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The Teachers Monthly

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

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No. 4

Get ready for the holidays. This is addressed to Sabbath Schools a great many of whose scholars go away for long vacations in summer. Send to us for a sample of our VACATION CARD. It helps wonderfully.

Get ready for work. This is addressed to the Schools which close for the winter months. Now that the spring has come, do not lose a single day. Every day counts in the summer's work. Your staff of teachers, your Lesson Helps and Illustrated Papers—arrange for all these in setting the wheels moving.

Underneath

The sea is the emblem of might, measureless and majestic. With the same effortless ease it bears up on its broad bosom the gigantic ocean liner and the tiniest craft that floats. It carries the freight of continents from shore to shore. Every day there rests upon it the precious burden of thousands of human lives. Underneath loads too huge to be reckoned, the great sea places its buoyant waters. On these they rest and are carried to their desired haven.

But mightier by far than the sea, is He who formed its bed and whose hand stays the course of its proud waves. There is no limit to the strength of His arms. And these arms of omnipotence are "underneath" all those that trust Him. Like the ship floating on the upholding ocean, we may stay ourselves in the arms of God. Dark shadows may pass over us. Frowning foes may threaten. Difficulties and dreads may beset us. But tear us from His sustaining arms, none of these things ever can. Those arms will keep us in safety. They will carry us through all obstacles and dangers.

This is the secret of assurance and peace, to realize that this tremendous Ally is ours. The church filled with the throbbing consciousness that this resistless force is on her side, will move onward with the strength and quietness which are the pledge of perpetual conquest. The Christian worker, in a sphere however humble, who feels the grip of the conviction that this power is working with him, no task will make afraid.

Look Up

By Rev. John W. Little, B.D.

We need the upward look. When Lord Tennyson was asked, "What do you consider your most fundamental need?" he at once replied, "A clearer vision of God". Pardon, peace, power, the abundant life, all find their source and sustenance in God. And the nearer to God we draw, the richer our lives become, and the more useful. A deep knowledge of God gives strength to faith and granitic stability to character. If we are not sure of Him, we cannot be sure of ourselves.

But such knowledge means more than an intellectual assent to the teachings of the Bible. It is one thing to know of God, another to know God. If we are to have the growing vision that will mean growing apprehension of the mind of God, appreciation of His goodness, sympathy with His purposes, obedience to His will and participation in this very life, we must, not simply glance heavenward at our stated seasons of prayer and Bible study, but must maintain the attitude of the upward look through all our busy hours. We must live with the consciousness of God ever present with us as the molding

factor in our thoughts and plans, and the controlling influence in our lives.

Elgin, Man.

The Secret of Goodness

By Rev. S. H. Gray, M.A.

It has been frequently noted that great work, in whatever sphere of man's effort it be, always bears the mark of ease in accomplishment. If we behold in it the signs of immense effort and strain, we shall find in it also some curtailment of power, some uncertainty of grasp, which indicates, more plainly than words, that the worker was not wholly at one with his work, and wrought laboriously because he did not see clearly. When one enters the office of the great financier, he wonders at the apparent ease, and even unconcern, with which great enterprises are set afoot. One is amazed to read how simply and almost carelessly the great Shakespeare got the subjects of his immortal dramas, and how little apparent effort is visible in those very passages that have won the admiration of the world. In these cases, and in the case of all great workers, the seeming ease and naturalness of their work is the outcome of a spirit that moved with freedom and light in the region of its achievement.

There are in the works and words of the best of God's people the same marks of ease and naturalness. Great deeds and words do not come from hard-driven natures. They are not the outcome of hasty and spasmodic efforts to do great things; they are rather the fine flowers of the inner life, the perfect fruit of a spirit in harmony with God's will, running the way of His commandments, because He has set the heart at liberty.

The secret of a truly good life is, then, not far to seek. It is mainly a matter of heart, of the breadth and fineness and trust of the spirit. Religious faith and love are at the root of all good works and words. If Christ is much to us, it is certain we shall work the works of Him that sent us, and that, not in hasty, spasmodic efforts, but with the ease and naturalness that are born of love.

In his famous Christmas Sermon, Robert Louis Stevenson said, "If you are sure that God, in the long run, means kindness by you,

you should be happy; and, if happy, surely you should be kind." Can we not verify his words out of our own experience? Have we been one day, one hour, supremely, truly happy? Then we have known that very day and hour what it is to be truly generous and kind, in other words, truly good.

If we might admit the sunlight of the gospel into our souls, live as the forgiven, grateful, happy children of God, would we not be good in the sense that goodness, kindness, would become the easy and natural expression of the trusting and happy heart within? To attain that right relation to God in Christ is one great end and aim of Christian thought and effort. Our deeds and words will then take care of themselves,

Dundas, Ont.

A Little Child

By Rev. P. M. MacDonald, M.A.

A minister, in the early days in Nova Scotia, had become discouraged in his work. It seemed to him that no one cared for his message, nor for him. Especially was he downcast about the decline of religion in many homes of his congregation. At length he resolved to resign, but planned to visit again all his people before announcing his intention. Amongst the first calls he made was one at a home he had worried much about. He had thought it was a prayerless, careless place.

When he arrived at the door, a five-year-old child answered his knock and took him into the room, saying, "Mother will be downstairs soon."

"Do you know me?" said the minister.

"Oh! yes, you preach to us in the church. You are Mr. Walker."

"Do you come to church?" he asked, in surprise.

"Yes, sir, and I like to come, too."

"Do you pray at home here?" he asked.

"Yes, sir."

"What do you say?"

"I'll say my prayer for you if you like", answered the innocent, trustful child; and kneeling down at the minister's chair, she artlessly repeated her bed-time prayer, ending with this, "And, O God, do bless our dear

minister and help us all to be kind to one another and good in Thy sight, for Christ's sake. Amen."

"Do you say that every night?" said the minister, with a husky voice.

"Yes, sir, and father prays too, at family worship, and he prays for you."

Then the good man remembered that a little child had been used before to lead older ones into the light, and, upon closer enquiry,

he found he had been in error regarding his people. They loved him and prayed for him, as he learned from the children in home after home where he called.

His resignation was never announced; but many years after, he told this story to a group of friends, whom he advised to consult the children for the true statement of the home's relation to the house of God.

Toronto

For Better Singing

Selecting the Hymns

By Rev. Alexander MacMillan

1. Accustom the children to the best hymns. By the best, we mean those that, while not lacking in other good qualities, are devotional in spirit, in harmony with scripture, and are natural, lyrical and winsome. Amongst such are many that are essentially simple, a goodly number of them being of those written especially for the young. Who does not readily call to mind in this connection, such songs of the children as, "I think when I read that sweet story of old"; "Once in royal David's city"; "There's a Friend for little children"; "There is a green hill far away"; "There is a city bright"; "Hushed was the evening hymn"; "Holy Spirit, hear us"; and "Now the day is over"?

But children are being reared for the future, and therefore we urge the frequent use of hymns accounted of the best, even although by no means, as yet, fully understood by the young. These hymns, endeared by early association, will become invested with deepening meaning as the years go by. None of us regret that we learned very early in life the Shepherd Psalm in the metrical version, although the glorious meaning of it came but gradually upon us, through our growth in grace and knowledge.

Teach, therefore, not only for present pleasure, but for future blessing, those hymns of long ago transfused into melodious English verse: "Jerusalem the golden"; "Jesus, Thou Joy of loving hearts"; "Jesus, the very thought of Thee"; and many others of kindred grace. Teach, too, the best of

Watt's, beginning with, "When I survey the the wondrous cross"; of Wesley's, beginning with, "Jesus, Lover of my soul"; as also hymns of the moderns, too numerous to be even indicated, which have taken their place permanently throughout the English-speaking world.

2. Endeavor to secure at each session of the Sabbath School unity with variety. It is not in the least necessary that every hymn be on the theme of the Lesson, but one hymn, at least, ought to be used, either to lead up to the Lesson, by being sung before, or to gather up its teaching, by being sung after.

3. Give adequate attention to the introduction of new hymns. Introduce such between two that are already familiar.

4. Keep in readiness for use a goodly store of hymns known to be favorites with the scholars. The singing of one of these will be found to give brightness and tone when interest is flagging.

Mimico, Ont.

How the Orchestra Helps

By Geo. W. Goodall, Esq.

In a number of Schools in the West, the Children's Choir has been introduced, and has been found, in some cases, to be a great help, while in others the Orchestra has been found greatly to improve the singing. In our own School (St. Stephen's, Winnipeg), we have recently introduced the orchestra and have now our ten or twelve pieces, made up from boys and girls in the School, who are led and instructed by an experienced

man, who also plays an instrument. By the help of the orchestra, the singing shows a wonderful difference, and goes with such increased vim, that any one coming in to the School who had not been in it for six months, would hardly recognize it as the same School.

At first, the orchestra seemed somewhat of a novelty, and distracted attention from the singing; but that gradually wore off, and now the whole School joins much more heartily in the singing of the hymns. A great advantage, also, in having an orchestra is, that new and unfamiliar hymns can be taken up and learned much more easily. Our School has been able to use many of the hymns which, without the orchestra, would have dragged, and been impossible to attempt.

The first thing to do, is to get a practical leader, who will take this bit of work up enthusiastically; and there are very many Schools in which he can find some members, either teachers or officers, or from among the scholars, who can play some instrument. It is worth trying. A very important part is to have a good pianist.

Winnipeg

*The Lantern and the Hymns

SOME PRACTICAL HINTS

By Harry Bragg, Esq.

I fully believe that the enlarged printing on the screen fastens the words of the hymn on the scholars' minds much more firmly than that in the hymn books, even where the slide gives only the bare words of the hymn, without any picture. But it is now possible to procure slides which have an appropriate and explanatory picture along with the verses, which emphasizes the thoughts in the hymn; and these, I am convinced, indelibly fix both picture and meaning, if not the actual words of the hymn, upon the children's minds.

The following are a few practical hints as to the best way of handling the lantern for use in singing hymns:

The slides should be as good as the school can afford. Ordinary uncolored ones, with

* Frederick W. Moffatt, Weston, Ont., for the Sabbath School Committee of the Synod of Toronto and Kingston, has, in addition to slides illustrating the Lesson and the Question on Missions, a large number of Hymn Slides from the Presbyterian Book of Praise. Price, 25 cents each.—EDITORS.

the words only, are the cheapest. Then come uncolored ones, with pictures along with each verse, while the best and most expensive are the colored picture ones.

It has always seemed to me that it would be a good thing for neighboring Sunday Schools to unite in purchasing several sets of slides, to be used in common, thus giving each a much larger supply than any one School alone could afford.

The lantern must necessarily be of sufficient power and size for the room. The light should be good, so as to show up the words and pictures distinctly. Electric light is the most convenient, as the lights in the room can be turned up and out so readily; and there are now devices for using an ordinary bulb of high candle power, instead of the more intricate and risky arc lamps. Gasoline, incandescent oil lamp, and simple acetylene, machines are all available.

The room should be absolutely dark. This is most essential. If your room has not blinds that will exclude all the light, and not merely subdue it, get them. They will pay. A good lantern, good slides, good light and a good operator are all wasted, if the room is not properly darkened.

The operator should not only know just how to use his lantern, but should have tried the slides he is going to use, and be able to replace the chorus after each verse, if this is called for. The slides should be in order, and should be properly dusted.

The accompanist should be able to play the organ or piano in the dark. If not, provide a small reading lamp, with a cover, which will throw a light on the music, without glaring into the room and spoiling the effect of the lantern.

The superintendent, though referred to last, is not to be displaced by the lantern operator and accompanist, important as these are. He should be the leader and the head in the service. He should know the hymns as they appear on the screen, as well as in the book. He should also know enough about handling the lantern to allow time for the operator to change the slides, if he wishes this done. He should above all, learn to talk to the audience, and not to the screen.

Finally, the man behind the lantern should

be one whose heart and soul are in Sunday School work. He should do the part which falls to him as his share of the glorious work of training up children in the right way, and he should do it for the honor and glory of God. Montreal.

Church Hymns and Tunes in the Sabbath School

By Dr. John Stenhouse

Mediocrity can never lift a man higher than itself; and mediocre hymns and mediocre tunes are no exception to the rule. It is, therefore, the bounden duty of the superintendent, while seeking the best teaching for his pupils, to keep the same lofty ideals before him in regard to the praise of the Sabbath School. We have many hymns to choose from, but they are of very unequal value for Sabbath School purposes. Very few Schools sing more than four hymns in the ordinary routine of the day; these must serve the child for a whole week, and if we would keep their rhythm and their message circulating through the youthful brain for the uplift of the youthful soul, they must be choice in every respect.

"Two men looked out from prison bars;

One saw mud, the other stars."

It is ours to turn the earthward gaze of the stupid and grovelling to the heavenly vision, and I am sure it can be done as lastingly by song as by any other means.

One or two elementary principles must be kept in view. Owing to the intensity and rapidity of the child's mental operations (they are at the stage when they "mount up with wings as eagles"), the time of any given tune should, as a rule, be faster than when sung in the adult congregation.

The concrete obviously appeals to the child. He is daily gathering impressions from the outer world through eye and ear. He has seen regiments on the march, and battle pictures that rouse the imagination, and so, "Onward, Christian soldiers", "Fight the good fight", "Who is on the Lord's side?" etc., will always be sung well.

On the other hand, the child is a mystic; the unseen glories are real to him, and hymns of the future life are equally dear. However boisterous he may be, "Jerusalem the gold-

en" is sung with thoughtfulness and expression: such hymns are a permanent investment of priceless value.

Finally, let us not neglect the Psalms. They are as well sung as any hymn that ever was written. The stately measures of, "The man who once has found abode"; the plaintive sweetness of, "I love the Lord, because my voice"; and the triumph of, "Now Israel may say", all find a ready response in the heart of the child, and will be an enduring memento of Sabbath School days, when many of their other lessons are forgotten.

Toronto

The Supplemental Hymn for the Quarter

By D. G. Bell, Esq.

Amongst the essentials to successful Sabbath School work, music occupies a high position,—higher, indeed, than is accorded it in many places. Martin Luther said of it, "Next to theology, I give to music the highest place and honor." Enthusiastic, intelligent singing is an inspiration to any school. Nothing appeals with greater force to our young people, nor makes more lasting impressions on their memories.

Important as it is to have hearty singing, it is still more important that our scholars sing with the understanding. Hymns are used to instruct, to inspire, and as a part of worship, and if superintendents and leaders would only keep this in mind when teaching them, the result would be a great uplift to the character of our service.

All thoughtful persons know that if the words are memorized and assimilated, the spirit and sentiments expressed are more fully appreciated by the singer. Thus it is, when the Supplemental Hymn is thoroughly committed to memory by the entire School, it becomes of very real value to its devotional spirit.

Another important purpose served by the use of the Supplemental Hymn, is the introduction of gems in hymnology that would too frequently remain unknown to many. Take for example, the hymn, "Spirit, strength of all the weak", the Supplemental Hymn for the Second Quarter, 1908. How many Schools used this before it appeared in our

"Order of Service"? I venture to say, that wherever this hymn has been reverently studied, and used as it was intended to be, the pupils have a clearer conception of the office and work of the Holy Spirit than they would have received from years of ordinary teaching.

Let the Supplemental Hymn be the School song for the Quarter. Let no superficial acquaintance with it satisfy. Discuss briefly, if possible, first, its author; the following Sabbath, its central idea; afterwards, the various thoughts contained in it. Long before the Quarter is ended, that hymn will be known as never before, and so the hearts and lives of young people enriched.

Stayner, Ont.

What the Leader Can Do

By W. M. Clarke, Esq.

The leader in the service of praise in the Sabbath School has a very high calling. If a leader is to do his duty faithfully in this department of God's great work, he should be a man who thoroughly believes in prayer, and uses it; otherwise his efforts will be largely in vain.

He must be fully in sympathy with each and every individual scholar under him. He must be energetic, full of life, ready to drop a kind word here and another there, making each scholar feel that he is interested in him. He must be able to enlist the hearty co-operation of pastor, superintendent, teacher, and officers. He must study to interest all the School with some new ideas at each service.

The leader can select a number of scholars, and form a Sabbath School choir to whom he can teach the hymns for the School session. He can also interest the scholars, by teaching them some "Services of Sacred Song," such as are largely used in England, as, St. Paul, Moses, Elijah, or temperance stories, such as Tim the Newsboy, Alone in London, Jessica's First Prayer, etc. By using these the scholars can be interested so much that they look and long for their rehearsals.

The leader can do much good by being systematic in his work. He can teach punctuality, perseverance and patience. Be punctual

for a rehearsal with the children, and they will be punctual also.

The scholars who are being thoroughly trained by the leader in the Sabbath School will be useful in the church choir, as opportunity permits. I always treat my Sabbath School choir as my garden, and have seen a number transplanted to the church choir.

Elora, Ont.

Sunday School Work in Tunapuna, Trinidad

By Rev. John Morton, D.D.

[The first of a series of articles on Sabbath School work in our foreign fields.]

The Schools are twenty in number, with 850 children. They lie, from east to west, 36 miles, and from north to south, 21 miles, apart. The Sabbath Schools meet an hour before public worship, and in the country districts the School passes quickly into the preaching service, all the children remaining.

The weekly Sabbath School work is prepared in the day school, where the Hindi scripture Lesson and Comments are twice read through simultaneously by all who can at all read Hindi; and the Golden Text, "I Have Learned To-day", the Catechism, and Hymns, English and Hindi, are committed to memory. Verbal explanations are, of course, added. The time given to this is about thirty-five minutes daily, and, on our monthly inspection of the day schools, much attention is given to this part of the work. It will thus be seen that those children who cannot be gathered into the Sabbath School, are getting exactly the same course of lessons as is given on Sabbath. Hindus and Mohammedans keep no Lord's Day. Markets are open till 9 o'clock a.m. Grass-cutting, wood-gathering, and other work have to be done for the parents. Bathing, bird and fish catching, and games tempt the idle. And more than all, the opposition of the parents to Sabbath Schools and church keeps a large number away.

All, however, take part with the Christian children in the day school religious instruction, and many of them know a great deal about the Bible. In the statistics these do not count as Sabbath School scholars. But

they count in our efforts, hopes and prayers ; and I am sure the work counts with the Good Shepherd.

