. "There is some reason to believe that at this period devout Jews were wont to observe three set hours of prayer, on the model of Dan. 6: 10, compare Ps. 55: 17. These hours were: the third (9 a.m.), the sixth (noon) and the ninth (3 p.m.)."

Vs. 2, 3. *Man lame from his mother's womb*. Luke, with the physician's habit of mind, mentions the duration of the infirmity. *Was carried*. The Greek expresses a customary act. The cripple was borne each day to the temple at an hour when it would be thronged with worshipers. *Gate . . . called Beautiful*. This may have been a pair of splendid double doors (30 by 15 cubits, a cubit being a foot and a half), made of Corinthian bronze and adorned with gold and silver, so heavy, it is said, that it took 20 men to close them, opening from the Court of the Women into

the Court of the Jews, beyond which lay the Court of the Priests and the temple proper. *To ask alms*. "The same custom continues without the slightest change throughout the East. The lepers, the blind, the cripples, have each their accustomed spot in the thoroughfares, but especially outside the city gates, and outside the door of the mosques, to which they are led or carried daily by their friends, and where they sit, with their wooden bowls in front of them, to receive the alms of passers-by, uttering their piteous, ceaseless wail. A like custom prevails in European cathedrals. *Seeing Peter and John*; who, by this time, were well known persons, and therefore readily recognized by the beggar. *Asked our alms*; literally "that which is given in pity."

Vs. 4, 5. *Fastening his eyes upon him*; to turn the man's attention upon the apostles themselves rather than the expected gift, and also to prepare him to receive with faith the word of healing about to be spoken. *Gave heed unto them*; his faith awakened to expect something, he knew not what or how much.

II. The Multitude, 6-11.

V. 6. *Silver and gold have I none*. The apostles, therefore, made no claim on the contributions of the richer converts for the needs of their poorer brethren (see ch. 2: 45). They were guardians of the funds, but were themselves poor men. *Such as I have give I thee*. What Peter had he had received from God, and therefore the apostle was sure that he could help the poor man. *In the name of Jesus Christ . . . rise up and walk*. It was a searching test of the man's faith to bid him to stand and walk in the name, that is, through the power, of one who had so recently been crucified.

Vs. 7, 8. *Took him by the right hand*. Assistance to faith, help to the feet that had never walked, sympathy and assurance of the source from which the help came,—there were all these in the grasp of the apostle's hand. *His feet and ankle bones*; the words of a physician. *Received strength*; literally, "were made firm or solid," though,

from want of use, they must have been weak and withered before. *Leaping up, stood*; receiving strength in the very act of obedience and so delighted with his new powers that he could not exercise them too much. *Entered with them into the temple.* What better use could he have made of his strength? *Praising God.* Compare Luke 19 : 37 ; 24 : 53 ; Acts 4 : 21.

Vs. 9-12. *All the people saw him.* There was no lack of testimony to the reality of the cure (compare ch. 4 : 16). *Knew*; recognized in the man now leaping and walking the lame beggar whom they had been accustomed to see. *Held Peter and John*; clinging to his benefactors,—a life-like touch. *Porch . . . called Solomon's.* This was a portico or colonnade running along the eastern side of the Court of the Gentiles. Similar colonnades were found on the other three sides.

III. The Might, 12-16.

Vs. 12, 13. *Peter saw it*; the wonder of the people. *Answered*; the unspoken thoughts of the crowd. *Why look ye . . . on us . . . ?* "Do you see," comments Chrysostom, "how clear of all ambition he is, and how he repeals the honor paid to him?" *By our own power or godliness* (Rev. Ver.); a denial of Peter that the healing power was within himself, or that it lay within his control because of any personal merit. The human agency in a miracle is but the vehicle through which the divine activity operates.

Vs. 14-16. *The God of Abraham, etc.*, words wisely chosen to gain attention and to show that the speaker identified himself with the nation and hope of Israel; but also showing that, in Jesus, Peter saw the fulfillment of the promise made to Abraham. *Hath glorified his servant Jesus* (Rev. Ver.); referring to the honor put upon Jesus as the Messiah, and also, perhaps, to his resurrection and ascension. *Whom ye delivered up*; a straight, keen thrust, bringing home to the Jews their national guilt. *Denied before . . . Pilate.* See John 19 : 13. *Determined to release him* (Rev. Ver.); not a purpose only, but a decision, Luke 23 : 16. In the light of Pilate's decision, the responsibility of the Jews stands out clearly. *The Holy One and the Just*; a description of Jesus' perfectly sinless character, and a reference to the

prophecies fulfilled in him (see Isa. 53 : 11). *A murderer.* See Luke 23 : 18, 19. *Killed the Prince of life*; Moffatt, "the pioneer of life," the first to overcome death, and thus win for his followers eternal life. There is a fine contrast in this title both to "killed" and to "murderer." *Whom God hath raised.* This fact is central in Peter's preaching. *His name*; his power and grace. *Through faith*; likely the man's faith, though it might be the faith of the apostles. It was by faith that the gift of healing was received from the risen Christ through the apostles.

Light from the East

THREE TEMPLES—The first temple was built by Solomon a little after B.C. 1000. It stood, though with waning splendor, till destroyed by Nebuchadnezzar's army in B.C. 586. After the exile, Zerubbabel put a modest building in its place. This second temple survived almost unchanged, through dishonor and desecration, till the great building era in Jerusalem that was inaugurated by Herod the great. His greatest architectural undertaking was the rebuilding of the temple of Zerubbabel. He began it about B.C. 20 and went forward bit by bit, till the Jews could say to the master that the work had been in progress for 46 years. It involved much filling in of earth and the erection of huge retaining walls to secure a level court about 1000 feet square, quite twice as large as Zerubbabel's. This third temple is spoken of as Herod's.

A porch or arcade over 40 feet wide ran round the four sides, rows of white marble pillars supporting a cedar roof. The porch on the east was called Solomon's.

The temple proper, the building, stood near the north side of the court. If you entered from the east you would pass up steps, through a great gateway, into the Court of the Women. Crossing this court, you would come to 15 steps rising like a dais to a pair of splendid double doors, made of Corinthian bronze and adorned with silver and gold. It is said they were so heavy that it took twenty men to close them. This was perhaps the Beautiful Gate. Beyond lay the Court of the Jews, the Court of the Priests and last of all the House of the Presence itself.

THE LESSON APPLIED

1. We read that Peter and John were on their way up to the temple for the hour of prayer. This shows the *intimate connection between Judaism and Christianity*. Christianity sprang out of the Jewish church, and at first there was no inclination to strike out on an independent path for itself. The New England colonies shared in the national life of Britain at first, and had no notion of a separate career. But the foolish and stubborn policy of Lord North drove the thirteen colonies into a separate nationhood.

Peter and John and the other leaders had an intense affection for the church of their fathers, and desired only to put into the temple worship a new faith and enthusiasm. It did not dawn on them to break away from the Jewish organization in which both they and their Master had been born and nurtured. This relation between Christianity and Judaism was soon to be dissolved through the blindness, traditionalism, and jealousy of the established church. Strange, is it not, that our faith began its career as an outcast religion,—a religion that could not be tolerated, because it introduced new ideas and a new outlook into the venerable institution of Judaism?

2. In the story of the lame man we have the record of *Christianity's first contact with the social problem of the ancient world*. A lame man took up his post at a convenient place where he might beg a few coins from the worshippers. Peter and John were arrested by the outstretched hand and beseeching tone of this helpless man. The apostles did not dole out charity, for they were themselves penniless, but their beneficence took a wider sweep. If the man's mental outlook and physical condition could be changed, he would have a new chance. The aim of the apostles was not temporary relief, but the starting of new impulses, hopes, and activities in the man's life.

Is it too much to deduce this lesson for our guidance to-day, that the church's main task is not the distribution of money and alms, but the infusion of new strength, the impartation of new desires and powers to do the will of God. This will not be done if we neglect the outward conditions of human

beings in society, and preach only what is so wrongly called the "simple gospel." Peter so touched the man's physical and spiritual life at one and the same moment, that the beggar disappeared and a joyful, active man stood in his place. We must do two things at once; seek to win human beings to Christ, and improve their external conditions if these need improvement. It is said that 200,000 children in New York City last winter were underfed, and were unfit for their school work. "Until the housing conditions of our great cities are Christianized," said General Booth, "there is no hope of reaching the people with the gospel." Thus we see that we must hold these two things together in our minds and prayers, the improvement of external conditions, and the inspiration of the soul with new faith and hope in Christ.

3. Let us look more closely at the gift of Christianity. Peter could give the beggar no money but he gave him something better—the power to walk. The primary reference is to the man's physical strength, but may we not lay to heart this important lesson, *that the name of Jesus Christ transforms weak human beings into strong men who "walk" in the light of a new faith that fills their hearts with gladness?* Christ transformed Peter himself. The world is condemned to weakness apart from the gospel of Christ. Many hoped and believed that when the War closed we would all be brothers in our willingness to bear one another's burdens. The lesson of sacrifice, so it was held, would possess us all. But the ghastly reality is that we seem to be plunged into an orgy of selfishness. A manufacturer declares unblushingly that his industry does not exist "for the glory of God," but for the highest profits that can be squeezed out of it. Many who have not the chance still declare openly that they would "graft" if they could. Only the Spirit of Christ can transform this ugly and loathsome spirit permanently.

4. Peter proclaimed the crucified, and now risen Christ, as the lame man's healing, v. 16. Paul afterwards declared to the Corinthians that the one theme of his preaching was Christ and him crucified. Miss S. MacNaughton, writing recently the story of her

dreadful war experiences, remarks:—"The Jews say that the Messiah will come after the War. I think he is here already—but on the cross, as of yore."

FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or the PATHFINDER.

Introduce the lesson by pointing out that it was the gate on the east of the temple, which was the Beautiful Gate of our lesson, and it was more costly than the others, being made of Corinthian brass, and the doors having thicker plates of silver and gold than the others. Have some one read Acts 2 : 43. Explain that Luke probably singled out this case of the healing of the lame man because it led to the first persecution. Point out, too, that the early Christians were still conforming to the regular Jewish worship.

I. *A case of need*, vs. 1-3. Remind the class that there were three hours of prayer, the third, the sixth, and the ninth. The ninth was the hour of the evening sacrifice. Emphasize the fact that this lame man had been afflicted from his birth. Try to have the class imagine something of the monotony of his life, pointing out that he could not even drag himself to the temple gate, but had to be carried by friends or relatives. Why was the temple gate a good place to seek charity? Is it natural to expect that those who worship God will be sympathetic toward those who need help? What request did the lame man make of the two apostles? It was the same request that he made a score of times every day.

FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or LEAFLET.

Perhaps the best way to deal with the Senior Topic, **HELPING MEN TO HELP THEMSELVES**, will be to guide the class in a study of the lesson narrative and then show its bearing on the Topic. The narrative describes a series of vivid scenes, which should be taken up, one by one, as follows :

I. **THE LAME MAN AT THE TEMPLE GATE**, vs. 1-3. Question the scholars about the "hour of prayer" (see *The Lesson Explained*) and about the Beautiful Gate of the temple. Speak of the custom in Oriental lands of beggars congregating at the entrance to

2. *The need met in an unexpected way*, vs. 4-10. Suggest that Peter's command, "Look on us," was likely intended to arouse the interest of the lame man, an interest which would be necessary for faith. What expectation did Peter's words awaken? Are there better things sometimes than mere silver and gold? Call attention to the fact that Peter depends upon the power of Christ, rather than upon any power of his own to restore the lame man. How did the man prove his cure to be a real one? Speak of the significant fact that he knew enough to praise God for what had happened, and remind the class of how often we fail in this matter of gratitude to God. Is it still true that the best way to help people is to help them to help themselves whenever that is possible? Call attention to the modern miracles which are being wrought in restoring to activity those maimed by war or accident.

3. *An opportunity to preach Christ*, vs. 11-16. What was the effect upon the people of the cure of the lame man? Show how Peter took advantage of their aroused interest in order to turn their thoughts toward Christ. Encourage the class to trace the steps in Peter's argument. Do we often neglect timely openings for pointing others to the power of Christ?

places of worship. Bring out the helplessness of the lame man and the request which he made of the two apostles.

