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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. 3

It is astonishing how rapidly the Lantern is coming into use in the Sunday School.

For illustrating the Lesson and the Question on Missions; for the Review, and the special Temperance Lesson; for the display of the Hymns in large letters before the whole School, thus inciting all to sing; for the Lesson Headings, and, in some Schools, the announcements: such as these are some of its uses.

With this issue of the TEACHERS MONTHLY we begin the giving of the Nos. of Lantern Slides, with each Lesson: see pages 117, etc. Frederick W. Moffatt, Weston, Ont., sells the Slides and also Lanterns. Write him for prices.

## Serve Where Set

The Ethiopian, to whom, on his journey homeward through the desert, the Lord sent Philip, to lead him to the one last step which brought him under the sway of the living, almighty Saviour and King of men, held a high and responsible position in his own country, and doubtless he remained in it after his conversion, and serving queen and country even more faithfully than before, he became a witness for Christ in this service.

In one of his poems, Kipling tells of a rough fellow who worked on a cattle ship. In a big storm that struck the vessel, the pens were broken and the frightened steers became packed on the lower deck "thicker than peas in a pod". The man saw the peril of his position; he made a contract with God, that,

if He got him to port alive, he would "exalt His name and praise His Holy Majesty, till further orders came". God saved him from the cattle and the sea, though he lay ill for seven weeks in the hospital, suffering from a blow he received from the breaking of a cattle pen. At length he was able to get up.

"An' I spoke to God of our contract, an'  
He says to my prayer,

'I never puts on My ministers no more than  
they can bear;

So back you go to the cattle-boats an'  
preach the gospel there.'"

According to his "contract", Mulholland obeyed, and among his mates below the deck his life became a source of light and blessing.

## The Greatest Art

By Rev. W. J. Clark, D. D.

One of the pleasantest experiences which one can have, is to see or to hear an expert engaged in the art in which he has attained eminence. It may be a strong swimmer gracefully cleaving his way through the water, a swift runner devouring space with giant strides, a skilled pianist marshaling hosts of harmonious notes into one sweet melody; but in any one of these, or others which might be named, to contemplate such skill is a delight. We are apt to forget, that whatever the natural equipment, much effort and persistent endeavor has been needful, ere the power, the exercise of which is a joy both to performer and spectator, has been attained.

Such success in the various arts to which men and women may give themselves, is necessarily limited, for the ordinary individual. To stand at the topmost height, or near to it,

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in any art, makes such demands of original talent and strenuous effort, that only a few can hope for supreme attainment, and even these must confine themselves to one or two branches of art. There was an "admirable Crichton", but only one, and the legend of his accomplishments awakens incredulity rather than faith. In all expertness there has been a gradual learning of the forces concerned, and then an adjustment of one's self to these, so that they range themselves as one's servants and friends, rather than one's enemies.

The greatest art of all is the art of living so that the most is made of one's self in the time and place allotted. People often dream of what they would have done, had they lived in another age, had they been born in other conditions, had their physical or intellectual or emotional power been of another sort. But if one is to learn the art of living, there must be a clear recognition of the facts in the case. All rebellion against those conditions which surround one and which are the expression of the divine will, leads to failure and weakness and shame. But where the conditions are known and accepted, the first step, at least, is taken to success in the art of living aright. The master pianist did not waste his time mourning because the stretch of his hand over the notes of the keyboard was so limited, but made the most of the stretch he had. So let it be with each of us in regard to life itself.

The universe may be likened to a vast instrument, framed by the divine Artificer, and every atom in it has its appointed place. Star and diamond, nightingale and cricket, snow-capped mountain-top and smiling, fruitful valley, all are needed. And in this universe the human race has a great and noble part to play. How wonderful that part no imagination of individual or generation can compass, but we get glimpses of it, and each generation attains to some clearer and more beautiful note in the great harmony. We dare not think it matters not how even one life is adjusted to the tremendous whole. In the parable of the Lost Sheep, our Lord gives us a glimpse of the value of one in the thought of Him who made all. And if He so thinks, dare we despairingly imagine otherwise?

Even as Paderewski, the king of pianists, sets himself every day to a more perfect adjustment to his instrument and the great laws of harmony, so should we set ourselves to learn the art of living, and feel that there is always greater skill to be attained, a perfection towards which we may make some greater progress.

And if we are not in the same class as others, we may be well to the head in our own class. Instead of being drudges, we shall be artists, rejoicing in our work and knowing it is not in vain. This is the art of living. Blessed are those who have learned it

Westmount, Que.

### Living Epistles

By Rev. A. M. Gordon, B. D.

Nothing reveals a man more clearly than the letters he writes. Some old letters, written on clay tablets, by the king of Jerusalem and other vassals, to their overlord, the Pharaoh of Egypt, four hundred years before David, give a more vivid picture of the writers and their times, than could be found in any state chronicle. So, to-day, one's character comes to light in his letters. Applicants for a situation are fairly tested by their autograph letters. Expressions well chosen, correct grammar, conciseness and clearness, are an index to the mind of the writer. A thoughtful son or daughter abroad writes home regularly. Never were words more aptly quoted than those of the proverb, inscribed on the post-office in Hong Kong:—"As cold waters to a thirsty soul, so is good news from a far country". Even in what we call the "secular" duty of letter writing, the word of God points the way. The Bible, divinest and most human of books, contains "one of the most beautiful pieces of literature in the world", "a true masterpiece in the art of letter writing", the wonderful little letter of Paul to his friend Philemon, written on behalf of a runaway slave.

But not only do we write letters which reveal us. We *are* letters, revealing our birth, our breeding, our upbringing, our parents, our homes. Children are the best credentials for parents, pupils for teachers, patients for physicians, and converts for

apostles. Thus Paul writes to the Christians of Corinth, "Ye are our epistle, known and read of all men"; and he appeals to them not to disgrace him. But he goes on to cite a still higher incentive to noble behavior:—"Ye are...the epistle of Christ."

Christ's epistles are we all, read by many who seldom read the Bible. Do the living epistles fairly reveal the Writer? Do they commend Him to discerning men of the world?

Lethbridge, Alberta

## Where We Lay the Emphasis

### Some Vital Points

*By a Winnipeg Superintendent*

There are some features of Sabbath School work upon which we may claim to have already laid emphasis, others upon which we hope to lay emphasis in the future.

We have considered the organization of classes—involving the grading of scholars, the size of classes, their grouping upon the floor of the schoolroom—an extremely important feature of the work. During the last three months of 1908 we carefully gathered information regarding each scholar—his age, school grade, size, etc. With this information at hand, on the first Sabbath of the New Year, we reorganized our classes. Each class on the open floor contains eight or nine scholars; each class in a separate room numbers from twelve to twenty. In grouping the classes, care has been taken to place the boys' and girls' classes alternately. This is a help to discipline.

Another feature of the work to which we have recently given special attention is the music. There is no more effective means of creating and maintaining interest in the Sabbath School service than singing. As our superintendent is not musical, there was some difficulty in improving our singing. Now, however, our music is the most attractive part of our service. A trained pianist, a leader with a strong, pleasing voice, and an orchestra of eight members, contribute to the success of this department. The success of such a plan of musical leadership depends upon the personality of the pianist and leader. Fortunately, our leaders are men who are heartily in sympathy with the work of the School.

One phase of the work to which we are giving special attention at present and shall continue to emphasize throughout the year, is the

fundamental one of teaching. Several influences have been operating against efficiency in this branch of our work, the most important being an unsatisfactory teachers' Study Class and imperfect preparation of the lesson by scholars. To remove these two adverse influences, we are turning over the leadership of the teachers' Study Class to the minister, and making a special appeal to the parents to join their children in the study of the lesson.

### Missionary Teaching

*By Rev. George H. Smith, D. D.*

Our School proposes this year to emphasize Missionary work, in the following way:

Five minutes, out of the quarter of an hour allowed for the closing exercises, will be devoted to a missionary talk, led each month by some officer or teacher, or some other competent person, not necessarily directly connected with the School. The plan to be followed will, in the main, be the taking of the foreign fields of our own church in the order in which they appear in the General Assembly's Report. A map of the world will be placed before the School with these fields numbered and located thereon. For the work among the Indians in our own land, a large map of the Dominion has been secured.

About a month will be devoted to the study of each mission. The geographical location will be defined, the history outlined, and the progress of the work of evangelization noted. Each talk will start with a question in review of the last lesson. There is a great amount of missionary information now available for such work. Missionary libraries are prepared expressly for Sunday Schools, presenting the subject in a most popular way. What a splendid collection of missionary biographies

our own church is publishing, such as the lives of Geddie, Mackay, and Robertson, besides the three volumes already produced by the General Assembly's Committee on Young People's Societies.

With such an application of such material in the way above outlined, may we not hope for results, in at least awakening an intelligent interest in the young in the extension of Christ's kingdom here upon the earth?

We are inclined to take too much for granted, as was evidenced when an inquisitive little lad, prompted by his fellows, blurted out, after hearing the reading of the treasurer's statement, "What do they do with all the money we give?" If the scholars knew better where the money goes, there would doubtless be more money forthcoming for the Lord's work—and perhaps more men too, in the near future.

Knox Church, St. Catharines, Ont.

### Memorizing Scripture Passages

*By Rev. C. J. Crowdis, M. A.*

Method, with ample provision for disappointment and yet calculated to outlive it, is "the arithmetic of success". Let the pastor take up for example, this work of memorizing scripture with earnestness. A cold and formal announcement, with attached good wishes, is not enough. The matter is of sufficient importance to inspire a quarterly, or at least an occasional, sermon—and make it one of the best. In no way can superintendents, teachers or other Christian workers compensate for the indifference of the pastor. In my own case, I learned the verses and repeated them to the superintendent. I was thus able to keep in immediate touch with those interested, and converse with the scholars on the triumph achieved in mastering a certain difficult passage, as Hebrews 9 or Isaiah 42, and the ease with which others could be memorized. This plan also affords the pastor an opportunity of coming into personal touch with the young.

It is also necessary to enlist the active sympathy and cooperation of the parents. The interest shown in the individual child oftentimes arouses an interest on the part of the parents. Personal work, with responsibility

and privilege as touching the child life kept well to the front, is remarkably effective. Take it for granted also, and remind both parents and children, that the verses may first be repeated to the parents, who can also render any needed assistance or explanation. The more thoroughly we secure the help of the parents, the greater success will attend our efforts. If any of them can be induced, and many can,—to learn the verses themselves, the gain is most decided as affecting the whole work. The memorizing may be taken up in the home as a Sabbath, or evening, exercise, welding the family together in friendly competition and mutual helpfulness. This is frequently brought about by the children themselves.

Perhaps one of the most effective ways to secure a good beginning is to enlist as many as possible of the more grown-up young people. School teachers, academy students, young men and women in the homes, have secured both the Diploma and Seals, and have thereby been a stimulus to those younger, and an inestimable help in the work.

A good beginning sometimes is followed by a sudden end. To prevent this, I know of no means except having memorizing identified with the Sabbath School work. Provision for doing this is made in the Sabbath School Publications of our own church. Care should be taken, that it be recognized as a living, indispensable part of the day's work. A special and suitable superintendent of memory work, who may introduce at opportune times contests in reciting and completing verses, or locating parts of scripture chosen from the lists, will do much to secure for it the prominence it merits.

Durham, N. S.

### The Congregation at School

*By Rev. J. A. Mackenzie, B. A.*

Some years ago, when in charge of the towns of Pugwash, and Oxford, Nova Scotia, including the surrounding country stations, it was felt that the work was too much for one man. A lay helper was therefore secured in the person of Mr. W. R. Sutherland, who for the last number of years has done splendid pioneer Sabbath School work in the Northwest.

With a heart throbbing with interest in Sunday School work, Mr. Sutherland grasped the idea, that the ideal Sabbath School is the congregation met for the study of God's word. With this thought burned into his very soul, he sought on every occasion, as he had opportunity, to get fathers and mothers, young men and young women, possessed of the same idea.

As a result, the Sabbath School began to increase in numbers, until the basement became too small to hold all who attended. The body of the church was then occupied. There were not only the usual Bible Classes of young men and young ladies, but a class of married men, and a class of married women. Practically the whole congregation was in the Sabbath School. Every man and woman, every boy and girl, rallied round the Sabbath School and seemed to feel personally responsible for its success.

With a good superintendent, and an excellent staff of teachers, this School became one of the most flourishing in the Presbytery. When the present splendid building was opened for public worship—the first church owned by the Presbyterians in that community,—the Sabbath School pledged itself to raise annually \$200—one \$100 toward the church debt, the other \$100 for running expenses, and the schemes of the church.

As a mark of the interest taken in the School by parents, I remember seeing a father, who could not be present himself, come into the School, and put twenty-five cents into the hand of his little boy, who had left home without his collection.

It is unnecessary to say that this life and interest awakened in the Sabbath School did not fail to benefit the congregation in every way. This simply goes to show what one worker may accomplish, whose heart is in the work, and who by pains, patience, and perseverance, seeks to awaken an interest in the hearts of others.

The Manse, Thorburn, N. S.

### How Personal Work Tells

By J. F. Clark

Superintendent St. Paul's Sabbath School,  
Port Hope, Ont.

As laborers in the Lord's vineyard, we should certainly expect results. The Sabbath

School affords opportunities unequalled for winning the hearts of the young. In St. Paul's Church School the superintendent keeps the names of all the scholars in a private book, and whenever anything of interest is reported by the teachers, he notes it after the scholar's name, and when there is evidence of a spiritual awakening, the pastor and parents are informed, and requested to co-operate for the good of the scholar. During the year just closed, twenty-two have been won over for our Lord, and have become members of the church in full communion. These were young lives of excellent promise.

The advantages of this quiet, personal work are many. These young Christians, in the fervor of their consecration to the Lord's service, expect to work; some are ready to teach, others to help in the Young Women's Guild, or in the Brotherhood, others to assist in the church services as ushers or collectors,—ever ready and willing to lend a helping hand where needed. We hope that some of the young men thus brought in, will eventually study for the ministry. Wherever these young people may go, or whatever their calling may be, we know that their influence will be on the side of righteousness.

Teachers who engage in this personal work will not only bring joy and happiness into other lives, but their own hearts will be greatly blessed. Let us therefore "be strong, and of a good courage", trusting in the guidance of the Holy Spirit, in the power of God's Word, and in earnest prayer, and go forward in the good work of winning precious souls for Christ.

### Closing the Crack

Rev. E. H. Byington, in the Boston Congregationalist, traces much of the "leakage" from the church of those who have been Sunday School scholars, to the vicious, but all too prevalent practice, of substituting attendance at the Sunday School for attendance at the morning service. He urges the importance of "closing the crack", and suggests how this may be done:

Much has been said of the danger that the Christian Endeavor Society might become a substitute for the church in the lives of many.