In the Sabbath School, we follow no uniform opening service. There is singing in English and Hindi and prayer ; then the simultaneous reading of the scripture Lesson and Hindi Comments. These are now expressly drawn up for such reading, to give in plain words the meaning and practical bearing of the text, with some illustrations. The day school children necessarily lead in the Sabbath School, and all who can read, both in day and Sabbath School, get a copy of our little Hindi publication.

In the classes, the more advanced take up points from the English TEACHERS MONTHLY, and others are taught with simple words or pictures. Adults are, for the time, Sabbath School children.

A class reading an English book in Mrs. Morton's night school were brought to a stand by the word "cave." After a moment, a lad said, "Oh, I know, that was what David hid in." Their clearest thinking is very often in connection with the Bible, though occasionally they get it mixed up with the Pilgrim's Progress and Robinson Crusoe. Thus, among Bible questions, the following was asked, "Who heard his name called three times?" Of course Samuel and others were named, but rejected ; and in the end the solution was given, "Robin, by his parrot."

The Sabbath School teachers, in addition to the ministerial staff and their wives, are, all the head, assistant and pupil, teachers, all catechists, some of Mrs. Morton's Home girls, and a few others. All have been Sunday School pupils, and nearly all have been brought out of heathenism ; a few are the children of such converts, and the parents of others are still Hindus or Mohammedans.

One Saturday in each month, at three centres, the missionary meets with the Sabbath School teachers to prepare for the Lessons of the coming month.

One teacher objected to a Lesson Help, saying, "It is too abstract. I want the concrete." This is true of all our children. They like to hear about a concrete sinner, a concrete Saviour, and a concrete saint. Illustrations, too, are in demand.

My class lately kept repeating and committing to memory, General Napier's merciful decision as to a young deserter, "Give him another chance", the thought being, that is what Jesus has done for us. The words of another general to an officer struck them forcibly, "Choose your own place ; there is good fighting all along the line."

Tunapuna, Trinidad

The Officers of the School

By Rev. A. Macgillivray

I. THE PASTOR

Of the Chief Shepherd and Bishop of our souls, it was foretold, "He shall gather the lambs with His arm, and carry them in His bosom." In the days of His flesh He declared in word, and exemplified in conduct, "I am the Good Shepherd". Those who are His representatives, and worthy of the calling of under shepherds, will be giving proof of their love for Him in the manner in which they feed His lambs.

The pastor is the official head of the congregation, interested in all congregational organizations and activities. The Sabbath School service is as much a service of the congregation as either of the stated preaching services at morning or evening hour, and, judging from the results achieved, easily the most important.

The pastor surely has responsibilities here. He will be present whenever possible, and even when he has a preaching engagement for the afternoon, he will plan some way to be frequently present with his School or Schools. Better by far to shorten his preaching services, if necessary, and so win a few precious minutes to meet with his School. Better, if need be, to forego a preaching service now and then, that he may get in closer touch with the teaching services. The pastor will familiarize himself with the teaching that is done in the School. If it is a question of relative importance, surely he holds that the instruction given to children is of more value than that given to those of mature years.

The pastor ought to know his scholars personally ; they are members of his flock, and the humblest child, beyond question, needs him more than the most influential

elder or manager. The pastor will know his teachers, what they teach, and how they teach, and he will place at their disposal, that they may be better teachers, his knowledge and experience. He will himself teach occasionally, that he may not forget what teaching is, its difficulties, possibilities, and joys. When present, he will have a part in every Sabbath School service, and it would be strange indeed if he would miss the opportunity to tell the children of the love of Jesus.

The pastor being head of the congregation, it follows that he is head of the School, and it would be unfortunate if he were not consulted, or had no desire to be consulted, in all that concerns it.

Toronto

What the Spring Brings : A Recitation

By Marion Wathen

The verses that follow make a pretty "motion" recitation. You can represent the father and mother-birds with your thumbs,—hold these up as you speak of "father-bird" and "mother-bird". Represent the flying by arm movements. Look up and down and all about in imitation of the birds searching for a tree on which to build their nest. Curve your hands together for the nest, and hold them up above your head when you say "high as you can see". Cross your two little fingers in the bottom of the nest, and stick these, with one of the "ring" fingers, up in the nest, for the three eggs. Make the two thumbs move in and out of the nest to represent the father and mother caring for their baby-birds.

When you speak of "sister-bird" and "brother-bird", slip the little fingers, one at a time, through the side or bottom of the nest. For the "loving family", stand up and spread out the five fingers of the right hand.

Mother-bird and father-bird—
"Twit-tee-wit, tee-wee,"
Flying from the Southland,
Happy as can be.

Mother-bird and father-bird—
"Twit-tee-wit, tee-wee,"
Searching, searching, everywhere
For the nicest tree.

Mother-bird and father-bird—
"Twit-tee-wit, tee-wee,"
Builds a round, round nest now,
High as you can see.

Mother-bird and father-bird—
"Twit-tee-wit, tee-wee,"
Deep down in their nest lie
Tiny eggs—just three.

Mother-bird and father-bird—
"Twit-tee-wit, tee-wee,"
Caring for their baby birds
Peeping on the tree.

Sister-bird and brother-bird—
"Twit-tee-wit, tee-wee ;"
Now a loving family's
On the big green tree.

Harcourt, N. B.

Lesson Calendar : Second Quarter

1. April 4. Peter and Cornelius. Acts 10 : 1-20.
2. April 11. Peter Delivered from Prison. Acts 12 : 1-11.
3. April 18. The Conversion of Saul. Acts 9 : 1-19a.
4. April 25. The Gospel in Antioch. Acts 11 : 19-30 ; 12 : 25.
5. May 2. Paul's First Missionary Journey—Cyprus. Acts 13 : 1-12.
6. May 9. Paul's First Missionary Journey—Antioch in Pisidia. Acts 13 : 13-16, 38-49.
7. May 16. Paul's First Missionary Journey—Iconium and Lystra. Acts 14 : 8-22.
8. May 23. The Council at Jerusalem. Acts 15 : 1-5, 22-29.
9. May 30. Believing and Doing. James 2 : 14-26.
10. June 6. The Power of the Tongue. James 3 : 1-12.
11. June 13. Heroes of Faith. Hebrews 11 : 1-3, 17-29.
12. June 20. REVIEW.
13. June 27. Temperance Lesson. Romans 13 : 8-14.

Lesson I.

PETER AND CORNELIUS

April 4, 1909

Acts : 10 1-20. *Commit to memory vs. 13-15. Study Acts 10 : 1-48.

GOLDEN TEXT—In every nation he that feareth him, and worketh righteousness, is accepted with him.
—Acts 10 : 35.

1 There was a certain man in Caesarea² called Cornelius, a centurion of the band called the Italian band.

2 A devout man, and one that feared God with all his house,³ which gave much alms to the people, and prayed to God alway.

3 He saw in a vision⁴ evidently about the ninth hour of the day an angel of God coming in⁵ to him, and saying⁶ unto him, Cornelius.

4 And⁷ when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are⁸ come up for a memorial before God.

5 And now send men to Joppa, and⁹ call for one Simon,¹⁰ whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side: ¹¹ he shall tell thee what thou oughtest to do.

7 And when the angel¹² which spake unto¹³ Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And¹⁴ when he had declared all these things unto them, he sent them to Joppa.

9 On the morrow, as they¹⁵ went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

10 And he became¹⁶ very hungry, and¹⁷ would

Revised Version—¹ Now; ² Cornelius by name; ³ who; ⁴ openly, as it were about; ⁵ unto; ⁶ to; ⁷ he, fastening his eyes upon him, and being affrighted, said; ⁸ gone up; ⁹ fetch; ¹⁰ who is surnamed; ¹¹ Omit rest of verse; ¹² that; ¹³ him; ¹⁴ having rehearsed all things; ¹⁵ were on; ¹⁶ Omit very; ¹⁷ desired to eat; ¹⁸ he beheldeth the heaven; ¹⁹ as it were a great sheet, let down by four corners upon the earth; ¹⁰ and creeping things of the earth and fowls of the heaven; ²¹ and; ²² a voice came; ²³ make not; ²⁴ straightway; ²⁵ Omit again; ²⁶ was much perplexed; ²⁷ the; ²⁸ might; ²⁹ by Cornelius, having; ³⁰ Omit and; ³¹ lodging; ³² But arise, and; ³³ nothing doubting.

LESSON PLAN

- I. Cornelius Directed, 1-8.
- II. Peter Prepared, 9-16.
- III. Peter Sent, 17-20.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Peter and Cornelius, Acts 10 : 1-16. T.—Peter and Cornelius, Acts 10 : 17-33. W.—Peter and Cornelius, Acts 10 : 34-48. Th.—Doubt and satisfaction, Acts 11 : 1-18. F.—A blessing for Gentiles, Gal. 3 : 7-14. S.—Jesus and a Samaritan, John 4 : 1-14. S.—Gentiles brought in, Isa. 60 : 1-11.

Shorter Catechism—*Ques. 12. What special act of providence did God exercise toward man in the estate wherein he was created? A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon pain of death.*

EXPOSITION

By Rev. Professor James W. Falconer, B.D., Halifax, N.S.

Time and Place—About A. D. 40; Caesarea and Joppa.

Connecting Links—The Lesson follows immediately upon Lesson XI., March 14, ch. 9 : 31-43.

I. Cornelius Directed, 1-8.

V. 1. This verse describes Cornelius' outward conditions. *A certain man in Caesarea.* See Geography Lesson. *Cornelius*; a Roman, and possibly one of the great Cornelian

gens or clan: but while they made ready, he fell into a trance.

11 And¹⁸ saw heaven opened, and a certain vessel descending¹⁹ unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts²⁰ of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter: kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common²¹ or unclean.

15 And²² the voice spake unto him again the second time, What God hath cleansed,²³ that call not thou common.

16²¹ This was done thrice: and²⁴ the vessel was received up²⁵ again into heaven.

17 Now while Peter²⁶ doubted in himself what²⁷ this vision which he had seen²⁸ should mean, behold the men¹² which were sent²⁹ from Cornelius had made inquiry for Simon's house,³⁰ and stood before the gate.

18 And called, and asked whether Simon, which was surnamed Peter, were³¹ lodged there.

19²¹ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20³² Arise therefore, and get thee down, and go with them,³³ doubting nothing: for I have sent them.

The Question on Missions—(Second Quarter—THE NEWCOMERS TO CANADA.)—1. What peoples are among the newcomers? Alphabetically arranged, they are as follows,—Americans, Armenians, British, Chinese, French, Germans, Greeks, Hebrews, Hindoos, Italians, Japanese, Scandinavians, Slavs and Syrians.

Lesson Hymns—Book of Praise, Ps. Sel. 65 (Supplemental Lesson); 129; 133; 15 (Ps. Sel.); 466 (from PRIMARY QUARTERLY); 134.

Special Scripture Reading—Luke 7 : 1-10 (The Story of Another Centurion). (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 113. Peter in the House of Cornelius : M. 7, Group of Siamese Tribe (Missions). For Question on Missions, H. M. 7, group of Immigrants Landing.

gens or clan: but the name was a common one. *A centurion*; the leader of a hundred men (or "century"). In the Roman army two centuries made a maniple; three maniples a cohort; ten cohorts a legion. "The Roman centurions in the New Testament always appear in a favorable light", Matt. 8 : 5-10; Luke 23 : 47; Acts 27 : 1, 3. *Italian band*; that is, cohort. Probably this cohort was composed of soldiers from Italy.

*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

V. 2. The character of Cornelius is now described. *A devout man...one that feared God.* He was probably a proselyte, worshipping the God of Israel, and attending the services of the synagogue, but not circumcised. *With all his house;* household, including, besides the members of his family, those of his soldiers who were his close attendants, and his servants. *Gave much alms to the people;* that is, to the Jewish people about him. Almsgiving was a practice very highly esteemed amongst the Jews, Ps. 41 : 1. *And prayed to God alway;* habitually. Likely he observed the regular Jewish hours of prayer, 9 a.m.; 12 noon; 3 p.m.

Vs. 3-6. *In a vision evidently;* Rev. Ver., "openly", to mark it as a genuine vision, and no deception of the senses. *Ninth hour.* See on v. 2. *An angel of God coming.* V. 30 calls the visitor "a man...in bright clothing". *Being affrighted* (Rev. Ver.); at the sight of a being whom he perceived was supernatural. *Prayers...alms are gone up* (Rev. Ver.); like the smoke of the incense rising heavenward (compare Ps. 141 : 2; Heb. 13 : 15; Phil. 4 : 18). *Memorial;* "a remembrance offering", like the portion of the meal offering which was burnt with the sweet-smelling frankincense (see Lev. 2 : 1, 2, 9, 16, Rev. Ver.). Cornelius' prayers and alms had won the favorable regard of God. *To Joppa.* See Geography Lesson. *Simon...surnamed Peter* (Rev. Ver.); to distinguish him from Simon the tanner (see ch. 9 : 43). *By the sea side.* The tanner's calling being regarded by the Jews as unclean, it had to be carried on outside the city.

Vs. 7, 8. *Called two...household servants;* attendants closely associated with the family. *A devout soldier;* "a trusty orderly in constant attendance on his superior, bound to him by the bond of a common piety". *Sent them to Joppa;* thirty miles away.

II. Peter Prepared, 9-16.

Vs. 9, 10. *On the morrow.* The distance to be traveled was equal to a day's journey, but the start was made late the day before. *Upon the housetop.* The flat roof of the Eastern house was used for many purposes, worship being amongst these (see 1 Sam. 9 : 25; Jer. 19 : 13; 32 : 29). *Sixth hour;* 12 noon, one of the regular hours of prayer. *Hungry.*

He had probably been observing one of the special days of fasting. *Fell into a trance;* a condition in which the mind, so to speak, passes out of the body, and sees things invisible to the bodily eye.

Vs. 11-14. *Saw heaven opened;* to show that the teaching of the vision was from God. *A certain vessel descending...as...a great sheet...let down* (Rev. Ver.); Weymouth, "What seemed to be an enormous sail was descending, being let down to the earth by ropes at the four corners". *Fourfooted beasts...creeping things...fowls;* representatives of the whole animal creation. *Rise, Peter; kill and eat;* a divine command, setting aside the law of Moses, which permitted some, and forbade other, animals to be used for food (see Lev. ch. 11). *Not so, Lord.* Peter recognizes the speaker as divine; but in his reply we hear the self-willed and impetuous Peter of the Gospels, Matt. 16 : 22; John 13 : 8. His Jewish prejudices die hard. *Never eaten anything...common;* literally, "shared by all", food that ordinary people may eat, but which is forbidden to a Jew. *Unclean;* impure, as forbidden to a holy nation like Israel.

Vs. 15, 16. *What God hath cleansed.* God had given to Moses the laws about food, and He could also revoke them. *Call not thou common;* an echo of Christ's teaching, Mark 7 : 15. *Thrice;* to give emphasis. This was a suggestive number for Peter, who had three times denied his Lord. *Received...into heaven;* to make it doubly sure that the vision had come from God.

III. Peter Sent, 17-20.

Vs. 17-20. *Peter doubted;* Rev. Ver., "was much perplexed". He wondered if the vision meant more than distinctions in food. *Spirit said;* speaking as the infallible Teacher and Guide. *Go;* with the men who had come from Cornelius. *Doubting nothing;* without hesitation as to its lawfulness.

The words which Peter speaks in Cornelius' house at Caesarea, open with the newly gained assurance that God is willing to accept and welcome Gentiles as well as Jews. This message has come through Jesus, the Messiah of all nations. The life of Jesus is then briefly outlined. The apostles are witnesses of all these things, as also of His resurrection. And

Christ has charged them to proclaim everywhere, that He will judge the living and the dead. At the close of Peter's words, the Holy Spirit falls on all who heard, and thus the divine signal is given that the Gentiles are to receive all the privileges of the gospel. In recognition of this fact, Cornelius and his household are baptized as true believers in Jesus, vs. 21-48.

Light from the East

By Rev. James Ross, D.D., London, Ont.

UNCLEAN—The distinction established amongst the Jews between clean and unclean animals, which exists in some form among many tribes, was founded partly on that instinctive repugnance to certain forms of life which prevails among all civilized peoples; partly for the promotion of health, by prohibiting the animals whose flesh was not

adapted for use in the climate of Palestine, or whose loathsome food, or filthy habits, or parasitic diseases, made them dangerous to man; and partly to separate the Israelites from surrounding nations, not only in the eating of insects, reptiles and carrion, but in those degrading feasts of warm flesh and blood, which are connected with idolatry. In cholera epidemics the Jew has enjoyed a large degree of immunity, and in Life Insurance offices his life is said to be a better risk, all other things being equal, than the life of a man of any other stock. But when the church was to be extended into every nation, the law of each member's life was to be his own enlightened judgment and conscience, and all legislation founded on local conditions or national peculiarities was withdrawn. The intimation of this to Peter was to suggest that the distinction between the Jew and other men was also abolished.

APPLICATION

By Rev. J. W. Macmillan, B.A., Winnipeg

With all his house, v. 2. There is a story called, "In Search of the Beautiful". It describes a person who resolved to seek and to find the beautiful. He be-
 thought him of the mountains of Switzerland, and the sunny plains of Italy, and the forests of America, and ever so many wonders of the world. Before he completed his arrangements, however, a little bird whispered, "Begin at home". The little bird was wiser than the man. The beautiful is always with us. "Oh, my friend", says one writer, "make the place where God has put you beautiful. If it be only a tent in the desert, make it beautiful. If it be only a cottage in a lonely street, or an attic room in a cottage, or a fireside, or a bench in a workshop, or a seat in a school, or a place on your mother's knee, or a place in her heart, make it beautiful. And the sadder, the darker, the poorer the place is, be the more eager to make it beautiful."

A memorial before God, v. 4. Henry Drummond used to tell of a little girl who once said to her father, "Papa, I want you to tell God something for me. I have such a little voice that I don't think He could hear it away up

in heaven; but you have a great big man's voice, and He will be sure to hear you". Then the father took his little girl in his arms and told her that, even though God were at that moment surrounded by all His holy angels, sounding on all their golden harps, and singing to Him one of the grandest and sweetest songs of praise ever heard in heaven, he was sure that He would say to them, "Hush, stop the singing for a little while. There's a little girl away down on the earth, who wants to whisper something in my ear."