II. **THE MIRACLE OF HEALING**, vs. 4-8. Bring out the significance of Peter's "fastening his eyes" on the lame man. Was his purpose to fix the man's attention on himself and John, rather than on the expected gift of alms and to stimulate his faith? Did the man (v. 5) expect to receive anything more than money? How does v. 6 describe the poverty of the apostles? To whom does Peter ascribe the power that brought about

the healing of the lame man? How did Peter test the lame man's faith? How did the apostle help this faith? How is the completeness of the cure described?

III. THE WONDER OF THE CROWD, vs. 9-11. Bring out the abundance of the testimony to the cure of the lame man. Have a little talk about Solomon's porch and the gathering of the multitude in it.

IV. THE "PRINCE OF LIFE," vs. 12-16. The points to bring out here are: Peter's disclaimer, on his own and John's behalf, of any ability to work miracles by their "own power and holiness"; the emphasis which he places on the resurrection of Jesus, as proving that he is the "Prince of life." Refer to Moffatt's translation "the pioneer of life" and its significance. Dwell on the emphatic

statement of v. 16 as to the source of power by which the miracle had been accomplished.

Now, taking up the Topic, bring out the following points:

1. Peter helped the lame man to a belief in the possibility of his being healed. To be lifted out of despair into hopefulness was a great thing for the man.

2. The lame man was bidden to do something for himself. He must "rise up and walk." In the very act of doing this new strength came.

3. Best of all, Peter turned the heart of the lame man and of the multitude to faith in Jesus who could make them all strong to help themselves.

Discuss ways in which the scholars can be helpful in this practical way.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY OF LEAFLET.

It should be of interest to the pupils to observe the time connection of the lessons in this series. The incident of this study occurred probably a few months later than last week's sermon. Jesus' example is seen bearing fruit in the sympathy of the apostles, and his power is communicated through them.

Two Friends on the Way to Church, v. 1. Question the pupils about the errand of Peter and John which was interrupted by this incident. Explain that the first Christians remained loyal to the temple and its services. Have the class suggest reasons for this loyal attendance at public worship. Bring out the truth that early habit is the best guarantee of regular attendance at public worship in later life. Discuss the Jewish system of dividing the day, and have them give the "ninth hour" in present day time. It was the third of the three hours for Jewish daily prayer. In a later lesson we shall find Peter and Cornelius observing it.

Meeting a Lame Man, vs. 2, 3. If possible, show a picture of this lame beggar at the Beautiful Gate. Have the pupils indicate on a diagram the position of this doorway in the temple area. Ask the class why beggars are so numerous in non-Christian lands, also why even there they should gather chiefly around the doors of places of worship. When

are people most sympathetic with the needs of their fellows? From what class of people does the main support come for every charitable object? Get the pupils to describe this lame man as fully as possible from the details given, the nature of lameness, its duration, of his helplessness and poverty. His age is given in ch. 4:22.

Giving a Helping Hand, vs. 4-10. Have the class discuss the attitude of Peter and John suggested in "fastening his eyes upon him." Was there a sympathy expressed which raised the beggar's hopes? Show how this quickening of expectation would be related to the faith required in the healing. Probably some knowledge of the miracle working of Jesus helps to quicken the man's faith. Note how Peter, by taking the man's hand and lifting him up, helps him to respond to the command of v. 6. The value of this miracle to the early church is quaintly stated by one writer: "Miracles were the bells by which God drew the people together to hear the sermon concerning Jesus."

Placing the Credit Where it Belonged, vs. 11-16. What was the danger to the apostles as a result of their success? Point out the temptation of pride when we are used to do some important work. Have some one point out the words by which Peter refuses to take

the credit. Show that the apostles' eagerness to witness for Jesus saved them from hurtful pride. Enthusiasm for the Master is the best antidote to injurious self-con-

sciousness. By drawing attention to the boldness of Peter and John (vs. 13, 14), the pupil's thoughts will be turned to the next lesson.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY or LEAFLET.

Recall the events mentioned in last week's lesson, then ask where we find Peter and John in this week's lesson. Why did they go to the temple? Although the apostles had organized the Christian church, they still attended the temple services. (See Acts 2 : 46.) The ninth hour (v. 1) would be about 3 p.m. of our time. The Jewish hours of prayer were the third, sixth, and the ninth hours. What are we told in v. 2? Speak of the beauties of the temple. This gate was made of brass and was much more richly decorated with gold and silver than any of the other seven gates.

Note the seemingly hopeless condition of the man's condition. It is altogether likely that he had heard of the great teacher and healer named Jesus, who, for three years, had travelled about Judea and Galilee, ministering to, and curing many such unfortunate people as he. Perhaps he had often wished that Jesus would come where he was, and had planned how he would attract his attention if he ever did come. But this healer was dead. Like a common criminal, he had been crucified between two thieves outside the wall of Jerusalem. There was no hope of the cripple being cured now, and as he was unable to work, he must beg.

That day, however, two men from whom he begged stopped and spoke to him. What do vs. 3, 4, and 5 tell us about it? Did he receive what he expected? What did Peter say? V. 6. What does this mean? What did Peter do? V. 7. Why was it necessary that his limbs should be strengthened? From whence did the strength come? But the man must do something for himself. Ask the pupils to mention all the things he did, v. 8. Why did he try at all? Emphasize the fact that faith in the power of Jesus and in the disciples, as his representatives, must have preceded his effort. Note how each success led to further endeavor and the use he made of his newly acquired powers. Recall the story of the ten lepers, Luke 17 : 11-19.

Which verses describe the effect of this miracle on the people? Vs. 9-11. What did they think? How did they act? Who explained it all? In what verses do we find what Peter said? Vs. 12-16. Have the verses read, pausing after each to question on its meaning.

Ask the pupils to repeat the Golden Text in unison and to name some of the things we have received from God, and to suggest ways in which our gratitude can be manifested.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

AIM OF THE LESSON. To teach the blessing of real giving; and also to teach that mere money value is not the measure of the value of a gift.

INTRODUCTION.—Perhaps you are learning this beautiful little hymn for the New Year, called :

OUR PRAYER

"Father, hear us as we pray;
Guard and keep us day by day;
Help us feel thy loving care,
Every day and everywhere.

"Help us to be good and true,
Jesus' work on earth to do;
All we have with others share,
Every day and everywhere."

This is a prayer for boys and girls, but at the same time, it is just such a prayer as Peter and John might have made.

THE STORY. After the great day of Pentecost, when the fiery tongues came and sat on the heads of the disciples, and the Holy Spirit in a wonderful way helped them to speak in

different languages, so that the many, many people gathered in Jerusalem could all hear the story of Jesus, many others decided to belong to the church, too, and day by day new people came to tell Peter and John that they believed. What busy, happy days those were, and we can imagine that the disciples were working hard all day long, preaching and teaching and answering questions.

One day at the hour for prayer they were going into the temple. At the gate of the temple they saw a lame man. Every day his friends brought him there, and as the people passed in and out he held out his hand begging for money. Many knew him, for he had been doing this for a long time. It was the only way that he could make a living, for he did not know how to do anything else. He had never been able to walk in all his life, and his feet and ankles were as weak as those of a tiny baby.

When the lame man saw Peter and John, he asked money of them, as he did of everyone else. But Peter and John had no money. They had left their fishing boats and their nets, with which they had made their living, and had followed Jesus to become "fishers of men." But they did not hurry away or speak unkindly to the begging man. They stopped, and Peter said, "Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk."

That surely was a strange thing to say to a man who never had taken a step in his life, but the lame man knew that Peter and John were not making fun of him, and when Peter

took him by the hand the man stood up. And suddenly the poor, weak bones were strong. Full of joy he followed Peter and John into the temple, "walking and leaping and praising God." Peter and John had given him a gift worth more to him than all the money in the world, and they had told him that the gift came to him through believing in Jesus.

The crowds, filled with wonder, followed Peter and John and the lame man to Solomon's porch. These must be very wonderful men, they thought. But Peter and John wanted them to honor only Jesus, so Peter said, "Why do you look at us, as though by our own power we had made this man walk?" And then he talked to them of Jesus and his power and his love. He reminded them of how "The Prince of Life" had been killed, and he told them that that same Jesus in heaven was waiting to save and to bless all who would believe and trust him.

"Freely ye have received, freely give."

Let us give freely of our money gifts, for without them we cannot send the story of Jesus to other lands. But let us remember that we have other gifts of love and of service that are often worth more than money.

HANDWORK. The sand table would be a great help in this lesson, or a model of the Temple. Or a temple plan such as is pictured in the back of many Bibles, may be shown. If the children are making the candles suggested in the **QUARTERLY**, they might speak of some one whom Christ had healed, some incident of which this lesson is a reflection.

FROM THE PLATFORM

T NEED
H CHANNEL **O** F
E SOURCE **F** **POWER**

Ask who, in the lesson, pictures **THE NEED OF POWER** (Print). The scholars will at once answer: The helpless cripple who was laid daily at the Beautiful Gate of the temple. Bring

out, by question, how sad and how apparently hopeless his case was. Have the scholars tell you, in like manner, who, in the lesson, picture the CHANNEL OF POWER (Print). They will at once see that it is the two apostles, Peter and John, through whom power comes to the poor man who has never been able to use his limbs. Ask, thirdly, who is represented in the lesson as the SOURCE OF POWER (Print). The answer is in v. 16. The teaching to impress is, that through faith in Jesus, we may become, like Peter and John, channels through which his power may reach and bless others. Speak of ways in which this may be done, and urge the scholars to seek that they may thus become means of blessing.

Lesson III. THE BOLDNESS OF PETER AND JOHN January 18, 1920

Acts 4 : 8-21.

GOLDEN TEXT—Stand fast in the faith, quit you like men, be strong.—1 Cor. 16 : 13.

8 Then Pe'ter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Is'rael,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole ;

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

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

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

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

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

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

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

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

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

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

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

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

THE LESSON PLAN

- I. The Miracle Explained, 8-10.
- II. The Saviour Preached, 11, 12.
- III. The Apostles Released, 13-21.

HOME DAILY BIBLE READINGS

M.—The arrest and trial, Acts 4 : 1-7. T.—The boldness of Peter and John, Acts 4 : 8-16. W.—Hearkening unto God, Acts 4 : 17-22, 29-31. T.—Help in the Lord, Psalm 124 : 1-8. F.—Delivered from prison, Acts 5 : 17-25. S.—The good fight, 2 Tim. 4 : 6-8, 16-18. S.—The triumphs of faith, Heb. 11 : 32-38.

Primary Catechism—*Ques. 68. Which is the Second Commandment ?* A. The Second Commandment is, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to

them, nor serve them ; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate Me ; and showing mercy unto thousands of them that love Me and keep My Commandments."

Shorter Catechism—*Ques. 84. What doth every sin deserve ?* A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

Lesson Hymns—Book of Praise : 262, (538), 111 (272), 250 (543), 252 (551), 256 (541), 251 (544). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Eph. 6 : 10-20. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 1371, The Rulers Threaten Peter and John. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Time and Place—A.D. 30 ; Jerusalem.

Connecting Links—The events of today's lesson followed immediately on those of last lesson—the healing of the lame man.

Peter and John, it would seem, had been speaking to the people in Solomon's porch at considerable length (John spoke as well as Peter), when they were interrupted. The

Jewish authorities feared an uprising of the common people, who were looking eagerly for the coming of the Messiah to deliver them from their Roman oppressors. This explains the arrest of the apostles. On the following day they were brought before the Sanhedrin, under the leadership of Annas, and an attempt was made to prove that the miracle of healing the cripple was due to magic ("By what power, or by what name, have ye done this?" v. 7), and was, therefore, a breach of the law in Deut. 13:1-5. It was commonly believed amongst the Jews that the very mention of some name might do wonders (compare ch. 19:13).