Not often enough, however, has it been pointed out that this unfortunate condition prevails too much in our Sunday Schools; and the larger and more enthusiastic the School, the greater the danger.

Careful observation shows that, as a rule, scholars who attend Sunday School, but not the morning service of worship, do not enter heartily into the church life on leaving Sunday School, but become occasional attendants, and finally join the great army of the indifferent. Out of a considerable pastoral experience, with one School of over a thousand members, another of under one hundred, and several of medium size; I am driven to the conclusion that the overwhelming majority of non-churchgoing Sunday School scholars become eventually simply non-churchgoers; and, on the other hand, that the bone and sinew of our churches consist now, and ever will, of the men and women who when children attended church as well as Sunday School. Most of those who form the church attendance habit while young, will keep it up, when their connection with the Sunday School ceases.

Most Protestant children in the last half century have been on our rolls, and yet to-day we have a vast multitude of churchless adults, most of them former Sunday School scholars. We had them once; we lost them. There is a great leakage somewhere. Not all, by any means, can be traced to this spot; nevertheless there is much loss from this crack between the Sunday School and the church, and every possible effort should be made to close it. An ounce of prevention is worth a pound of cure; and often a little effort to transfer the interest and allegiance of our youth from the Sunday School to the church would accomplish more than ten times the effort "to win the non-churchgoing masses".

One way to help the situation is by interesting the Sunday School scholars in the morning service of worship. In securing the presence of boys and girls at the morning service, parental influence is the greatest factor and a family pew an important auxiliary. The Sunday School teacher also can render much aid by his own known regular attendance, by frequent pleasant references to

it, by personal invitations, by encouraging conversations with the pupils who do go, by keeping a record of church as well as of Sunday School attendance and in other ways.

These efforts must be reinforced, however, by the attractiveness of the service itself. The children can and should be made to feel at home and contented. Their presence should be recognized in the prayer, in the selection of some hymn familiar to them, or in a special scripture reading for them. What a satisfaction to a stranger or one bereaved to have a sentence or two in the service especially for him. So with the child. *He must be made to feel in some way that the minister knows that he is present.*

### What the Colleges Can Do for the Training of Teachers

*By Rev. Principal John Scrimger, D.D.*

From the nature of the case, the Colleges cannot possibly train any considerable percentage of the Sunday School teachers of the church, by direct contact with them. Even if they were to provide training classes, these could reach only a few living in the College centres. They can reach the great body only through the students in the College classes, who are to be the future ministers of the church. But something can be done through these, if the matter be taken up systematically and followed through continuously from year to year, so that all the students will be disposed and qualified to carry on this work in the congregations over which they may be placed as ministers.

In the first place, the Colleges can impress upon all their students the importance of the Sunday School as a part of the organization of the church. A large part of the trouble arises from the fact that the importance of this work is not duly appreciated by the ministers and sessions. Preoccupied, as they generally are, with other matters which are more pressing and insistent, though often of less real importance, they leave the Sunday School to be cared for by a few of the more enthusiastic young people of the congregation; and, so long as the work is done at all, they seldom ask what more might be accomplished to increase its efficiency. The School

is sacrificed for the preaching service, and the interests of the children subordinated to those of their elders, because the latter have naturally more say in the running of the church. But there is no part of the church organization which can be made to yield as satisfactory results as the Sunday School, if it be properly maintained. The children of to-day will be the men and women of to-morrow, and their characters can be much more easily shaped to-day than to-morrow. If the School fails to mould them aright, the opportunity of doing it at all may be gone for ever. The importance of the School can hardly be exaggerated.

Secondly, the Colleges can impress upon their students the importance of training for all Sunday School teachers, both in Biblical knowledge and in pedagogical methods, if they are to do their work to the best advantage. It is perfectly true that training is perhaps not the first requisite for the Sunday School teacher, in the same sense as it is for the day school teacher. For the former, it is even more important that there should be right Christian character and earnestness of spirit. Without these, all else is vain. But even with these, efficiency and success will depend very largely on the competence of the teachers as teachers. They must know their Bibles, if they are to hold the respectful attention of the pupils. They must know a good deal more than the contents of the Lesson for the day and the special points which it suggests. They must know something of the setting of the Lesson and its relation to the whole Book to which it belongs. Then, if they are to present each Lesson in a way to awaken the intelligent interest of the scholars, they must know something of the methods of teaching which have been approved by experience. Even those who have a natural gift for teaching, can vastly improve their power of communicating knowledge by a study of sound methods. Genius may perhaps do without such study, but few teachers have genius, and it is not wise to take it for granted.

Thirdly, the Colleges can train their students to become trainers of their teachers by giving them a course in pedagogical principles and methods. In the majority of

cases, unless the ministers can give them this training, the teachers must simply go without it. So far as Biblical knowledge is concerned, the average minister is perfectly competent to instruct his teachers; but the average minister in the past has had no instruction in the art of teaching, and so does not feel qualified to train others in this art. He has been rather afraid to undertake it, because he does not quite know what he is letting himself in for. The fundamental principles, however, are few in number, are comparatively simple, and can be readily made intelligible by a little study. The easiest way to inspire the minister with confidence in his own power to train others, is to have him actually go over the ground in his College days under a competent instructor. When he discovers how simple it really is, he will undertake it with pleasure, and will find some way of organizing a training class wherever he goes. Let this be done for one generation, and the problem is solved.

Presbyterian College, Montreal

### Music in the Sabbath School

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

#### VII. TEACHING A NEW HYMN

The number of those who are tone deaf, or seriously defective in musical instinct, is less than five per cent. This fact allows us to assert, that when people do not sing, it is because they do not know the selection, or do not care for it, and not because they cannot sing. Therefore, the need of enlarging the list of hymns to be used, by teaching new ones, may be insisted upon. Perhaps the hymns that would be sung by the ninety-five per cent. who can sing, are there in the Book of Praise, unknown and neglected, only needing to be brought forward.

Suppose we want to use some of these neglected hymns, how shall we teach them to the scholars?

1. Announce that next Sabbath a new hymn will be sung, and give the number. See that the leader and the organist are charged to learn it so well that it will be well led. Ask the teachers and the other scholars who can read music, to "try it over" at home. This will ensure a good launching of the new

song, when it is first attempted. If the School gets a good impression of the stranger, if it seems familiar to some, the crowd will have confidence to blend their voices. When children see that a newcomer is known to one or two of their comrades, they are soon at ease with him, but if he is an utter stranger, they are shy and silent. It is the same with the hymn. The knowledge of it by a few makes the other scholars anxious to know it also.

2. Tell the history, and occasion of the hymn, and anything else interesting you have gleaned about it. For example, if you were teaching the old Greek Hymn, No. 132, in the Book of Praise, relate the circumstances of its author, Stephen. There is an old monastery, founded early in the sixth century, that looks down upon the valley of the Kedron. Forty monks still live in it. Away down at the base of the rock on which it rests, the wolves and jackals gather night after night to eat the refuse the monks throw to them. In this monastery, in the eighth century, lived Stephen, himself a monk, to whom was given the undying glory of being author of "Art thou weary, art thou languid". No hymn has greater power to touch the hearts and raise the spirits of Christian worshippers. One gloomy evening, when wearied perhaps with the day's work, this saintly scholar of simple life wrote this ever new song to cheer his heart. It has been a cup of cold water to the thirsty, a refuge to the persecuted, in every age.

3. Repetition means reception, in the matter of memorizing. Have the School sing it over and over again. Children enjoy the repeated singing of a verse in order to bring out its melody and meaning. Picture the apparent loneliness of Stephen's life, and remark on his unseen companionships, and ask the scholars to sing the last verse as a song of victory. Most of the hymns have a written history. To know this is to have a real advantage in interesting the children in them, for the history is full of life, and makes the hymns a living thing to them. In this way, by repetition and remark, the hymn,—words and tune,—will be acquired in a short time.

Toronto

### What the Teacher Training Handbooks Did for One Minister

The following from a minister tells what help he got from one of the Teacher Training Handbooks :

It is said that "fortune favors the brave". This may be true ; but it is quite as true that fortune favors the coward. I was just about as discouraged regarding the mid-week prayer meeting as I could be. Every week saw the faithful few attend ; some of these attended from duty, others to keep the minister from despairing.

Just at this crisis the Teacher Training Handbooks came. It struck me that perhaps a change of programme might have some effect, so it was announced that, instead of what was called the prayer meeting, we would have an hour of Bible study, in which the minister would lecture on the Books of the Bible. On the first evening of the new idea, there was a good representative congregation, and I took the Pentateuch, and gave the leading contents, then for about ten minutes after, asked questions along the lines of the address. This trial seemed to me very satisfactory, judging from the interest manifested and the eagerness with which children and adults listened and answered.

But lest too much of the same thing would tire them, however valuable in itself, I announced that on the following week we would have a different theme and suggested the Studies in Mind Growth: From One to Twenty-one. This was, as every one who studies these Handbooks will understand, more interesting than the former, for every parent and teacher was reminded of something said or done by child or pupil which corroborated the words spoken. What mother, for example, but could understand that the make-believe housekeeping of her little girl is a preparation for life ? It is easy then to show how the activities of the child may be utilized in the Sunday School.

It would only be half the advantage derived from this study, were it so one-sided as to be but a bait to catch with guile those who could not be persuaded to come out otherwise. But the minister himself will profit materially by it. However deep his theological studies have been, and however widely read, the con-

ditions of his ministry are such that very little time is granted him for reading anything which does not directly provide for the pulpit, and so what he did read and study are no more his; there remains but a kind of dream of what was.

Now, a little book is put into his hands crammed full of the ripest scholarship, and breathing a spirit of liberal conservatism of the most approved type. He does not need to wade through tomes of enormous size, where the grains of wheat can scarcely be found in the chaff, but a textbook is before him which will only occupy a few hours of his time to peruse, and his reward is a thorough review of his years of Old Testament study. I refer at this moment to *The Books of the Old Testament* by Dr. Scrimger. One might speak in like terms of the other books of the Teacher Training Course.

### A House-cleaning Idea

By Miss Marion Wathen

I came across several small art calendars this spring while house-cleaning—the small ones with a pretty floral or landscape design, each leaf containing a verse of scripture. What should I do with them? They seemed too pretty to throw away.

A bright idea came. I had heard the teacher of the "littlest" class in the village Sunday School say her supplies for the Quarter had not yet reached her—she was out of text-cards for the children. It was customary for her to give them each a small card containing a verse of scripture to be

learned at home for the following Sunday; so I separated the leaves of a couple of my calendars and passed them on. They made a pleasant change and were appreciated by the little folk.

Encouraged by this, I collected a number of the same kind of calendars from my friends and sent them to a little School just opened in the country, telling them to what use the cards were to be put, and suggesting that each child be asked to save the cards and paste them all in a scrap-book kept for that purpose.

The teacher wrote me that the children were all delighted with the cards, and they answered the purpose nicely. It is a good plan to paste neatly a bit of white paper containing the child's name and the date on which the verse is to be repeated, over the calendar part.

Harcourt, N.B.

### The I. B. R. A.

We again have pleasure in acknowledging the kindness of Charles Waters, Esq., of London, England, Hon.-Secretary of the International Bible Reading Association, in permitting us the use of the I. B. R. A. Daily Readings—for the year 1909—in the *TEACHERS MONTHLY, QUARTERLIES, and EAST AND WEST*. The work is world wide, some 13,000 Secretaries in all, acting without salary. It costs only 5c. a year for fees. The Readings, comments, etc., are free, and cannot be bought anywhere. Dr. Frank D. Price, 351 Sherbourne Street, Toronto, is the Ontario District Secretary.

### Lesson Calendar : First Quarter

1. January 3.....The Ascension of Our Lord. Acts 1 : 1-11.
2. January 10.....The Descent of the Holy Spirit. Acts 2 : 1-11.
3. January 17.....The Beginnings of the Christian Church. Acts 2 : 32-42.
4. January 24.....The Lame Man Healed. Acts 3 : 1-16.
5. January 31.....The Trial of Peter and John. Acts 4 : 5-20.
6. February 7.....True and False Brotherhood. Acts 4 : 32 to 5 : 11.
7. February 14.....The Apostles Imprisoned. Acts 5 : 17-32.
8. February 21.....Stephen the First Christian Martyr. Acts 6 : 8-15 ; 7 : 54 to 8 : 3.
9. February 28.....The Gospel in Samaria. Acts 8 : 14-25.
10. March 7.....Philip and the Ethiopian. Acts 8 : 26-38.
11. March 14.....Aeneas and Dorcas. Acts 9 : 31-43.
12. March 21.....REVIEW.
13. March 28.....Temperance Lesson. Proverbs 23 : 29-35.

## \*AN ORDER OF SERVICE : First Quarter

## Opening Exercises

- I. SILENCE.
- II. REPEAT IN CONCERT. Holiness becometh Thine house, O Lord, for ever, Ps. 93 : 5.
- III. SINGING. Hymn 107, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons will be memorized during the Quarter.)
- IV. REPEAT IN CONCERT the Lord's Prayer.
- V. READ IN CONCERT. THE SPECIAL SCRIPTURE READING IN THE TEACHERS MONTHLY, in connection with each Lesson.
- VI. SINGING. Psalm or Hymn selected.
- VII. BIBLE WORK. From the Supplemental Lessons.
- VIII. SINGING.  
Praise Jehovah, all ye nations,  
All ye people praise proclaim ;  
For his grace and lovingkindness,  
O sing praises to his name.  
  
Great to us hath been his mercy,  
Ever faithful is his word ;  
Through all ages it endureth,  
Hallelujah, praise the Lord !  
—Ps. Sel. 88, Book of Praise
- IX. READING OF LESSON PASSAGE.
- X. SINGING. Psalm or Hymn selected. (This selection may usually be that marked, "From the PRIMARY QUARTERLY".)

## 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. Cate-

chism. 3. The Question on Missions from the Supplemental Lessons.