Peter went up . . . to pray, v. 9. So many things have happened during prayer, that it may fairly be called one of the most eventful times in the life of man.

A Mighty Engine Isaac found his wife while he prayed. Hannah got a son, the wish of her heart, for praying. Daniel shut the mouths of lions with his prayers. Paul recovered his sight in response to prayer. Jesus prayed on the mount, and the fashion of His countenance was altered. Queen Mary said that she feared the prayers of John Knox more than an army of ten thousand men. Instead of being a gentle and powerless occupation, as many think, prayer is the mightiest engine in the hand of the human race.

Why the Music Stopped

I have never, v. 14. Said the Duke of Wellington, "Don't tell me that habit is second nature. Habit is ten times nature."

In fact, many of the things we do so lightly that we do not notice that we are doing them, are habits. Walking is a habit. It does not come by nature. A child left to itself might possibly never learn to walk. And what a trial it would be, if we had to learn to walk every time we wanted to go anywhere. The value of habit is that it saves us trouble. Good habits are our protection against temptation. Good habits are like the money which we have saved and can draw upon at will. Bad habits are like the debts we owe; as soon as we earn anything, we must pay it for the debt incurred long ago. Good habits are allies in the fight. Bad habits are traitors always watching a chance to sell us out to the foe.

What God hath cleansed, v. 15. When John E. Clough went as a missionary to India, he soon succeeded in interesting some of the high caste Brahmans. They "No Respector of Persons" offered to send their children, if he would start a school. He was delighted. But just then a few low caste Telugus sought baptism. The Brahmans sent him a message, saying, "We will not mingle with these outcasts. You can have nothing to do with us if you receive these people." Here was a challenge. Should he allow all his fine hopes of success to vanish? He sought help in the Bible, and found there that God rejected artificial distinctions among men. He turned his attention to the Telugus, and preached to them with ceaseless energy. The reward soon came. Before a year had passed, ten thousand of them were united with the church.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

By Rev. W. H. Smith, Ph.D., Fredericton, N.B.

The Lessons for this Quarter continue the account of the expansion of the church. The first two are given to the ministry of Peter. These are followed by a study of the conversion and first missionary journey of Paul, embracing five Lessons. The four concluding Lessons deal with the teaching of the early church leaders. Time and Place will give the historical setting, and the Geography Lesson the geographical situation. The story of Peter's vision is repeated in ch. 11:4-12, and of Cornelius' vision in ch. 11:13, 14.

The importance of the events in this Lesson should be clearly grasped. It is the dawn of a new era in the life and work of the church. For about ten years the gospel had been preached with much success, and thousands had been converted, chiefly Jews. Samaritans and Gentiles had been welcomed individually, and recognized by the mother church at Jerusalem, but the relation of Jewish and Gentile Christians had not been clearly or formally defined. The next great step forward was to be the solution of this problem. Peter's vision is the beginning of the new

process. It was greatly furthered by Paul's work, and the Council at Jerusalem (ch. 15, Lesson VIII.) was the final act. The church was to be delivered from the bondage of Jewish rites and ceremonies, and a new era of missions to the Gentiles ushered in, when all would be invited to the kingdom of God, without any of the restrictions or observances of the Jewish ceremonial law.

1. Study Cornelius. Note: (a) He was a seeker after God. Study his religious life, in its sincerity, its influence in his home, its helpfulness to others and its prayerfulness. How this Roman had come to this conviction and experience is not stated. He had seen enough to long for fuller light, but he had not become a full Jewish proselyte (see ch. 11:2, 3), nor had he fully entered the kingdom, ch. 11:14. (b) The special guidance in his spiritual life. Note the form of the vision, the voice, the commendation, the direction. (c) The willing obedience, a testimony to his readiness to do anything to gain the knowledge of the truth he sought. He is a most interesting character in all those qualities which contribute to true greatness.

2. Study Peter. His vision must be viewed in the light of the observance of the law. As a loyal Jew, Peter regarded the law as God's voice. The command to "kill and eat", was

a positive abrogation of the ritual which observed the distinction of "clean" and "unclean" in the animal world. Peter's conduct shows how firmly he adhered to this ritual, even though a loyal Christian. The application was undoubted. Nothing was common which God had cleansed. The old separation of Israel from the Gentiles passed away, when God came to both alike.

3. The removing of Peter's doubt in his meeting with Cornelius. The story should be carefully studied that the class may see how Peter was led to see that God had accepted the Gentiles.

This is an illustration of how God works in the interests of men, and especially in bringing in the true brotherhood. Insist on the thought of the Golden Text. The value of integrity of character with the light we have, is a most precious truth.

For Teachers of the Boys and Girls

By Rev. R. Douglas Fraser, D.D.

The title of the Lesson, "Peter and Cornelius", suggests the treatment. Here are two outstanding men, differing in nationality, training, circumstances, yet having something most vital in common, and very much needing one another.

After a hint of the above to the class, seek to make each of the two stand out distinctly. The task should not be difficult.

1. *Cornelius*. These are the points to be elicited by questions: (1) A Roman city, named after the Emperor, garrisoned by Roman troops, and the Roman capital of Palestine. What sort of soil for godliness? (2) Cornelius, a soldier, a "centurion" (see Exposition for explanation). Would a Roman Gentile, or heathen soldier, likely be a seeker after God? (3) A godly man—work out v. 3 in detail. Here is a man whose face is toward the light, but with much yet to learn. Will not God lead him into more light? See Matt. 13:12 (first clause).

2. *Peter*. Here is an opportunity for review, beginning with what Peter had done for Æneas and Dorcas (ch. 9), his preachings and imprisonments, especially the sermon at Pentecost (ch. 2), and back still further to the first Lesson of the year, with its promise and command to Peter and the rest from the

heavenly Lord and Master, ch. 1:8. Evidently Peter is just the person whom Cornelius needs to meet.

3. *How the two were brought together*. Take the class through the story stage by stage.

CORNELIUS—

(1) Cornelius' vision, at a prayer hour (see Exposition). (2) An angel visitant, God's messenger. (3) God's approval of his earnest and pious life, v. 4. (4) The instruction to send for Simon Peter, vs. 5, 6. (5) Cornelius' prompt obedience, vs. 7, 8. A good opportunity here, for a conversation on obedience to God, how ready and complete and trustful it should be.

PETER—

(1) Peter also at prayer (see Application, on v. 9, for the place prayer occupies). (2) His trance (see Exposition): how many different ways God has of revealing Himself to men! (3) The great sheet from heaven, and its motley collection of animals, the command to kill and eat, Peter's remonstrance, God's reply, the final repetition, and the withdrawal of the sheet. (4) Peter's puzzlement, the coming of the messengers, and the Spirit's command to go with them to Cornelius. (5) Then Peter's welcome to the messengers, and his journey with them to Caesarea, vs. 23, 24a.

This is a great turning point in the history of Christianity, and the teacher should make clear to the scholars these three things: (a) The prejudice which prevented even a holy apostle like Peter, who had been a Jew, from having any dealings with Gentiles; (b) At what pains the Lord Jesus (for it was He who had spoken to Cornelius and to Peter) was to break down the prejudice; (c) How the most fixed prejudice breaks up, like snow before the sun, in the presence of a plain command of our Lord and Master.

Follow Peter to the house of Cornelius, and lead out the scholars to tell what Peter brought to Cornelius—the knowledge of Jesus as the Saviour of all who believe; followed by his acceptance of that Saviour and acknowledgment of Him in baptism. Also, what Cornelius brought to Peter—the knowledge that in God's sight Jews and Gentiles were alike; and that the salvation of Jesus Christ is for all men alike.

THE GEOGRAPHY LESSON

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



hospitals and schools in the town. The population is estimated at 21,000, mostly Mohammedans.

Caesarea was an ancient seacoast town of Palestine, 30 miles north of Joppa, built by Herod the Great, and named in honor of Augustus Caesar. The site was originally called Strato's Tower. Here Herod made a magnificent harbor, by constructing a strong breakwater, the ruins of which still remain. Caesarea became the military capital of Palestine, where the Roman governors had their headquarters. The modern place is only a village on the ancient site.

Jaffa is the modern name of Joppa. It is the seaport of Jerusalem, about 30 miles northwest of that city. The coast at that point is skirted by a dangerous reef, through which the entrance is exceedingly narrow. In stormy weather landing is often impossible for days at a time. The chief exports of Jaffa are soap, fruits, wine, oil and sesame, while the imports consist chiefly of cotton goods, rice, sugar, petroleum, tobacco and lumber. Tanneries are still found on the seashore. The oranges of Jaffa are reputed to be the finest in the world. In 1900 the total shipping of the port amounted to over 660,000 tons. There are several missionary

ADDED HINTS AND HELPS

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

Some Test Questions

[NOTE: These Questions are not intended for use in the class, but as samples of questions by which the teacher may test the thoroughness of his own preparation of the Lesson. He will also find it of great advantage to be familiar with the Questions set for the scholars in the HOME STUDY, INTERMEDIATE and PRIMARY, QUARTERLIES and LEAFLETS. The scholars should be encouraged to use these as a guide in their study of the Lesson.]

1. What position did Cornelius hold? Name the main divisions of the Roman army.
2. Where in the New Testament are other centurions mentioned? In what light are they presented?
3. What was Cornelius' religious position? How does it appear that he influenced his household for good?
4. Describe the vision which he saw. What was he told as to his prayers and alms? What was he bidden to do?

5. Who were sent by the centurion to bring Peter? What was the distance from Caesarea to Joppa?

6. Where was Peter praying? At what time? Into what condition did he fall? What did he see?

7. What was he told to do? Why did he refuse? What rebuke did he receive?

8. About what was he perplexed? What was he told he should do? By whom?

9. Give the substance of Peter's address in Cornelius' house.

10. What happened when he had concluded? By what sign were Cornelius and his household recognized as Christians?

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. Another centurion saw Jesus being crucified. When he heard our Lord's words,

he believed on Him. Find the verse in Luke that tells of this.

2. Isaiah tells us that God intended the Messiah to be a light to the Gentiles. Read the saying.

ANSWERS. Lesson XIII., First Quarter—(1) Prov. 31 : 4, 5. (2) 1 Cor. 6 : 10.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET.]

1. Bible visions.
2. Modern prejudices that should be removed.

Prove from Scripture

That God hears prayer.

The Catechism

Ques. 12. *The covenant of life.* Three facts are stated in the Question : (1) God entered into an agreement ("covenant"), that is, He made a promise, to give life to man. (2) The condition of this promise was man's obedience. The test of obedience was the command not "to eat of the tree of the knowledge of good and evil". There was nothing wrong in itself in eating the fruit of this tree ; it was wrong for Adam to do so, because God had forbidden it. Through his eating from this tree, though, of course, it had no power in itself, man would gain a new kind of knowledge, the knowledge of sin and

its consequences. (3) The penalty ("pain") of disobedience was death. This means, not only physical death, but all that is implied in separation from God.

The Question on Missions

By Rev. J. A. Bowman, M. A., Presbyterian Immigration Chaplain, Winnipeg

Ques. 1. Our immigrants from the United States are of two distinct classes, namely, descendants of the British and descendants of foreigners. Only a few Armenians have come to Canada, and these are of a low type. Among the Britishers are the English, Scotch, Irish, and those from the other colonies. Many of these are valuable additions to our population. The Chinese, Japanese, and the people from India (though these last are British subjects) form a class of immigrants unwelcomed by our working men on account of their low standard of wages. The French and Germans are thrifty and industrious. The Greeks are few and undesirable. The Hebrews are steadily increasing. Two distinct classes come from Italy. Those from Northern Italy are of much better stock than those from Southern Italy. The Scandinavians come from Sweden, Norway, Denmark and Iceland, and are among the most welcome immigrants. The Slavs come from Eastern Europe, and include Doukhobors, Galicians, and about a dozen other classes of people.

FOR TEACHERS OF THE LITTLE ONES

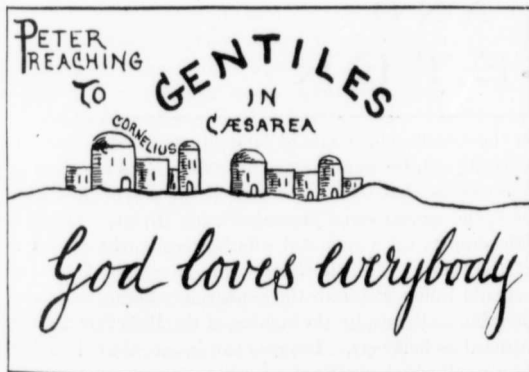
By Mrs. Jessie Munro Johnston, North Bay, Ont.

Subject for the Quarter—The first foreign missionaries.

Golden Text for the Quarter—"With great power gave the apostles witness of the resurrection of the Lord Jesus", Acts 4 : 33.

Pre-view—In the Lessons of this Quarter we shall see the first foreign missionaries : (1) instructed ; (2) delivered ; (3) prepared ; (4) spreading the gospel ; (5) directed by the Holy Spirit ; (6) received and rejected ; (7) healing ; (8) in council ; (9) correcting error ; (10) warning ; (11) encouraging. (The touch will need to be light here. Remember that very little ones do not care for catalogues.)

Lesson Subject—Peter, the mis-



sionary instructed.

Introduction—Here is a needle and thread. Of what use is it? Can you remember the name of a good, kind woman who used her needle and thread to make clothing for poor people? Print her name, D-O-R-C-A-S. Recall the story. Here is the town where Dorcas lived—JOPPA. Peter stayed here with a man named Simon, a tanner.

Lesson—Did you ever walk a mile? It was 30 miles from Joppa to this other town—CÆSAREA (outline). In this town lived a man, named Cornelius. He was a soldier (red chalk, stroke), captain of a hundred soldiers (red strokes). He was a good man, kind to the poor, one who prayed always to God, morning, noon and evening, v. 2. Philip had likely taken the good news about Jesus to Cæsarea, ch. 8 : 40. Perhaps Cornelius was praying to God to teach him more about Jesus. God was pleased with Cornelius, and had a wonderful message to send him. You know, in Bible times, when God wanted to send a messenger to His servants in the world, He often sent angels, who came to them in dreams.

Cornelius' Vision—Describe Cornelius praying. An angel comes to him (describe the angel, v. 30). Cornelius obeys, vs. 7-9.

Peter's Vision—When God wants things done, He sends messages to this one and that one, and if each obeys, then all God's work is

done. Here is an Eastern housetop in Joppa (outline). Here is Peter praying on the housetop. God sends a vision to Peter (describe it, vs. 10-16 : see Exposition). Ah! there come three men asking at the door of the house for Peter. God tells Peter to go with them.

Peter at Cæsarea—In this square (Cæsarea) we'll put a number of strokes of different-colored chalk. Peter has now come amongst the Gentiles (explain). He is now a missionary to foreign people. Now he knows why God had sent that strange vision to him. He knows that God loves everybody, and does not "look down upon" nor despise any one. God wants all to know of Jesus and be saved through him. Tell of the conversion of Cornelius and his whole household.

Golden Text—Repeat Golden Text.

God Wants the Children—God wants all the little children of Canada, of China, of India, of Africa, to know and love Jesus.

A Prayer for the Children—

"Lord, bless the little children, wherever they may be ;

Far out on the silent prairie, down by the deep blue sea,

Like flowers in the crowded city, like birds in the forest tree,

Lord, bless the little children, wherever they may be."

To Think About—God loves everybody.

FROM THE PLATFORM

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

CORNELIUS AND PETER

There are three distinct scenes in the Lesson which should be made as vivid as possible. The first presents CORNELIUS (Print). Bring out, by questioning, his office, religious position, character, the visit of the angel, the assurance that God has accepted his prayers and good deeds, the command to send for Peter. The second scene presents PETER (Print). Question about his praying on the housetop, the trance, the vision and what it meant, the coming of Cornelius' messengers, the bidding of the Spirit. The third scene presents both Peter AND (Print) Cornelius. The questioning should follow Peter to the centurion's house, and bring out the main points in his address, followed, as it was, by the coming of the Holy Spirit on the Roman household and their being baptized as believers. Impress the lesson, that those who have the gospel ought to carry or send it to all who have it not, of whatsoever race or country.

Lesson II.

PETER DELIVERED FROM PRISON

April 11, 1909

Acts 12 : 1-11. Commit to memory v. 7. Study Acts 12 : 1-19.

GOLDEN TEXT—The angel of the Lord encampeth round about them that fear him, and delivereth them.—
Psalm 34 : 7.

1 Now about that time Her'od the king¹ stretched forth his hands to² vex certain of the church.

2 And he killed James the brother of John with the sword.

3 And³ because he saw it pleased the Jews, he proceeded⁴ further to⁵ take Pe'ter also. ⁶ (Then were the days of unleavened bread.)

4 And when he had⁷ apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to⁸ keep him ; intending after⁹ Easter to bring him forth to the people.

5 Pe'ter therefore was kept in¹⁰ prison : but prayer was made¹¹ without ceasing of the church unto God for him.

6 And when Her'od¹² would have brought him forth, the same night Pe'ter was sleeping between two soldiers, bound with two chains : and¹³ the keepers before the door kept the prison.

7 And, behold,¹⁴ the angel of the Lord¹⁵ came upon him, and a light shined in the¹⁷ prison : and he smote Pe'ter on the side, and¹⁷ raised him up, saying,

Revised Version—¹ put forth ; ² afflict ; ³ when he saw that ; ⁴ *Omit* further ; ⁵ seize ; ⁶ (*Omit brackets*) And those were ; ⁷ taken ; ⁸ guard ; ⁹ the Passover ; ¹⁰ the ; ¹¹ earnestly of ; ¹² was about to bring ; ¹³ guards ; ¹⁴ an ; ¹⁵ stood by him ; ¹⁶ cell ; ¹⁷ awoke him ; ¹⁸ Rise up ; ¹⁹ he did not ; ²⁰ *Omit* him ; ²¹ he ; ²² And ; ²³ into ; ²⁴ its ; ²⁵ straightway ; ²⁶ truth ; ²⁷ forth ; ²⁸ *Omit* hath.