I. The Miracle Explained, 8-10.

Vs. 8, 9. *Peter, filled with the Holy Ghost*; like a net crammed with fishes, or a fabric steeped and soaked in a dye. This is the secret of Peter's boldness and wisdom. He was a different man from the Peter who had so shortly before denied his Lord and the change had been wrought by the Holy Spirit. (Compare Luke 1:15, 67; Acts 2:4; 4:31; 9:17.) *Ye rulers of the people*; members of the Sanhedrin, the highest council of the Jews. *Examined*; the technical word for a judicial investigation (see Luke 23:14). *A good deed* (Rev. Ver.). "He hits them hard in that they are always making a crime of such acts, finding fault with works of beneficence" (Chrysostom). *This man* (Rev. Ver.). Peter probably pointed to the healed man who was present.

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

II. The Saviour Preached, 11, 12.

V. 11. *This* (that is, Jesus) *is the stone*; referred to in Ps. 118:22. Jesus had applied the same passage to himself and the way in which he was being rejected by the Jews. *Set at nought*; cast aside as useless. *Of you the builders* (Rev. Ver.); so called

because they were the civil and religious rulers of the nations, who, in rejecting Jesus had condemned themselves. (Compare Luke 20:17; 1 Pet. 2:7.) *Head of the corner*; not the stone immediately supporting the roof where two walls meet, but the corner foundation of the stone, on which the stability of the building depends. So the church is founded on Christ.

V. 12. *Neither . . . salvation in any other*. Salvation of the whole man is meant, not merely the cure of the body. The great question for the rulers,—Peter would have them believe—was not how the lame man came to be healed, but how their own souls might be saved. This was impossible if they continued to reject Jesus. (See Luke 1:69, 71; Acts 5:31; 15:11.) *Name*. The "name" of Jesus signifies his whole wondrous personality and the glorious fulness of his saving power.

III. The Apostles Released, 13-21.

Vs. 13, 14. *When they saw*; as the trial proceeded. *Boldness of Peter and John*; this frank and fearless speech, so like that of the master himself, John 7:26. *Unlearned*; lacking the education which the scribes had. *Ignorant*. This word denotes a "private person," a "common man." *They marvelled*; were filled with wonder at this simple but telling force of their argument. *They took knowledge*, etc. The unusual quality of these plain men set them thinking, and they found a clue in what they remembered of the strange power of their Master, the artisan prophet of Nazareth. They were what they were because of their companionship with him" (Century Bible). *Beholding the man*; a living witness whose very presence was a proof of his healing.

Vs. 15-18. *Commanded them to go . . . out*; while others were allowed to remain from whom Luke could learn what took place. *What shall we do . . . ?* There was no ground for condemning the apostles. They had clearly not been guilty of imposture, and they had used no improper means of cure. *A notable miracle*; not a matter of guesswork or surmise, but of certain knowledge. *That it spread no further*; that is, the knowledge of the miracle and of Jesus as the Son of God. This was what the rulers desired;

they were not concerned about doing justice. *Let us . . . threaten them.* The rulers were afraid of an agitation amongst the people that would set the Romans against them.

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

Peter and John, being released, return to their fellow disciples. The church, in its joy, turns to God in prayer, and receives, as an evidence of his having heard them, special manifestations of his Spirit. "They were all filled with the Holy Ghost." Vs. 23-31.

Light from the East

1900 years ago men had strange theories about sickness and healing. They thought, for example, that a great number of bodily

ailments as well as nervous and mental disorders, such as epilepsy, hysteria and paralysis, were due to malicious demons who took up their residence in the patients and enslaved them body and soul. To cure such an infirmity, the method was to cast out the demon. Each kind of demon was supposed to yield to a certain magical form of words. What such a patient needed, therefore, was not a physician who used medicines, but an exorcist,—one skilled in the use of magical formulas. A solemn charge in the name of the deity seems actually to have been effectual in many cases. Jesus cast out all demons "by the spirit of God" or "by the finger of God." Sometimes symbolical actions were performed. Babylonian patients were sprinkled or washed with water from a sacred river, or fire was brought near to drive off the spirit. Even to-day, the same views survive. The Greek church built, recently, an asylum for the insane south of Bethlehem. When a patient arrives, his feet are thoroughly beaten by a stout negro, apparently on the principle that what hurts the patient ought to make the demon glad to get away.

THE LESSON APPLIED

The lesson that lies on the surface is this, that once the human heart is filled with the divine Spirit all fear vanishes, and weak men become invincible. Compare Peter, afraid, cowardly, and denying his Master, with Peter now bold as a lion and careless about results. Other examples of extraordinary courage may be noted in the Bible. Moses facing Pharaoh is a classical illustration. Jeremiah was tried for heresy and his life hung in the balance. Did he cringe? Not he. Rather he declared with fresh power that he was the mouthpiece of God, and reiterated his message. Amos too. With what superb boldness he confronted the ecclesiastical hierarchy of Israel, and challenged the high priest Amaziah.

One of the most thrilling biographies one can read is that of Savonarola, the Florentine reformer who lived in the fifteenth century. He denounced the vices of Rome and stood in the great cathedral of Florence as the uncompromising witness for Christ in the midst

of the shameless laxity which was encouraged by the Pope. At last his enemies had him in their power. Day after day he was subjected to the most cruel torture. Under the strain of the frightful tortures, he uttered words which appeared to indicate an acknowledgment of blame. He cried out before the magistrates of the city: "O God, grant that I may repent for having denied thee for fear of torture." Then the suffering was renewed. Nothing of importance was wrung from him. He recovered his strength and sublime faith. The moment before his execution, the bishop took Savonarola by the arm and stammered out: "I separate thee from the church militant—and triumphant." "Militant," rejoined Savonarola in correction, "not triumphant; that is not in your power." A long list of heroes who were made strong through faith is given in Hebrews, ch. 11.

The next lesson is the *tragedy of mistaken and immoral leadership.* What harm is wrought by leaders who stand in the place

of authority as did these members of the Jewish Sanhedrin, but are wilfully opposed to the light and truth? Why were they so obstinately set in opposition to Peter and John? Simply because if the apostle were right, they themselves were wrong. But further, they were afraid that they would lose their authority over the people. The desire to rule and "keep in office" made them heedless of all other considerations. Political parties often come to the same point of view. The most abominable injustices are committed by some of our members of Parliament in their desperate eagerness to cling to office. The War has shown us that a wicked clique of plotters and reactionaries may rule for a time, and flourish in the face of the whole world, but the day of reckoning draws steadily nearer.

The third lesson is a lesson in *broad tolerance and sympathy with others who are advancing the kingdom*. The rulers of the Sanhedrin looked with peevish hearts and jealous eyes on Peter and John, because a poor cripple had been made to leap with joy. These proud ecclesiastics who were supposed to be the guardians of religion, could not stand to see a cripple made straight and strong. Why should we not rejoice in the extension of Christ's kingdom by means of all other agencies than our own? Why not clasp hands with all our fellow soldiers in this long

drawn out battle with evil? So often we condemn others just because they do not reach the goal by our route or method. We are all inclined to be hard on the non-conformist, and yet it is the non-conformist who saves the world. To that valiant class belonged Peter and John.

The fourth lesson is the *sublime assurance of the apostles*, v. 12. In these trying days of peace we should remember Peter's words. We may raise wages, institute partnership in industry, form a League of Nations, and make a hundred changes in the social or political structure, but unless we base our nation's life on the spirit of Christ, we shall repeat the mistake of the Teutonic people. As one writer has put it: "it is Christ or chaos." Jesus himself spoke of his own teachings as the "rock" on which human life and institutions may be built with security. All else is a foundation of "sand."

The last lesson is the *futility of attempting to stop the progress of the gospel by commands*. The rulers said: "We forbid you to preach any more about Jesus." But such a command was powerless to stem the rising tide of feeling and faith. Persecution after persecution failed to arrest the growth of Christianity. The martyrdom of the missionaries has never stopped the kingdom. Indeed, the cross of Christ is the fountain head of all Christian expansion.

FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY or the PATHFINDER.

Begin by pointing out that our lesson today is closely related to the one we studied last week, inasmuch as the arrest of the two apostles grew out of their curing of the lame man at the gate of the temple. Suggest reasons for the arrest: (a) that Peter and John presumed to teach the people without possessing those qualifications which the rabbis were supposed to have; (b) that Peter and John laid such emphasis upon the resurrection which was a doctrine distasteful to the powerful party of the Sadducees. In this connection, indicate the significance of the fact that the Sadducees are specially mentioned in the beginning of the chapter as moving to bring about the arrest of Peter

and John. Remind the class, also, that most of the chief priests were Sadducees. Now discuss:

1. *Peter's defence*, vs. 8-12. Upon what unseen source of strength did Peter rely in making his defence? What promise had Christ given to cover just such a case as this? Have some one read Luke 12:11. Show how Peter brings out the favorable fact that the curing of the lame man was no criminal offence, but rather a "good deed done to an impotent man." If the court is fair, it must take this into consideration. Show, too, that Peter takes it for granted that the purpose of the investigation is to discover the means used for the cure. How does Peter answer

the question he raises? Point out how he takes advantage of this fresh opportunity to speak of the crucifixion and resurrection of Jesus. Help the class to recognize the wisdom of Peter in referring such an audience to such a passage as Ps. 118:22. Speak also of Jesus' use of this passage in Matt. 21:42. What sweeping claim for Christ is made by Peter at the close of his address? Does this mean that those who have never heard of Jesus' name are lost?

2. *The finding of the court*, vs. 13-18. What was there about the two apostles to excite the wonder of the Sanhedrin? Point out that "unlearned and ignorant" may mean little more than that they were not trained in

the traditions of the rabbis. They were laymen rather than official teachers. What stubborn fact faced the court in dealing with the case? What compromise did the Sanhedrin seek to effect?

3. *Christian courage*, vs. 19-21. Were Peter and John prepared to accept the compromise? What stand did they take? Call attention to: (a) their loyalty to conscience, and (b) their courage. Question the class as to the apostles' need for courage, and as to the source of their courage. Contrast their humble position with the authority and standing of the court. What lesson can we learn from the apostles for our Christian life to-day?

FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY OF LEAFLET.

To-day the lesson for Seniors is on THE NEED AND SOURCE OF CHRISTIAN COURAGE. This will be best taught by going through the lesson passage as it stands, letting the story make its own impression. There are three things in the passage.

I. PETER'S DEFENCE, 8-12. How Peter and John were arrested in the temple, after the healing of the lame man and brought before the Sanhedrin, is told in vs. 1-7 (see the comment on these verses in The Lesson Explained). These verses give the setting of the lesson. The story of the defence may be taken up, phrase by phrase:

"Filled with the Holy Ghost," v. 8. Bring out the significance of "filled" (see The Lesson Explained), and emphasize the filling with the Holy Ghost as the explanation of Peter's boldness. "Rulers . . . and elders." It took no little courage for a plain man like Peter to stand up and speak in the presence of these great men of the nation. "Examined," v. 9. Peter and John were on trial. "The good deed." This was a fact; the Sanhedrin were calling what the apostles had done a crime. Peter says right out, that it was "a good deed." "The name of Jesus Christ," v. 10. Call attention to the courage required to mention that name so hated by the Jews. "Whom ye crucified." Point out the boldness shown in bringing home to these

Jewish rulers, the crime of their nation. "Whom God raised from the dead." Again, a statement that would greatly offend the hearers. Go on to show how every word of vs. 11, 12 reveals the courage of the speaker.

II. THE COUNCIL'S SENTENCE, vs. 13-18. Direct attention to the impression which Peter's defence made upon the Sanhedrin. What made the boldness of the apostles the more remarkable in the eyes of the rulers? How did they account for it? (V. 13.) Bring out the convincing testimony which the council had before their eyes, v. 14. Discuss the perplexity of the council. Ask the scholars what these rulers ought to have done and why they did not do it? (Vs. 15, 16.) Call for the command which was laid upon the apostles, and start discussion about when it is right to disobey earthly rulers. (Vs. 17, 18.)

III. THE ANSWER OF PETER AND JOHN, vs. 20, 21. Bring out clearly how the two apostles set before them, on the one hand the command that came to them from the Sanhedrin, and on the other the duty which they owed to God. Dwell upon the courage which was shown in making the choice.

Apply the lesson to the experience of the scholars. Get from them, or suggest to them, circumstances in which there is a

demand for the same kind of courage which Peter and John showed, and press home the

truth that they can get this courage where Peter and John got theirs,—from Jesus Christ.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY OF LEAFLET.