## IV. LESSON STUDY.

## Closing Exercises

- I. SINGING.  
'Forward !' be our watchword,  
Steps and voices joined ;  
Seek the things before us,  
Not a look behind ;  
Burns the fiery pillar  
At our army's head ;  
Who shall dream of shrinking,  
By our Captain led ?  
Forward through the desert,  
Through the toil and fight ;  
Jordan flows before us,  
Zion beams with light.  
—Hymn 209, Book of Praise
- II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)
- III. SINGING. Hymn selected.
- IV. RESPONSIVE SENTENCES. Psalm 119 : 1, 2, 3, 4, 5, 8.  
*Superintendent.* Blessed are the undefiled in the way, who walk in the law of the Lord.  
*School.* Blessed are they that keep His testimonies, and that seek Him with the whole heart.  
*Superintendent.* They also do no iniquity : they walk in His ways.  
*School.* Thou hast commanded us to keep Thy precepts diligently.  
*Superintendent.* O that my ways were directed to keep Thy statutes.  
*All.* (The School rising and repeating in unison.) I will keep Thy statutes : O forsake me not utterly.
- V. PRAYER.
- VI. SINGING. Hymn 618, Book of Praise.
- VII. BENEDICTION OR CLOSING PRAYER.

\* Copies of the above ORDER OF SERVICE on separate sheet may be had at 50c. a hundred.

## Lesson X.

## \*PHILIP AND THE ETHIOPIAN

March 7, 1909

Acts 8 : 26-38. †Commit to memory vs. 29-31. Study Acts 8 : 26-40.

GOLDEN TEXT—Search the scriptures ; for in them ye think ye have eternal life : and they are they which testify of me.—John 5 : 39.

26<sup>1</sup> And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jeru'salem unto Ga'za, <sup>2</sup> which is desert.

27 And he arose and went : and, behold, a man of Ethio'pia, an eunuch of great authority under Can'dace queen of the Ethio'pians, who <sup>3</sup> had the charge of all her treasure, <sup>4</sup> and had come to Jeru'salem for to worship,

28 <sup>5</sup> Was returning, and sitting in his chariot <sup>6</sup> read Esai'as the prophet.

29 <sup>7</sup> Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran <sup>8</sup> thither to him, and heard him <sup>9</sup> read the prophet Esai'as, and said, Understandest thou what thou readest ?

31 And he said, How can I, except <sup>10</sup> some man should guide me ? And he <sup>11</sup> desired Philip that he would come up and sit with him.

32 <sup>12</sup> The place of the scripture which he <sup>13</sup> read

**Revised Version**—<sup>1</sup> But an angel ; <sup>2</sup> the same is ; <sup>3</sup> was over ; <sup>4</sup> who had ; <sup>5</sup> and he ; <sup>6</sup> and was reading the prophet Isaiah ; <sup>7</sup> And the Spirit ; <sup>8</sup> Omit thither ; <sup>9</sup> reading Philip to come up ; <sup>10</sup> Now ; <sup>11</sup> was reading ; <sup>12</sup> as a lamb among the sheep ; <sup>13</sup> who shall declare ; <sup>14</sup> Omit man ; <sup>15</sup> And Philip ; <sup>16</sup> beginning from this scripture, preached ; <sup>17</sup> the way ; <sup>18</sup> saith, Behold ; <sup>19</sup> Omit v. 37 ; <sup>20</sup> both went down.

## LESSON PLAN

I. A Command, 26-30.

II. A Conversation, 31-35.

III. A Conversion, 36-38.

## DAILY READINGS

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

M.—Philip and the Ethiopian, Acts 8 : 26-40. T.—Isaiah's prophecy, Isa. 53. W.—Prophecy of Ethiopia, Ps. 68 : 26-35. Th.—Spiritual sight, Ps. 119 : 9-18. F.—The scriptures opened, Luke 24 : 13-31. S.—Jesus baptized, Matt. 3. S.—Baptism and the new life, Rom. 6 : 1-11.

**Shorter Catechism**—Ques. 9. *What is the work of creation ?* A. The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good. Ques. 10. *How did God create man ?* A. God created man male and female, after his own image, in know-

ledge, righteousness, and holiness, with dominion over the creatures.

33 In his humiliation his judgment was taken away : <sup>14</sup> and who shall declare his generation ? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this ? of himself, or of some other <sup>15</sup> man ?

35 <sup>16</sup> Then Philip opened his mouth, and <sup>17</sup> began at the same scripture, and <sup>18</sup> preached unto him Je'sus.

36 And as they went on <sup>19</sup> their way, they came unto a certain water : and the eunuch <sup>20</sup> said, See, <sup>21</sup> here is water : what doth hinder me to be baptized ?

37 <sup>22</sup> And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Je'sus Christ is the Son of God.

38 And he commanded the chariot to stand still : and they <sup>23</sup> went down both into the water, both Philip and the eunuch ; and he baptized him.

ledge, righteousness, and holiness, with dominion over the creatures.

**The Question on Missions**—10. Do many of the patients become Christians? Of the outdoor patients, who come and go away the same day, not very many are reached ; but of the patients who stay in the hospital for some time, many become Christians. Our first convert in Honan was a patient cured of blindness.

**Lesson Hymns**—Book of Praise, 107 (Supplemental Lesson); 134 ; 148 ; 168 (Ps. Sel.) ; 445 (from PRIMARY QUARTERLY); 444.

**Special Scripture Reading**—Isa. 61 : 1-12. (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**—B. 106, Philip and the Ethiopian. C. 79, Mr. Chow (Question on Missions). For Lantern Slides write Frederick W. Moffatt, Weston, Ont.

## EXPOSITION

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

**Time and Place**—About A.D. 35 ; the road leading from Jerusalem to Gaza.

**Connecting Links**—Luke proceeds to tell of the widening influence of the early preachers. He has told of the evangelization of Samaria, now he goes beyond the confines of Palestine. Philip is the agent of the new departure, since he baptizes the royal officer from Ethiopia whom he meets by divine arrangement. It is, as it were, the beginning of a foreign mission.

## I. The Command, 26-30.

V. 26. *An angel of the Lord* (Rev. Ver.). Angelic appearances are frequently mentioned

by Luke (Luke 1 : 11, 26, 28 ; 2 : 9 ; 24 : 4 ; Acts 1 : 10 ; 10 : 3, 30 ; 12 : 7). *Spake unto Philip*. This Philip must be distinguished from the apostle of the same name, John 1 : 43-46 ; Matt. 10 : 3. He is one of the seven "deacons" (ch. 6 : 3), and because of his services in different missions, received the name of Evangelist, Acts 21 : 8. *Toward the south*. Instead of returning to Jerusalem, Philip took a shorter route from Samaria (see last Lesson, ch. 8 : 14-25), till he joined the road leading south to Gaza from Jerusalem. Gaza was an ancient city to the extreme south of Palestine (see Gen. 10 : 19). *Which*

\*This Lesson has been selected by the Sunday School Editorial Association and the Young People's Missionary Movement, as a special missionary Lesson.

†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.

is desert. See Geography Lesson. Philip must trust the divine voice in this unlikely journey.

Vs. 27, 28. *He arose and went*; prompt and implicit obedience. *A man of Ethiopia*; a land to the south of Egypt on the upper Nile, now Nubia and Abyssinia. Jewish influence may have penetrated to that land (see Ps. 68 : 31 ; 87 : 4 ; Zeph. 3 : 10). *Of great authority*; like Joseph in Egypt (Gen. 41 : 39-45) and Daniel in Babylon, Dan. 2 : 48. *Under Candace*. See Light from the East. *Over all her treasure* (Rev. Ver.). He was finance minister of the state. *Come to Jerusalem for to worship*. He may have become a "proselyte" or convert to the Jewish religion. "No doubt, Luke may have desired to instance the way in which thus early the gospel spread to a land far distant from the place of its birth." *Chariot*; a mark of high rank. *Was reading* (Rev. Ver.); aloud, the Eastern custom. *Esaias* (Isaiah) *the prophet*; in the Greek translation. The translation of the Old Testament from the original Hebrew into Greek, called the Septuagint (from the Latin septuaginta, seventy, because that was supposed to have been the number of translators employed), was made at Alexandria in Egypt between B.C. 280 and B.C. 130. The copy of the prophet's writings from which the officer read would be made by hand on a roll of parchment, and would be very expensive.

Vs. 29, 30. *The Spirit said*. Philip still acts under divine direction. *Ran thither*. Note the prompt and implicit obedience of the evangelist, an example to us in seeking to spread the gospel. *Heard him read*; listening, for a time, unnoticed. *Understandest thou?* A question expecting a negative answer. The officer was ignorant of the reference in the words he was reading to Jesus.

## II. A Conversation, 31-35.

Vs. 31-33. *How can I, etc.?* Either the passage itself was new to the officer, or, if he had read it before, he was puzzled, as many still are, over its meaning. *Besought Philip to . . . sit with him* (Rev. Ver.). There is great humility and earnestness in this request. *The place* (section) *of the Scripture*. The Old Testament was divided by the Jews into regular portions, for reading in the synagogue

services. *As a sheep . . . like a lamb*. So unresistingly and silently did Jesus suffer His enemies to lead Him to the cross. *In his humiliation his judgment was taken away*. In His humiliation and the injustice He suffered, He received no fair trial. *Who shall declare his generation?* There are three explanations that may be mentioned: (1) Who shall declare the number of those who shall share His life? That is, Who can count His disciples? (2) Who shall declare the wickedness of the people of His own time, who put Him to such a cruel and unjust death? (3) Who among those of His own day considered that He was cut off from the land of the living? That is, Who amongst them realized the meaning or importance of this event? *His life is taken from the earth*; by a violent death.

Vs. 34, 35. *Of whom speaketh the prophet this?* Isaiah and the other prophets had given two pictures of the Messiah, one representing Him as a conquering King, the other as a lowly Sufferer. The Jews could not reconcile these two pictures; but each is a true picture of Christ. *Philip . . . preached . . . Jesus*. Philip would likely apply the entire passage to the Messiah and show its fulfilment in Jesus. He would tell the story of the crucifixion, and point to the redemption through His death.

## III. A Conversion, 36-38.

V. 36. *A certain water*. Tradition places the baptism of the eunuch at Bethsura, two miles from Hebron. Dr. George Adam Smith thinks that it took place near the city of Gaza. Rev. Ver. omits v. 37 because it is wanting in the best manuscript copies of the New Testament. *Baptized him*. Philip not only preached the fulfilment of scripture, but spoke of the duty of accepting Christ, and of the necessity of baptism as an outward sign of faith in Christ. The eunuch returns home to be the evangelist of Ethiopia, and Philip, still under the Spirit's guidance, is found at Azotus or Ashdod (1 Sam. 5 : 1), where he begins a missionary tour through the cities of the coast, up to Caesarea.

## Light from the East

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

CANDACE—For some time before and after

the beginning of the Christian era, Ethiopia was ruled by queens who bore the official name of Candace, which was not a personal name, but a distinctive title, like Pharaoh or Ptolemy in Egypt. A one-eyed queen of that name attacked Egypt in B.C. 24, overpowered the Roman cohorts at the First Cataract, and devastated the Thebaid, but was defeated by the legate, Petronius, and pursued to her northern capital Napata, which was destroyed. On the pyramid at Assour, a female warrior with the insignia of royalty on her head drags forward a number of captives as offerings to the gods.

TREASURE—Meroë was long the centre of

commercial intercourse between the heart of Africa and the continent of Asia, and consequently became very rich. Its wealth was the theme of the poets of both Palestine and Greece, and much of this wealth would reach the sovereign. The amount of treasure stored in the form of gems and bullion in the royal vaults of the East almost passes belief. I once passed through part of the Sultan's treasury in Constantinople, and was amazed at the huge uncut emeralds, and priceless rubies and topazes. One throne, captured centuries ago from Persia and studded with precious gems, is valued at the enormous sum of ten millions of dollars.

### APPLICATION

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

*An angel of the Lord spake unto Philip* (Rev. Ver.), v. 26. In Greenland, when a stranger knocks at a door, he asks, "Is God in this house?" If they answer, "Yes", he enters. If they answer, "No", he passes on. So with the angels of God who come to us. They say, "Are you willing to hear? Do you desire to know the good news of God, His will, His wish for you?" If we answer truthfully, "Yes", they make us glad with what they say. But if we care for none of these things, they are silent and sad, as they recede from us, to seek and find willing ears. God's angels often come to us disguised in sorrow and sickness, poverty and death, but if we wait, they will lift their frowning mask, and we shall behold the seraph's face beneath.

*Go . . . the way . . . which is desert*, v. 26. The desert gives more than we imagine. It has a work to do in making beautiful and fruitful the inhabited parts of the world. Science tells us that our wonderful sunsets are due to the dust of the deserts. The winds that sweep these great wastes, carry the fine particles of dust to the upper airs, and the slanting rays of the sinking sun striking through these clouds of fine dust, glorify our evening skies. The same dust produces that condition of the atmosphere that gives a rainfall, and it is the opinion of many scientists, that, if there were no deserts, the existence of a large part of all kinds of life on the earth

would be endangered. Barren of joy and usefulness are the days that sometimes come to us. But these days of weariness and seeming waste are meant and fitted to make us strong and patient, and to prepare us for bringing sympathy and help to other desert-dwellers.

*A man of Ethiopia*, v. 27. The Nagas were the most degraded of all the mountaineers in Assam, a district in northeast British India.

They were naked, often utterly so. They were as filthy as they were nude, incrustated with dirt. Old men had never had their faces washed. The Nagas, it was said, were as far below the ordinary savage, as the savage is below the white man. They were the most cruel of all the fierce and heartless Mongolian tribes. Rev. Dr. E. W. Clark, though forbidden by the civil authorities to do so, went to live for a year in a Naga village, while he learned their language. At the end of that time, he was joined by his wife. They built a large Naga house, and lived in it for twenty-five years. During that time, the whole tribe were lifted by the power of the cross out of the depths of degradation, hundreds were converted, and are followers of Christ. Seventy-six were baptized in a single year. A Normal School and ten village schools assist the church in carrying on the work of enlightenment and grace.

*Preached in all the cities*, v. 40. A man of wealth wished to beautify his estate. Before

he set his men to work, however, he asked, and secured, permission to destroy the noxious weeds of the whole district surrounding his place; and then, to put shade trees along the roadsides, and on the bare hill slopes. He said it would be no pleasure for him to see his own fields and driveways well kept, if the landscape was unsightly and neglected. So it came, that his estate was the centre of a cultivated and beautiful countryside. It is God's design to make the whole earth lovely through the knowledge of Christ; and so the commission is, "Go ye into all the world, and preach the gospel".

### Lesson Points

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

We learn God's will by doing it. v. 26.

The most devout worshiper of God will be

the most faithful servant of his sovereign. v. 27.

Truth yields her richest treasures only to those who dig for them. v. 28.

It was not under the compulsion of force but the constraint of love that Jesus went to the cross. v. 32.

"Thy Word is like a deep, deep mine,  
And jewels rich and rare

Are hidden in its mighty depths  
For every searcher there." vs. 30, 31.

Man's measureless guilt is met by God's measureless grace. v. 33.