LESSON PLAN

I. Imprisoned, 1-4.

II. Prayed For, 5.

III. Delivered, 6-11.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Peter delivered from prison, Acts 12 : 1-10.

T.—Peter delivered from prison, Acts 12 : 11-19.

W.—A strong Deliverer, Ps. 33 : 10-22. Th.—

Prayer and answer, Ps. 34 : 1-10. F.—The delivering

angel, Dan. 6 : 16-23. S.—Promise of answer,

Matt. 7 : 1-11. S.—Trust in God, 2 Cor. 1 : 1-11.

Shorter Catechism—Ques. 13. *Did our first par-**ents continue in the estate wherein they were created?*

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were creat-

¹⁸ Arise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And¹⁹ so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed²⁰ him ; and² wist not that it was true which was done by the angel ; but thought he saw a vision.

10 ²² When they were past the first and the second ward, they came unto the iron gate that leadeth²³ unto the city ; which opened to them of²⁴ his own accord : and they went out, and passed on through one street ; and²⁵ forthwith the angel departed from him.

11 And when Pe'ter was come to himself, he said, Now I know of a²⁶ surety, that the Lord hath sent²⁷ his angel, and²⁸ hath delivered me out of the hand of Her'od, and from all the expectation of the people of the Jews.

ed, by sinning against God.

The Question on Missions—2. What do these newcomers do for a living ? There are some of all classes of workers. There are (1) professional men, as, clergymen, lawyers, doctors, teachers, musicians and merchants ; (2) skilled laborers, as, farmers, bakers, tailors, shoemakers, carpenters, clerks, miners, and masons ; and (3) unskilled laborers and servants.

Lesson Hymns—Book of Praise, Ps. Sel. 65 (Supplemental Lesson) ; 59 ; 61 ; 16 (Ps. Sel.) ; 570 (from PRIMARY QUARTERLY) ; 64.

Special Scripture Reading—Acts 16 : 25-40. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 114, Peter Delivered from Prison ; B. 115, The Women at the Sepulchre (Easter Picture). For Question on Missions, H. M. 8, Doukhobors in Wagon.

EXPOSITION

Time and Place—Immediately before Passover, A.D. 44 ; in Jerusalem.

Connecting Links—After narrating Peter's defence of his preaching the gospel to the Gentiles, against the criticisms of his brethren at Jerusalem, Luke tells of the events, including the conversion of Saul, which led to the founding of the church in Antioch, in which Barnabas and Saul became fellow laborers, and which sent help to the members of the Jerusalem church during a famine predicted by a Christian prophet named Agabus, ch. 11. In order to complete the part of the narrative in which Peter is the chief figure, these events, covering a period of four or five years, are passed over, in the meantime, to be taken up in Lessons III. and IV.

I. Imprisoned, 1-4.

V. I. *About that time* ; the time of the visit of Barnabas and Saul to Jerusalem, mentioned above and referred to in ch. 11 : 30.

Herod ; Agrippa I., grandson of Herod the Great, ruler at this time, as his grandfather had been, over all Palestine. Josephus describes him as a vain man, whose chief desire was to win popularity with the Jews. *To vex* (Rev. Ver., "afflict") ; oppress. *Certain of the church*. Herod decided to arrest the leaders out of deference to Jewish, and especially Sadducean (compare ch. 5 : 17), influence.

Vs. 2, 3. *Killed James* ; one of the sons of Zebedee (Mark 1 : 19), who took a leading part in the gospel history, being often chosen by Jesus for special recognition, along with his brother John, and Peter (see Mark 5 : 37 ; Luke 9 : 28 ; Matt. 26 : 37). The fiery nature of this "son of thunder" (Mark 3 : 17, compare John 9 : 51-56) would impel him to venture into places of danger, so that Herod's move to put him to death is quite natural. *With the sword*. This mode of

execution was regarded as especially disgraceful by the Jews. *Pleased the Jews.* See on v. 1. *Days of unleavened bread*; the seven days following the killing of the Passover lamb, during which no bread made with leaven (yeast) might be eaten (Lev. 23 : 5-8).

V. 4. *Apprehended*; seized. *Delivered him to four quaternions*; that is, four groups of four men each. These groups kept watch over the prisoner in periods of six hours each. *After the Passover* (Rev. Ver.); the Passover season, including the "days of unleavened bread". The translation "Easter" is due to the fact that this Christian festival, commemorating our Lord's resurrection, replaced the Jewish Passover, occurring at the same time of the year. During the Passover season no legal decision could be made. *Bring him forth to the people.* Herod intended to occupy his throne of judgment, while Peter should be led forth before the people, so as to make the proceedings as spectacular as possible. At the Passover season a great number of stranger Jews would be in Jerusalem, when a demonstration in favor of the Jewish Law would add immensely to the popularity of Herod.

II. Prayed For, 5.

V. 5. *Prayer was made without ceasing* (Rev. Ver., "earnestly"). The disciples did not despair because of James' death, but pleaded with God for Peter. *Of the church*; that is, by companies of its members scattered here and there throughout the city. *Unto God.* This was a matter between the King of heaven and King Herod.

III. Delivered, 6-11.

Vs. 6-8. *When Herod would have brought him forth*; for sentence and execution. *The same night*; to all human appearance, Peter's last night on earth. *Between two soldiers, bound with two chains*; fastened by

his hands to the guards on either side (compare Acts 28 : 20; Eph. 6 : 20). *Keeps before the door*; the two of the "quaternion" on duty who were stationed outside the cell (see Geography Lesson). *The angel of the Lord*; Rev. Ver., "an angel", as in Luke 2 : 9 (Rev. Ver.). *A light shined*; "the glory of the Lord" (see again Luke 2 : 9). *Prison*; Rev. Ver., "cell". *Smote Peter, etc.* So calm was the apostle's trust in God, that he was sleeping soundly. *Chains fell off*; setting him free from the guards sleeping beside him. *Gird thyself, and bind on thy sandals.* The girdle had been loosened, and the sandals (the footgear of the poor, shoes being worn by the rich) removed, for sleeping. *Garment*; outer robe, taken off and used as a covering during sleep.

Vs. 10, 11. *Past the first* ("ward"); perhaps the place where the outside guards of v. 6 stood. *Second ward*; another part of the prison further on, also watched by sentinels. Peter had been placed in the most secure part of the prison. *Unto the iron gate*; an impassable barrier, if shut. *Opened . . . of its* (Rev. Ver.) *own accord*; untouched of human hand. *Angel departed*; his work done. Peter could go on now without his help. *Come to himself.* Peter now realizes that his deliverance is a fact, which thus far had seemed an unreal dream.

He proceeds to the house of Mary, which was apparently a meeting place for the Christians. The maid who opens the door, cannot persuade the company that it is Peter, for they say it must be his angel, in accordance with the prevailing belief that each man had a guardian angel. After his reception, Peter directs word to be sent to James, and then departs to another place. Herod, when he found that the prisoner had escaped, ordered the guards to be executed, vs. 12-19.

APPLICATION

Killed James, v. 2. The conversion of Uganda did not really begin with the coming of Alexander Mackay, the first missionary.

How Uganda
was Won

Not until after the burning of three boys, twelve, fourteen and sixteen years of age, whom Mackay had won to himself and Christ, did the gospel take hold. These boys had never

seen or probably had never heard of martyrdom, but nothing could induce them to give up their new faith. When challenged by their executioners to recant, we are told that these young boys sang a Christian hymn. A little later, thirty-two of the recently converted natives were thrown together in one great heap, and burnt alive. After this deed was

done, the chief executionersaid to theking, that he had never before killed men who showed such bravery and calmness in the face of death. From that time Christ was supreme in Uganda.

Prayer was made, v. 5. When the Emperor Constantine was preparing to have his statue placed with those of his predecessors, the question of its design came up.

The Kneeling Emperor The others had been carved in heroic attitudes. Some were represented wrapped in their purple robes, addressing the Senate. Some were in armor, waving swords and cheering the troops in battle. Some were on horseback. But Constantine said, "I shall be represented kneeling. It is thus that I have risen to eminence". And among the statues of the famous conquerors and rulers of the world he that hath eyes to see, knows that none is in a more truly heroic attitude than the kneeling Constantine.

When Herod was about to (Rev. Ver.), v. 6. Why the long suspense? The fruit does not ripen till the harvest time. It is sometimes the

At the Darkest Hour very last moment, when the rescue comes. In the earlier days of missions in Turkey, a message was brought to a missionary in Constantinople that the Sultan was sending soldiers to apprehend him on the morrow, and that he was granted this warning, in order to give him a chance to flee. He sent back this answer, "There is a Sultan of the universe whose commands I shall obey, whatever it costs". That night the Sultan of Turkey died, and a more humane successor ascended the throne. Let us never despair of God's relief. It occasionally comes in that darkest hour, which is just before dawn.

He went out. and wist not, v. 9. Was it blind obedience? Faith has better eyes than have our senses. If the flower trembles

Where God Leads at the prospect of thrusting itself out of the warm earth into the air which has been all winter the fighting place of frost and snow, it

denies the instinct that makes it a flower. If the chicken declines to burst its shell and venture into the unknown and dangerous region of the sunlit world, it dies. Let us never refuse to go where the hand of duty clearly points, because we cannot see our destination before us. Where God leads, is the only safe path. Where he halts us, is the only secure refuge.

A maid. named Rhoda (Rev. Ver.), v. 13. The humble ones often meet the joy first. When the triumphal procession of a victorious Roman general approached

Who See God Soonest? the city, who met it first? I warrant you it was not the senators. They were keeping their new togas clean in their seats of state in the Senate. The first sight of the long lines of captives, the wagon loads of booty, the strange wild animals intended for the arena, the laurel-wreathed victor in his chariot, with his war-worn and cheerin soldiers behind, was the prize of the boys of the street who had run out to meet the show. Zacchæus was willing to climb a tree, in order to get a good look at Jesus. It is not rank or wealth or official position that God is seen of soonest, but meekness and lowliness.

It is his angel, v. 15. An old man once stood up in a prayer meeting, and said, "I am the man who said his prayers for twenty

How Faith Grows years and never expected to see an answer to them. Yet they have been answered."

It is wonderful what even a little faith will do. The man who cried, "Lord, I believe; help Thou mine unbelief" (Mark 29 : 24), had at least enough faith to bring healing to his child. Sometimes our faith remains small, because we do not give it a chance to grow. We forget that a hope may grow to be an expectation, and an expectation a confident waiting, and a waiting a preparation, and a preparation may open into an appropriation. First we wish, then we reach, then we take.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

Briefly trace the intervening events. Peter

goes to Jerusalem and justifies his conduct in preaching to the Gentiles, and is cordially endorsed by the church, ch. 11 : 1-18. Note the spread of the kingdom in Phœnicia, Cyprus and Antioch by the first disciples,

who still confined their work to the Jews. Notice, also, the spread of the gospel among the Gentiles by others (ch. 11: 20, 21), and the gradual widening of the outlook towards the great heathen world beyond Judaism.

1. Consider the beginning of the second persecution, by Herod, and especially the part the Jews at Jerusalem had in encouraging this vile work. The boldness and violence of the movement is seen in the murder of James, the prominent, aggressive, ambitious, well known apostle. Study his character as it is revealed in the gospel narrative (see Luke 9 : 51-56 ; Mark 10 : 35-40).

2. The imprisonment of Peter. Note : (a) The motive,—“it pleased the Jews”. Herod was an ambitious, time-serving politician, willing to commit any crime for the sake of popularity or power. (b) The precaution taken. Peter was closely guarded in prison. Observe the reasons for this. Peter was an outstanding man. He was the leader in spreading the gospel among the Gentiles. He was very aggressive and resourceful. He had once before been miraculously delivered from prison, ch. 5 : 18, 19. These things show the critical situation, and, indirectly, the prominence the church has attained.

3. The attitude of the church,—prayer : (a) The need was urgent, as a far-reaching plan to destroy the church was on foot. Note how great need calls out correspondingly great faith and prayer. (b) The spirit and persistence of the prayer should be observed, vs. 5, 12. There is an undercurrent of intense, fervent pleading for Peter. (c) The answer. The form of it was unexpected. The whole incident is full of precious meaning, in that it shows God's messenger at work for man.

Having seized the main thoughts of the Lesson, there are two things to be very especially emphasized :

First—The determining Factor in moral and spiritual conflict is God. The human forces here were unequally matched. On one side, were Jewish cunning, Roman power, the mighty fortress of Antonia and the guard of soldiers. On the other, one unarmed man. The victory was with Peter, because God was the unseen Leader. The manner is

noteworthy. The Golden Text makes it the central thought,—the ministry of an angel. The part angels have played in the history of redemption, should encourage us to expect their help in our need. Heb. 1 : 14 is the classic passage describing the office of the angels in relation to the human race.

Second—The power of a praying church. Jesus left prayer as the unlimited resource of His people. Modern church power and revival are always steeped in prayer. The teacher should seek to lead the scholars to enter into this life of prayer.

For Teachers of the Boys and Girls

Peloubet suggests two excellent methods of teaching the Lesson :

First—Four written accounts of Peter's imprisonment and release to be prepared by four scholars, who will write as if they were Herod, Peter, one of the Roman soldiers chained to Peter, and Rhoda, respectively ; these accounts to be read to the class.

Second—Each scholar may be asked, in advance, to bring two lists, one, of the advantages which Herod had on his side in this contest, the other, of the advantages which Peter had ; these lists to be compared and discussed in the class.

Either of the above methods, or the one to be next suggested will be much helped out by a print of Raphael's Deliverance of Peter, or Hilton's Deliverance of St. Peter from Prison (Wilde's Bible Picture).

A third plan—Begin with the time (see v. 1) ; when the followers of Jesus were multiplying rapidly, not only at Jerusalem, but far and wide (see ch. 11 : 19-21).

Then picture vain, jealous, bloodthirsty Herod : he could not bear that any movement should take away from his own consequence and importance (compare vs. 20-23). To take a man's life was no more, to such as he, than brushing off a thistle down.

The slaughter of James, “the brother of John”. They were sons of Zebedee and in the inner circle of our Lord's friends and companions. Why did the risen Lord permit the cutting off of this useful life so soon, and spare John to old age and long service ? Life is as God wills. He is the Master-workman, and knows best when to bid His workmen cease

their labor here, and enter upon that beyond.

The arrest of Peter. Wherefore? To please the Jews, who, like their king, were jealous of the progress of the new religion. Again, a man's death is nothing to Herod, if it will bring him more popularity. A word or two here on selfishness and the awful deeds to which it leads men.

Peter in prison. A few day's respite because a religious feast was on; a curious religion that of the Jews and Herod, which could pretend to worship God, and yet gloat over human blood.

A contest. Herod and his prison walls and prison guards *versus* a praying church, vs. 4, 5. Which will win? God is in no hurry.

He will try the faith of Peter and of the church: the decision comes out at the last moment, v. 6.

The angel's errand. Have some one in the class tell the story, allowing the others to supply anything that may happen to be left out. These points will be noted—how impossible the rescue seemed; how easy it was to God's angel; how deliberately it was accomplished, no haste or flurry; how economical of miracles God is: the angel left Peter as soon as he was fairly out of the prison.

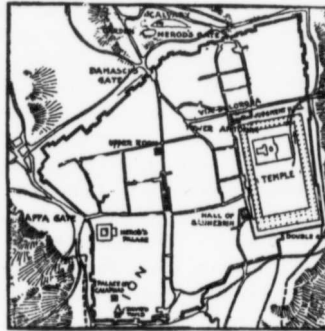
Peter amongst his friends, vs. 11-17. Note that God receives all the praise.

Herod's pitilessness, vs. 18, 19: compare Prov. 12: 10; and his dreadful end, vs. 20-23.

THE GEOGRAPHY LESSON

In every Eastern city, there was a prison or police station for keeping persons charged with crime. After condemnation, the criminals were placed in the dungeon, a chamber excavated from the rock below the prison floor, or from the earth and then built up with stone and arched overhead, only a small opening being left through which the prisoner was lowered.

Peter was delivered to sixteen soldiers who watched him four at a time. Two of them were in the cell with him, one on each side, with the arm next him chained to his arm. The third was outside the door of the pas-



sage leading to the cell, and the fourth inside the door which led into the prison yard. The gate which led through the wall round the yard into the street was usually of two leaves, made of heavy wooden beams covered with iron plates. Each half of the gate was braced with an iron beam, one end of which was fastened to the wall behind the gate, and the other fitted into a staple

near the edge of the leaf, thus enabling the gate to resist an enormous pressure from without. The lock was massive, of wrought iron, and opened by a long-handled and hammer-headed key, which the keeper carried in his belt.

ADDED HINTS AND HELPS

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

Some Test Questions

1. Mention the intervening events between the last Lesson and to-day's.
2. How does Luke date the Lesson? Who was ruler of Palestine at this time? What was Herod's character and chief desire?
3. What do the Gospels tell us of James? Why was he likely to be prominent in the early church? In what manner was he killed?
4. Which of the apostles did Herod now

arrest? How was Peter guarded in the prison?

5. When did Herod purpose that he should be executed? Why was the Passover season selected for the execution?
6. What did the disciples throughout Jerusalem do for Peter?
7. Who came to deliver him? How did Peter show his trust in God?
8. Describe his escape from the prison.
9. To whose house did he go? How was he received there? To whom did he have word sent?

10. Whither did he then go? What was the fate of the guards?

Something to Look Up

1. Peter, along with some others of the apostles, was delivered from prison once before in the same miraculous way. Find the story.

2. A great and good man was once cast into a prison where there were fierce lions, which his enemies hoped would devour him. Find what God did to the lions.

ANSWERS, Lesson I.—(1) Luke 23 : 47. (2) Isa. 49 : 6.

Prove from Scripture

That God is greater than man.

The Catechism

Ques. 13. *Man's fall.* The word "fell" is used in the scriptures, not of Adam, but of Judas, Acts 1 : 25. It is, however, a convenient expression of Bible teaching, especially that in Gen., ch. 3. The fall was possible because man was free to choose. Had he chosen to obey, he would have been forever confirmed in holiness. No longer would he have been liable to sin, and his descendants would have come into the world free from taint of evil. But if man was to be capable of freely choosing the right, it must also be possible for him to choose the wrong. This

he did, and brought upon all the race the dreadful inheritance of evil. By tracing the fall to man's freedom of choice, the Question makes it clear that God is not the author of evil. (Compare James 1 : 13, 14.)