This lesson might be introduced by having the scholars recall the boldness of Peter and John referred to at the close of last week's lesson. Such boldness was not without its dangers. Many were only too ready to get the apostles into trouble. About three hours after healing the lame man, the two brave apostles find themselves in prison.

Explaining the Miracle. Get the pupils to picture this morning court scene. The explanation of the night in prison we find in v. 3. What effect would the night in prison be expected to have on the courage of the two? The nature of the Jewish Sanhedrin and its power, even to inflict death sentence, should be pointed out. The presence of the cured man (v. 14) is to be noted. The question of v. 7 suggests that the apostles are suspected of having used magic in the cure and are to be accused under the law of Deut., ch. 13. The penalty for such a crime was death by stoning.

The Unexpected Explanation, vs. 8-12. Emphasize the consternation of the Jewish authorities as they find themselves accused,—“whom ye crucified.” The Sadducees especially, who denied the possibility of a resurrection, find the apostles' explanation unpalatable—“whom God raised from the dead.” Find out whether any have been thorough-going enough to look up the reference in v. 11. Describe the feelings of these Jews as they are accused of being linked up with the murderers of Israel's Messiah.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY OF LEAFLET.

Briefly review the main points, in last week's lesson, noting where Peter spoke and to whom he spoke. Tell the pupils that until this time the Jewish priests and rulers seem to have paid little attention to the events which followed the crucifixion of Jesus. Have these events named and ask who can suggest any reason for this attitude on the part of the leaders of the Jews. The first

In v. 12, the place of Jesus is boldly proclaimed.

Another Explanation Required, v. 13. Probably all that took place in the Sanhedrin that morning is not recorded, for John gets equal credit with Peter for boldness. What other characteristic is indicated in the reference that they were “unlearned and ignorant men?” Get the class to note well the explanation of the marvelous ability, as well as courage, of these apostles. Give some example of how close fellowship with Jesus has enlarged a man's ability as well as strengthened his character.

The Way Out, vs. 14-18. It is evident that the council could not deny the miracle. The attitude indicates no desire for truth. Rather, the search is for a means to stop its spreading. In v. 15 the practice of having the accused withdraw while the case is being considered is indicated. “What is the verdict? How are Peter and John feeling as they are brought in to hear it?”

Courage Again, vs. 19-21. Have the class discuss whether the boldness of this new assertion or the earlier is more laudable. What made silence impossible for such men? Contrast our failure to witness. The value of this witnessing is manifest. Men were drawn to God through the publishing of the miracle, and doubtless also through the apostles' display of courage. Ask for the scholars' Notebook incident showing courage, and a reason for obeying the Golden Text.

part of ch. 4, however, tells of a change in their treatment of the apostles. Why was this? V. 2. Who knows the result of this change? Picture, as graphically as you can, the next morning, vs. 5, 6. Explain that the “council” was the Sanhedrin, or highest Jewish Court. These men were on trial. Who can find from v. 7 the charge against them? Who answered the rulers? Was

he afraid of them? Did he make any mistakes in his reply? What in v. 8 makes sure he did not? Emphasize the guidance and help of the Holy Ghost in the lives of the apostles and of all true servants of God. Have Peter's reply (vs. 8-12) read, verse by verse, and be sure that the meaning of each is understood. Develop the figure in v. 11. Show how the stability of a building depends on the foundation corner stone. (See Ps. 118 : 22 ; Matt. 21 : 42 ; Luke 20 : 17.) It is interesting to note that, at all the quarries controlled by the Romans, an official marked each block of stone taken out as either approved or rejected.

Have v. 13 read in unison. Discuss the influence of companions and urge care in the choice of friends. Picture the deliberations and embarrassment of the council, as described in vs. 14-16, then have a pupil read the decision, vs. 17, 18. Did Peter and John promise to obey? Vs. 19, 20. Why? Impress the truth that only when obedience to God makes it necessary, is one justified in refusing to obey constituted authority. What does v. 21 tell us? Jesus had told his disciples that these things would come to them (Luke 21 : 12), and had promised to help them, Luke 21 : 15. Discuss with the pupils the manner in which this promise was fulfilled. Close with the Golden Text.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

AIM OF THE LESSON. To show the nobility of Christian bravery in its combination of strength and sweetness.

INTRODUCTION. You would think that every one ought to be glad when a poor lame beggar man could be healed as Peter and John had healed the man of whom we talked last Sunday. But the very same rulers and high officials of the city who had put Jesus to death, were much troubled over all the wonderful things that had been happening. They thought that the disciples would all be so afraid after the terrible days when they saw the dear Jesus suffer and die, that they would not teach and preach the things he had taught them; but instead of being afraid they had gone right along, preaching in the streets and in the temple until now there were over five thousand Christians, enough to make a city just by themselves.

So these high priests and rulers gathered together and said, "What shall we do?" Every day more people were following the disciples and becoming believers in Jesus, and that made these men afraid that they would lose their power.

THE STORY. The people who had seen the lame man healed were crowding around Peter and John listening to the story of Jesus which they were telling, when suddenly a band of soldiers came and took Peter and John away. Soldiers had taken Jesus from the Garden of

Gethsemane when Peter and John were with him. They knew all about his trial before these same men (the court called the Sanhedrin) and you can imagine how they felt when they knew that the next day they were to come before that same court. Would the Sanhedrin say that they, too, must give up their lives as Jesus did?

Peter had one time been afraid of the Jewish rulers, and had said he did not know Jesus when he thought they might arrest him and take him in where Jesus' trial was going on. But he was not afraid now. Quietly, bravely, he and John walked in and stood before the great Sanhedrin, and when they asked them by what power they healed the lame man Peter said, "Be it known to you all and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand before you whole." Then he said, "There is no other name but that of Jesus, whereby we can be saved." Whoever had heard of such a thing as that! Peter was actually preaching to the Sanhedrin and telling those great men how to be saved!

The men of the Sanhedrin "marveled," the Bible says. In their hearts they knew that these plain fishermen who had been with Jesus had with them a strange power, the power of God. And the men of the Sanhedrin were afraid. There beside Peter

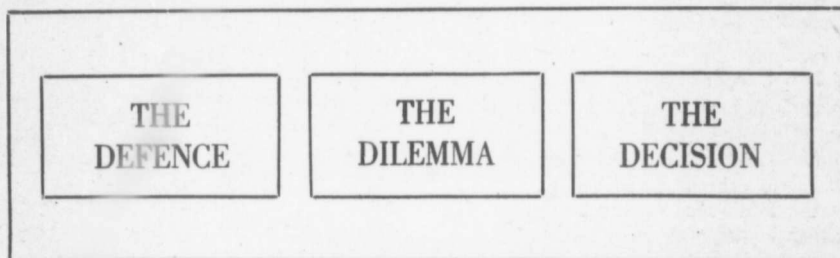
and John stood the lame man. No one could say that he had not been made well and strong when Peter, in the name of Jesus, had told him to walk. The men of the Sanhedrin did not know what to do, so they sent Peter and John away while they talked together.

"We cannot say that this wonderful thing did not happen," they said. But some way they wanted to stop the preaching of these two brave disciples, so they called them back and told them that they must not preach or teach in the name of Jesus any more. Peter and John very well knew what might happen if they refused to obey this command, but they both answered that they could not make a promise like that. They must obey God rather than obey the great judges, and so they must go on telling people of Jesus.

This was not the answer that the Sanhedrin expected. They would like to have put Peter and John into prison, or perhaps have killed them, but these two disciples were so brave, and all over the city people were praising God for what had been done, and the judges dared not punish them. So they threatened them, and told what would happen if the disciples disobeyed them and preached, and then they let them go.

Peter and John hurried back to their friends who were anxiously waiting to know what had happened to them. Then what a wonderful praise and thanksgiving meeting they all had together, and as they prayed they felt God's Holy Spirit come to them making them bold and brave to speak for Jesus.

FROM THE PLATFORM



Draw on the blackboard three frames to represent as many pictures found in the lesson. Print in the first frame, **THE DEFENCE**. Question about the defence which Peter offered before the Sanhedrin, bringing out the charge which was made against him and John and the answer which the apostle made. Emphasize the courage required to make this defence in such circumstances. In the second frame, print **THE DILEMMA**. Ask who found themselves in a dilemma and what the dilemma was. The printing for the third frame is **THE DECISION**. The scholars will tell you, in reply to questions, what this decision was. Contrast the straightforwardness and courage of the apostles with the crookedness and cowardice of the Jewish rulers. Call for the Golden Text, and dwell on the virtues which it sets forth and the power that Jesus gives to practise them.

Lesson IV.

PETER STANDS UP FOR TRUTH AND HONESTY January 25, 1920

Acts 5 : 1-11.

GOLDEN TEXT—Lying lips are an abomination to the Lord : they that deal truly are his delight.—
Prov. 12 : 22 (Rev. Ver.).

1 But a certain man named Anani'as, with Sapphi'ra his wife, sold a possession,

2 And kept back *part* of the price, his wife also being

privy to it, and brought a certain part, and laid it at the apostles' feet.

3 But Peter said, Anani'as, why hath Sa'tan filled

thine heart to lie to the Holy Ghost, and to keep back part of the price of the land ?

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

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

6 And the young men arose, wound him up, and carried him out, and buried him.

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

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

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

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

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

THE LESSON PLAN

I. Peter and Ananias, 1-6.

II. Peter and Sapphira, 7-11.

HOME DAILY BIBLE READINGS

M.—Peter stands up for truth and honesty, Acts 5 : 1-11. T.—A citizen of Zion, Psalm 15 : 1-5. W.—Sincere worship, Matt. 6 : 1-8. T.—Putting away evil, Eph. 4 : 25-32. F.—Telling the truth, 1 Sam. 3 : 10-18. S.—Warning against hypocrisy, Matt. 23 : 1-15. S.—God hates falsehood, Prov. 6 : 16-23.

Primary Catechism—*Ques. 60. What is the danger*

in using images or pictures in the worship of God ? A. We may come to worship the image or picture instead of God.

Shorter Catechism—Review Questions 82-84.

Lesson Hymns—Book of Praise : 216, (483), 108 (278), 252 (551), 248 (580), 530 (770), 304 (781). (The numbers of the Praise Selections in brackets are those of the new Book of Praise.)

Special Scripture Reading—Rom. ch. 12. (To be read responsively or in concert by the whole School.)

Lantern Slide—For Lesson, B. 1675, Death of Sapphira. (Slides are obtained from PRESBYTERIAN PUBLICATIONS, Church and Gerrard Sts., Toronto.)

THE LESSON EXPLAINED

Time and Place—A.D. 30 ; Jerusalem.

Connecting Links—In vs. 32-37 of ch. 4 a vivid picture is given of the inner life of the Christian brotherhood in Jerusalem. The author lays special emphasis on the divine power manifested in this life. To-day's lesson further brings out the working of this power by a startling episode.

I. Peter and Ananias, 1-6.

Vs. 1, 2. *But.* The selfishness and hypocrisy of Ananias and Sapphira are placed in striking contrast with the unreserved self-sacrifice of Barnabas, ch. 4 : 36, 37. *Ananias*; the Greek form of the Hebrew Hananiah, meaning "Jehovah has been gracious." *Sapphira* ; "a sapphire" or from the Aramaic (a form of Hebrew) word for "beautiful." There does not seem to be any special significance in the names. *Sold a possession* ; property of any kind, including lands and buildings. *Kept back part of the price* ; professing, at the same time, to be bringing the whole sum into the common fund of the brotherhood (see ch. 4 : 34, 35). The Greek word for "kept back" is translated "purloining" in Tit. 2 : 10, and has frequently the meaning "to rob." *His wife also being privy to it* ; showing

deliberation and set purpose. *Brought a certain part*, etc. The deceitful pair professed equal devotion with all the others who were making sacrifices for the common faith. They were ambitious for a high reputation in the church, and their ambition blinded them to the greatness of their offense in God's sight.