In the New Testament we have the key that unlocks the mysteries of the Old. v. 34.

In the prophets we have a portrait of which Jesus is the original. v. 35.

The soldier of the cross should never be ashamed of his uniform. v. 37.

A duty should be done as soon as it is seen. v. 38.

### 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.

This, and the following, Lesson (Acts 9: 31-43), go on to the next wider circle, "in all Judea", ch. 1: 8. Events are selected from the desert parts on the road from Jerusalem to Gaza, sixty miles southwest of Jerusalem; from Lydda, a city some twenty miles northwest of Jerusalem; and from Joppa, a seaport town on the Mediterranean Sea, about ten miles northwest of Lydda. A map will show how rapidly the church was spreading. The Lesson is an illustration of the marvelous way God works in reaching men, how the seeking soul is met by the enlightened teacher. Consider:

1. *The call of the Spirit.* Study: (a) The definiteness of the call; (b) The definiteness of the instructions concerning time and place; (c) The prompt obedience. The teacher should note other calls, as that to Abraham, to David, to Moses, to Samuel, to the Twelve, and to Paul. God's call is still of supreme importance. It comes in many ways, as the calls above mentioned illustrate. The class should be encouraged to give further instances.

2. *The seeker for truth.* Consider: (a) His nationality,—an Ethiopian, a black man from some part of Africa south of Egypt. By birth he is separated from the Jews, in manner of life, thought and religion; (b) His official position and the high character it implies; (c) His mission to Jerusalem was worship and truth-seeking. He had heard of, and may partly have accepted, the religion of the Jews in his own country, and was eager to know it more fully. (d) His intense interest, as seen in a personal study of the Old Testament scriptures. He is a sincere inquirer. The teacher should carefully teach the value of following the light one may have. His knowledge was largely based upon the testimony of others, but he uses it, and comes into fuller personal knowledge. The knowledge received from parents, teachers, the pulpit, and reading, affords ground for personal inquiry.

3. *The unexpected helper.* Note how the Holy Spirit overruled Philip's movements (compare ch. 13: 2; 16: 6, 7). Note how the open-minded seeker uses the opportunity which comes to him. He acknowledges his ignorance, eagerly embraces help, seeks the removal of his doubts. Philip meets the inquirer on his own ground as a student of the

Old Testament, and preaches Jesus Christ as found in the old prophecies.

4. *The glad acceptance and confession.* Observe how these two are linked together in the Acts of the Apostles. He was eager to be Christ's in baptism, and rejoiced in the new-found peace and fellowship.

The Lesson has been chosen as a special missionary Lesson. Dwell on the missionary command. Make the discussion centre about the two points in For Discussion (see page 123): (1) How the missionary command comes. To the early disciples it comes in the words of the risen Saviour (Matt. 28: 18-20); to Philip, through the express instruction of the Holy Spirit; to Peter, by means of a vision on the housetop (ch. 10: 9-16); to Barnabas and Saul (ch. 13: 1-3), through the church directed by the Holy Spirit. To us it may come through our dedication and training by Christian parents, the need of the church for missionary workers, the Spirit's moving in our hearts, etc. (2) The various ways in which the command may be obeyed. GO, OR HELP GO, is a terse way of putting the ways of obedience, which may be amplified by the teacher.

### For Teachers of the Boys and Girls

By Rev. E. Douglas Fraser, D.D.

Here is a case where a link counts. The last Lesson was a Home Missionary Lesson. This is a Foreign Missionary Lesson. So, begin with a brisk review, by questions, of Philip as a home missionary, a missionary to the aliens in his own country—the Samaritans. The "points" of the last Lesson as brought out in For Teachers of the Boys and Girls will prove a framework for the "quiz". (1) The missionary; (2) How he happened to become a missionary; (3) His mission field; (4) His message; (5) His success; (6) His strange convert, and how he was dealt with; (7) The following up of Philip's work by the apostles, v. 25. A notable example, all this, in Home Missions.

PHILIP AS A FOREIGN MISSIONARY—is the theme of the present Lesson, which opens out into seven avenues.

1. *How a foreign missionary was made ready.* Philip was sent on this foreign work, when he had already shown his zeal for home

work. The two are one. One of the best proofs that a man is fit for the foreign field, is that he has been an eager worker in the work nearest to his hand, at home. Tell the scholars of Jonathan Goforth, one of the pioneers in our Honan field, and who has been the leader in the recent wonderful revival movement in Manchuria and Honan. Mr. Goforth, when a student in Toronto, was just as keen and indefatigable in his work in the worst parts of the city, as he has been ever since in Honan.

2. *How his appointment came.* See v. 26; it was a direct call from God. Explain that our foreign mission work is directed by the General Assembly's Foreign Mission Committee, by whom the missionaries are chosen and sent out; but unless God's call has first come, it will be an empty errand.

3. *How he got his opportunity.* Question out the story of vs. 26-29; the Spirit of God in the heart of this black man from far away Ethiopia, setting him to seek after God; and that same Spirit of God directing Philip to this eager inquirer. From, perhaps, almost any foreign mission a like story may be told God's wonderful ways of bringing together the missionary and the seeker.

4. *The common ground.* In this case it was the longing of the Ethiopian stranger after new life in God. This was shown in his eager study of the scriptures, some knowledge of which had come to him, we know not how. And is not that usually the place where missionary and heathen inquirer meet?—the longing to know the truth about God and to be right with God. God plants this in all men's hearts.

5. *The missionary's theme.* Lead up to this by questions on vs. 30-34. It was a lock to which the eunuch could find no key. JESUS, Philip shows, is the Key, Jesus who bore the sins of all men on the cross, that they all might go free. Explain this; and leave the truth deep in the minds and hearts of the scholars, that Jesus, the crucified, risen, glorified Jesus, is the only Saviour, and is the Centre of all God's truth revealed to men.

6. *His success.* The points are: (a) The eunuch believed, v. 37; (b) The eunuch confessed his Saviour, v. 38.

7. How the seed is scattered. The eunuch went on his way a new man, doubtless to tell

his own far distant countrymen of the wonderful Saviour he had found.

### THE GEOGRAPHY LESSON



least two other roads from Jerusalem to Gaza.

### 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. Why may to-day's Lesson be said to mark the beginning of a foreign mission?
2. Give some account of Philip. From whom did he now receive instructions? Whither was he told to go?
3. How did Philip treat the command? Who was on his way from Jerusalem? Wherefore had he been there?
4. What marks the eunuch as a man of high rank? What was he reading as he traveled? In what language?

Dr. George Adam Smith gives the following description of the modern town of Gaza, called by the Arabs Ghuzzeh, a place of 15,000 inhabitants:

"Gaza lies to-day where she lay in the most ancient times, on and around a hill, which rises 100 feet above the plain, at three miles' distance from the sea. Fifteen wells of fresh water burst from the sandy soil, and render possible the broad gardens and large population. The Bedouin from a hundred miles away come into the bazaars for their cloth, weapons, and pottery. In the days when the pilgrimage to Sinai was made rather from Syria than from Egypt, the caravans were organized in Gaza for the desert march. The inhabitants were characterized as 'lovers of pilgrims', whom, no doubt, like the Damascenes, they found profitable. As from Damascus, so from Gaza, great trade-routes traveled in all directions."

The "desert way" (see Acts 8:26) may have been the road running from Jerusalem to Gaza, through Hebron. There was a long stretch of lonely territory on this road between Hebron and Gaza. There were at

5. What was Philip next bidden to do? By whom?

6. What question did he ask of the eunuch? Give the eunuch's answer. What did he ask Philip to do?

7. What was the passage he had been reading? What was it that perplexed him?

8. How did Philip explain the passage? Of what else did he speak?

9. Where is the traditional place of the eunuch's baptism? Mention another view as to the place.

10. How were Philip and the eunuch parted? Whither did each then go?

#### Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. Before Jesus left His disciples, He commanded them to go into all the world and preach the gospel. Find His words.

2. John tells us that in heaven there are people out of every kindred and tongue and people and nation, redeemed by the blood of Jesus. Read the passage.

ANSWERS, Lesson IX.—(1) John 4 : 39-41. (2) Prov. 23 : 7.

### For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. The missionary command—the various ways in which it comes.

2. The missionary command—the various ways in which it may be obeyed.

### Prove from Scripture

That the scriptures are a means to salvation.

### The Catechism

Ques. 9. *The work of creation.* God made "all things", everything material and spiritual—outside of God Himself. All things were made "of nothing". There was a time, the Bible teaches, when the world did not exist. It was "by the word of His power", that God made "all things". No agent or means outside the Godhead was required for the work of creation.

Ques. 10. *The creation of man.* Three things the Question tells us about the creation of man : (1) He was made to live with others.

Men have been created in families (see Gen. 2 : 20-23). (2) Man was made in the image of God. Like God, he is a spirit, able to think, and choose, and distinguish between right and wrong. (3) Man was given dominion over the creatures (compare Ps. 8 : 6-8).

### The Question on Missions

By Rev. James Menzies, M.D., Hwai Ching Fu, Honan, China

Ques. 10. Most Chinese are at first prejudiced against all persons and things foreign. They are suspicious, too, and imagine our hospital work is all a great blind to hide our real motive, which, they believe is to spy out the deposits of gold, silver, iron and other minerals. The gospel they hear preached, moreover, is a strange message to them, many of the terms we use being quite new to them. Besides, they didn't come to hear preaching, they came for medical treatment. Some even of these are arrested by the gospel the first time they hear it, and others buy books to read at home. But from the in-patients, we have many bright converts. These come to know us and to feel that our work is real, and when they have confidence in us they are willing to hear our message. One such convert has brought over sixty people to Christ. Old Mr. Chow, our first convert in Honan, became a Christian in the hospital.

### FOR TEACHERS OF THE LITTLE ONES

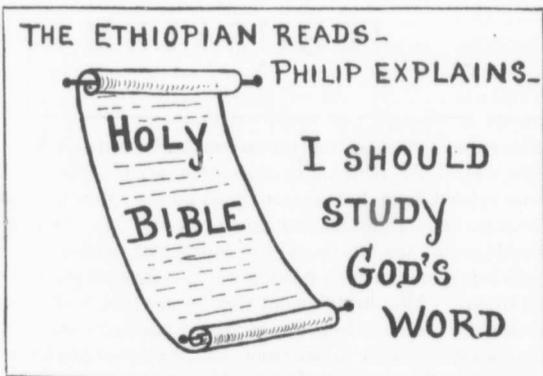
By Mrs. Jessie Munro Johnston, North Bay, Ont.

*Lesson Subject*—A worker teaching a traveler.

*Introduction*—Have you seen people of another color than our own ? Tell of the

redskins (INDIANS), yellow skins (CHINESE), and black skins (NEGROES). Here is the real name for a negro—ETHIOPIAN. In the first place, they all came from Africa, of which Ethiopia is a part (show on map or globe if possible). Here is the name of a queen of Ethiopia—CANDACE (print).

*Lesson*—The people of Ethiopia worshiped idols ; but one of their great men, who had charge of all the queen's money and business, had in some way heard of the true God, and



had thrown away his idols, to worship Him. He had learned something about God, but he wanted to know more. He had heard much of the great temple at Jerusalem—God's house.

*A Seeker after God*—Away he traveled to Jerusalem. The way was long and hot and tiresome. He rode in a chariot (explain). He arrived at Jerusalem, and went to the temple. Likely he had heard about Jesus, for many people in Jerusalem were talking about Him. Then he goes away back to his home, wondering about Jesus, and longing to know more of Him. Before he went home he bought something. What do you think? A part of the Bible (the Old Testament). He wanted this to read and study on his way home.

*Review*—If we draw a candle, you will remember about somebody carrying light to some place (recall last Lesson).

*Philip's Orders from God*—Just at this time God sent an angel with a message to Philip,—“Get ready, Philip, and go to the road that goes down from Jerusalem to Gaza” (map). Philip did not know why he should be sent away to this road in the desert, but he at once obeyed. Here he is walking along the road (outline), wondering what work God has for him to do now. Ah! What does he see coming along the road? A chariot with a

man in it, and servants accompanying him. (Marks.) The man is reading from a big roll of parchment (explain). Who was he?

*The New Testament Unlocks the Old Testament*—Another message came from God, “Go near, and talk to this man in the chariot”. Philip goes near. The man is reading, in Isa. 53 : 7, 8, the story of One who suffered grievously and unjustly, and is wondering what it all means. Oh, if only he had some one who could tell him! Ah! He sees the man standing beside the chariot! “Do you understand what you are reading?” asked Philip. “How can I, unless some one teaches me? Come up into the chariot beside me, and tell me what it means.” Here is a chance for Philip to bring light and joy to this man of Ethiopia. Now we know why God sent Philip down to this lonely road. Tell the conversation, which resulted in the Ethiopian's believing in Jesus and being baptized. Explain how the New Testament fits into the Old, and unlocks the meaning, as with a key.

*Little Light Bearers*—God will let us be light bearers. Repeat, “Thy word is a lamp unto my feet, and a light unto my path”.

*Golden Text*—Teach Golden Text.

*Something to Think About*—I should study God's word.

#### FROM THE PLATFORM

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

Ph.  
SAMARIA

O.  
JERUSALEM

The Lesson tells of a man who had been preaching, with great success, in SAMARIA (Print). The scholars will at once recall that this was Philip (Print Ph. above Samaria). We also read in the Lesson of another man, who set out from JERUSALEM (Print at the opposite side of the blackboard). You will be told readily that this was the Ethiopian officer (Print O. above Jerusalem). Now Philip knew something that the officer did not know, but needed very much to know. A little questioning will bring out that this was the way of salvation through Christ. Now ask what Philip was told to do? After bringing out that he was told to go and tell the thing he knew, press home our duty to do just these things for the heathen,—go and tell them of Jesus and His salvation, or help send others to tell them. Talk of some practical ways in which each may do his or her part in this great work.

Lesson XI.

ÆNEAS AND DORCAS

March 14, 1909

Acts 9 : 31-43. Commit to memory vs. 40, 41.

GOLDEN TEXT—And Peter said unto him, Aeneas, Jesus Christ maketh thee whole : arise, and make thy bed. And he arose immediately.—Acts 9 : 34.

31 Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 And it came to pass, as Peter passed through, all quarters, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Aeneas, Jesus Christ maketh thee whole : arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda and Sar'on saw him, and turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas : this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died : whom when they had

Revised Version—1 So the church throughout; 2 he was palsied; 3 healeth thee; 4 straightway he arose; 5 as much; 6 unto; 7 the disciples, hearing; 8 sent two men 11 And Peter; 12 And when; 13 Omit him; 14 he; 15 raised;

LESSON PLAN

- I. Peter and Aeneas, 31-35.
II. Peter and Dorcas, 36-43.