The Question on Missions

Ques. 2. The American immigrants are farmers and investors in mines, forests, fisheries, etc. Armenians are merchants, laborers, servants and cigarette makers. British are manufacturers, sailors, tradesmen and merchants. French are professional men, artists and engineers. The largest classes of Germans have been farmers, mechanics, builders and brewers. Many of the Greeks are in the peddling and bootblacking business. Hebrews are in the clothing business, pawnshop business, and quite a number take up small manufacturing under the sweat-shop system. Italians find work principally as fruit merchants and laborers on railways, sewers and the like. Japanese, Chinese and Hindus find work in the sugar-beet fields, the ranches, orchards, mines and fisheries. Many Chinese have laundries, and quite a number are domestic servants. The wealthier class of Japanese are merchants. The Scandinavians are mostly farmers, laborers and servants. The Slavs are farmers, ditch-diggers, railway laborers and the like. The Syrians are much like the Armenians.

FOR TEACHERS OF THE LITTLE ONES

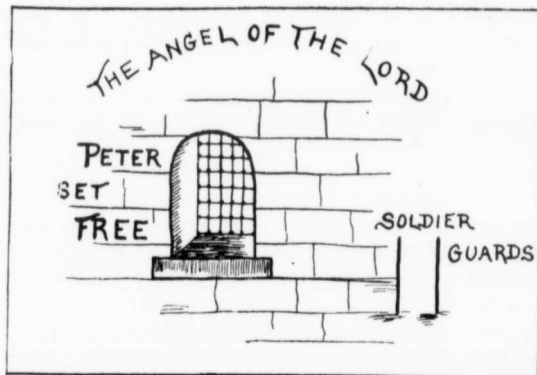
Lesson Subject—Peter, the missionary delivered.

Introduction—The Golden Text may be made the introduction of this Lesson. A

circle of small tents may be drawn, or made of paper and placed upon the table. If there were soldiers living in these tents, and if our house were in the centre, how safe we should feel!

Golden Text—Our Golden Text tells us of a more powerful guard than any number of soldiers. Repeat Golden Text.

Lesson—We are going to hear how the angel of the Lord watched over and helped Peter. One of you may draw some strokes with red chalk, another with yellow, etc. These are all peo-



ple of different countries. You remember, when we last heard of Peter, he was preaching to people from a foreign country. He was at Casarea (recall Lesson : for connecting links, see Exposition).

Peter a Prisoner—Sketch rapidly a crown. We are to hear of a bad king, Herod, who was ruler over all the land of Palestine. He wanted to “keep good friends” with the Jews, and so he was very cruel to all who became followers of Jesus (see Exposition). He killed James the apostle, and then took Peter and put him in prison (outline), meaning to kill him also. At the door stand two soldiers (red chalk marks). Here is

P RISONER
P ETER
chained to two other soldiers (see Exposition).

A Key that Unlocks God's Storehouse of

Help—The night before Peter was to be brought out of prison to be sentenced to death, there were in Jerusalem many groups of Jesus' followers using the key of prayer. Oh, how they prayed God to take Peter out of prison ! King Herod had done all in his power to keep Peter in prison. Now the King of heaven is going to use His power to take Peter out.

An Angel Guard—God's promises are sure. The angel of the Lord encamped round about Peter's prison. Tell of the wonderful way in which Peter was set free (vs. 7-10).

No Need to Fear—A little boy, looking up at the starlit sky, said, “I'm not afraid of anything. God's awake. He's got all His lamps lighted up there”.

Something to Think About—God's angels protect me.

FROM THE PLATFORM

A PRISON PRAYER MEETING

Print on the blackboard, A PRISON, and a PRAYER MEETING. Then begin a rapid fire of questions, somewhat as follows : What apostle was in the prison ? Who had put him there ? What did Herod intend to do with Peter ? How was Peter guarded in the prison ? Who came to deliver him ? How long before he was to have been executed ? How was he brought out of the prison ? To whose house did he go ? What had been going on here ? (Explain that this was probably only one of many places throughout Jerusalem in which Christians were gathered to pray for Peter.) Whose power were these praying ones seeking on Peter's behalf ? What king was seeking to kill him ? Which was the stronger, God or Herod ? Try to make it very real that God will use His power to-day on behalf of all who trust Him, and that if He is on our side, no matter who may be against us we shall be safe.

EASTER LESSON—An Alternative Lesson

1 Corinthians 15 : 12-20. Study 1 Corinthians 15 : 12-28. Commit to memory vs. 19, 20.

GOLDEN TEXT—Now is Christ risen from the dead, and become the firstfruits of them that slept.—1 Cor. 15 : 20.

Time and Place—This letter was written by Paul to the Corinthian church about the year A.D. 58, from Ephesus.

Introduction—This chapter is a classic on the resurrection, and reechoes with most solemn associations for every Christian. It falls into two parts : (1) vs. 1-34, the fact

of the resurrection ; (2) vs. 35-58, the nature of the resurrection. The first few verses (vs. 1-11), give the historical evidence for the fact of the resurrection of Christ, and while Paul does not intend to mention all the instances, he selects those which would have the most weight, mentioning Peter first be-

cause of his influence in Corinth (see 1 Cor. 1 : 12).

In vs. 12-20 Paul tells of the terrible consequences involved in the denial of the resurrection. He unfolds "the difficulties of infidelity".

Vs. 12, 13. *Christ...preached that he rose*; a fact proclaimed everywhere by the apostles, as their chief proof that Jesus was the long-promised Messiah, and the Saviour from sin. (See Acts 3 : 15 ; 4 : 33 ; 17 : 31 ; Rom. 1 : 4.) *No resurrection*. Some at Corinth, while they did not deny the fact of Christ's resurrection, denied the general fact of the resurrection of all the dead. *Neither hath Christ been raised* (Rev. Ver.). This is the first result of denying the general fact of the resurrection : it would follow that Christ had not risen, for the whole includes the parts.

Vs. 14, 15. *Our preaching vain*. The second result is, that Paul's preaching is rendered an empty thing, and he is proved to be a false witness. Paul could not conceive himself to be a deceiver. Can we ? His life of sacrifice is not consistent with deceit.

V. 17. *Your faith is vain*. The third consequence bears on those who have accepted the apostles' teaching as to the resurrection. Their faith is empty. Christ's resurrection

is the sign that God received Jesus as His Son who redeemed the world from sin. He died for our sins, and if He did not rise, then His was a fruitless death,—we are yet in the bondage of sin and guilt. In Paul's mind, the resurrection of Jesus is linked with His death as a part of the great plan of redemption (see Rom. 4 : 25).

V. 18. *They...fallen asleep*; the beautiful Christian description of death (compare 1 Thess. 4 : 13, 14). *Have perished* (Rev. Ver.). The fourth terrible result is, that all Christians who have died have perished. They were supposed to have passed into peace, but if Christ is not risen, neither will they rise. To die in Christ was the great triumph of the Christian, and already men like Stephen (Acts 7 : 59, 60) and James (Acts 12 : 1, 2) have died. Can these heroes pass forever ?

V. 19. *Of all men most miserable*; because life here is exposed to much persecution, and also because the life of goodness is not possible apart from the living Christ. Moreover, if Christ is not risen, there is no hope for the future. Remove the living Christ, and the entire structure of Christian joy falls.

Vs. 20-28. All the issues of the boundless future flow from the resurrection of Christ. He is the Firstfruits.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Our risen Saviour.

Introduction—Draw a large sheaf of wheat. How many of you have ever been in the country when the wheat or oats or barley were getting ripe ? What color is the ripe grain ? Does it look like the grain the farmer sowed ? If you gathered some of the yellow ears of grain and took them home, people who saw them would know that the grain would all ripen soon, and then it would be harvest time.

Lesson—In Palestine, where Jesus lived and died, the people used to gather a sheaf of the first-ripe grain and take it to the temple and give it to the priest to be presented before God, as a thank-offering for the harvest which they knew would follow. No one was allowed to make use of the new grain for food until this sheaf, which was called the firstfruits (Lev. 23 : 10) had been presented before God.

Jesus the Firstfruits—Jesus was the first Person to come forth from the grave. You all remember the wonderful story (recall). He is called the Firstfruits.

Golden Text—Repeat Golden Text. Explain that "them that slept" means those who were asleep in death in the grave. Jesus came forth alive from the grave, and because His body rose, we are sure that all who die will some time rise again, just as the firstfruits showed that all the grain would ripen.

Repeat—

"Jesus lives ! thy terrors now

Can, O Death, no more appal me,
Jesus lives ! by this I know .

Thou, O grave, canst not enthrall me:
*Brighter scenes at death commence ;
This shall be my confidence."*

—Hymn 65, Book of Praise, v. 1.

Something to Think About—We shall all live again.

Lesson III.

THE CONVERSION OF SAUL

April 18, 1909

Acts 9: 1-19. Commit to memory vs. 15, 16. Study Acts 9: 1-30.

GOLDEN TEXT—He fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?—Acts 9: 4.

1 And Saul, yet ²breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And ³desired of him letters to Damas'cus ⁴to the synagogues, that if he found any ⁵of this way, whether ⁶they were men or women, he might bring them bound ⁷unto Jeru'salem.

3 And as he journeyed, ⁸he came near Damas'cus: and suddenly there ⁹shined round about him a light ¹⁰from heaven:

4 And he fell ¹¹to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And ¹²the Lord said, I am Jesus whom thou persecutest: ¹³it is hard for thee to kick against the pricks.

6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord ¹⁴said unto him, Arise, and ¹⁵go into the city, and it shall be told thee what thou must do.

7 And the men ¹⁶which journeyed with him stood speechless, hearing ¹⁷a voice, but ¹⁸seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw ¹⁹no man: but they led him by the hand, and brought ²⁰him into Damas'cus.

9 And he was three days without sight, and ²¹neither did eat nor drink.

10 ²²And there was a certain disciple at Damas'cus, named Anani'as; and ²³to him said the Lord in a

vision, Anani'as. And he said, Behold, I am here, Lord.

11 And the Lord ¹²said unto him, Arise, and go ¹³into the street which is called Straight, and inquire in the house of Ju'das for ¹⁴one ¹⁵called Saul, ¹⁶of Tar'sus: for, behold, he prayeth,

12 And ¹⁷hath, seen in a vision a man named Anani'as coming in, and ¹⁸putting ¹⁹his hand on him, that he might receive his sight.

13 ²⁰Then Anani'as answered, Lord, I have heard ²¹by many of this man, how much evil he ²²hath done to thy saints at Jeru'salem:

14 And here he hath authority from the chief priests to bind all that call ¹⁵on thy name.

15 But the Lord ¹⁶said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gen'tiles, and kings, and the children of Is'ra'el:

16 For I will shew him how ¹⁷great things he must suffer for my name's sake.

17 And Anani'as ¹⁸went his way, and entered into he house; and ¹⁹putting his hands on him said, Brother Saul, the Lord, ²⁰even Je'sus, ²¹that appeared unto thee in the way ²²as thou camest, hath sent me, that thou ²³mightest receive thy sight, and be filled with the Holy Ghost.

18 And ¹⁹immediately there fell from his eyes as it ²⁰had been scales: and he received ²¹sight forthwith, and arose, and was baptized.

19 ²²And when he had received meat, he was strengthened.

Revised Version—¹But Saul; ²breathing threatening; ³asked; ⁴unto; ⁵that were of the way; ⁶Omit they were; ⁷to; ⁸it came to pass that he drew nigh unto; ⁹shone; ¹⁰out of; ¹¹upon; ¹²he said; ¹³Omit rest of v. v 5, and v. 6, as far as him; ¹⁴but rise; ¹⁵enter into; ¹⁶that; ¹⁷the; ¹⁸beholding; ¹⁹nothing; and; ²⁰did neither; ²¹Now; ²²the Lord said unto him; ²³named; ²⁴a man; ²⁵he hath seen a man named; ²⁶laying his hands; ²⁷But Ananias; ²⁸from; ²⁹did; ³⁰many things; ³¹departed; ³²who; ³³which; ³⁴mayest; ³⁵straightway; ³⁶were scales; ³⁷his sight; and he arose; ³⁸and he took food and was strengthened.

LESSON PLAN

I. A Persecutor, 1, 2.

II. A Convert, 3-9.

III. An Apostle, 10-19a.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The conversion of Saul, Acts 9: 1-16. T.—The conversion of Saul, Acts 9: 17-30. W.—Paul tells the story, Acts 22: 1-15. Th.—The escape from Damascus, 2 Cor. 11: 21-33. F.—Special revelation, Gal. 1: 11-24. S.—Chief of sinners, 1 Tim. 1: 12-17. S.—Saved through faith, Eph. 2: 1-10.

EXPOSITION

Time and Place—About A.D. 35; near Damascus.

Connecting Links—Peter now ceases to be the prominent figure in the Acts, and his place is taken by Paul (known prior to, and for some time after, his conversion, as Saul), whose life and labors fill the remainder of the book. The story of his conversion was passed over last Quarter, that it might be taken up here preceding the account of his missionary labors.

I. A Persecutor, 1, 2.

V. 1. *But Saul* (Rev. Ver.). See chs. 7: 58; 8: 3. *Breathing out threatenings and slaughter*; as if each breath were a flaming threat or a murderous blow against the Christians

(see Acts 22: 4; 26: 10; 1 Tim. 1: 13). *Went unto the high priest*; the crafty Sadducee Caiaphas, John 18: 12, 14; Acts 4: 6, etc.

V. 2. *Desired. letters to Damascus* (see Light from the East and Geography Lesson). At this time Damascus was under the rule of Aretas, an Arabian prince, subject to Rome. (see 2 Cor. 11: 32). *Any. . of the Way* (Rev. Ver.); the way of salvation, a term used of the Christian religion, chs. 19: 9; 24: 22. Possibly Jesus (Matt. 7: 13 or John 14: 6) may have suggested the term. *Men or women*. Many of the Christians seem to have fled to Damascus after the persecution at Jerusalem, and among these, women took a leading place.

Bound unto Jerusalem; for sentence and punishment.

II. A Convert, 3-9.

Vs. 3, 4. *Suddenly*; without warning, like lightning in a clear sky. *A light from heaven*; the Shechinah or glory of God (Ex. 40 : 34-38; 1 Kgs. 8 : 11), outshining the Eastern noon-day sun, ch. 26 : 13. *He fell to the earth*; dazzled by the brilliant glare. *Heard a voice*; articulate speech, so that Saul understood the words spoken. *Saul, Saul*. The Hebrew form of the name is used, suggesting that it was in this language that Jesus addressed him. *Why persecutest thou me?* Jesus had before identified Himself with His followers, Matt. 10 : 40 : 25 : 40, 45; Luke 10 : 16.

Vs. 5, 6. *Who art thou, Lord?* The word "Lord" has not yet the full meaning which it had afterwards for the apostle, but it is evidence of the dignity with which Jesus impressed him. *I am Jesus*. The despised name is thus the name of honor. Paul afterwards maintained that he had seen the Lord, and was by Him constituted an apostle, 1 Cor. 9 : 1; 15 : 8. *It is hard to kick against the pricks*; goads such as were used in driving oxen. The Rev. Ver. omits this sentence. It is a familiar Greek proverb. Paul's fierce and obstinate opposition to Jesus and His followers would result only in greater injury to himself. *But rise* (Rev. Ver.). Rev. Ver. omits v. 6 as far as "him", but see ch. 22 : 10. *Go into the city*. The traditional site of Paul's vision is about a mile from the eastern gate of Damascus. *Told thee what thou must do*. The first thing required of this proud, impetuous Pharisee (see Phil. 3 : 5) is the surrender of his will in silent obedience to this new Master.

Vs. 7-9. *Men stood speechless*; amazed and terrified. *Hearing a voice*. Ch. 22 : 9 says "they heard not the voice", that is, they heard the sound, but could not make out the words. *Seeing no man*; in ch. 22 : 9, "saw indeed the light". All saw the light; only Saul saw Jesus, 1 Cor. 15 : 8. *Saul arose. eyes. opened. saw no man*. The excessive light had blinded him. *Led him into Damascus*. Paul had proudly set himself up as a "guide of the blind", Rom. 2 : 19. *Three days without sight*; and therefore the better able to see heavenly realities

with the inner eye (see 2 Cor. 12 : 1-4). *Neither did eat nor drink*; the fast of a deeply penitent soul.

III. An Apostle, 10-19a.

Vs. 10, 11. *Ananias*; "a devout man", ch. 22 : 12. It has been held by some that he had been a disciple of Jesus during His ministry on earth. *Go. . . street. . . called Straight*; probably the same as the long, straight street which still runs through Damascus from east to west. *Saul of Tarsus*; the first mention of Paul's birthplace, a very important city (ch. 21 : 39), having a celebrated University. Paul would thus be brought up in contact with the culture of the Gentile world. *He prayeth*; and would therefore be ready to receive the Lord's messenger, for whose coming he was being prepared by a vision.

Vs. 13-16. *Evil he hath done to thy saints*; the first appearance of this significant name for Christians (see Rom. 1 : 7; 1 Cor. 1 : 2). *Call on thy name*. Christians are here further distinguished as those who pray to Jesus. *Chosen vessel*; moulded as a potter's vessel (Rom. 9 : 21) for his work. *To bear my name*; to make Me known. *Before the Gentiles*; a foreshadowing of Paul's position as the apostle of the Gentiles, Rom. 11 : 13. *Kings*; fulfilled in Acts 26 : 12.

Vs. 17-19a. When Ananias laid his hands on Saul he was filled with the Holy Spirit, his sight was restored and he was baptized.

In vs. 19b-30 we are told of the events that followed Paul's conversion.