V. 3. *Peter said.* It would seem that the Holy Spirit had given Peter knowledge of Ananias' attempt at deception. *Why hath Satan*, etc.; making thee bold enough. People may be inspired by the evil one, as well as by the Holy Spirit. *To lie to the Holy Ghost* ; to try to cheat the Holy Spirit. It is presupposed that the Holy Spirit is a person, like the Father, and the Son. Ananias lied to God before he lied to man. He attempted to win a reputation for a more absolute devotion than he really felt,—*"in fact, to serve two masters."* *To keep back* ; in the sense of fraudulent concealment and purloining.

Vs. 4, 5. *Remained . . . thine own . . . sold . . . in thine own power ?* The question deprived Ananias of all excuse ; there was no sort of compulsion laid on the Christian brethren to sell their property for the common good. *Why*

hast thou conceived this thing? The suggestion of the sin came from Satan, but Ananias made the sin his own by his willing consent (compare James 4 : 7). *Not lied unto men, but unto God.* It is not meant, of course, that Ananias had not lied to men, but that the sin of lying to God was so great that lying to men was nothing in comparison. This verse teaches the deity of the Holy Spirit. He is the third person in the Holy Trinity.

Vs. 5, 6. *Ananias hearing . . . gave up the ghost* (literally, "breathed out his life"); a medical expression for death, which fell naturally from the pen of Luke the physician. It is not to be believed that Peter brought the death penalty upon Ananias; it came from the hand of God. So severe a punishment was needful, in order to preserve the young church from the dreadful sins of hypocrisy and greed. *The young men*; literally "the younger men." It is not likely that a special class is meant, who had a definite office; but the reference is to a distinction that was prevalent in the organization of the church, by which responsibility and deference belonged to age, and hard work to youth. *Wrapped him round* (Rev. Ver.); in the robe he was wearing. *Carried . . . out.* Burial follows upon death very quickly in the East, and graves are outside city walls. "It seems as though the episode occurred in some sort of religious assembly" (Century Bible).

II. Peter and Sapphira, 7-11.

Vs. 7, 8. *Three hours after*; sufficient time for the burial of Ananias' body, but not for the news to have reached Sapphira. *Came in*; to the room where Peter and the rest of the congregation were assembled. *Peter answered*, etc.; replying to her salutation. *Tell me*, etc. An opportunity is given to Sapphira, who had been a partner in the crime, to make confession. Peter's question might have made Sapphira suspect that the scheme had been discovered, but she is as firm in her story as her husband had been,—*yea, for so much.*

V. 9. *Agreed together.* The crime was all the worse because it had been deliberately planned and carried out. *To tempt the Spirit of the Lord*; to make trial whether the Holy Spirit would discover their deception,

whether he knew all things. *Behold.* The whole description is full of dramatic intensity. *The feet . . . at the door.* The young men are heard returning from the burial of Ananias. *Shall carry thee out.* It is not said that Peter knew beforehand what would befall Ananias, but from the fact that he knew what was to come upon the wife, it may be concluded that he knew also what the fate of the husband would be.

V. 10. *Fell she down straightway.* The death of Sapphira, like that of Ananias, was clearly a supernatural act. *At his feet*; where the money, for which the pair had sinned, had been laid, and where, perhaps, it was still lying; for Peter would not mix the offering behind which lay such a hypocritical spirit, with the purer offerings of the other brethren. *Yielded up the ghost*; a word rarely used, save by medical writers. Its presence here is one of the proofs that the author of Acts was a physician. Nothing is said of the fate of Ananias and Sapphira in the world beyond the grave.

V. 11. *Great fear . . . upon all the church, and upon as many as heard.* Alike upon those within and those without the church, came an awful sense of the Spirit's presence amongst them, and a trembling dread of incurring his displeasure.

Light from the East

THE RICH AND THE POOR—Our Lord's sayings about the poor (Matt. 6 : 19, 20 ; 10 : 9, 10 ; 19 : 21-24) and the example of his own life (Luke 8 : 3) led some of his followers to interpret literally his blessings on the poor and hungry, Luke 6 : 20, 21, 24, 25. They thought that salvation was to be won by giving away their property, Luke 6 : 34, 35 ; 12 : 21, 33. Most of the Master's followers seem to have been quite poor. It was natural, then, that the spirit of the church should check the pursuit of wealth, especially as nearly every Christian believed that the end of the world was just at hand. The church did not enjoin the abandonment of wealth, but it strongly approved the generosity of such as Barnabas. Acts 4 : 34 to 5 : 11 set an ideal for Christian men of means.

The Jerusalem church seems to have been

particularly rich in poor members. There were so many of them and they were so poor that they stood in sore need of help from the outside. This help Paul sought in the great commercial cities of Greece and Macedonia.

In the same way the thousands of destitute Jews who come to Jerusalem to-day that their bodies may be laid on the sacred slopes of Mount Zion, are fed from the bounty of the Jews of Europe and America.

THE LESSON APPLIED

The sin of Ananias and Sapphira *broke the unity of the early church and introduced an element of weakness.* It is worth noting how one person's sin often affects the life of the whole circle with which he or she is connected. A son, like Luke in Wordsworth's poem, may fly beyond the seas, but bring dishonor to the name he bears. The father will droop and die of a broken heart. Achan brings confusion into the camp of the Israelites because he breaks the rule of the tribe. Launcelot betrays his great master while pretending to be his loyal servant, and the result is chaos. King Arthur's realm reels because Launcelot does not destroy in his own heart the seeds of insincerity. What disaster Judas, the supposed disciple of Jesus, brought on the cause of his Master! Of course, the other side is just as true. What undying glory many a man has brought to his family and his country in the War because of his valor and courage! The Canadians are famous the world over because they held the Germans back at Ypres and saved the cause of the Allies. David Livingstone has brought eternal honor to the humble weaver class of Scotland; Abraham Lincoln has shed glory over all common laborers. So every good and noble Christian lifts himself and his people into a new glory.

But now how shall we define the sin of Ananias and Sapphira? It was their counterfeit Christianity. A counterfeit coin lacks the proper ring. It may look like the genuine article, and may be passed from hand to hand for some time, but soon its sham character and utter worthlessness are detected. Jesus' way was made hard by the counterfeit religionists of his time. These people were strict observers of the traditions and rules of the fathers, but they were envious, bitter, suspicious, malevolent, insincere. Jesus denounced them as "whited sepulchres." In every age the church has suffered

at the hands of those who pretended much and who experienced little,—men and women who were zealous for the law, but who completely overlooked the spirit of mercy, justice and love. They were not always rebuked and exposed as were Ananias and Sapphira. No. Often they were triumphant and arrogant and others went down before their blows. The lesson, however, illustrates not the triumph of hypocrisy, but its utter defeat and overthrow. This is the truth that Paul was thinking of when he said that the "wood, hay, straw" of a man's life should be burned with fire—only the precious and spiritual part of his life, the reality of it, would abide.

Note, too, how prevalent is the sin of these two pretenders. Not only in religion must we face this fact, but in many other departments of life. The minister and Sunday School teacher are in danger of professing more than they really feel because they handle truth so constantly. How often the politician pretends to be interested only in the welfare of the people, while he is using his position to enrich himself. To sell sham goods for genuine, to take credit that belongs to another, to give a dishonest day's toil for a good wage, to say, "Lord, Lord," and yet leave the commandments of the Lord undone, is to share in the sin of Ananias and Sapphira.

The next lesson is *the certainty of judgment.* As a recent writer observes, "It is vain to speculate as to the physical causes of the death of Ananias and Sapphira. The death of their bodies was no spiritual judgment, awe inspiring as it was. An overwhelming sense of guilt may lead to physical death in other ways than it led to the death of Judas." The lesson merely illustrates the truth that hypocrisy bears its inevitable fruit, as a grain of wheat brings forth wheat and a thistle seed brings forth thistles. Ananias was quite free to keep part of the price—the

surrender of all their property was the option of the Christians—but his sin lay in his desire to secure credit from his fellows for a sacrifice which he had not made. Such a quality of

heart cannot be concealed from God, although no Peter's eye may discern it in our lives. We cannot deal fast and loose with sacred things.

FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY OF THE PATHFINDER.

In order to understand the lesson to-day, it is necessary to relate it to the closing part of the previous chapter, ch. 4 : 32-37. What remarkable development of Christian brotherhood had come about in the church at Jerusalem? What ground for its growth is suggested in v. 32? Point out that it was a noble idea springing from unselfishness. Point out, too, that the whole scheme of communism was voluntary. Perhaps the teacher might encourage a short discussion regarding such community of goods. What would be its advantages? What its defects? Have we any evidence that it was practised by any of the early Christians outside of the church at Jerusalem? Call attention to our introduction to Barnabas, one of the finest characters in the New Testament. Can the class suggest any reasons why his generosity is specially mentioned here? Now take up our lesson passage :

1. *The apparent generosity of Ananias and Sapphira*, vs. 1, 2. Show the force of the introductory word, "but," as suggesting that what we are to be told is a contrast to what has just been said. Barnabas sold his possession, and gave the whole price to the Christian community. Wherein did the action of Ananias and Sapphira differ from his? Point out that the spirit of generous giving was in the air. Barnabas had re-

sponded to it. Ananias and his wife had felt the power of it too, but in a different way. Is it unfair to them to say that the chief thought in their minds was the thought of the credit and praise they would receive for their generosity?

2. *The sin and punishment of Ananias and Sapphira*, vs. 3-11. Make it clear wherein the sin of these two lay. It was not in the fact that they had kept back part of the price, had they frankly said so. It was in the fact that they were seeking to give the impression that they were dedicating the whole to God. Show how Peter, with keen insight, reads their hearts, and condemns their hypocrisy. Remind the class of the suggestive remark of Montaigne that the man who lies is playing the coward toward men, but is willing to brazen it out with God. In this case, Peter accuses Ananias and his wife of lying, or trying to lie, to God himself. What tragic punishment overtook the two hypocrites?

3. *The sin of hypocrisy*. Point out that all lies are bad, but that the lie that is acted is the worst of lies. Show how truth is not simply a matter of speech, but of life. It looks as if Ananias and Sapphira had not told any lie, what they did was to act one. Remind the class that the thing which more than any other aroused the anger of Jesus was sham, insincerity, hypocrisy.

FOR TEACHERS IN THE SENIOR DEPARTMENT

Teachers in the Senior Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY OF LEAFLET.

The teacher, in presenting this lesson, should be careful to get before the minds of the scholars, its background in the spirit of brotherhood and generosity, which marked the early church (see ch. 4 : 31-37). Ananias and his wife wished to get credit for a spirit of the same kind without making the sacrifice to which it moved others. The Senior Topic, MODERN FORMS OF HYPOCRISY, should be

kept in view in a study of the two parts of the lesson.

I. PETER AND ANANIAS, vs. 1-6.

"But," v. 1. This word marks the contrast between the selfishness and hypocrisy of Ananias and Sapphira and the generous self-sacrifice of the early church in general. "Kept back part of the price," v. 2. Get the scholars to see clearly what is to be condemned here,—

not withholding part of the purchase money, but, pretending at the same time, to give it all. Discuss modern forms of hypocrisy. Point out that the Greek word for "kept back" has the sense of "purloining" or "robbing."

"Peter said," v. 3. Did he speak under the directions of the Holy Spirit? "Satan filled thine heart." Contrast with the phrase "filled with the Holy Ghost," ch. 4:31. "Lie to the Holy Ghost." Bring out how completely the early church was under the control and guidance of the Holy Spirit. It was he with whom its members had to do and to whom they were answerable. "Thine own . . . thine own power," v. 4. The early Christians did not act under compulsion in sharing their goods with one another. "Not lied to men . . . God." Point the proof here

that the Holy Spirit is divine. Did not Ananias lie to men?

"Gave up the ghost," v. 5. Was this punishment too great? Discuss. Make clear that it came from God's hand not from Peter's. "Carried him out." Did this episode occur at some church gathering?

II. PETER AND SAPPHIRA, vs. 7-11.

"Tell me," v. 8. Call attention to the opportunity here given to Sapphira to make confession. "Agreed together," v. 9. How did this make the sin worse? "To tempt." What does this mean?