DAILY READINGS

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

M.—Aeneas and Dorcas, Acts 9 : 31-43. T.—Care for the poor, Deut. 15 : 7-11. W.—Helper of the poor, Job 29 : 1-13. Th.—Rich in good works, 1 Tim. 6 : 9-19. F.—"Unto Me", Matt. 25 : 31-40. S.—Burden bearing, Gal. 6 : 1-10. S.—Christ's example, 2 Cor. 8 : 1-9.

Shorter Catechism—Ques. 11. What are God's works of providence? A. God's works of providence are, his most holy, wise, and powerful preserving

washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber : and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed ; and turning to the body said, Tabitha, arise. And she opened her eyes : and when she saw Peter, she sat up.

41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa ; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

2 had peace, being edified; 3 was; 4 went; 5 parts; 6 for in Sharon; 7 fell sick; 8 and when; 9 her; 10 Omit forasmuch; 11 unto; 12 the disciples, hearing; 13 sent two men unto him, intreating him, Delay not to come on unto us; 14 And Peter; 15 And when; 16 Omit him; 17 he; 18 raised;

and governing all his creatures, and all their actions.

The Question on Missions—11. What special need is there of women doctors in Honan? In Honan, as in other Eastern countries, women come much more readily to a woman doctor than to a man. Women, too, are allowed to enter many homes where young women and girls are kept secluded.

Lesson Hymns—Book of Praise, 107 (Supplemental Lesson) ; 97 ; 40 ; 76 (Ps. Sel.) ; 544 (from PRIMARY QUARTERLY) ; 25.

Special Scripture Reading—Luke 7 : 1-16. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 52, Almsdeeds of Dorcas ; B. 109, Dorcas Raised Up. For Question on Missions, C. 37, Unbinding Chinese woman's Foot.

EXPOSITION

Time and Place—About 36 A.D.; Lydda and Joppa.

Connecting Links—The story of Paul's conversion (ch. 9 : 1-30) is passed over, to be studied in Lessons III. and IV. of the Second Quarter. This Lesson tells of the strengthening of the church in certain parts of Judea. The churches in Lydda and Joppa were not founded by Peter ; but his visit now helps to confirm and extend them.

I. Peter and Aeneas, 31-35.

V. 31. The church (Rev. Ver.); the whole company of believers. The singular points to the unity of the church, which is one throughout all lands. Organized communities were appearing in the towns and villages, giving proof of the permanence of the new religion. Had peace (Rev. Ver.). Saul, the leader in the persecution of the Christians (ch. 8 : 3), had been converted, and the Jews were preoccupied in withstanding an order of the Roman emperor Caligula to have his statue

set up in the temple at Jerusalem. All Judæa and Galilee and Samaria. So rapidly had the gospel spread, that it had now reached to every part of Palestine. Edified ; means built up in faith and Christian virtues : a favorite word with Paul, 1 Cor. 8 : 1 ; 14 : 4 ; 1 Thess. 5 : 11. Here it may include outward organization, as well as the spiritual development of individuals. Walking in the fear of the Lord ; a phrase familiar in the Old Testament (Job 28 : 28 ; Prov. 1 : 7). It includes the entire attitude of obedience and humility towards the commandments of God ; which, for Christians, embrace the commandments of Jesus. This loyalty to Christ is the cause of the growth. In the comfort of the Holy Ghost. Hort translates, "and by the invocation of the Holy Spirit", as if the author meant the prayers for divine guidance. Godly fear and prayer would thus be the secrets of the new life. Thus the essential factors in the development and

expansion of the church were spiritual manifestations, rather than outward miracles and wonders. *Were multiplied*; increased in numbers.

Vs. 32, 33, *Peter passed throughout all parts* (Rev. Ver.). Peter's movements occupy the chief place in the first part of the Acts. We have here a specimen of many journeys that filled up the early days, when churches were formed in many villages, and were kept in touch with the mother church at Jerusalem by visits from the apostles. *To the saints*; holy persons, a common name for the early Christians (see 1 Pet. 1: 15). *At Lydda*. See Geography Lesson. Likely the church had been planted here by Philip during his missionary activity among the cities along the coast, ch. 8: 40. *A certain man named Æneas*; a Greek name: he was probably a Hellenist or Greek-speaking Jew. We do not know whether or not he was a Christian; but he seems, at least, to have had Christian friends through whose influence Peter came to see him. *Kept his bed eight years*. It is like Luke the physician to be so precise. Clearly Æneas was incurable by human power. *Sick of the palsy*; a helpless paralytic.

Vs. 34, 35. *Jesus Christ*. Peter would disclaim any personal power to work a miracle. Jesus is the only Healer, and, though unseen, still works through the disciple who is heard and seen. *Maketh thee whole*. The present tense indicates that the cure was immediate. *Arise, and make thy bed*; "arrange thy sleeping mat (used by the poor) for thyself". For years others had done this for him. Now he is to be able to wait upon himself. *Arose immediately*; proof that the healing was complete. *In Sharon* (Rev. Ver.); the plain, fifty miles long, between Joppa and Carmel. See Geography Lesson. *All . . . turned to the Lord*; having been convinced by the miracle that Jesus was the Messiah.

## II. Peter and Dorcas, 36-43.

Vs. 36-38. *Joppa*; the modern Jaffa, the landing place of travelers to Jerusalem, well known in Old Testament history, 2 Chron. 2: 16; Jon. 1: 3. *Tabitha . . . called Dorcas*. The first is the Aramaic, and the second the Greek, word for "antelope" or "gazelle". *Full of good works*; "given up to", or

"devoted to", them. *Almsdeeds*; kindnesses to the poor, the particular sort of good works for which Dorcas was noted. *Died . . . laid her in an upper chamber*; delaying the burial, possibly in the hope that one so full of good deeds might be restored to them. *Lydda was nigh to Joppa*; about ten miles distant. *Heard . . . Peter was there . . . sent . . . desiring him . . . to come*. They longed for the comfort and help of the apostle, through whom Jesus had wrought such a wonder at Lydda.

Vs. 39-41. *Peter arose and went*; eager, in the spirit of Jesus, to convey comfort to those so sorely stricken with grief. *Upper chamber . . . widows stood by*; those who had helped Dorcas in her good works. *Weeping*; a repetition of the scene in the house of Jairus (Mark 5: 38-43), only with real mourners instead of hired ones. *Coats and garments . . . Dorcas made*. They gave her the praise, taking none to themselves.

Vs. 40-43. *Peter put them all forth . . . prayed . . . said, Tabitha, arise*. In raising Tabitha, Peter imitates the actions of Jesus in raising the daughter of Jairus, with the one point of difference, that the disciple prayed, while Jesus did not. The Master's power was His own; the disciple's must be got from Him. *Known . . . many believed in the Lord*; deeply impressed by His marvelous power working through His follower. *Tarried . . . with one Simon a tanner*. Many find in this description of his host a sign that Peter was overcoming his Jewish prejudices; because the trade of the tanner was held in great contempt by the Jews on account of the constant contact with the skins of dead animals.

## Light from the East

**PALSY**—In common speech **LOW** means a shaking of the hands or head, but in the older English it means paralysis, which seems to have been fully as common in Bible times as it is now. It is a loss of power in one muscle, or a loss of feeling in the nerves of a certain part, or the loss of both motion and feeling. It is caused by an injury, or by disease in some part of the nervous system. In some cases it depends on removable causes, but most commonly on an alteration of structure, which involves permanent loss of function.

The difference of temperature between the day and the night in Palestine, combined with the custom of sleeping outside upon the ground, caused inflammatory affections, which sometimes produced it.

WIDOWS—The constitution of family life in the East, which involved the seclusion of women and affected all industrial activity,

made it harder for a woman left without means of support to provide a livelihood for herself, than it is amongst us now. There were no public institutions for the support of such persons, nor any organized charity for their relief. Unless the widow was a woman of very exceptional gifts and resourcefulness, she could only solicit help from her neighbors.

APPLICATION

*The church...had peace, being edified* (Rev. Ver.), v. 31. Last November, on the one hundred and forty-ninth anniversary of

The Harvest of Peace

General Wolfe's burial, a memorial tablet was unveiled over his grave in the parish church in Greenwich, England. It is within a few months of a century and a half, since Wolfe died victorious on the Plains of Abraham, just outside the walls of Quebec. For a hundred and fifty years, the people of the two races which contended in that famous battle have lived together in peace, building up together a great nation on this northern portion of the western continent. Peace within our borders is a priceless boon, and we shall best show ourselves worthy of it by striving to do our part to make this land the home of an upright, God-fearing people. And in no better way can we do this than by helping forward the work of the church, which stands for the best and noblest things alike in national and individual life.

*Was multiplied* (Rev. Ver.), v. 31. It is easy to gather steel when you have a good magnet. In the dark, or from a heap of rubbish, a secret, unseen power

Be a Magnet

draws the metal and holds it fast. The holy, happy, cheerful lives of Christians make the religion of Jesus Christ so beautiful, that people are attracted to it. We can each be a magnet to draw others to Jesus and His church. But first, we must come to Him, and ask Him to touch our lives, making them like His own. Those about us, seeing what He has done for us, will eagerly seek Him, that He may do the like for them.

*Jesus Christ healeth thee* (Rev. Ver.), v. 34. After a disastrous battle, word was sent to a father that his son had been wounded. The father hastened to the hospital, only to be

met by the doctor, who said, "Your boy is asleep. If you go in and wake him, the excitement will kill him."

A Father's Touch

By and by, when he awakens, you may see him." The father said, "He may never waken. If you will let me sit by his side, I promise not to speak to him". The doctor consented. The father crept to the side of the cot, and looked into the face of his boy. How he longed to speak with him! He could not resist laying his hand on his brow. The moment his fingers touched the boy's brow, he, without opening his eyes, said, "Father, I am glad you have come", and began to recover strength. The human touch, when we are in weakness or need, means blessing; but the touch of Christ means more. There's life, and peace, and lasting joy in that touch.

*Nigh to Joppa*, v. 38. At Joppa is the rock to which an old legend says, that Andromeda, the beautiful daughter of the Ethiopian king Cepheus, was bound by Neptune, the god of the sea, and left as a prey to a

Perseus and Andromeda

horrible sea monster. But the hero Perseus slew the monster, and received Andromeda as his wife. It was a far more wonderful deliverance that Peter brought to Joppa. He showed how people may be set free from sin and death, by the power and grace of Jesus. And that power and grace are the same to-day as when Peter went to Joppa.

*Delay not to come on unto us* (Rev. Ver.), v. 38. A man whose bad habits interfered with his duty, was in the company of his careless associates one night, when a messenger came running with a summons for him from his home. "Come at once, for the sake of us all", it read, and was signed by his wife. He would go in ten minutes; and before he went

Be Found Ready

the glasses must be filled again. The ten minutes ran into an hour, and then the man started in a half intoxicated state for his home. When he got there, the doctor met him with the news that his only son had just died, and his latest breath was a cry to see his father. He had been injured on the street and carried home only an hour before. We do not know the moment when we may be called upon to do something for the help and comfort of others. The call, when it comes, should ever find us ready.

*He gave her his hand, and lifted her up, v. 41.*  
The Principal of one of the large educational institutions of Canada tells of his start in his life's work. Fifty years ago, when he had qualified for teaching, he got the idea that it would be presumption for him to "keep school"; and he resolved to earn his living as a farm hand. He got a job at a threshing barn one day, and was hard at work tossing straw, when a man drove up who knew him. "I am surprised to see you here at this sort

of work, when the country needs young men like you in the schools", said the man. "You have ability as a teacher, I am sure, and I will get you a school, if you will take it. Will you?" With a glad heart he said he would, for the speech had put confidence into him. If we have real fitness for some useful work, it is sure to be found out and we shall get the start we need. The important matter is that we fit ourselves for the task: then the task will come fast enough.

### Lesson Points

A Spirit-filled church is sure to be a progressive church. v. 31.

Salvation comes to us through human channels, but its source is divine. v. 34.

No one who turns to the Lord is ever turned away by Him. v. 35.

The highest beauty is from within. v. 36.

Better memorial there cannot be than the record of kind deeds. v. 39.

Prayer is the lever that lifts the flood-gates of power. v. 40.

### TEACHING HINTS

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

#### For Teachers of the Older Scholars and Bible Classes

Pause to note the conversion of Saul, vs. 1-30 (this is dealt with at length in the Lesson for April 18), and the fact that, with his conversion, the persecution of the church ceased. Study v. 31, as giving a graphic picture of the life of the early church.

The Lesson considers two incidents in a missionary tour of Peter, one at Lydda, the other at Joppa, as illustrating the spread of the church to the borders of Judea. Both incidents magnify the power of Jesus. The map (see Geography Lesson) will make the journeys and places more significant. V. 32 contains a notice of Peter's missionary activity. He went about visiting and encouraging the churches. Emphasize the value of wise supervision and inspiration in Christian work. Every new convert and church needs both. The failure to receive them often means disaster to life and service.

1. *The healing of Æneas.* Notice: (1) Peter's compassion. The affliction of Æneas

made a strong appeal to Him. This spirit is essential in real Christian work. Everywhere there are those who require comfort and help. It is the business of the church to go out and minister to the needy, Matt. 25: 34-40. (2) The incurable disease, helplessness, consequent poverty. The hopelessness of the case is attested by the effect the healing produced on those who witnessed the cure. The two great facts in the world's need are physical incapacity and mental and spiritual hopelessness. These are the cause of a great part of human misery. In many instances the spiritual hopelessness sinks a man down to poverty, even when there is abundant physical energy. (3) The healing. Carefully note how Peter attributes the power to Jesus, and what is involved in healing. Jesus meets the ills of both body and soul. Spiritual healing is of greater importance than the healing of the body (compare Mark 2: 5). (4) The effect. The healed man was an unanswerable argument. The miracle showed Jesus' power over disease, and the beneficent character of the gospel. The influence of Christianity in caring for the poor, sick and

needy is a strong appeal to lead men to Jesus. The teacher should use the Lesson to study the duty of the church of the present day in the relieving of physical suffering and the removal of disease, for example, through medical mission work at home and abroad.

2. *The raising of Dorcas.* Her life was beautiful in social service and kindly sympathy. She had won all hearts by her ministry. The appeal to Peter shows the reputation he had as a healer. Study the prayer of Peter, as showing his utter dependence upon the Lord of life for healing power. Though Peter wrought many wonders, they were all the Lord's work through him. The teacher should always make this plain. Real Christian service requires spiritual sympathy with Christ. Observe the result: many conversions followed the miracle.