Light from the East

LETTERS—The Mosaic law was intensely intolerant of heresy among its own people, and enforced ecclesiastical censures with civil penalties, inflicted by the Jewish State as long as it was independent, and as far as their new rulers would allow them, after they became a subject nation. Julius Caesar granted to Hyreanus and his children all the rights of the high priest, whether established by law or accorded by courtesy. This was confirmed by Augustus, and under this edict the Sanhedrin exercised a strict spiritual and temporal oversight of all Jews inside and outside of Judea. The number and wealth of the Jews in Damascus made them a powerful factor in the city, yet it would not have been possible

for a Jewish official from Jerusalem to have arrested men there for a purely religious offence, and carry them abroad to be tried, except that about this time Aretas or Hareth, the king of the Nabatean Arabs, had obtained authority over Damascus, and it was part of

his policy to allow the Jews the freest hand in their own internal affairs. The Christian Jews in Damascus were converts who had been evangelized during their visits to Jerusalem, or fugitives who had fled there from persecution.

APPLICATION

Why persecutest thou me? v. 4. There is an ancient legend of a saint who sought the presence of his Lord. In a vision he saw himself knocking at the door of the celestial abode of the Redeemer, and heard the divine voice ask, "Who is there?" He replied, "It is I, Lord". The door did not open, nor was any response granted him. Again he knocked, and heard the same question. Again he said, "It is I, Lord". Complete silence was once more his answer. A third time he knocked, and heard the question, "Who is there?" This time he replied, "It is Thyself, Lord". The door swung open, and he found himself in the arms of the Saviour. Thus Jesus insists on identifying Himself with His people, and on His people identifying themselves with Him.

Into Damascus, v. 8. What a different entry from that which Saul had planned, and how much more truly noble! A rich man in eastern Canada was caught in a big bank failure, and lost nearly all his money. Friends called upon him to express their sorrow. To their surprise, he was found to be as hearty and jolly as they had ever seen him in his most prosperous days. "Don't condole with me", he said, "I am richer now than ever before. I have just found out that my money was robbing me of everything else. Now I find, that, with the loss of the gold, all the bright joys of friendship and family life are coming back to me. I have exchanged a shop for a home." So God's providence often surprises us. His clouds are lined with light.

Ananias, v. 10. Why is it that when we hear this name we think of the other Ananias, the liar? Because evil seems to be more easily remembered than good. The word "villain" used to mean a kind of small farmer, it came to mean a rascal. "Craft" used to

mean a trade, now it means a low sort of cunning. If any person gets accused of wrongdoing, it will be remembered to his discredit, whether he be guilty or not. He may be honorably acquitted in the court, but long afterwards people will say of him, "Oh, that's the man that was mixed up in that scrape". The lesson is, that, to maintain the good name which is better than riches, we must abstain from the very appearance of evil.

I have heard. . . much evil, v. 13. God likes frank prayers. As we despise the man whom we see trying clumsily to conceal something which can be clearly seen, God, who knows all our hearts, is offended by any lack of sincerity or outspokenness in our prayers. Abraham was the friend of God, and was not the less liked because once he confessed his misunderstanding of Jehovah's purposes, thinking that the Judge of all the earth was not going to do right. Jacob wrestled with the Angel of the Presence. Peter ventured to reprove the Speaker on the housetop, saying, "I have never eaten anything that is common or unclean". All these are prayers which would surprise an ordinary prayer meeting, yet God did not resent them. Let us be downright with God.

He must suffer, v. 16. How much easier it would be to be kind to people, if we could look ahead and see what they are destined to suffer. All the world admires a soldier, as Ruskin points out, not so much because he is a man ready to kill, as because he is a man ready to be killed. If you saw your worst enemy being carried on a hospital stretcher into the operating room to have his arm or leg amputated, you would not hate him so fiercely then. Pity is a solvent of anger. Now, there is no human being to whom trouble and sorrow do not come. Consider the temptations, irritations, hardships, dis-

"A Shop, for a Home"

How to Keep Good Name

When it is Easy to Be Kind

appointments and griefs of others, and it will be less difficult to fulfil the royal law, "Thou shalt love thy neighbor as thyself".

Filled with the Holy Ghost, v. 17. The Spirit is always given for service. The possession is a power, not a plume. It is a dedication, not a decoration. It is to be used

**A Gift
For Service**

as a tool, not a toy. The might of the Holy Spirit, more real and tremendous than all the great forces of nature, is the energy which God sends forth to redeem the world. That power He will not entrust to any save those who yield themselves wholly to Him, and who are willing to endure any toil or suffering, if only they may help to fulfil His purpose.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

With this Lesson, we enter upon a study of the expansion of the church among the Gentiles, and Paul (known at first by his Hebrew name Saul) is to be the apostle of the Gentiles. Six successive Lessons of the present Quarter Lessons are associated with his life and work. The important place he occupies in the history of the early church, in her organization and literature, fully justifies the giving of so much space to the story of his life.

Consider Saul's parentage, (Phil. 3 : 5; Acts 22 : 28). Parallel accounts of his conversion are found in Acts 22 : 6-11 ; 26 : 12-19 ; Gal. 1 : 13-24. The use of the map will add interest. Observe :

1. The attitude of Saul to the gospel. His first public appearance as a persecutor is found in ch. 7 : 58. His "authority" (ch. 26 : 12) shows that he was a servant of the Jewish party against Christianity. His hatred was intense, and he was aggressive. He was shrewd enough to have legal authority and protection. His persecuting zeal seems to have grown with the growth of the church. We should remember that the Jewish leaders were bitterly opposed to Christianity, and would eagerly welcome any one who would seek to destroy it.

2. The conversion of Saul. Read the three accounts and get one continuous narrative. Note : (a) The vision. It came about noon (ch. 22 : 6), was exceedingly bright (ch. 26 : 13), being in reality the presence of Jesus (1 Cor. 15 : 8 ; Acts 9 : 17, 27). The teacher should refer to passages representing light and glory as the essence of divine life (for example, John 1 : 14 ; Eph. 1 : 17 ;

Heb. 1 : 3). (b) The voice dealt with Saul's sin. Note Christ's identification with His own people (compare Matt. 25 : 40). This is most important teaching. It sets sin in a new light, and shows the utter folly of trying to resist God's plan (compare ch. 26 : 14). Observe how sin offends God. This is an opportune place to study the direct divine influence in conversion.

3. The period of gloom. The physical effect was overwhelming, so in blindness Saul thought out his problems. We can well imagine what it meant, humanly viewed, for Paul to accept Jesus and become a preacher. Observe how God used another to help him and to be the medium of His message. Paul's divine call was unmistakable. He was a "vessel of election", one of God's great men. See how he suffered for Jesus' sake (chs. 14 : 19 ; 16 : 24 ; 2 Cor. 11 : 24, 25, etc.). The coming of the Holy Spirit as a seal was the final act in Paul's conversion.

The whole Lesson is alive with God's movements in Saul's salvation. The teacher should assert the supremacy of the Holy Spirit over the bitterest enemies of the kingdom. There is no evidence that Saul had been doubting the wisdom of his conduct. He was full of hate until Jesus met him. His conversion is a testimony to the sovereignty of God's will. The teacher should urge obedience to the divine call.

For Teachers of the Boys and Girls

It will be a mistake to map out this wonderful Lesson into any set divisions. The rush of the narrative is too swift for that. Get the class to look and listen, whether by questioning, or by telling the story in detail.

There is, first, the young man Saul—a Jew of Tarsus, speaking Greek, and a Roman citizen (Scripture references for this and later

points will be found in, For Teachers of the Older Scholars and Bible Classes); well educated—probably a university graduate and afterwards trained in theology by a great teacher (ch. 22 : 3). But so bigoted a Jew, that he thirsted for the blood of Christians (see chs. 7 : 58 ; 8 : 1, 3).

Then, this same youthful persecutor hot on a fresh errand of death, vs. 1, 2, of the Lesson. Light from the East is helpful here.

"*He came near to Damascus*", v. 3. Ask the class what his thoughts were. There will be no uncertain answer : his helpless victims would soon be in his grasp.

"*Suddenly*." It was noon-day (ch. 22 : 6), but there was a flash of light brighter than the sun. Only an instantaneous flash ; but it was the last instant of Saul's hatred of Christ and Christians, and the first instant of a new love and service that held him to the end of his days. Have the class tell what happened, what Saul said (v. 5), the wonderful answer (same verse), and then the still more amazing

question of Saul (v. 6), and the reply. The dullest in the class will be wide awake. Be sure to seize the opportunity to show how completely God has men and their plans at His disposal, and how, in an instant, He can and does change men's hearts. Show also, that what changed Saul, was the sight of the glorified Jesus (compare 1 Cor. 15 : 8).

The journey resumed, vs. 7, 8. What a different Saul, and what a different entering Damascus from what he had planned. Ask, in what respects this was really a stronger Saul, and a more magnificent entry ?

A slighter touch will do, for scholars of the Intermediate age, in the description of Ananias and his errand, although it is an essential link in the chain. But bring out vividly the contents of vs. 20-22 ; Saul's peril and escape, vs. 23-25 ; the shyness of the Jerusalem Christians to receive him ; his boldness in preaching the gospel ; the danger to his life ; and his departure, for a time, to Tarsus, vs. 26-30.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

There are two routes from Jerusalem to Damascus, by one of which Saul and his company traveled. One was the caravan track from Egypt to Damascus, which followed the Maritime Plain up to the borders of Samaria and Galilee, crossing the Jordan a little to the north of the lake, and proceeding across the desert country. This track was joined at its entrance into Galilee by a similar one from Jerusalem. The second possible route was a Roman road running from Jerusalem to the ancient Shechem, and thence across the

Jordan to the south of the Lake of Galilee, and so to Damascus. The distance was about 140 miles, and would take about six days to traverse. Damascus, one of the world's oldest cities, is situated in a beautiful plain and surrounded by splendid orchards with abundant foliage. The spot owes its fertility to the two rivers, el Barada (Abana), "the cool", to the north, and el-Aw'aj (perhaps Pharpar), to the south. The journey of the arch-persecutor of the Christians was likely made by the Roman road.

ADDED HINTS AND HELPS

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

Some Test Questions

1. Who now takes Peter's place as the most prominent person in the Acts ?
2. How often, and where, is Saul's conversion related ? Find references to it in the Epistles.
3. What description is given of Saul's feelings towards the Christians ?
4. To what city did he journey ? For what purpose ? With whose authority ?

5. Who met him on the way ? Describe this appearance of Jesus.
6. How did Jesus express His oneness with believers ?
7. What effect had the vision upon Saul ?
8. Whither was he told to go ? Why had he to be led thither ?
9. What disciple was told to go to him ? For what purpose ? Why did he object ?
10. What was he told about Saul ? What happened when he laid his hands upon Saul ?
11. Relate subsequent events.

Something to Look Up

1. Find in this same chapter what blessed result came to the church through the persecuting Saul's being turned into a believer.

2. Saul, then called Paul, in his letter to the Corinthians, gives a list of the people who saw Jesus after His resurrection, and says he himself saw Him. Read the statement.

ANSWERS, Lesson II.—(1) Acts 5 :17-20.
(2) Dan. 6 : 22.

For Discussion

1. New Testament conversions.
2. Promises to those who suffer for Jesus' sake.

Prove from Scripture

That Jesus chooses His servants.

The Catechism

Ques. 14. *The nature of sin.* Sin is represented as a disregard or defiance of authority. The authority is that of God's law. This law is written in men's hearts (Rom. 2 : 15); revealed in nature (Rom. 1 : 19, 20); declared by the prophets (Heb. 1 : 1); inscribed on the tables of stone given to Moses; and finds its fullest statement in the teaching of Christ and His apostles. Sin is, first, "want of conformity unto . . . the law of God". This means, (1) that there is sin, not only in outward actions, but also in feelings and dispositions which are not in agreement with God's law; and (2) that omissions, failures, and

defects in duty are sinful, as well as positive transgressions. Sin is, further, "transgression of the law of God". It is, so to speak, overpassing a line that law forbids us to cross, breaking through a divinely erected barrier.

The Question on Missions

Ques. 3. The cause of people's leaving their own lands is, for the most part, the overgrowth of population. This creates a need for more space and larger opportunities. The overcrowded peoples of older countries see these in our new land. Here we have the feeding grounds, the harvest fields, of the world, offering resources to all industries, and a refuge from all want. Religious persecution, and political oppression in their home lands, as in Russia and Turkey, have driven many away to seek new homes with us. There are other causes that tend to increase, or diminish, the tide of immigration, such as the cost and the degree of hardship involved in coming; the amount of solicitation on the part of immigration and steamship agents; the amount of assistance given by church and other societies, or by friends and relatives, to help people to come to Canada. Wars, epidemics, and the development of particular industries requiring a special kind of labor, have also had their effects upon immigration. A protective tariff even has had its influence; for, when goods are shut out, producers come in.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—A foreign missionary prepared.

Introduction—We are going to hear about one who had been very cruel to the followers

of Jesus; but all at once Jesus came into his heart, and what a change! He became a close follower of Jesus and the greatest preacher of His gospel. We'll print his name—S-A-U-L. If we also print STEPHEN, some of you will remember how Saul looked on, and even helped those who stoned Stephen. How did Saul show that he was glad to have Stephen stoned? You see very little things show on whose side we are, and Saul was on the wrong side then. We are going to hear to-day how Saul

<p>Jerusalem</p> <p>SAUL</p> <p>ON</p> <p>THE</p> <p>WRONG</p> <p>SIDE</p>	<p>Damascus</p> <p>SAUL</p> <p>ON</p> <p>THE</p> <p>RIGHT</p> <p>SIDE</p>
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got on the right side.

Lesson—Draw some houses. Here is Jerusalem, where Saul was doing all the harm he could to the friends of Jesus. Print over this, SAUL ON THE WRONG SIDE. Let us think of Saul as leaving Jerusalem, and here he is (stroke) starting to go to Damascus (map). (V. 2 tells us why he wanted to go there.)

Saul's Vision—Here is Saul nearly at Damascus. Suddenly a bright light from heaven shines around him! Did you ever try to look straight at the sun? This light was brighter than the sun, and Saul's eyes were blinded by it, so that he fell to the ground.

Golden Text—Listen to the Voice! Repeat Golden Text (tell vs. 4-9). Picture Saul's helplessness as he is led into Damascus. Over Damascus, we'll print, SAUL ON THE RIGHT SIDE. God let it be known that Saul was now His friend, and that He had great missionary work for him to do. Tell of Saul preaching at Damascus. The Jews were angry and sought to kill him. Picture Saul being let down the wall in a basket, to escape being killed by the angry Jews, and hurried away back to Jerusalem.

God Prepares Workers Now—God sometimes begins to train His workers while they are small, like the baby Moses. Sometimes He leaves it till later in life, as in the case of Saul. We may be sure God has some work He wants each of you to do for Him. He wants everybody who hears of Jesus to tell others about Him in some way. Even the very littlest of us may do this.

The Spirit of Giving—"A little boy who had plenty of coppers, dropped one into the missionary box, laughing,—no thought of Jesus, the heathen, or missionary. That was a *tin* penny, not much valued by Jesus. Another put his penny in, with a proud air, as if he had done some great thing. That was just a showy *brass* penny. Another dropped his penny in, saying to himself, 'I suppose I must give it, because all the others do'. His heart was hard and cold. That was an *iron* penny. Another heaved a sigh as he dropped his penny in, saying, 'Poor heathen, I am so sorry they are so poor and ignorant and miserable.' Ah! That was the shining *silver* penny, and Jesus blessed it."

Something to Think About—I should help to make Jesus known.

FROM THE PLATFORM

"PERSECUTED.. IN TIMES PAST"
"NOW PREACHETH"

Have the scholars turn up Gal. 1 : 23 and read it in concert. A little questioning will bring out that Paul here speaks of two periods in his life, namely, "IN TIMES PAST" (Print), and "NOW" (Print). He uses two words which describe his actions in these two periods, namely, "PERSECUTED" (Print) and "PREACHETH" (Print). The Lesson tells how this great man was changed from a persecutor into a preacher. The scholars know that he was called Saul before, and for some time after, this great change took place. Bring out by questioning the mission on which he set out to Damascus, his meeting with Jesus by the way, his being led blind into Damascus, the sending of Ananias to him, his receiving the Holy Spirit and having his eyes opened. All this was what changed the persecutor into a preacher. He says in another place, "I was not disobedient unto the heavenly vision". That is, he obeyed Jesus as soon as he knew what Jesus would have him do. Impress the duty of a like obedience on our part.

Lesson IV.

THE GOSPEL IN ANTIOCH

April 25, 1909

Acts 11 : 19-30 ; 12-25. Commit to memory vs. 22, 23.

GOLDEN TEXT—The disciples were called Christians first in Antioch.—Acts 11 : 26.

19¹ Now they which were scattered abroad upon the² persecution that arose about Ste'phen travelled as far as³ Phenice, and Cy'prus, and An'tioch,⁴ preaching the word to none⁵ but unto the Jews only.

20⁶ And some of them were men of Cy'prus and Cyre'ne,⁷ which, when they were come to An'tioch, spake unto the Gre'cians, preaching the Lord Jesus.

21 And the hand of the Lord was with them : and a great number⁹ believed, and turned unto the Lord.

22¹⁰ Then tidings of these things came¹¹ unto the ears of the church which was in Jeru'salem : and they sent forth Bar'nabas,¹² that he should go as far as An'tioch.

23 Who, when he¹³ came, and had seen the grace of God, was glad, and¹⁴ exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith : and much people was added unto the Lord.

Revised Version—¹ They therefore that ; ² tribulation ; ³ Phœnicia ; ⁴ speak ; ⁵ save only to Jews ; ⁶ But there were some of them ; ⁷ who ; ⁸ Greeks also ; ⁹ that believed ; ¹⁰ And the report concerning them ; ¹¹ to ; ¹² Omit that he should go ; ¹³ was come ; ¹⁴ he ; ¹⁵ And he went forth to Tarsus to seek for Saul ; ¹⁶ even for ; ¹⁷ were gathered together with ; ¹⁸ and that ; ¹⁹ Now ; ²⁰ there came down ; ²¹ Spirit (large S) ; ²² a great famine over ; ²³ Omit Caesar ; ²⁴ And the ; ²⁵ that ; ²⁶ sending it ; ²⁷ hand ; ²⁸ ministrations, taking with them.

LESSON PLAN

I. A Church Founded, 19-21.

II. A Church Growing, 22-26.

III. A Church Helping, 27-30, Ch. 12 : 25.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—The gospel in Antioch, Acts 11 : 19-30 ; 12 : 25. T.—Persecution and scattering, Matt. 10 : 16-23. W.—Christ's promise, Matt. 28 : 16-20. Th.—Joy of success, Luke 10 : 17-24. F.—Power of the gospel, 1 Thess. 1. S.—Barnabas of Cyprus, Acts 4 : 32-37. S.—Teaching for Christians, Rom.