Encourage the scholars to discuss some forms of lying and hypocrisy to which those of their own age are peculiarly tempted. Raise the question as to whether lying ever pays. Emphasize the importance of truthfulness in all the relations of life.

FOR TEACHERS IN THE INTERMEDIATE DEPARTMENT

Teachers in the Intermediate Department should study carefully the scholars' materials in the INTERMEDIATE QUARTERLY or LEAFLET.

The Bible faces the ugly facts of human life, so we have this sin of Ananias and Sapphira as a dark blot upon the fair page of the early church life. Have the class observe the contrast between this passage and ch. 4:32-37.

Two False Disciples, vs. 1, 2. How is the name Ananias looked upon to-day? It had an honored place in the Old Testament, for it is the Greek rendering of the Hebrew "Hananiah," meaning "favored of the Lord." The reminder of Jehovah in the last syllable "ah" should have been an incentive to righteousness to any Jew. Ask the pupils for an Old Testament reference to one who bore the name worthily. Question the class about the nature of the temptation that came to these false disciples. The act of Barnabas (4:37), plainly indicated that Ananias and Sapphira wanted to appear more brotherly than they were. This hypocrisy leads to the further sin of lying, acted on the part of Ananias and expressed in words on the part of Sapphira. Have the pupils tell how serious the spread of this sin would have been for the church.

A Stern Rebuke, vs. 3-6. Peter's rebuke shows how seriously he viewed this sin. From his own experience, he would remember how nearly he had been cut off from any con-

nection with Christ. And he would have a horror of the far-reaching effects of such sin. The sternness of the rebuke is seen when we consider Peter's terrible indictment, v. 3. The Holy Spirit is at the very centre of the church's life, and the attempt to deceive the church is thus a sin against the Holy Spirit. Ask the pupils to find words of Christ which indicate that every sin against a fellowman is a sin against him, Matt. 25:40. Seek to fasten the impression of this truth in the minds of the pupils. Note how Peter lays bare the nature of Ananias' sin, and shows to us also the folly as well as the sin of this deception; v. 4.

An Opportunity to Repent, vs. 7-10. From the question of Sapphira in v. 8 we may show an opportunity to repent. All detection serves this end, if accepted in the right way. Have the class discuss whether the old saying, "Be sure your sin will find you out," expresses a cruel or beneficent law. If sin could remain hidden would it not have a much larger place in human life? But Sapphira did not embrace the opportunity to repent of hypocrisy. She added an open lie. Does "agreed together" (v. 9) indicate deeper guilt? May it also express a sad comment on the ill-use of the sacred bonds of marriage? Instead of

being "help-meets" they have shared in bringing about each other's ruin.

Judgment with a Purpose, v. 11. Make it clear that this terrible judgment upon Ananias and Sapphira came not from Peter, but from God. The hasty burial is unseemly

to us, but the class should have in mind the Eastern custom even to-day. May it not be that Peter and the other true Christians sorrowed at this judgment which was necessary for the good of others? Emphasize the truth of the Golden Text.

FOR TEACHERS IN THE JUNIOR DEPARTMENT

Teachers in the Junior Department should study carefully the scholars' materials in the JUNIOR QUARTERLY or LEAFLET.

Remind the pupils that in a former lesson we learned how the early Christians shared everything with each other. (See Acts 2:45, Lesson for July 6, 1919.) Tell them that as time went on, those who were rich sold their property and gave the money to the apostles to be used for the needy members of the church. (See Acts 4:34-35.) They were not commanded to do this; they did it of their own free will.

Just as among the twelve disciples there was one who was ready to betray his Master, so among the members of the early church we find two people who were not sincere in what they professed. What do vs. 1 and 2 tell us about them? Explain that in Eastern countries, laying anything at another's feet signifies complete renunciation of the article. Question on the motive which influenced Ananias and Sapphira to act in this way. They wished to appear generous, but were too selfish to give all. Ask what evil spirits had not been cast out of their hearts and dwell on the fruits of vanity and selfishness. Did their scheme succeed? V. 3. How did Peter know? Note *conceived*. This act was not the impulse of a moment. Peter knew it was carefully planned. How had Ananias lied to the Holy Ghost?

What do we learn from v. 4? In what did the sin lay? Make this point clear. Show that neither the church nor the apostles laid any claim to either the property or the money. It was a matter between Ananias and his conscience, hence he lied to God. How was Ananias punished? V. 5. How hateful deceit and lying must be in God's sight.

What do we learn from vs. 7, 8? Who can suggest why Peter asked the question he did? V. 8. There was still time for Sapphira to tell the truth and escape the dreadful punishment. Perhaps, too, Peter wished to warn her that he knew the truth. Have v. 9 read silently. Question on Peter's feelings when he spoke the words it contains. Note how wrong doing always brings sorrow to the friends of the sinner, and how much more it must grieve the loving sinless Jesus.

What does v. 11 tell us about the effect?

This fear would prevent others who were not sincere and who would have been a source of weakness from becoming members of the infant church.

Have the Golden Text repeated. Urge your pupils to avoid slyness and deceit. We can act a lie without telling one. Have David's prayer, "Remove from me the way of lying" (Ps. 119:29) read, and then repeated in unison several times.

FOR TEACHERS IN THE PRIMARY DEPARTMENT

Teachers in the Primary Department should study carefully the scholars' materials in the PRIMARY QUARTERLY.

AIM OF THE LESSON. To teach that it is wrong to think, speak or act anything but the absolute truth.

INTRODUCTION. Believing in Jesus makes one to be loving and kind to others, and that happy company of followers of the disciples after Pentecost, shared everything they had with one another. Those that had land or

other riches sold them and brought the money to the disciples and they divided it so that all shared alike. One man named Joseph, who had a field, sold it and brought the money to the disciples. There was perhaps great rejoicing over that, because the field must have meant many pieces of silver or gold.

THE STORY. A man named Ananias and

his wife, Sapphira, heard about this, and down in their hearts they planned a way to make all the new church praise them and say how generous they were. They owned a piece of land and they sold it; but instead of taking all the money to the disciples as Joseph had, they kept a part of it for themselves.

Proudly Ananias carried the money to the disciples and laid it down before them. He did not say, "This is all of it," but he intended every one to think that it was. But instead of the praise he had expected, Peter said sadly and sternly: "Ananias, why did you do this thing? Was not the land your own? And after you sold it was not the money your own? You did not have to give it to God, and you have told a lie, not to us, but to God."

There were many people there, and every heart was full of a great sorrow. The new church was just beginning. Wicked people would say that all Christians were like Ananias. Worse still, if a terrible sin like that began among the Christians, it would grow until there were no Christians and then there would be no church. Ananias fell down, sad and ashamed, and lay very still. And by and by they saw that his spirit was gone, and Ananias was dead. It must have been a sad, sad day, the first great trouble that had come to the happy new church.

Ananias did not come home to tell Sapphira what the people had said about their fine gift, so after waiting a long time, she went to the

place where the disciples were meeting. Yes, Peter knew about their gift, for when she came in he asked, "Did you sell the land for one hundred pieces of silver (or whatever the price was)?"

"Yes," she answered. Then Peter talked to her as he had to Ananias, and told her that she must be punished as he had been. And Sapphira died as her husband, Ananias, had died.

And in all the homes that night, with sad, hushed voices, the people talked of how terrible it was to tell or to act what was not true, and I think the boys and girls all said, "We will never do it."

And then perhaps some of the fathers and mothers told the children the story of the boy Samuel, who long ago lived in the temple with the good old priest Eli. One night God's voice spoke to him and told him a message to tell to Eli, a sad message about something that would make the kind Eli very sad. Samuel loved Eli very dearly, and when Eli asked him about the message he did so want to tell only part of it. But though it made him unhappy, he bravely and truthfully answered all of Eli's questions, and told him all of God's message.

Let us be sure every day that our lips, our eyes, our hands, our feet, tell the truth. God knows always all that has happened, he sees down into our hearts and minds, and he will help us when it is hard to be brave.

FROM THE PLATFORM

A Straight Road

Write on the blackboard, A STRAIGHT ROAD, and tell of the wise old teacher, loved and trusted by all about him, who once said in conversation: "Well, I never knew any one to get lost on a straight road." Now bring out in some detail, the facts in the lesson narrative. Help the scholars to see that the disaster and ruin which comes upon Ananias and Sapphira were due to their not walking in "a straight road." Instead of being straight-forward and sincere in their religion, they resorted to deceit and hypocrisy. Let the purpose of this blackboard talk be to deepen in the minds of the scholars the love of truth and uprightness, and the horror of anything that even looks like lying and dishonesty.

AMONG THE BOOKS

We will mail to your address any book mentioned in the Teachers Monthly, on receipt of price plus 10c. postage. If postage is found to be less than 10c. balance will be returned to sender. Address R. Douglas Fraser, Presbyterian Publications, Toronto.

In the judgment of many, *The Touch of Abner*, by H. A. Cody (McClelland & Stewart, Toronto, 310 pages, \$1.50 net) is the best book yet produced by this gifted author. Abner, the hero, with his quaint and caustic humor, the hard, shrewd sense camouflaged by his easy-going, careless manner, and, above all, his genuine goodness of heart, will capture and hold every reader. The clever way in which he got the town of Glucom to erect a greatly needed orphanage, and his triumph in a battle of wit with the unscrupulous lawyer Rackshaw, in which the prize was a valuable gravel deposit, are interesting and amusing incidents in a tale which is full of amusement from start to finish. How Jess, Abner's daughter, who had been studying Social Service at the seminary, found an opportunity for the application of her theories nearer home than she had expected and the love story of this same Jess, are features which add greatly to the charm of the story.

Every lover of children will delight in Hugh Walpole's new book, *Jeremy* (George H. Doran, New York, McClelland & Stewart, Toronto, 304 pages, \$1.75 net). Jeremy, the hero of the tale, grows up with his two sisters, Helen and Mary Cole, in the quiet English cathedral town of Colchester. Other members of the household are Jampot, as the children call the nurse, who alternately spoils and scolds them, Hamlet, the stray dog,—what boy has not at least wanted to adopt a wandering canine?—Uncle Samuel, a painter of pictures and the oddest of oddities, Mr. and Mrs. Cole and Aunt Amy. Mr. Walpole is at once too wise and too much in love with childhood to make fun of the experiences through which Jeremy passes; but he has also too keen a sense of humor not to get fun out of them for himself and his readers. Indeed, the book is pervaded by a delicate and affectionate humor, which is altogether charming. It has been suggested that this is a book for lovers of children. But children themselves will read or have read to them with the keenest pleasure such incidents as the birthday in the Cole household, the Christmas pantomime, Jeremy's adventure at the circus and the family departure, when holiday time comes for the sea and the country.

American in its setting, since the characters

are the backwoods preacher, his family and his scattered congregation, in the mountains of West Virginia, is Albert Benjamin Cunningham's story *Singing Mountains* (McClelland & Stewart, Toronto, 315 pages, \$1.50 net). The story is a simple one of the struggles of this poorly paid preacher and his courageous, hard-working wife to bring up a straggling family and give the two boys, of whose doings and musings the story has much to tell, the education that will make them able to take their places in the world of men and affairs. The boyish love affairs of these two sons and the almost uncanny intuition of the teasing younger sister, Little Anne, have a large place in the book, while all through it runs the loving care and unselfishness of the gentle, delicate mother and the generous, understanding father who, longing often to take charge of a more lucrative parish in a more settled part of the state, bravely struggles along and makes life worth the living for those about him in the old manse at Barren Rocks.

Many "spy" stories appeared during the progress of the War, and not a few have been written since. It is safe to say that none of these has surpassed in thrilling interest and the skilful working out of an ingenious plot, *The Box with the Broken Seals*, by E. Phillips Oppenheim (McClelland & Stewart, Toronto, 300 pages, \$1.75 net). For coolness, audacity and resourcefulness, Jocelyn Thew has few equals in the fiction of adventure. The story of the transatlantic voyage, in a ship carrying the principal plotters and counterplotters, including Crawshay, the Scotland Yard detective, who having missed the boat at New York, overtakes it in a flying machine, is filled with exciting situations. How the arch-conspirator, an Irishman, filled with hereditary hatred of England, returned to his native land to find a full pardon waiting him for a political offence of which he had been convicted years before, was touched to the heart by this evidence of generosity and destroyed the papers, which, for an enormous reward, he had undertaken to deliver into German hands, forms a striking and unusual conclusion to a well told tale.