It is well to call special attention to what is stated so often in this book, where conviction and conversion follow the signs of real power. We find the secret of the gospel's influence amongst the Gentiles of these early days, in the dwelling of the ever-present Spirit in pure, consecrated human lives, through which healing flowed to the needy in body and soul. This secret has not changed. Wherever workers for Christ are filled with the Spirit, people will be saved.

### For Teachers of the Boys and Girls

Let the Lesson swing between these two quotations, the one at its beginning, the other at its close,—

"If I can let into some soul a little light,

If I some pathway drear can render bright,

If I to one in gloom can show the sunny side,

Though no reward I win, I shall be satisfied."

and

"For the Lord Jesus Christ's sake,

Do all the good you can,

To all the people you can,

In all the ways you can,

As long as ever you can."

The scholars might be asked to copy these down, and memorize them; or the teacher might have them copied out on little slips, to be distributed to the class at the end of the lesson.

Starting with the former of the quotations, it will perhaps be best to follow the narrative

step by step, without formal divisions. The class will be quick to see how the incidents illustrate the thought in the rhyme.

"Then", v. 31; after the conversion of Saul, the relentless persecutor, whose acquaintance we made so sadly in the Lesson of Feb. 21 (see ch. 8 : 3).

"Had . . . rest . . . were edified." Still weather is good growing weather. Question as to the meaning of "edified"; literally, built up, as a house—one part added to another, until the edifice is complete in all its parts. Show that the Christian life must not only begin, but grow. 2 Pet. 1 : 5-8 gives an outline of what that growth may and should be; and 1 Thess. 5 : 11 shows what we can do to help to build up ("edify") one another.

"As Peter passed throughout all quarters," v. 32. Explain the need those who are young in the Christian life have of the guidance and encouragement of those of longer and larger experience in it.

"The saints." Some High School boy or girl will find interest in tracing this word from the Latin *sanctus*, sacred, holy, through the French *saint*. The saint is a holy person. It is, therefore, no name to be sneered at. All true believers are "saints".

*Peter and Æneas*, vs. 33-35. Make very vivid the helplessness and hopelessness of the palsied man, and that none but God could cure him. Then have one of the class tell just how his healing came about; and another, how it differed from the healing of the palsied man in Matt. 9 : 2-6. By whose power was it in each case?

*Dorcas*, vs. 36-41. The meaning of her name? (Gazelle: which has bright, flashing eyes.) Have the class tell about the good deeds Dorcas had done, and why widows stood specially in need of such help as she gave them (see Light from the East). Note, too, how she was loved; and that there is nothing which wins love for us like sympathy and help given to others—a lesson which girls and boys need. Dorcas is the mother of the millions of loving, tender-hearted, practically helpful Christian women and girls.

*Peter sent for.* Wherefore Peter? Lead the class to the answer, Because he was a man of God, and would bring God's power with him. It is to Christians, God's servants,

that we turn, when in sore trouble. Have the class tell the story of the bringing of Dorcas back to life—Peter's part in it, and God's part.

Vs. 35 and 42. The effect of these miracles

of mercy and of power on those who saw and knew of them.

How far can we do as Peter did, in the Lesson? At any rate, as far as the lines suggested above for the ending.

### THE GEOGRAPHY LESSON



Sharon (Hebrew for "Plain" or "Level") is the name given in the scriptures to the portion of the Maritime Plain between Joppa and Mount Carmel, about 50 miles, the breadth varying from 8 to 12 miles. It is of an undulating nature, none of its hills exceeding from 250 to 300 feet in height, and is crossed by several streams running into the Mediterranean. The southern half of the plain is, and must always have been, far more cultivated than its northern portion. Throughout its whole extent it is gay with myriads of brightly colored flowers, amongst which lilies and anemones are prominent. At the northern extremity of the plain is a large oak wood, which was at one time a vast forest stretching from the coast far inland. Hence it was called in Greek "The Forest". The excellence of the pasturage found in the plain, and the superiority of its cattle are celebrated by ancient writers.

Lydda was a village about 9 miles southeast of Joppa. From a distance its appearance is pleasant and picturesque. It occupies a fertile hollow in the great undulating plain of Sharon, and is surrounded by orchards of

olive and other fruit trees, with a valley near, leading to a river.

### ADDED HINTS AND HELPS

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

#### Some Test Questions

1. What story is passed over? Of what does the Lesson tell? Who visited the churches throughout Judea? For what purpose?
2. To what does the singular, "church", point in v. 31? What proof appeared of the permanence of the new religion?
3. What two causes led to the cessation of persecution? To what extent had the church spread throughout Palestine?
4. Explain "edified". To what was the growth of the church due?
5. How were the churches throughout the land kept in touch with the mother church in

Jerusalem? By whom, likely, had the church at Lydda been founded?

6. What does Æneas' name indicate as to his nationality? How long had he been ill? With what disease was he afflicted?

7. Who did Peter say would make Æneas whole? What was the sick man bidden to do? What did his obedience prove as to his cure?

8. What was the effect of the miracle on those who beheld it? What and where is Sharon?

9. Where was Joppa? Who had died there? For what had she been noted? Who was sent for?

10. What miracle of Jesus' did Peter imitate in the raising of Dorcas? What

difference was there between the actions of the Master and of the disciple?

### Something to Look Up

1. Jesus performed a miracle on a little girl, very much in the way Peter raised Dorcas. Find in Matthew's Gospel the verse that tells about it.

2. Jesus says that any one who believes in Him, though he were dead, yet will live again. Find this saying in John's Gospel.

ANSWERS, Lesson X.—(1) Mark 16 : 15. (2) Rev. 5 : 9.

### For Discussion

1. Miracles in the Acts.
2. Notable women in the early church.

### Prove from Scripture

That Jesus saves completely.

### The Catechism

Ques. 11. *The works of providence.* "The word 'providence' means literally 'foresight', and so a 'timely care or preparation'." The providence of God signifies His care and superintendence over His creatures, and His provision for them. Creation is but one "work", though there are in it various stages. But in providence there are many "works", since God cares and provides for His creatures in many ways. The providence of God includes two things: (1) "Preserving all His creatures." Every created being

is every moment dependent on God: no creature can sustain itself (see Acts 17 : 28 ; Col. 1 : 17 ; Heb. 1 : 3). (2) "Governing all His creatures and all their actions." (See Matt. 10 : 29, 30.) God controls even the free acts of men (Prov. 21 : 1), though not in such a way as to deprive men of their freedom; and their sinful acts, though God is not the Author of sin, James 1 : 13.

### The Question on Missions

Ques. 11. Though women in China are not kept so secluded as in India or Mohammedan countries, still their freedom is very limited as compared with their Canadian sisters. It is not easy for them to come to a hospital to be treated by a doctor. Of the women who do come, many appeal to the doctor's wife or other female missionary to treat their disease. Few women are willing to unbind their feet in the presence of a man. Every male doctor in China has many a time been called to the home of a patient, but has not been allowed to see the patient because she was a woman, and not being willing to treat his patient through the keyhole, he has had to go away, leaving the poor woman to die whom he might have saved. The special need of Honan at present, is the speedy multiplication by at least twenty, of the one woman doctor we have for 4,000,000 women and girls.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—A worker curing the sick and raising the dead.

*Introduction*—Print P-H-I-L-I-P. What do you know about him? Here is another

disciple whom we know, a great preacher—PETER. Can you remember anything we have heard about him? Where has he been lately? The followers of Jesus in Jerusalem needed Peter to help and encourage them, so he stayed with them; but whenever he could, he went here and there to towns round about, telling of Jesus and curing sick ones in His name.

*Curing the Sick Man*—Here is Lydda (square). Did you ever have to stay in bed a whole day because you were ill? Yes!

ÆNEAS MADE WELL }  
DORCAS " ALIVE } By JESUS  
THROUGH PETER  
Joy IN MANY  
JESUS  HEARTS—

Peter  
What

Some of you have been in bed for a week ! And longer ! We are going to hear about a man in Lydda (map) who had been in bed for eight years, sick with palsy (explain). (Some one may draw an outline of a bed.) God is thinking about Æneas, and puts it into Peter's mind to go to Lydda, because God knows that Peter will see this poor sick man and will tell him about Jesus, and cure his sickness, too. Here lies Æneas on his mat (describe Eastern beds). Peter comes to him (v. 34). The man arose immediately.

*Golden Text*—Repeat Golden Text. What did the people of Lydda think of this wonderful cure ? How glad Peter felt that he had gone to Lydda to let people know about Jesus !

*A Good Woman Dead*—Here is another town near Lydda—Joppa (square). In Joppa there lived a very good, kind woman named Dorcas. She was loved by all the poor people. If she heard of a poor woman who needed some clothing, she went to work and made some for her. If she heard of a poor little child who needed a dress or coat, she sewed away, after her own work was done, and made a comfortable coat for the poor little one. No wonder the poor people loved her ! Do you know what made her so good and kind ? She was a follower of Jesus .

That is the secret. Now comes a very sad part of the story. Dorcas took ill and died, and, her loving friends laid her in an upper room. There the poor people stood around her weeping. "Peter is at Lydda ! Let us send for Peter !" Men are sent to bring him.

*Dorcas Alive Again*—Here is Peter going into the room where the poor widows are crying over their dead friend. "Look, Peter, see what she made for me !" each of them says. How nice to be loved so much for having shown kindness ! (We can all show kindness. Name ways in which little ones may help the poor or sick ones.) Peter sends the friends all out of the room. Tell of Peter's prayer, and the wonderful power that came in answer (vs. 40, 41). Now Peter brings the friends back into the room, and there gives to them Dorcas alive again. This wonderful miracle also caused many to believe in Jesus. Then Peter went about bringing to the hearts of many <sup>JESUS</sup><sub>JOY</sub>. What are *you* going to do for Jesus' sake ?

When hearts and hands and lips unite  
To serve the Saviour with delight,  
They are most precious in His sight ;  
Such grace to mine be given.

*Something to Think About*—Jesus can raise the dead.

#### FROM THE PLATFORM

A  
LAKE  
STREAM  
PITCHER  
DRAUGHT

Bring out by questions, that the power manifested in the miracles at Lydda and Joppa belong to Jesus, the living Saviour. Let this power be likened to A LAKE (Print). A STREAM flowing from the lake: a few well-directed questions will help the scholars to see that this was health and strength, in the case of Æneas, and, in Dorcas' case, life given back. A PITCHER is needed, if we are to drink from a stream. It will readily be seen that the pitcher represents Peter, who brought health to Æneas and life to Dorcas. But it is not enough even to have the water in a pitcher and the pitcher in our hands. To quench our thirst, there must be the actual taking of the DRAUGHT. Æneas promptly obeyed Peter's bidding to rise, having faith that power would be given Him. The teaching for us is plain. We are saved by Jesus' power. From Him the stream of salvation flows. It is offered to us by human messengers. We must get salvation by faith.

## Lesson XII.

## REVIEW

March 21, 1909

**TO MAKE READY FOR THE REVIEW**—The scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. (As the Quarterly Review comes one Sabbath in advance this Quarter, the Review of the Supplemental Lessons will be given with Lesson XIII. for next Sabbath.

**GOLDEN TEXT**—They that were scattered abroad went every where preaching the word.—Acts 8: 4.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—The ascension of our Lord, Acts 1: 1-14. T.—The descent of the Holy Spirit, Acts 2: 1-21. W.—The beginning of the Christian church, Acts 2: 22-47. Th.—The trial of Peter and John, Acts 4: 1-22. F.—The apostles imprisoned, Acts 5: 17-33. S.—The gospel in Samaria, Acts 8: 4-25. S.—Philip and the Ethiopian, Acts 8: 26-40.

**Prove from Scripture**—*That God overrules evil for good.* S. **Catechism**—Ques. 9-11 (Review).

**Lesson Hymns**—Book of Praise, 107 (Supplemental Lesson); 445; 450; 69 (Ps. Sel.); 457 (from PRIMARY QUARTERLY); 454. **Lantern Slide**—S. P. 27, Quarter's Topic, G. Text, Lesson Truth, on one slide.

**The Question on Missions**—12. What new hospital work should be begun? Our hospitals should each have at least two doctors; better wards should be built, and nurses should be trained; schools should be built for the blind and for the deaf and dumb, and an asylum for the insane.

## REVIEW CHART—First Quarter

STUDIES IN THE ACTS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Acts 1: 1-11.	The Ascension of Our Lord.	It came to pass, while he blessed them.—Luke 24: 51.	1. The Lord's promise. 2. The Lord's commission. 3. The Lord's departure.
II.—Acts 2: 1-11.	The Descent of the Holy Spirit.	I will pray the Father, and he will give you another Comforter.—John 14: 16, 17.	1. The Spirit-filled disciples. 2. The astonished multitudes.
III.—Acts 2: 32-42	The Beginnings of the Christian Church.	They continued steadfastly in the apostles' doctrine and fellowship.—Acts 2: 42.	1. The Christ exalted. 2. Multitudes saved. 3. The believers built up.
IV.—Acts 3: 1-16.	The Lame Man Healed.	His name through faith in his name.—Acts 3: 16.	1. The cure. 2. The crowds. 3. The sermon.
V.—Acts 4: 5-20.	The Trial of Peter and John.	They were all filled with the Holy Ghost.—Acts 4: 31.	1. Peter's testimony. 2. The rulers' threat. 3. The apostles' answer.
VI.—Acts 4: 32 to 5: 11	True and False Brotherhood.	Lying lips are abomination to the Lord.—Prov. 12: 22.	1. Love. 2. Falsehood.
VII.—Acts 5: 17-32.	The Apostles Imprisoned.	Blessed are they which are persecuted.—Matt. 5: 10.	1. The imprisonment. 2. The deliverance. 3. The examination. 4. The defence.
VIII.—Acts 6: 8-15; 7: 54 to 8: 3.	Stephen the First Christian Martyr.	They stoned Stephen, calling upon God.—Acts 7: 59.	1. Stephen accused. 2. Stephen martyred. 3. Stephen mourned.
IX.—Acts 8: 14-25	The Gospel in Samaria.	The people with one accord gave heed.—Acts 8: 6.	1. Simon's request. 2. Peter's rebuke.
X.—Acts 8: 26-38.	Philip and the Ethiopian.	Search the scriptures.—John 5: 39.	1. A command. 2. A conversation. 3. A conversion.
XI.—Acts 9: 31-43.	Aeneas and Dorcas.	And Peter said unto him, Aeneas.—Acts 9: 34.	1. Peter and Aeneas. 2. Peter and Dorcas.
XIII.—Prov. 23: 29-35.	Temperance Lesson.	At the last it biteth like a serpent.—Prov. 23: 32.	1. The drunkard's photograph. 2. The drunkard's warning. 3. The drunkard's sufferings. 4. The drunkard's bondage.