Time and Place—About A.D. 44-46 ; Antioch and Jerusalem.

Connecting Links—Ch. 10 (Lesson I.) told of the admission of the Gentile Cornelius into the church. Now the narrative shows how Christianity passed out of Palestine and was planted in Antioch, which becomes one of the most influential centres of the new faith.

I. A Church Founded, 19-21.

V. 19. *Scattered abroad.* See ch. 8 : 1, etc. *As far as Phenice* : Rev. Ver. "Phœnicia", the plain along the northwest coast of Palestine, whose two chief cities were Tyre and Sidon. *Cyprus* ; a large island northwest of Phœnicia on the way to Asia Minor. *Antioch* ; in Syria, to be distinguished from Antioch in Pisidia, ch. 13 : 14. (See Geography Lesson.) *Preaching to none save only to Jews* (Rev. Ver.). This limitation of their preaching is mentioned in order to throw into bolder relief the wider movement of the next verse.

Vs. 20, 21. *Men of Cyprus and Cyrene* ;

25¹⁵ Then departed Bar'nabas to Tar'sus, for to seek Saul :

26 And when he had found him, he brought him unto An'tioch. And it came to pass, that¹⁶ a whole year they¹⁷ assembled themselves with the church, and taught¹⁸ much people. ¹⁸ And the disciples were called Christians first in An'tioch.

27¹⁹ And in these days²⁰ came prophets from Jeru'salem unto An'tioch.

28 And there stood up one of them named Ag'abus, and signified by the²¹ spirit that there should be²² great dearth throughout all the world : which came to pass in the days of Clau'dius Cæ'sar.

29²³ Then the disciples, every man according to his ability, determined to send relief unto the brethren²⁴ which dwelt in Judæ'a :

30 Which also they did,²⁵ and sent it to the elders by the²⁷ hands of Bar'nabas and Saul.

Ch. 12 : 25 And Bar'nabas and Saul returned from Jeru'salem when they had fulfilled^{their} ²⁸ ministry, and took with them John, whose surname was Mark :

12 : 1-15. **Shorter Catechism**—Review Questions 12-14. **The Question on Missions**—4. What are some of the difficulties of the newcomers ? The principal difficulties of the newcomers are the outcome of lack of knowledge, lack of funds, and lack of friends. **Lesson Hymns**—Book of Praise, Ps. Sel. 65 (Supplemental Lesson) ; 383 ; 389 ; 198 (Ps. Sel.) ; 242 (from PRIMARY QUARTERLY) ; 452. **Special Scripture Reading**—Ps. 122. (To be read responsively or in concert by the whole School.) **Lantern Slides**—For Lesson 5. 119, Street in Antioch, showing Prayer Tower. For Question on Missions, H. M 10, Doukhobor Home.

EXPOSITION

the latter a city and district in north Africa with a large Jewish population (see ch. 2 : 10). *Spake unto the Greeks* (Rev. Ver.) ; who were heathen. *Preaching the Lord Jesus* ; the Saviour of Jew and Gentile alike, 1 Cor. 1 : 24. *Hand of the Lord.* God gave visible signs of His power, ch. 4 : 30 ; 12 : 11. *A great number believed* ; with the faith that saves, ch. 16 : 31. *Turned unto the Lord* ; from the idolatry and vice of which Antioch was full.

II. A Church Growing, 22-26.

V. 22. *Tidings . . . came unto . . . the church . . . in Jerusalem* ; the mother church, presided over directly by the apostles. *Sent forth Barnabas* ; to examine the new movement. Barnabas was known to be in accord with the more liberal views.

Vs. 23, 24. *He came . . . had seen the grace of God* ; the divine favor granting the same manifestation of the Spirit as in ch. 10 : 45, which was regarded as a genuine sign of God's presence. *Was glad.* Compare the joy of the church in Jerusalem on hearing of the salva-

tion of Cornelius, v. 18. *Exhorted them all*; true to his title, "son of exhortation" (ch. 4:35, Rev. Ver.). *With purpose of heart*; with an earnest and fixed purpose. *Cleave unto the Lord*. In a city like Antioch, famed for its wickedness, the new converts would require all their courage and determination to hold to their new allegiance. *A good man*; a man full of hope and kindness, always rejoicing in the well-being of others. Luke does not often pass judgment on the persons of his history, but here he gives a personal tribute as if to a much esteemed friend, perhaps also because he has to relate in a little while a less favorable event, ch. 15:39. *Full of the Holy Ghost*. The generosity that made Barnabas rejoice in this larger expansion of the gospel was united with a rich spiritual nature. *Of faith*; trusting in Jesus as his own Saviour, and persuaded of His power to save others. *Much people . . . added unto the Lord*: saved not merely by belonging to the church, but by coming into living union with Christ.

Vs. 25, 26. *Barnabas to Tarsus*; the capital of Cilicia in Asia Minor, opposite Seleucia, the seaport of Antioch (see Geography Lesson). *To seek Saul*. Barnabas knew that the qualities and ideals of Saul fitted him for the new problems that appeared in Antioch. Till this time, Saul, since leaving Jerusalem (ch. 9:30), fourteen years before, according to some, and to others, eleven years, had likely lived quietly at Tarsus, working at his trade and preaching to the people in that city and district. *Brought him unto Antioch*; doubtless being aware that Paul had been chosen for work among the Gentiles, ch. 9:15. *A whole year . . . with the church*; preaching the gospel in peace and safety (contrast ch. 9:22-24; 28, 29). *Christians first in Antioch*. In connection with this important name, it is noted: (1) that the Christians never use this name of themselves in the New Testament (see ch. 26:28; 1 Pet. 4:16): they called themselves "saints", "brethren", "disciples"; (2) that the Jews called the Christians "Galileans" or "Nazarenes"; (3) that it must, then, have come from outsiders, and it is quite in keeping that Antioch was the first to use it. Some one speaks of the "keen-witted populace of Antioch already famous for their bestowal of

nicknames". By the beginning of the second century, it had become a title of honor.

III. A Church Helping, 27-30; Ch. 12:25.

Vs. 27, 28. *Prophets*; a class often spoken of in the Old and New Testaments (see 1 Cor. 12:28; Eph. 4:11). The prophet's function was not merely to foretell events, but to speak forth the mind of God. *Agabus . . . signified . . . a great famine over all the world* (Rev. Ver.); that is, the Roman Empire. *In the days of Claudius* (Rev. Ver.); Roman Emperor, A.D. 41-54. The Roman authorities tell of several severe famines during the reign of Claudius, and Josephus tells of a great one in Judea about 46 A.D. Luke likes to connect his story with events of wider history, Luke 3:1.

Vs. 29, 30. *Relief unto the brethren . . . in Judæa*. This was the beginning of collections for the poor saints at Jerusalem, who frequently called forth Paul's sympathy, Acts 24:17; Rom. 15:25; 1 Cor. 16:1; Gal. 2:10. *Elders*; now mentioned for the first time in the Acts. They were regular officers in the Jewish synagogues, and the title was given to men of character and influence chosen to rule in the Christian church.

Ch. 12:25. This verse connects the events of ch. 11 with those of ch. 13. The visit to Jerusalem took place likely in A.D. 46. The introduction of John Mark prepares for ch. 13:5.

Light from the East

JOHN MARK—His mother was an early convert to Christianity, and a woman of some wealth, owning a large house at Jerusalem, where Peter went on his release from prison. Peter had instructed the lad, and refers to him as "Mark my son", 1 Pet. 5:13 (Rev. Ver.). He was the companion of Paul and Barnabas on their first missionary journey, but left them at Perga, either from homesickness, fear of danger, or some misgivings about Paul's doctrine of the equality of Jew and Gentile, for he was an official of the synagogue. This occasioned a sharp contention later on between Barnabas, who was Mark's uncle (Col. 4:10), and Paul. But he labored faithfully with Barnabas in Cyprus, and Paul modified his opinion so far as to invite him to be a fellow worker, and exhorts the Colossians

(Col. 4 : 10) to give him a friendly welcome. Timothy (2 Tim. 4 : 11) is exhorted to bring Mark with him to Rome, for he would be a useful helper to Paul. He was the author of the Gospel which bears his name, and was said to have been the interpreter of

Peter, either because he assisted him in the use of Latin, or because his gospel represents Peter's views, which is confirmed by many details of the gospel. He was a man of quick observation, deep insight, and graphic utterance.

APPLICATION

Scattered abroad upon the tribulation (Rev. Ver.), v. 19. Bernard Gilpin, in the reign of Queen Mary, was summoned to answer for his Protestantism before the cruel Bishop Bonner of London. "For the Best" As his friends tearfully bade him good-by, he said, "All's for the best". On the road to London he was thrown from his horse and broke his leg. "Is that for the best?" asked his companion. "Surely", he replied. And it so happened that, while he was delayed by the accident, the persecuting queen died, and Elizabeth was set upon the throne.

"God moves in a mysterious way,
His wonders to perform."

Unto the Greeks also (Rev. Ver.), v. 20. The Old Testament commandments are fond of adding to the recital of the duties which each owes to his neighbor, the addition, "and the stranger within thy gates". It has always been hard to like the stranger. In early communities he was apt to be slain at sight. In the Anglo-Saxon villages any wayfarer crossing the common was required to ring a bell as he went, to summon the leaders to see if he was a friend. Otherwise, any one might cut him down. To some Christians the duty of foreign missionary work is the hardest to learn. The reason is, that the old suspicion and fear of the outsider persists. But in Christ no one is any longer "a stranger". All are beloved for whom Christ died.

Church. in Jerusalem, v. 22. Louis, king of France, who was caught in the maelstrom of the Revolution, showed himself incapable of grappling with the new difficulties in the slightest degree. Yet he had couraee to face his fate on the scaffold with dignity and courage. Sometimes people think that they could die for Jesus. No doubt they could. That is not so hard to

do as to live for Him. To endure is only a passive virtue. No one yet has excelled the Red Indian in capacity for unmoved endurance of torture. It is the qualities of enterprise, activity and resolute living in the spirit of Jesus that are the nobler tests of faith.

They would cleave, v. 23. A medal was being shown to some visitors in a museum. One side presented a clearly cut image and superscription. The other was dull and blurred. The attendant explained, "The metal was allowed to cool a little before the second impression was made". How often this is true of the disciples of Jesus. The display they make of His character and spirit is dull and blurred, because they have allowed their love to cool. To every enthusiasm the time of weariness comes. There is an imminent danger of reaction. Only by cleaving to Him, by abiding in His love, can we maintain undimmed and vivid our reflection of His grace.

Saul, v. 25. Not yet at work. He may have wondered when he was to get started. General Grant was getting to be an old man before he reached command in the armies of the United States. He held petty positions in the army for a time, then tried farming, then real estate, then worked for wages as a saddler. No one thought him possessed of great capacity. Outside of a limited circle of acquaintances he was unknown. But when the war was on, and commanding officers of fame and rank one after another had proven their incompetence, the nation turned to Grant as its chief hope. It was not disappointed. The man who had done nothing, so far, did this great thing speedily. He seemed to have been reserved by God for that one supreme task. So let no one be discouraged if at first he does not succeed. There may be a far bigger success waiting for him around the corner.

No Longer Strangers

Allowed to Cool

Success Around the Corner

The Nobler Tests

Called Christians, v. 26. Some names have been invented in derision, to be perpetuated in honor. Nicknames become titles of distinction. Puritan, Lutheran, Quaker, Methodist—think of those names, all of which have won the respect and esteem of the whole world, having been given and used in ridicule and mockery. The truth is that the name is sure to square to the fact, as the years pass on. We can afford to be careless, in the meantime, as to what people say of us. If they speak less kindly than we deserve, they will learn better after a while. And if they speak more kindly than we deserve, they will learn their mistake in that, too. Let us attend to what we are. What we seem will come to fit the fact.

To send relief, v. 29. A merchant of London having become embarrassed in his business affairs, a number of his friends were discussing his misfortunes on the floor of the Royal Exchange. All expressed sympathy with him, for he had always been an upright and generous man. One rich banker said, "I feel very deeply for him, and for his wife and family.

The Name
and the Fact

Feel Five
Hundred
Pounds

I do not see what they will be able to do for a living." A foreigner who was in business in London turned to him with the challenge, "I feel five hundred pounds for him. How much do you feel?"

Lesson Points

The fires of persecution have always lighted the way for the progress of the gospel. v. 19.

No barrier of race or language can check the stream of divine grace. v. 20.

Preaching is a means of salvation, but the power is of God. v. 21.

Gladness in the heart and on the face is one of the best advertisements of our religion. v. 23.

Faith replaces our weakness with God's omnipotence. v. 24.

We often do our most valuable work in getting others to work. v. 25.

It is not the name we bear, but the character we manifest, that counts. v. 26.

Knowledge of the world's need brings with it the responsibility of helping to supply it. v. 28.

The only way to keep from becoming bad is to do good. v. 29.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

This Lesson records several events of unusual interest showing the growth of the church. Note the place, Antioch, as the birth-place of the name Christian, and also as a centre of political, literary and social splendor which gave the gospel its opportunity. The experience of Peter with Cornelius showed very clearly the mind of the Spirit regarding the reception of the Gentiles. Returning to Jerusalem, Peter's conduct was criticized, but after full consideration the church glorified God for the grace bestowed upon the Gentiles (ch. 11: 1-18). Though not formally or officially dealing with the wide problem, the church practically sanctioned the expansion among the Gentiles, and in this way made possible the harmony which led to the great increase of converts at Antioch. The map is essential to a proper understanding of the movements here outlined. Consider:

1. *Growth in numbers*, vs. 19-21. Connect this Lesson with ch. 8: 1-4, in order to see why these missionaries confined their work to Jews. Note, further, how the Hellenistic or Greek-speaking Jews, when they came to Antioch, preached Jesus to the Greeks, that is, the heathen population. This was done without any authority from the church, being the free impulse of love in service. It was, however, under the guidance of the Holy Spirit. This is the inner history of Christian growth. The teacher should strongly enforce this truth. The era of missions arose in different places under the Holy Spirit, without formal authority of the church, often against the church's guidance. So with religious liberty, and all the great movements of spiritual growth. It demands that the individual and the church listen very attentively to God.

2. *Growth in spiritual helpfulness*, vs. 22-26. The attitude of the mother church shows eagerness to help and unify the individual churches, especially the Jewish and Gentile

elements. Barnabas was well fitted for this work. (1) He was a native of Cyprus, in close touch with Antioch. (2) He was a Grecian Jew, and familiar with the Greek language. (3) He was of marked spirituality and liberality, ch. 4 : 36, 37. Especially worthy of study is the record of his mission, what he saw, how he felt, what he did. Emphasize the necessity of young Christians cleaving unto the Lord (compare John 8 : 31). The essentials of the Christian worker are noted—uprightness, full of the Holy Ghost, faith. As the work grew, Barnabas felt Saul was best fitted for it; so he sought him. After a season of retirement (compare Gal. 1 : 17; Acts 9 : 23-25, 28-30), Saul now enters upon his great public career. Teach the wisdom of co-operation in Christian work, and of selecting the best workers available for each task. The church needs wise generalship in the handling of her forces.

3. *Growth in good works*, vs. 27-30. The occasion of the coming famine gave an opportunity of showing the strength and reality of sympathy toward the mother church. Note how the Gentiles developed the spirit of liberality, thereby removing any prejudice against them at Jerusalem.

The lesson to be enforced is, how Christian love overleaps the barriers of racial, national and religious sentiments, and unconsciously welds the church into one family.

For Teachers of the Boys and Girls

We have studied the story of the conversion of Saul, who was to be the great missionary to the Gentiles (chs. 9 : 15; 22 : 21): review this briefly, before beginning the Lesson for the day, which has to do with Antioch, the city which became the centre and starting point of his missionary journeys. This, indeed, is why the present Lesson comes in here: it lies between that on Saul's conversion and that describing the beginning of his first missionary journey.

A look at the map will show the strategic position of Antioch, in the northeastern angle of the Mediterranean, commanding sea and highways west and east.

The city, its size, splendor, wealth, mixed population, wickedness, come next (The Geography Lesson will help).

Now, follow on the map the trails of the disciples who were scattered abroad from Jerusalem by persecution (v. 19); and note the important work they did. Amongst whom? Wherefore amongst these only?

Next, a different set of preachers: preached to "the Greeks" (Rev. Ver.)—heathen. Where were these preachers from? What had this to do with their readiness to preach to the heathen? These are questions to be asked. The Lord was gradually opening the door to the Gentiles, into which Saul was so soon to enter.

What was the result of this preaching, as to numbers? As to change of life? (Make sure that the scholars understand what "turned unto the Lord", v. 21, means; and they should be pressed to follow in such good company.)

What was the power that made the preaching so effective? The same verse supplies the answer. (Again, be sure the expression "hand of the Lord" is understood: ch. 1 : 8, with its promise of divine power, explains.)

The news at Jerusalem, v. 22. And strange news it was,—that the gospel of Jesus Christ seemed to be as much for Gentiles as for Jews. They were more surprised than are we, when cannibals become Christians. But they saw that God was in it, and they made no fight against it, but sent a delegate to see the work at first hand.

Have the class tell about Barnabas. They know him well from chs. 4 : 36, 37 : 9 : 26, 27. Have them note what v. 24 of the Lesson says of him. Here is a measure to apply to Christian workers.

How did the work at Antioch please this good, liberal-minded man? See v. 23.

What fresh move did Barnabas make? There are few more important verses in the Bible than v. 25, which gives the answer. Be sure to explain how, by birth, education, the manner of his conversation, the special commission given him, and the ten years study and work since his conversion, Saul of Tarsus was fitted for his life work as an apostle to the Gentiles. God has all sorts of tasks and workmen fitted to each. Find your work.

V. 26 describes the "working up" of

the church at Antioch. It was to be the base of operations, and therefore needed to be strong: we must care for the home churches. But it must not wait until every one in Antioch was a Christian before it carried the gospel abroad.

For the name, Christian, see Application v. 2.