The central figure in Frederick Orin Bartlett's latest book, *Joan & Co.* (Thos. Allen, To-

Books of Interest

THE LIFE OF JAMES ROBERTSON

Twenty-five Years Missionary Superintendent of the Great Northwest. By CHAS. W. GORDON. In his own inimitable style the author has pictured for us the life of the great missionary statesman of Canada. Cloth, 412 pages, portrait. Offered at \$1.50 for \$1.00, postage 15c.

I-WONDER-WHY STORIES

New Tales to Tell Children. By the REV. GEO. ADAM. Compiled by MAX HENKEY. A fresh collection of tales that will prove invaluable to the minister, teacher and parent. Cloth. Net, postpaid, \$1.25.

SERMONS ON THE SUNDAY SCHOOL LESSONS FOR 1920

By the MONDAY CLUB. Cloth, 337 pages. Net, \$1.50, postpaid.

MORNING FACES

By the REV. GEO. MCPHERSON HUNTER. Stir and movement abound in these entertaining and helpful talks to children. Net, \$1.25, postpaid.

PELOUBET'S NOTES ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS, 1920

Cloth. Maps, Charts, Illustrations. Net, \$1.50, postage 10c.

TARBELL'S TEACHERS' GUIDE ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS, 1920

Cloth, Maps, Illustrations. Net, \$1.50, postage 10c.

THE CHURCH WE FORGET

As Seen in the Acts, the Epistles, and the Apocalypsa. By P. WHITWELL WILSON, author of "The Christ We Forget," etc. Net, postpaid, \$2.00.

THE CHRIST WE FORGET

A Life of Our Lord for the Men of To-day. By P. WHITWELL WILSON. Cloth. Net, postpaid, \$2.00.

CHRISTIAN LIFE IN THE COMMUNITY

By A. J. W. MYERS. Net, 60c., postpaid.

OPTIMISM AND OTHER SERMONS

By the late REV. PROF. ROBERT LAW, D.D. A new volume of Sermons by the author of "The Hope of Our Calling," etc. (Immediate publication.) Cloth. Net, \$1.50.

THE BOOK OF FAMILY DEVOTION

Containing Prayers for Every Morning and Evening with Scripture Selections. Prepared by a Committee of the Presbyterian Church in Canada. Edited by the late REV. PROF. J. D. ROBERTSON and REV. PROF. R. E. WELSH, Montreal. A book which will appeal to all home circles. Cloth, gilt lettering, 108 pages. Net, 75 cents.

THE GIRLS' YEAR BOOK

Some Thoughts, Prayers and Bible Readings for Every Day in the Year. Put Together by a Group of Friends of Girls. Cloth. Net, 60c., postpaid.

ADVENTURES IN ALASKA

By S. HALL YOUNG. Dr Young's experiences have been both wide and valued and he relates them with zest and vigor. Cloth. Net, \$1.25, postpaid.

THE JESUS OF HISTORY

By T. R. GLOVER, author of "The Conflict of Religions in the Early Roman Empire," etc. Net, \$1.00, postage 10c.

FACES IN THE FIRE

By F. W. BOREHAM, author of "The Uttermost Star," etc. Cloth. Net, postpaid, \$1.25.

"SMILES"

A Rose of the Cumberlands. By ELIOT H. ROBINSON. An intensely interesting and masterful piece of writing. Cloth. Decorative. Net, \$1.50, postage 15c.

JOAN AT HALFWAY

The Romance of a Sunshine Girl. By GRACE McLEOD ROGERS. A Tale of Youth and Love and the Healing of an Old Feud. Net, \$1.50.

THE UNKNOWN WRESTLER

By H. A. CODY, author of "The Frontiersman," etc. A Typical Cody story of adventure, love and mystery. Cloth. Net, \$1.40.

Note Our New Address

Upper Canada Tract Society

JAS. M. ROBERTSON, Depository,

8 and 10 Richmond Street, East, Toronto

Please mention THE TEACHERS MONTHLY when writing to advertisers

ronto, 386 pages, price \$1.65 net), is, of course, Joan. She is beautiful, rich, quite unspoiled and anxious to do something in the world besides leading the ordinary life of the society girls she knew. This ambition and an automobile accident lead to the organization of Joan Co., which is a most amazing combination, although none of the members realize it at the beginning. Dicky Burnett, the rather idle, but very likeable son of a rich father, loves Joan devotedly. Mark Devens, a struggling genius, who finds himself in New York with an invention which no one will back, also wishes to marry her. The story takes a number of unexpected turns before reaching a very satisfactory ending.

Bulldog Carney, by W. A. Fraser (McClelland and Stewart, Toronto, 306 pages, \$1.50), depicts pioneer life in Western Canada in its rough, lawless aspect, in a way that is possible only to one who has a thorough mastery of the details of its conditions. To follow Bulldog Carney, late of the British aristocracy, through all his daredevil escapades, is to become intimate with the habits and customs of the earlier and more unsettled West, is to get near the heart of the community, to learn their virtues and their vices. It is also to admire and love a gentleman outlaw. The book is genuinely entertaining, crowded with interest, graphic in description and keen in its character presentation.

The purpose of **George Washington, The Christian**, by William J. Johnson, the author of *Abraham Lincoln, the Christian* (The Abingdon Press, New York and Cincinnati, 299 pages, \$1.50 net) is indicated in the following sentences from the preface: "What made Washington great? What gave him his mighty power? What produced that incomparable character? Research disclosed that the supreme factor in his life was an unwavering faith in God and a strict adherence to his teaching. Religion is the chief asset in any character." The book gathers up the evidence that religion was the dominating influence in the life of the great "Father of His Country" from his letters, diary, "orders" to the army, addresses and state papers, and authentic incidents in his life, gathered from many sources. How thoroughly the author's work has been done is indicated by the list of seventy-five books mentioned as having been consulted by him. He has succeeded in placing before his readers a convincing portrayal of the first President of the United States, not merely as a commander noted for his clever strategy, not merely as a statesman versed in the devices of secret diplomacy, but as a man who was true to himself, true to his country, and, above all, true to his God.

Dr. George Clarke Peck has made a large audience for his sermon essays, which have appeared in successive volumes, now grown to a goodly number. The latest of these volumes, **Forgotten Faces** (The Methodist Book Concern, New York and Cincinnati, 291 pages, \$1.25 net) fully reaches up to the high standard set by the author's previous productions. The "forgotten faces" are those of a number of the less familiar characters in the portrait of the gallery. The characterization of some of these faces,—for example, The Face That Flinched, The Face of Stone, The Unawakened Face, and the like—set one guessing as to the person that is meant—but it is a high tribute to Dr. Peck's intellectual and spiritual insight, as well as to his phrase-making skill, that when the essay bearing each of these titles has been read, the reader feels that no other description could have been truer and more vivid. In the pages of this book, the real, living human personality that stands behind only half remembered names, is made to stand out in bold relief. Read one of these brilliant character sketches and you will not be satisfied until you have finished them.

Christian workers who want to learn how to speak tersely and tellingly will find well worth-while Byron H. Stauffer's collection of twenty sermons, the title of the first of which, **The Battle Which Nobody Saw**, gives its title to the volume. The sermons, in the first place, are short, 20 sermons within 199 pages. They are catchy without being sensational; even that entitled, *Who Cut that Man's Hair?* turns out to be a sober and telling appeal. They speak of every-day difficulties and perils and aspirations and opportunities in every-day language, plain, but not vulgar. They are sturdy and manly; this accounts for the great audiences of men which Byron H. Stauffer has drawn in his pastorates in Toronto, Winnipeg and elsewhere. There is everywhere throughout the sermons the touch which only a man of a big heart can give, a very human man. Here is a little sample of this homely, wholesome and sermonizing, taken from just where the book happened to open: "Serving is the pivot on which church success swings. The efficiency of a congregation is not measured by its revenues, but by the number of people who are willing to gird themselves and seize a towel. A philosopher's advice to the young was that they spend some time every day with somebody more intelligent than themselves. Jesus' motto to the Church is: 'Go out into the highways and hedges, and compel them to come in, that my house may be filled'. The salt of good society must prevent the slum. Neighborhoods with a surplus of salt must come to the help of such as have a deficit." The book is from William Briggs, Toronto, has a striking

The Book of Family Devotion

A LITTLE book for which our whole Church has been looking—*The Book of Family Devotion*. Prepared under the direction of our General Assembly, by persons of exceptional qualifications; has now been published, and is heartily commended by the General Assembly for use in the family, for morning and evening Family Worship.

Containing a prayer for each morning and evening of seven days, suitable Scripture sentences, suggested readings from the Scriptures and a carefully chosen list of Psalms and Hymns from the new Book of Praise.

The prayers themselves are simple and direct; they are for the most part from the great masters of former days, in the spiritual life, and some by the devout of our own day.

The book itself is of convenient size and is printed in large, clear type on strong, durable paper; 108 pages, beautifully bound in maroon cloth and lettered in gold.

SENT POSTPAID FOR 75 CENTS

Presbyterian Publications
The Board of Publication of the
Presbyterian Church in Canada
CHURCH AND GERRARD STREETS, TORONTO

frontispiece of the author, and sells at \$1.50 net.

Women of Ancient Israel, by Charlotte H. Adams (National Board of Young Women's Christian Associations, 105 pages), is a suggestive study book for groups of young people, especially of young women. The subjects presented are, Sarah; The Partner in a Supreme Enterprise: Rebecca; The Centre of an Old-Time Home: Deborah; The Deliverer of her People: Ruth; The Woman who was a Friend: Jezebel; The Evil Genius of a Nation: The Shunammite; The Woman who was a Hostess; and The Hebrew Ideal of Womanhood. This text book is essentially one for students, suggesting study to follow up; but even with those who are not university undergraduates, it may be followed with interest and effect.

J. S. Stowell's, **Making Missions Real** (The Abingdon Press, New York and Cincinnati, 192 pages, 75c. net) is a manual of methods and materials, including map talks, demonstrations by dialogue, impersonation or otherwise, short addresses, recitations, etc., suitable for the instruction of teen age boys and girls, one excellency being that the boys and girls are expected to do most of the instruction themselves.

The material takes a wide sweep—Africa,

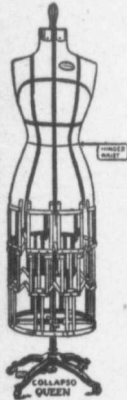
Alaska, China, Europe, Hawaii, India, Japan, the Pacific Isles, and the Americas. Although prepared, primarily, for United States' use, there is much of it which leaders in Boys' Work and Girls' Work as organized in Canada can use with good effect. Sunday Schools and Intermediate Christian Endeavor or Missionary organizations will also find excellent material here.

Students of the English Bible will find valuable and needed help in **A Book About the English Bible**, by Josiah H. Penniman, Ph.D., LL.D., Vice-Provost and Professor of English Literature in the University of Pennsylvania, 444 pages, \$2.50). This volume belongs to a Religious and Science Series, Edited by E. Hershey Sneath, Ph.D., LL.D. of Yale University.

"It has grown, the author tells us in his preface, out of a series of lectures delivered to students in the University of Pennsylvania, the purpose of which was to give a brief account of the English Bible, its immediate sources and their contents, their literary background and surroundings, the forms and characteristics of the constituent books and their relation to each other."

In addition to the chapters, in which these subjects are suggestively, rather than exhaustively, set forth, Dr. Penniman gives a

Fashionable Dresses at HALF PRICE



Instead of paying high prices for dresses and waists, buy materials and make them yourself with the aid of a "Queen Adjustable Dress Form." This Form will enable you to fit yourself perfectly, and will more than repay your investment in it.

Write at once for a free copy of our booklet

"HOW MARY KEPT UP WITH THE JONESES."

You will be intensely interested.

Address:
DEPT. No. A. E.