**The Question on Missions**—Ques. 12. There are four hospitals in Honan, all doing good work in the relief of suffering and the saving of life. Their number should be increased several fold to meet the needs of 8,000,000 people. One doctor cannot begin to do properly the medical and surgical work of a large hospital, and have time for research in the laboratory and the training of students and assistants. The doubling of the staff, therefore, is necessary for the above reasons, and that the hospital need not be closed each time the doctor has to leave for a furlough or health trip. The present style of hospital ward, while very cheap and efficient for a great part of our hospital work, must be improved. Abdominal operations cannot be performed, because patients could not be kept aseptic. To each hospital should be added at least one ward with board floor, 8 wooden or iron beds, where the feeding, nursing and entire care of the patients will be in the hands of the hospital staff. Training schools for nurses are needed. There is only one school in China for the deaf and dumb (at Chefoo). The nearest school for the blind is 500 miles away, and the number of blind people is very great. The only asylum for insane in China is at Canton, quite out of reach of Honan.

## THE QUARTERLY REVIEW

## For the Older Scholars and Bible Classes: THE EXPANSION OF THE CHURCH

The Quarter's Lessons describe the expansion of the early church. The main points are :

1. The cause of the expansion. This was the descent of the Holy Spirit, Lesson II. The ascension of Jesus (Lesson I.) was preparatory to the coming of the Spirit. Every Lesson bears most emphatic testimony to the Spirit's presence and working. The church began (Lesson III.) in His power. The lame man was healed (Lesson IV.) in the name of Jesus who had sent the Spirit. Peter and John were acquitted (Lesson V.), because it was evident that the Spirit of Jesus was upon them. The true brotherhood was the outcome of His indwelling, and He judged the false professors, Lesson VI. The suffering apostles rejoiced in His conquering power, Lesson VII. He gave to Stephen the enrapturing vision of Jesus, Lesson VIII. In Samaria He broke down the prejudices between Jews and Samaritans, Lesson IX. He led Philip to the Ethiopian, Lesson X. By His power Æneas was healed, and Dorcas was raised from the dead, Lesson XI.

2. The expansion territorially. The map is necessary (see page 122). The gospel had spread to Jerusalem, to Samaria and throughout all Judea.

3. The expansion in organization. The local church in Jerusalem, over which the apostles presided, became the mother church, and long held an undisputed supremacy.

(a) At Jerusalem the first step was the division of the work of the church. The apostles were set free, by the appointment of the seven "deacons" to the oversight of temporal affairs in the church, to give themselves wholly to prayer and preaching, ch. 6 : 1-6.

(b) The fact of apostolic supervision. When persecution arose, the leaders remained at Jerusalem, but frequently visited the churches, going to Samaria (Lesson IX.), and throughout all Judea, Lesson XI. Thus, in addition to local organization, there was a recognized bond of unity in the supervision of acknowledged leaders.

4. The expansion in the understanding of the truth. Contrast the view point of the apostles before the ascension and at the close of the first ten years of service in the church. Note :

(a) Their attitude towards Jesus. In prospect of His death, sorrow had filled their hearts, Luke 22 : 45. At His ascension, the predominant note was joy, Luke 24 : 52. Henceforth their thought is of His glory and supremacy. "In His name" they work miracles, they appear undaunted before councils, they rejoice in tribulations. The Epistles show how their knowledge of Him grows in ever fuller measure.

(b) Their conviction regarding themselves. After the crucifixion, Peter and other of the disciples returned to their nets, John 21 : 3. After the ascension, they gather together, pray and wait until the Spirit comes, when the lifelong day of service and suffering begins. They would gladly suffer (Lesson VII.), and die (Lesson VIII.), for they were transformed men.

(c) Their attitude to the world's need. They felt that ignorance and error must be met by the truth as found in Jesus. This is their explanation of Pentecost (Lesson II. and Lesson III.), and their defence before the Council, Lessons V., VII. The world's want and disease must be met by plenty and healing, Lessons IV., VI., XI. This was the practical side of the gospel.

(d) Their exaltation of the spirit and practice of brotherhood. This is seen in its joyousness and freedom (Lesson III.), in its real intensity (Lesson VI.), and its universality (Lessons IX., X.). The spirit of social service is beautifully shown by Dorcas. It is worthy of repeated emphasis, that the success of the church in the non-Christian world was largely due to the beneficent mission of the gospel. Thus, within ten years, the church had attained to a true view of the Person of Jesus, acquired an adequate organization, manifested a vigorous and growing life, and ushered in the dawn of a universal brotherhood.

## THE QUARTERLY REVIEW

### For the Boys and Girls : A REVIEW BY PLACE NAMES

Draw on the blackboard twelve simple picture frames, one for each of the Quarter's Lessons, including the Review. In these write the names of the places with which the Lessons are connected. Where the Lessons are reviewed separately in the classes by the teachers, and not from the platform with the whole School, the place names may be written on good-sized sheets of paper, one for each scholar. The names will aid the scholars' memories in recalling the Lesson events, which should be brought out by brisk questioning.

**Lesson I. THE MOUNT OF OLIVES.** Events : The command of Jesus to the disciples to wait in Jerusalem for the coming of the Holy Spirit, the disciples' question about the restoring of Israel, the promise of power, the commission to the witnesses, the vanishing of Jesus in a cloud, the message of the angels.

**Lesson II. A ROOM IN JERUSALEM.** Events : The rushing sound from heaven, the appearance like fire, the filling with the Holy Spirit, the speaking in foreign languages, the coming of the crowd, and their wonder at what they saw and heard.

**Lesson III. AN OPEN PLACE IN JERUSALEM.** Events : Peter preaching to the gathered multitudes, the three thousand converted and baptized, the daily life of the early Christians.

**Lesson IV. THE BEAUTIFUL GATE OF THE TEMPLE.** Events : Peter and John going up to the temple, a lame beggar asking them for money, Peter's answer, the healing of the cripple, the running together of the wondering crowds, Peter's address to them.

**Lesson V. THE HALL OF THE SANHEDRIN.** Events : The meeting of the Sanhedrin, the setting of Peter and John before them, their question, Peter's answer, the wonder of the Council, their decision, the reply of Peter and John.

**Lesson VI. A HOUSE IN JERUSALEM.** Events : The disciples sharing their possessions with one another, the apostles witnessing to the resurrection of Jesus, Barnabas selling his land and giving the money to the apostles for the use of the church, Ananias' falsehood, his punishment, Sapphira making her husband's lie her own, and being punished in like manner.

**Lesson VII. A PRISON IN JERUSALEM.** Events : The Sadducees filled with jealousy, the apostles put in prison, an angel opening the prison doors by night, the Council sending for the prisoners in the morning, officers not finding them in prison, found preaching in the temple court, brought before the Council, forbidden to preach, refusing to obey.

**Lesson VIII. OUTSIDE THE WALLS OF JERUSALEM.** Events : Stephen preaching and working miracles, brought before the Sanhedrin, false witnesses brought against him, Stephen's face becoming like an angel's, the rage of the Council, Stephen's vision, the stoning, the prayers.

**Lesson IX. A CITY IN SAMARIA.** Events : The gospel received by that city, Peter and John sent from Jerusalem, the Holy Spirit coming upon the believers, the request of Simon the sorcerer, Peter's answer, Simon begging the apostle to pray for him, the return of the apostles to Jerusalem, their preaching in villages by the way.

**Lesson X. THE ROAD FROM JERUSALEM TO GAZA.** Events : Philip sent by the Spirit from Samaria, the Ethiopian treasurer returning from Jerusalem, Philip's approach to him at the Spirit's bidding, his question of the traveler, the answer, the invitation, the conversation, the baptism, Philip's departure.

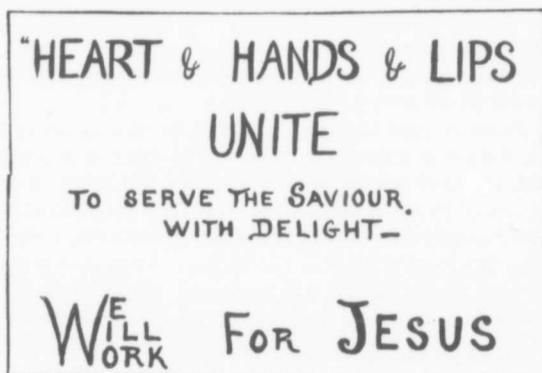
**Lesson XI. LYDDA AND JOPPA.** Events : The ceasing of persecution, the growth of the church, Peter's visit to Lydda, his meeting with Æneas, the healing, many turning to the Lord, the death of Dorcas at Joppa, the message to Peter, his going to Joppa, the raising of Dorcas, Peter staying in Joppa.

**Lesson XII. (Review).** In the twelfth picture frame, write the names of all the places which had received the gospel : JERUSALEM, SAMARIA, ETHIOPIA, LYDDA, JOPPA.

## THE QUARTERLY REVIEW

## For Teachers of the Little Ones : THE FIRST WORKERS FOR JESUS

*Introduction*—How many of you can show me what parts of our body we use when we work ? Oh, yes, I was sure your HANDS would go up. Yes, and your FEET are needed in some kinds of work. Do you know of any one who uses chiefly the EYES in working ? Can you think of some who need to use their EARS all the time, and some who use their MOUTH and LIPS and TONGUE (give examples of all these). Our Lessons have been about The First Workers for Jesus. Let us print the names of those about whom we have been hearing.



Lesson I. We heard of the Master—JESUS, who went back to heaven, leaving work for His friends to do for Him. Lesson Thought—*Jesus is in heaven.*

Lesson II. Next, we heard of One whom Jesus sent to help and guide the workers—the Holy SPIRIT. *Jesus will make me strong.*

Lesson III. This Lesson is about the first preacher—PETER, and the gathering together of the first church. *I should tell others of Jesus.*

Lesson IV. Here we see two workers—PETER and JOHN—at the Beautiful Gate of the temple. Here is a lame man on the steps. What did the workers for Jesus now do ? *I should be kind to the helpless.*

Lesson V. PETER and JOHN are just coming out of a prison. Why had these workers been put in there ? What work did they do when they got out ? *Only Jesus can save me.*

Lesson VI. BARNABAS was a true worker. What did he do ? ANANIAS and SAPPHIRA were false workers. What did they do ? PETER was the worker who brought punishment upon these for their wrongdoing. *God hates lying.*

Lesson VII. PETER and JOHN again in prison ! Did this stop them from working for Jesus ? *Jesus will make me brave.*

Lesson VIII. This is STEPHEN, and you all know how this worker died ; but still the work went on. *Jesus will take me to heaven.*

Lesson IX. PHILIP is working for Jesus in a strange city. What city ? How did the people receive the glad news ? *Jesus will make me glad.*

Lesson X. We see PHILIP again on a lonely roadway. What work did he do there when he met the Ethiopian ? *I should study God's word.*

Lesson XI. We see PETER doing some wonderful works. He heals a poor sick man Æneas, and more wonderful still, brings to life one who had been dead. *Jesus can raise the dead.*

*Golden Text*—Repeat Golden Text. We see from these stories that the workers used HANDS, FEET, EYES, EARS, LIPS for Jesus. *I should find some work to do for Jesus.*

*Work for Little Ones*—Sing (with gestures) Hymn 532, Book of Praise.

Lesson XIII.

## REVIEW, SUPPLEMENTAL LESSONS

March 28, 1909

TO MAKE READY FOR THE REVIEW—The scholar should revise his Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 1 to 11), and the Question on Missions for the Quarter.

## TEMPERANCE LESSON

Prov. 23 : 29-35. Commit to memory vs. 29, 30.

**GOLDEN TEXT**—At the last it biteth like a serpent, and stingeth like an adder.—Proverbs 23 : 32.

29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

**Revised Version**—<sup>1</sup>complaining; <sup>2</sup>out; <sup>3</sup>its; <sup>4</sup>goeth down smoothly; <sup>5</sup>things; <sup>6</sup>froward; <sup>7</sup>hurt.

## LESSON PLAN

- I. The Drunkard's Photograph, 29, 30.
- II. The Drunkard's Warning, 31.
- III. The Drunkard's Sufferings, 32, 33.
- IV. The Drunkard's Bondage, 34, 35.

## DAILY READINGS

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

M.—Temperance Lesson, Prov. 23 : 29-35. T.—The way to poverty, Prov. 23 : 15-25. W.—A source of woe, Isa. 5 : 11-24. Th.—Drink and defeat,

1 Kgs. 20 : 13-21. F.—Avoid bad company! Matt. 24 : 42-51. S.—Shut out! Gal. 5 : 13-23. S.—Works of darkness, Eph. 5 : 6-20.

**Lesson Hymns**—Book of Praise, 107 (Supplemental Lesson); 255; 246; 112 (Ps. Sel.); 581 (from PRIMARY QUARTERLY); 251.

**Special Scripture Reading**—Eph. 6 : 10-18. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—Temperance, T. 19. The Chain of Pleasure; T. 20. The Chain of Habit; Cigarette, T. 18, T. 21, T. 2, T. 4, T. 6.

## EXPOSITION

**The Lesson Setting**—The Book of Proverbs, along with Job and Ecclesiastes, belongs to the Wisdom Literature. It contains maxims bearing upon the questions of every day life, and might be called, "A Text Book on Conduct". There is also a definite religious motive inspiring its pages. The book falls into several parts. The section from which the Lesson is taken forms the third division, chs. 22 : 17 to 24 : 22. The maxims often extend beyond one verse, and in this differ from those in the second section (chs. 10 : 1 to 22 : 16), where each verse is complete in itself.

There is a high standard of conduct given in Proverbs, which seeks to establish a safe and happy life at home and in the nation. Kindness to all, especially the poor (chs. 3 : 3; 22 : 22); love (ch. 10 : 12); modesty (ch. 11 : 2); industry; and many other virtues, are applauded. Our Lesson deals with the important virtue of temperance. "It gives the fullest and most vivid description of drunkenness in the Old Testament." (Compare Isa. 28 : 8.)

## I. The Drunkard's Photograph, 29, 30.

V. 29. *Who hath woe? who hath sorrow?* Thus begins the description of the sad effects

of the excessive use of wine upon the body. The words translated "woe" and "sorrow" are interjections rather than nouns. Who cries "Oh!"? Who, "Alas!"? is the meaning. Such exclamations are wrung from the drunkard by his pain and remorse. *Contentions*. Strife and quarreling are the very atmosphere which the drunkard breathes. *Complaining* (Rev. Ver.). This naturally results from his manner of life. Despondent gloom and hopeless misery quickly follow the excitement of the drunken bout. *Wounds without cause*. He picks quarrels with his best friends, and suffers defeat. Horton comments on these words, "Not only the bruise and the gash which result from furious sparrings or unforeseen falls, but also wounds of the spirit, self-loathing and shame, the thought of what might have been, the realization of a ruined home, and the conviction that the evil can never be undone". *Redness of eyes*; literally, "darkness of eyes". The drunkard has no lustre of health in the eye, which is the most expressive part of the face.