A very beautiful ministry to the poor Christians at Jerusalem is described in vs. 27-30. The especial significance of the gift was, that it was a gift from Gentile Christians to Jewish Christians. Like all other acts of love, it did more than many words could have done, to break down prejudice and make them all one.

THE GEOGRAPHY LESSON



Under the Arabs, Damascus, on the borders of the Arabian Desert, was the natural capital of Syria. But when the land fell under the control of the Greeks, the need was felt of having the centre of government nearer the Mediterranean. Accordingly, Antioch was built on the Orontes, about 20 miles from the Mediterranean, where the river, and the caravan roads from the Euphrates descend from the mountains to the coast. The city was built partly on an island in the river, which is navigable to that point, but mainly on the north bank, and up the slopes of Mount Silpius. It was made up of four quarters, divided by the long, columned street, which was a feature of Greek cities in Syria, and by a second, cutting this obliquely. The population was very mixed, and being extremely fickle and turbulent, frequently rose in rebellion against the rulers. Josephus reckoned Antioch the third city in the Roman Empire,—next to Rome and Alexandria. The modern town is called Antaki (Turkish) or Antakiyeh (Arabic), and has 6,000 inhabitants. Antioch was not only the first Gentile church, but may be called the mother of all the rest.

ADDED HINTS AND HELPS

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

Some Test Questions

1. Show how the death of Stephen led to the spread of the gospel to Samaria, and to the regions of to-day's Lesson.
2. Why were foreign Jews likely to be less prejudiced against Gentiles than Jews living in Palestine?
3. What is the distinction between "Grecians" and "Greeks"? Which are meant in v. 20?
4. What was the result of the preaching of the gospel at Antioch?

5. Who was sent from the Jerusalem church to examine the new movement?
6. Describe the character of Barnabas. Why does Luke say so much in commendation of him?
7. What did Barnabas do when he came to Antioch? Whom did he afterwards bring to help him?
8. How did the disciples probably come to be called Christians in Antioch?
9. What was the duty of a prophet? Who foretold a famine? When did it occur?
10. Whom did the Antioch disciples resolve to help? By whom did they send their

contribution? Whom did Paul and Barnabas bring with them on their return?

Something to Look Up

1. Where is Barnabas first mentioned? What was he doing? What does his name mean?

2. Paul, or Saul (Paul's earlier name), tells us in one of his letters that he had a dispute with Peter at Antioch. This was many years after. Find the account of this and read it.

ANSWERS, Lesson III.—(1) Acts 9:31. (2) 1 Cor. 15:8.

For Discussion

1. Faith in Christ: (1) What it is. (2) What it does.

2. The strong helping the weak.

Prove from Scripture

That love should be practical.

The Catechism

Ques. 12-14 (Review). Ques. 11 shows us the divine goodness in daily care and constant provision. That goodness is shown in Ques. 12, by the special promise of life made to man on condition of his obedience. Ques. 13 and 14 also form a pair dealing with man's sin against God. Ques. 13 declares the sad fact that man, created pure and happy, fell from that blessed condition through sin. This is

followed naturally by Ques. 14, which makes known to us what sin is. What a contrast between the providence of God and human sin! Refusing to obey, and actually transgressing, the holy law of such a God as our Creator and Father—there could surely be nothing more unworthy. Never does sin look so black, as when it is seen over against God's goodness and love, and especially His love as revealed in the giving of His Son.

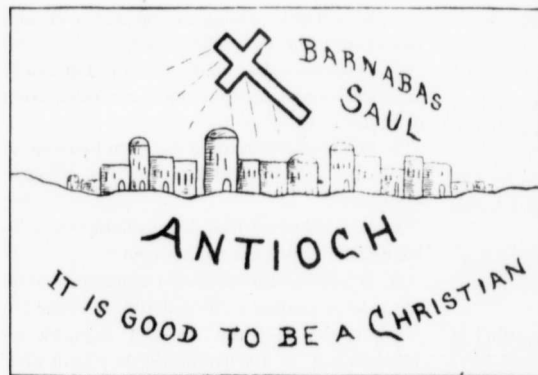
The Question on Missions

Ques. 4. When we consider the great difference in all the conditions of our country from those under which they have lived in their own land, we can appreciate to some extent, the trials of the newcomers. Our northern climate is so much colder than that of the countries from which many come; our vast stretches of thinly populated prairie; our customs, language, form of government and religion, are all so strange to them, that it must be very difficult for them to understand us or to make themselves understood. Some have so little money, that they cannot properly clothe or house themselves, or even provide sufficient of the proper kind of food. Perhaps the most trying feature of the whole situation, is, that they are so far removed from friends and loved ones, that they have no one to sympathize with them, and none to encourage them in their endeavors to succeed.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—A missionary spreading the gospel.

Introduction—Fred was a sweet-faced, happy little lad. Everybody loved him.



One day he said, "Mother, how old must I be before I can be a Christian?" "How old must my boy be before he can love me?" mother asked. "Oh, mc'her, I can love you right now", was the reply, as he threw his arms around her neck. "Well, my boy, as soon as you love Jesus, you are a Christian, and you can love Him now, this very minute."

Lesson—We are going to hear about the time when the people who loved Jesus were first called Christians. We are going to

draw a picture of a city we have not heard about before (outline houses)—Antioch. It does not belong to the same country as Jerusalem. Many of the people who live there, came from other parts of the world. There is a great deal of sin and worship of idols in Antioch. People spend their time and money in bad ways.

Over this city of Antioch we are drawing a cross, and we shall make rays of light coming from it, for our Lesson story tells us how the story of the cross, the gospel of Jesus, was carried into Antioch and shed joy and gladness and goodness all around, driving out sin and misery from many hearts. You remember the disciple who was stoned to death. You remember how the other disciples were then scattered abroad. Philip went to Samaria, and you all know about the dark-skinned man whom Philip met on the road leading from Jerusalem. Some of the disciples came to Antioch, and preached about Jesus to the Jews there. Some also preached to the Greeks, who were heathen. And many, both Jews and Greeks, believed on Jesus.

Barnabas the Missionary—The people in the home church at Jerusalem heard about this, and sent out a missionary, Barnabas, to help in telling about Jesus in Antioch., vs. 22-24.

Saul the Missionary—Barnabas soon found that he needed another to help him. He

remembered his old friend, Saul of Tarsus. Saul would be the very best one to do the work, especially, among the heathen Greeks, Barnabas thought. Here goes Barnabas in a small ship (outline) to Tarsus, to seek Saul. Now we'll outline a tent, to help us to remember that Saul was a tent-maker in Tarsus. Recall what we last heard of Saul on the way to Damascus and afterwards, and tell how Saul went quietly back to Tarsus, and went on with his preaching the gospel of Jesus there also. Here, then, Barnabas found Saul. They go back to Antioch in the small ship, and in Antioch they stay for a whole year, taking charge of the church there, and telling every one, Jews and Greeks, about Jesus the Saviour. The heathen people in Antioch called those who were followers of Christ, "Christians". It was a nickname at the first.

Golden Text—Repeat Golden Text. The friends of Jesus have been called Christians ever since.

Little Christians—Sing Hymn 523, Book of Praise.

"I shall then show forth Thy praise,
Serve Thee all my happy days;
Then the world shall always see
Christ, the holy Child, in me."

Something to Think About—It is good to be a Christian.

FROM THE PLATFORM

JEW
GENTILES A. CHRISTIANS

Sketch rapidly on the blackboard a map, showing the places mentioned in the Lesson (see page 191). Question about the scattering of the Christians from Jerusalem after Stephen's martyrdom, and bring out the fact that these preached the gospel only to JEWS (Print). But the Lesson tells us of some of these missionaries who came to a city called *ΑΝΤΙΟΧΙΑ* (Print A.). To whom, as well as Jews, are we told that these preached? Explain that Greeks in v. 20 means GENTILES (Print). Question on v. 21. We are told that these Jews and Gentiles in Antioch who accepted the gospel, were called by a new name. The scholars will readily tell that this name was CHRISTIANS (Print). Explain that the two classes, Jews and Gentiles, included all the people in the world, and impress the Lesson that the gospel, with all its blessings, is for all people; it is the duty of those who have it to share it with all who have it not.

*AN ORDER OF SERVICE : Second Quarter

Opening Exercises

I. SILENCE.

II. SINGING. Ps. Sel. 65, Book of Praise.
(It is expected that this Psalm from the Supplemental Lessons will be memorized during the Quarter.)

III. RESPONSIVE SENTENCES. Ps. 15.

Superintendent. Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?

School. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

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

V. SINGING.

Stand up and bless the Lord,
Ye people of His choice;
Stand up and bless the Lord your God,
With heart and soul and voice.
—Hymn 357, Book of Praise

VI. BIBLE WORK. From the Supplemental Lessons.

VII. SINGING.

Stand up and bless the Lord;
The Lord your God adore;
Stand up and bless His glorious name,
Henceforth, for evermore. Amen.
—Hymn 357, Book of Praise

VIII. READ IN CONCERT. See SPECIAL SCRIPTURE READING in THE TEACHERS MONTHLY, in connection with each Lesson.

IX. SINGING. Hymn selected.

X. READING OF LESSON PASSAGE.

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 from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.

IV. LESSON STUDY.

Closing Exercises

I. SINGING. A verse selected from the Hymn marked "FROM PRIMARY QUARTERLY" in list given in TEACHERS MONTHLY.

II. ANNOUNCEMENTS.

III. 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, Questions on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review: it should be pointed, brief and bright, and may be illustrated by LANTERN SLIDES on the Lesson and the Question on Missions.)

IV. SINGING.

Glory to God on high!
Let earth to heaven reply;
Praise ye His name:
His love and grace adore,
Who all our sorrows bore;
And praise Him evermore;
Worthy the Lamb!

Jesus, our Lord and God,
Bore sin's tremendous load;
Praise ye His name;
Tell what His arm hath done,
What spoils from death He won;
Sing His great name alone;
Worthy the Lamb!

—Hymn 96, Book of Praise

V. BENEDICTION.

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[For additional information in regard to certain of the places, see Geography Lessons.]

Ag'-a-bus. A prophet of Judea, who foretold the famine in Acts 11 : 27-30, and warned Paul of danger, Acts 21 : 10, 11.

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

An'-ti-och. The capital of Syria, on the Orontes. It became the centre of Gentile Christianity. To be distinguished from **Ant'-i-och**, a city in Pisidia, Asia Minor.

Bar'-je'-sus. Meaning "Son of Jesus or Joshua". A Jewish imposter, who pretended to learn the future through sorcery. He was encountered by Paul at Paphos in Cyprus. In Acts 13 : 8, he is called **El'-y-mas**, which is not necessarily a proper name, but may be the Aramaic word for "magician".

Bar'-sa-bas. The surname of **Ju'-das**, who was sent to Antioch as a delegate from the church at Jerusalem with Paul, Barnabas and Silas, Acts 15 : 32.

Cæ'-sar. An official title of the Roman emperors who succeeded the great Julius Cæsar.

Cæ-sa-re'-a. A city on the Mediterranean about 65 miles from Jerusalem. In Paul's time it was the residence of the Roman governor of Judea.

Ci-lic'-i-a. A province of Asia Minor. Its chief town was Tarsus.

Chris'-tians. Followers of the Lord Jesus Christ. The name was first given at Antioch about A.D. 43.

Clau'-di-us. The fourth Roman Emperor, who reigned from A.D. 41 to A.D. 54.

Cor-ne'-li-us. A centurion belonging to the Roman garrison at Cæsarea, whom Philip admitted into the Christian church.

Cy'-prus. An island in the north-eastern part of the Mediterranean Sea.

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

Da-mas'-cus. One of the oldest cities in the world, about 150 miles northwest of Jerusalem.

Der'-be. A city in the southeastern part of Lycaonia, Asia Minor.

Gre'-cians. Jews who spoke Greek, as distinguished from those who used Aramaic, the "Hebrew" of New Testament times.

I-co'-ni-um. An important city in Lycaonia, Asia Minor, now called Konieh.

I-tal'-ian. A name given to the "band" (Acts 10 : 1) in which Cornelius was a centurion, because it consisted of volunteers recruited in Italy.

John. One of the apostles, son of Zebedee and brother of the **James** who was martyred by Herod Agrippa I. (see Acts 12 : 2).

John Mark. The writer of the Second Gospel, the companion of Paul and Barna-

bas on their first missionary journey (see Acts 12 : 25 ; 13 : 5), and afterwards of Barnabas (Acts 15 : 37-39), whose nephew he was, Col. 4 : 10.

Jop'-pa. The seaport of Jerusalem on the Mediterranean Sea.

Ju-dæ'-a. The southernmost province of Palestine in New Testament times.

Ju'-das. A man living in Damascus, with whom Paul lodged after his conversion.

Ju'-pi-ter. A Roman deity,—“the king of gods”.

Lu'-ci-us. A Christian teacher in the church at Antioch, a native of Cyrene.

Ly-ca-o'-ni-a. Meaning “Wolf Land”, an elevated, rugged inland district of Asia Minor.

Lys'-tra. A city of Lycaonia.

Man'-a-en. A Christian teacher at Antioch who had been brought up with Herod Antipas as a “foster-brother”.

Mer-cu'-ri-us. A Roman deity whose Greek name was **Hermes** : “the god of eloquence”.

Ni'-ger. Meaning “Black” ; the surname of **Sim'-e-on**, a Christian teacher at Antioch.

Pam-phy'l'-i-a. A stretch of coast land on the south of Asia Minor.

Pa'-phos. A town at the southwestern extremity of Cyprus.

Paul. The great apostle to the Gentiles, whose Hebrew name was **Saul**.

Per'-ga. A seaport in Pamphylia and capital of the province.

Phe-ni'-ce. Or Phœnicia. A narrow strip of territory along the Mediterranean to the northwest of Palestine.

Pi-sid'-i-a. An inland district of Asia Minor.

Ra'-hab. A woman of Jericho, who sheltered the spies sent by Joshua to explore the city.

Sal'-a-mis. A city on the east coast of Cyprus.

Sa-mar'-i-a. The central province of Palestine in New Testament times.

Se-leu'-ci-a. A city on the coast of Syria, the seaport of Antioch.

Ser'-gi-us Pau'-lus. The Roman governor of Cyprus at the time of Paul's visit to that island.

Si'-las. One of the delegates from Jerusalem to the church at Antioch, and afterwards Paul's fellow missionary.

Si'-mon. A tanner of Joppa, with whom Peter lodged.

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

Syr'-i-a. The country lying north of Palestine, reaching the Euphrates on the northeast and Asia Minor on the northwest.

Tar'-sus. The capital of Cilicia in Asia Minor. It was the seat of a University, and the birthplace of Paul.

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THE BOOK PAGE

"Hospitality in the Early Church", is the attractive heading of an opening chapter in, **Fellowship with the Life Eternal**: An Exposition of the Epistles of John, by George G. Findlay, D.D. (Hodder & Stoughton, London, 430 pages, \$2.50). The chapter is one of a half dozen which give the historical setting of the Letters, in the full light of modern research and discovery. This introduction is followed by an exposition marked by thoroughness and fulness of suggestion. **The Atonement**, by the Rev. Professor James Stalker, D.D. (same publishers, 138 pages, 75c.) discusses its great theme under the three headings of, The New Testament Situation, The Old Testament Preparation, and The Modern Justification. With all the author's well known lucidity of expression and arrangement, the death of Christ is viewed in its relation to his resurrection and ascension, to the foreshadowings in type and prophecy, and to the course of modern thought. **The Cross in Christian Experience**, by W. M. Clow, B.D. (same publishers, 323 pages, \$1.50) is a collection of addresses given in connection with the celebration of the Lord's Supper. Ministers will find much here that will be helpful in their preparation for this holy ordinance, and to other readers, as well, these pages will bring quickening and deepening of their devotional life. These three books all come from the U. C. Tract Society, Toronto.

"There was but one Thomas Bone", is a true remark, and his life by Rev. Jesse Gibson, under the title, **Thomas Bone, The Sailors' Friend** (Upper

Canada Tract Society, Toronto, 158 pages with portrait, cloth 60c., paper 35c.) makes this abundantly evident. His birth and boyhood were in Scotland; his training, for a carpenter; his life work, thirty-eight years amongst sailors, up and down the Welland Canal. His, literally, open countenance, shining with good humor, the twinkle in his eye, his endless quaint sayings, and, withal, his intense eagerness in "fishing for souls", made up an unusual personality. The **Life** is well done, full of good things from Mr. Bone. It is thoroughly entertaining, and besides, exceedingly instructive to any Christian worker who aims at the best of all results,—the bringing of souls to Christ.

The secondary title, A Novel of the Second Administration of President Washington, indicates the scope of **The Red City**, by S. Weir Mitchell, M.D., LL.D. (The Copp, Clark Co., Toronto, 421 pages, \$1.50). Readers of the author's earlier story, **Hugh Wynne**, will, in this new tale, be able to follow the fortunes of many familiar characters. The adventures of the young Vicomte René De Courval, driven from France to America, with his mother, a royalist and Huguenot to the core, after the murder of his father by the agents of the Revolution, and his winning of the lovely Quaker maiden, Margaret Swanwick, stand out against the background of contemporary history, in which many famous figures of the time appear.

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The Romance of Bird Life, by John Lea, M.A. (Seeley & Co., London, 376 pages, 26 full page illustrations, \$1.75) is one of the series of The Library of Romance, issued by Seeley & Co., and by no means the least interesting of the series. Its subtitle is a capital description of what the book is.—An Account of the Education, Courtship, Sport and Play, Journeys, Fishing, Fighting, Piracy, Domestic and Social Habits, Instinct, Strange Friendships, and Other Interesting Aspects, of the Life of Birds. It is an altogether fresh, delightful, and instructive volume, which will set the younger people a-searching, and which older people will find most entertaining.

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Those who were present at the meeting of the Twelfth International S. S. Association at Louisville, Kentucky, last June, have been feeling the thrill of its inspiration ever since. Something of the same inspiration will come to readers of the report of that meeting just published, under the title, **Organized Sunday School Work in America 1905-1908** (The Executive Committee of the International Sunday School Association, Chicago, 665 pages, (\$1.00). The volume is a vast storehouse of most interesting and valuable information regarding Sunday School work in America.

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