Adjustable Dress Form Co. of Canada
Limited
14 MILSTONE LANE, TORONTO

Regarding Lantern Rental Lectures

So that we may render the same service throughout the Dominion, we have decided to charge the same rental rate for Lantern Lecture Sets from coast to coast. Carriage charges both ways will, of course, be borne by the user as heretofore.

Write for Information and Lecture List.

Presbyterian Publications
The Board of Publication of the
Presbyterian Church in Canada
Church and Gerrard Streets
TORONTO

A TREE BURNING FOR 9 MONTHS—set on fire June, 1918, and still burning last March. Would your Sunday-school class want to hear more if you began your lesson on "Sin and Its Consequences" that way?

DEATH NEVER MEANS ANNIHILATION—it means separation. Physical death: soul and body separated. Spiritual death: soul separated from God. Everlasting death: soul and body separated from God forever. Would this have made that lesson on Sin's Consequences clearer?

MOTHERHOOD AND SORROW—why have they always been linked together? And why is man, not woman, the head of the race and family? Could you answer these questions when you taught that lesson on sin?

FISHIN' UP OLE SUCKER BUN—when we were boys, and, feeling under the bank for a sucker, grabbing by mistake Mr. Water Snake! Yes it made a great illustration for teaching the lesson on sin.

A SINGLE GRAIN OF IODINE—will discolor seven thousand times its weight of water. See the point?

NEW THOUGHT AND CHRISTIAN SCIENCE—did you show your class their poison when you taught the lesson on sin? "Sin is a delusion . . . unreal," says Mrs. Eddy. "Christ died for our sins," says God. Does your class know where the lie is?

ALL THESE VIVID POINTS—were in one department of one recent issue of

The Sunday School Times

when the Improved International Uniform Sunday-school Lesson was on "Sin and its consequence." They are from

The Lesson Pilot
The Lesson as a Whole
Prophecy in This Lesson
The Busy Men's Corner
Illustration Round Table
My Class of Girls
The Lesson Cartoon

By Charles Gallaudet Trumbull
By W. H. Griffith Thomas, D. D.
By Howard A. Banks
By William H. Ridgway
By 100,000 Readers
By Mrs. S. H. Askew
By E. J. Pace

But to these are added every week Pucker's "Boy's Eye-View," Philip E. Howard's Platform word, Mrs. Bryner's Primary help, Prof. Charles Calvert Ellis' "Teaching Principles," and the fascinating Little Jatts Teaching the Lesson. It is true to the whole Bible as the infallible Word of God, and the shed blood of Jesus as the only way of salvation, this every week Interdenominational Journal for Adults in Bible Study and Teaching, Sunday-school management, and the Christian Life and Service.

78
**THE
SUNDAY
SCHOOL TIMES
COMPANY**

1931 Walnut Street, Philadelphia, Pa.

For the 25 cents enclosed please send the Sunday School Times for 10 weeks to

NAME _____

ADDRESS _____

Our "Get-Acquainted" Offer—10 Weeks for 25 Cents

short history of the translation of the Bible into English, from Saxon times to our own day and call attention to the differences between the commonly used English versions, both as regards contents and translation, with the reasons for these differences. This is just the sort of book that every Sunday School teacher should have at hand for reference. Through the use of it, he will come to a far more intelligent knowledge of the book of books. It should be in every Sunday School Reference Library and in every Public Library.

The Pupil, The Teacher and the School, by Wade Crawford Barclay, published in 1914 has received many favorable testimonials from Sunday School teachers. The author has rewritten this book and it is being issued in three separate books. The first of these The Pupil (Methodist Book Concern, New York and Cincinnati, 130 pages, 50c.) is now off the press. Sunday School teachers of any grade, from Beginners to Adult will find material in this text-book dealing with the problems and aims of their particular department. It is prepared for use in Teacher Training classes and contains suggestions for discussion, further reading and constructive work, along with much positive, helpful information.

Teachers of boys from 15 to 17 years of age will find helpful a little book, The Senior Boy, by Eugene C. Foster (The Westminster Press, Philadelphia, 57 pages, 50c.) Test questions given at the end of each of the ten chapters provide a basis for discussion in a Teacher Training class in any Sunday School which rallies the teachers of its Senior Department together for such a purpose. Mr. Foster has laid Sunday School teachers under a deep obligation to himself by collecting in small space, and intelligible form, some of the more assured and practical results of pupil psychology in his series of handbooks of which this about the Senior Boy is one. Besides pointing out some of the more salient characteristics of the Senior Boy, the author deals with such matters as Class Organization, the Midweek Programme, Boy and Girl Relationship, and indicates how a teacher may get to know his scholar, make the most of the class hour and test the actual worth of his work with his scholars.

A Sample Case of Humor (Thos. Allen, Toronto, 113 pages, price \$1.25 net) is a characteristic little book by Strickland Gillilan. It is a humorous book on the subject of humor and contains a number of good stories to illustrate the different classes of humor that Mr. Gillilan mentions. Any one who reads the book can expect many good laughs.

Team Flay

In playing the game, every boy or girl knows the value of pulling together—of team play. Co-operation, not individual effort means a winner in team or class.

The little class pin worn by every member in the class helps the class to pull together. This means a live, successful class.

ENAMELED GLASS PINS—Made from any of the accompanying designs, with your own combination of colors and figures, providing the number of characters does not exceed the number shown in illustration.

In ordering, mention the colors required, as well as the **number** of the design and lettering desired. Write plainly.

Less Than 12		12 or More	
Silver Plate.....	\$0.40 each	Silver Plate.....	\$4.00 per doz.
Gold Plate65 "	Gold Plate	6.75 "
Sterling Silver75 "	Sterling Silver	8.00 "
Solid Gold.....	2.50 "	Solid Gold	27.00 "

It takes about four weeks to make these pins.
No order filled for less than five pins.

Presbyterian Publications

CHURCH AND GERRARD STS., TORONTO



St. Andrew's College

Toronto

Canada

A RESIDENTIAL AND DAY SCHOOL

FOR BOYS

Temporarily situated in the New Knox College Buildings on the University Lawn and St. George Street.

Upper and Lower School with Separate Residences. Boys prepared for the Universities, the Royal Military College and Business.

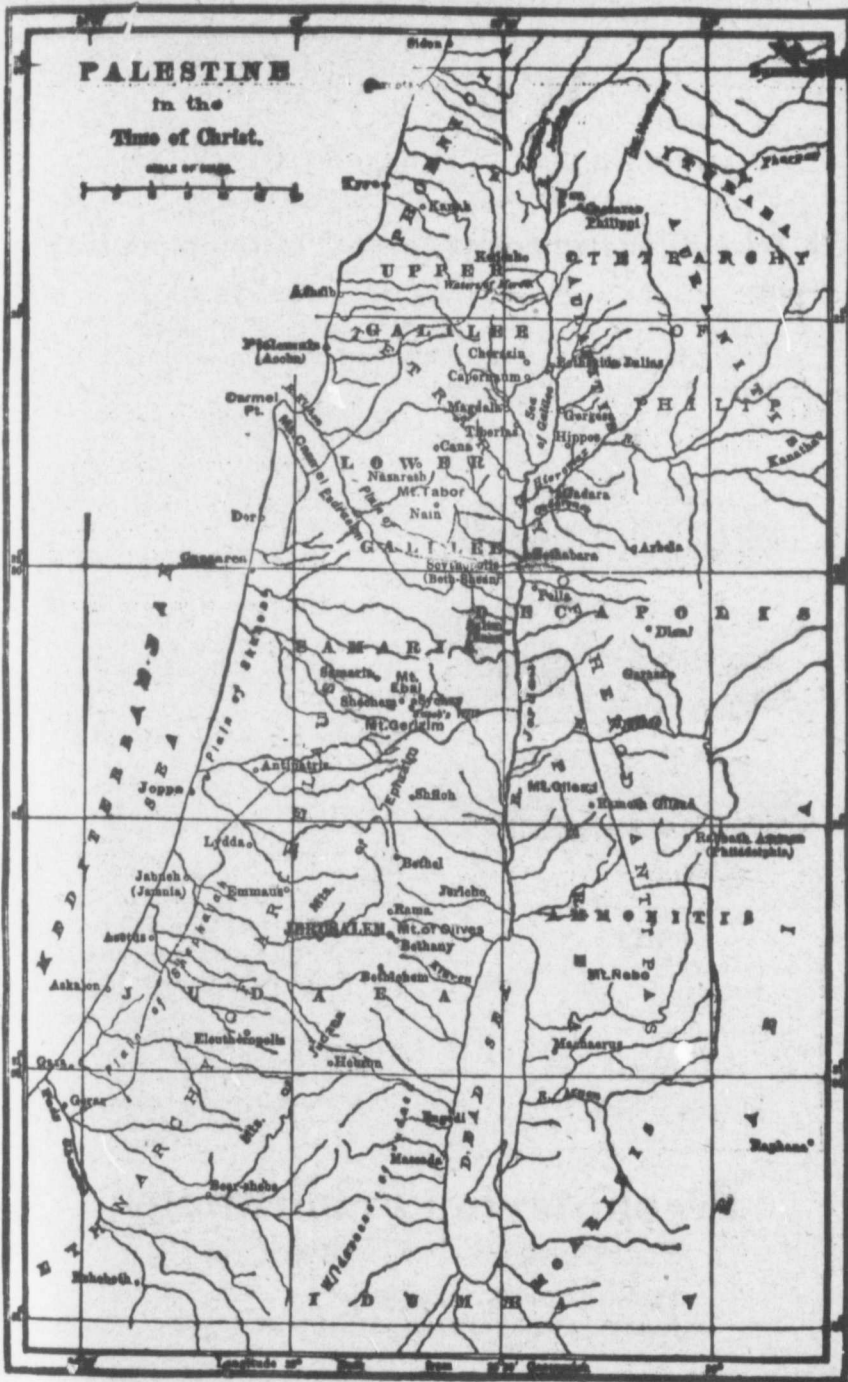
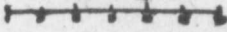
CALENDAR SENT ON APPLICATION

REV. D. BRUCE MACDONALD, M.A., LL.D., HEADMASTER

PALESTINE

in the
Time of Christ.

SCALE OF MILES

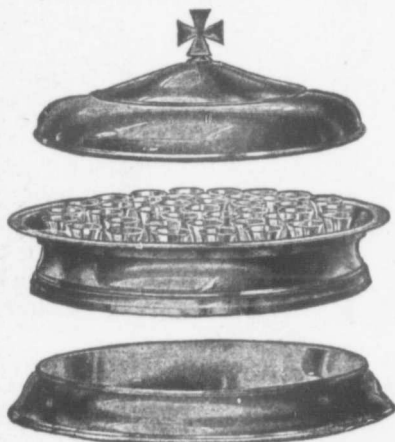


Why Not

AN INDIVIDUAL COMMUNION SERVICE AT
YOUR NEXT COMMUNION

A Trial of the "Improved Service" costs you nothing

THE influenza epidemic has taught us how necessary it is to take every precaution to safeguard public health. The use of an **Individual Cup Communion Set** in your Church will minimize the danger of contagion.



Showing Tray, Cover and Base

"THE IMPROVED SERVICE"

Extra strong glass cups.

Trays are made of velvet finish aluminum, which looks like silver but which will not tarnish.

They are light in weight and easy to pass.

Each tray fits on the rim of the one below, the glasses being free from any contact. The cover is then placed on the uppermost tray, making the set completely dust-proof and sanitary.

The set is compact, and only requires a small space on the communion table.

You must see and use "The Improved Service" to appreciate its many merits. **The best way is to take advantage of our Free Trial Offer.**

PRICES

"Improved" Trays, with 40 cups.....	\$7.00
"Improved" Covers.....	2.45
"Improved" Bases.....	2.45
Filler (Bulb).....	5.50
Oak Cup Racks (each Rack holds 3 cups)....	.12
Carriage is additional.	

FREE TRIAL OFFER

(No obligation to purchase)

Let us know how many persons you wish to provide for at your next Communion, and we will send a complete set on **Free Trial**.

If, after using the set, you decide not to keep it, return it to us (in good condition) at our expense, and the matter is closed.

Presbyterian Publications

The Board of Publication of the
Presbyterian Church in Canada

CHURCH AND GERRARD STREETS, TORONTO