V. 30. This verse answers the question of v. 29. *They that tarry long at the wine*; spending precious hours in harmful tipping.

The description is of the inveterate drinker. *Go to seek*; literally, "go to try", investigate, test, taste. The man is a devotee of drink: he guzzles continually. *Mixed wine*; perhaps made by adding spices.

### II. The Drunkard's Warning, 31.

V. 31. *Look not*; the wise course to follow, since it is almost impossible to draw the line between moderation and excess. *When it is red*; wine when the complete fermentation has taken place. *When it giveth its colour in the cup* (Rev. Ver.); "when it sparkleth in the cup". The gleam of it is so full of life and attractiveness. *Moveth itself aright*; Rev. Ver., "goeth down smoothly". This seems to refer to the pleasant tingle of the wine as it passes down the throat.

### III. The Drunkard's Sufferings, 32, 33.

V. 32. *At the last*; literally, "Its end is". The wise man will make sure of the goal before he enters on the road. *Biteh like a serpent*. The main thought is the dangerous poison in the bite, but there is a suggestion of the further thought of deceitfulness (see Gen. 3:1). *Stingeth like an adder*; perhaps the horned cerastes, a deadly reptile, which lurks in the desert sand, curled up, it may be, in a camel's footprint, ready to dart out at the passer-by.

V. 33. The effect of drunkenness on the mind is next described. The powers of perception are destroyed, the control over speech is gone, the sense of truth vanishes. *Eyes. . . strange things* (Rev. Ver.). The drunkard is full of erratic fancies. Perhaps there is a reference to the horrible visions of delirium tremens. *Heart. . . perverse things*. "No man admits that he is a drunkard, even to his own heart; long after all his friends know it, even when he has had several attacks of delirium tremens, the most he will allow is that he has sometimes taken a little more than is good for him."

### IV. The Drunkard's Bondage, 34, 35.

V. 34. *As he that lieth down in the midst of the sea*; not at the bottom of the sea, but with the sea all around. *The top of a mast*. "The couplet apparently describes the broken, unsound sleep of the reveler—his head is whirling, his mind is confused. There is no reference to the danger of drowning; the main reference is not to danger but to

giddiness." (Toy.) The explanation of the Cambridge Bible is, that the drunkard is as foolhardy as one who should act in the way described in this verse.

V. 35. A vivid picture is given of the after effects of drunkenness. The verse gives the words of the drunkard as he is recovering from intoxication. Toy, who says that the man recollects that he was beaten in a quarrel and rejoices that he feels no pain from the blows, translates, "I was struck, but I felt no pain, I was beaten, but I did not know it". Horton takes the verses differently. "They have smitten me", he translates; "'I have not been sick', as if, forsooth, he were the victim of some violence offered to him by others, instead of being the author of his own stripes; as if the disease were not deep in his own passion-haunted heart. 'They have stricken me', he continues to whine, 'I have not known it.' Footpads have attacked him, he would have us believe, and that is the explanation of his begrimed and blood-smeared face, his torn clothes and his empty pockets." *I will seek it yet again*. So completely enslaved is the drunkard, that he cannot give up his dram.

Thus the writer has shown how drinking attacks each part of our nature, body, mind, and conscience. Science has proved this to be true, and it shows that alcohol weakens the highest part, our moral nature, first, so that, long before there is any evidence of drinking on the body, the sense of right and wrong is impaired. Truthfulness is an unknown virtue with a drunkard.

### Light from the East

WINE—The ancient method of wine-making in Palestine is still followed. The grapes are placed in a large shallow trough cut in the surface of a convenient ledge of rock. The juice is trodden out by the feet of young men, who jump and dance upon the mass. This labor is enlivened by songs, and by the rhythmic clapping of hands. The juice runs along a groove in the rock to a trough in a ledge on a lower level, and it is left in this vat about four days, during which the main process of fermentation takes place. It is then put into earthenware jars, which have been lined with pitch. In about three

months it is fit for use. If it has to be carried any distance, this is done in partially tanned goat skins. The holes where legs and tail have been are firmly tied, and the neck also, after the skin is filled. If it were put in these in the first stage of fermentation, the gas would burst the skins, but after it has

been four or five days in the vat, a new skin will yield enough to allow the fermentation to complete itself. But when once the skin has been stretched in this way, it has no further power of yielding, and will burst if it is again used for new wine, thus illustrating the parable of Matt. 9 : 17.

**APPLICATION**

The following illustrative gatherings are by way of practical application of the Lesson :

**The Diver and the Octopus**

Dr. W. L. Watkinson relates this curious incident : " As a diver at the Cape was pursuing his vocation, his hand was seized by the tentacles of a gigantic octopus. With his other hand he transmitted the danger signal to his companions above, who raised him and found his armor enveloped in the slimy folds of the devil-fish. They hewed it to pieces, and the diver was saved." Like that horrible octopus, the drink traffic, with saloons and bar rooms all over the land as grasping tentacles, is seizing its victims and dragging them down to ruin. To be safe, we must lay hold on the power of God above, and clothe ourselves with a firm resolution not to tamper with the ruinous stuff.

exactly how you feel ", replied the speaker ; " but I knew a man just like you who gave up drinking beer some years ago, and now he has knocked two houses up."

**The Slave of Drink**

In a home that had seen happy days until the father became a saloon visitor, that same father was dying from wounds self-inflicted, when in delirium tremens. Around his bed were his family and the physician and the minister. The only sounds in the room were the sobs of the wife and daughter, and the dying man's low cry, " Give me some ! Give me some ! I must, I must have some ! " From one face to another he turned his glazing eyes, begging, pleading for more of the poison that had killed his home and himself.

**How a University President Became a Prohibitionist**

President Eliot, for nearly forty years the head of Harvard University, twenty years ago opposed the abolition of license in Cambridge, the Boston suburb in which Harvard is situated. A few months since, however, he said in a public address : " I have changed my views about license and no license. I feel as if this much had been proved, that it is physically and mentally and morally for the advantage of a population as a whole to go without alcoholic drinks, as a rule. When I see a great collective good accomplished at the expense of the loss of a trifling or unimportant individual liberty, I am reconciled to that amount of interference with liberty."

**Deaf to Warnings**

In a certain form of deafness, the person affected is able to hear everything except words. The ear, in such a case, may be so perfect that the tick of a watch or the song of a bird is easily heard, but the brain within is so injured, that the spoken words of his mother tongue are as meaningless to the sufferer as those of a foreign language. In like manner, the use of strong drink makes its victim deaf to wise and kindly warnings, so that he goes heedlessly on to ruin.

**" Good Creatures of God "**

A Christian Armenian in the East was a strong temperance man. On one occasion he had an argument with an intemperate drinker of the native wine, and was met with this : " Did not God make grapes, and are they not, therefore, good ? " To this the Christian warmly replied, " God made dogs: do you eat them ? God made poisons : do you suck them ? " Another said to him :

**Knocking Up and Knocking Down**

A navy, at an open-air temperance meeting in England, interrupted the speaker. " Now, look here ", he said, " don't you dare to say that a glass of beer doesn't make a man strong ! Look at me. Why, when I take a glass of beer, I feel so strong, I feel as if I could knock a house down." " I know

"Alcohol is a good creature of God, and I enjoy it." To this the Armenian said, "I dare say rattlesnakes, boa constrictors and alligators are good creatures of God, but you do not enjoy swallowing them by the half dozen". How perverse and foolish, are the excuses the drinker gives! How vainly he tries to defend his conduct! In a sense prussic acid, oil of vitriol, and arsenic are good creatures of God, but only a demented person would go on to argue that therefore they may be drunk in a careless fashion.

#### Drink a Murderer

A drunkard came to his home one day. His curly-haired boy of six met him on the step calling in glee, "Papa! Papa!" Sober, that man loved his son devotedly, but this

day he was beholding strange things. What form the little one took in the father's blurred sight will never be known. He evidently saw in the child an enemy; for, with an oath, he caught him by the feet and dashed his little head upon the stone steps, and then cheered his own act. A few hours after, when he had slept off his debauch, they told him what he had done. At first he thought they were deceiving him, but when he saw the mangled body of his son, reason left him and he ended his darkened life in an insane asylum.

#### Lord over Myself

The secret of victory lies in self mastery. "I will be lord of myself", wrote Goethe. "No one who cannot master himself is worthy to rule, and only he can rule."

### TEACHING HINTS

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

#### For Teachers of the Older Scholars and Bible Classes

The Lesson passage has been used so frequently in temperance teaching, that, instead of following it verse by verse, it may be advisable to take this opportunity of studying the problem of intemperance in its widest aspects.

1. The Lesson lays special stress upon the observed physical effects of alcohol. This department has been the subject of careful scientific research, and the results should be universally known:

(a) The effect of alcohol on the various organs and tissues of the body is such that it soon develops an abnormal condition, which results in weakness and disease. Insurance companies take account of this in their business, and in some companies total abstainers are placed in a separate class, and are given lower rates. The drinker is not able to stand the same hard work or exposure as the abstainer. The nervous condition of the drinker becomes such that the basis of accurate thinking and sense of personal responsibility is largely destroyed or perverted. Great corporations and business firms have found the drinking habit interfering with the efficiency of their men to such an extent that they are now demanding total

abstinence. Almost all railway companies absolutely prohibit their employees from drinking while on duty, and many while off duty as well, even going so far, in some cases, as to prohibit them from entering a barroom. This is done on grounds of safety and economy. There is conclusive evidence that the use of alcohol leads to physical unfitness.

(b) The teacher should also include the cigarette habit in the same condemnation. Competent authorities are of opinion that the cigarette habit is doing even more to ruin boys than liquor. It begins earlier, and blasts both health and morals. Records of police courts show that the vast majority of youthful criminals are cigarette smokers. A scientist extracted the nicotine from one cigarette. Half of this killed a frog almost instantly, the balance killed another. On account of its deadly nature, it is not to be wondered at, that in a very short time boys lose their health and vigor.

2. The mental effect is equally deadly. It has been found in academies and colleges, that cigarette smokers are deficient in intellectual power. Some academies, business colleges, business firms and railway companies refuse to engage any in their service who use cigarettes. The mental effect is so pronounced, that it has been said that a railway might as well go to a lunatic asylum for their employees, as to have cigarette smokers.

3. The remedy is plain and simple. Total abstinence is the only safe method and the only sound business proposition. We have the liberty of abstaining as a personal privilege. Taking the pledge will help. But to ensure its being kept, there must stand behind it a strong, clean, healthy, Christian manhood. We need the power and grace of Christ to save us and keep us from the bondage of appetite. We should be so set on the practice of virtue that vice will have no attraction for us.

### For Teachers of the Boys and Girls

There is a stretch of track upon a certain Canadian railway which has to be very closely watched. The ground beneath it is uncertain. Endless flat-car loads of ballast have been dumped in, but they disappear, and the ground remains a shaky, quaking mass—a danger spot. It is because people seem to need so many arguments to convince them of the danger of drink, that the Temperance Lesson comes each Quarter. Tons and tons of counsel and warning, of appalling facts and examples, appear to go for nothing. The morass still remains, and young feet are as prone as ever to be mired in it.

Let the teacher, therefore, take up this old-time warning of the writer of the Proverbs faithfully, although its words may be a "twice-told tale".

The Lesson Plan suggests a good method.

1. THE DRUNKARD PHOTOGRAPHED, vs. 29, 30.

Verse 29 is a "moving picture", as if taken for the cinematograph. Alas! there is, in most communities, no need for the cinematograph picture: the reality walks the streets, or drives along the concession lines. Help the scholars to analyze the verse; do it tenderly—there are few people who have not some near, or a little further out, connection, who might stand for the description. The analysis will yield: (1) A woe-begone face,

and a limp, dispirited gait; (2) A countenance distorted by wrangling; (3) A silly tongue; (4) Scars of senseless fights; (5) The bleary eyes that are one of the surest and most disfiguring of the signs of a drunkard.

Verse 30 is the drunkard's own autograph to his photograph: "I tarried too long at the drink; I went on from weaker to stronger drinks". An effective argument with the young, is that the appetite for drink carries them on from less to more, and from weaker to stronger.

II. THE DRUNKARD WARNED, v. 31.

The warning of the wise man to the drunkard; and (make this emphatic) to those who have not taken even one step on the devious path: "Look not thou". Show that each person must decide for himself, whether he will drink, or not drink; good laws can merely help; the personal decision is what counts vitally. Show also, that, as in the case of all temptations, ear-gate, eye-gate, and all the other sense avenues, must be carefully guarded, or the fortress will be surely captured.

III. THE DRUNKARD SUFFERING, vs. 32-35.

Verse 32 reveals, as with a lightning flash, an awful pit, filled with hissing, venomous serpents, to which drink lures. "Stung", indeed, is the drunkard,—suffering, and befooled, and (v. 33) making a fool of himself.

The further exhibitions of his idiocy, whilst under drink, are brought out in vs. 34, 35. The Exposition gives the necessary explanatory details.

Let the lesson end with the worst distress of all—the terrible hold that the habit gets. So shockingly unmanned by drink, the victim of such humiliations and such agonies, "I will seek it yet again", the poor drunkard cries. Give the closing moments to describing and illustrating, perhaps by instances, this insatiable thirst for the very fire that is burning out the life.

### ADDED HINTS AND HELPS

Mention some virtues it commends. Mention some vices it condemns.

2. What is the meaning of the words translated "woe" and "sorrow"?

3. By what are these exclamations of anguish wrung from the drunkard?

### Some Test Questions

1. To what kind of literature does Proverbs belong? What does it contain?

4. Why does he complain? What leads to his receiving causeless wounds?
5. Explain "redness of eyes".
6. Where are the questions of v. 29 answered?
7. Of whom does v. 30 give a description?
8. What counsel is given as to wine? Why is this a wise course to pursue?
9. To what are the final effects of drink likened?
10. What two characteristics of serpents are referred to?
11. What is described in v. 33?
12. To what is there a reference in "strange things"?
13. What actions are pictured in v. 34? What two explanations are given of the use here of this picture?
14. What are some of the after effects of drunkenness?
15. How does the drunkard show that he is a slave?
16. Show that drink injures every part of a man's nature.

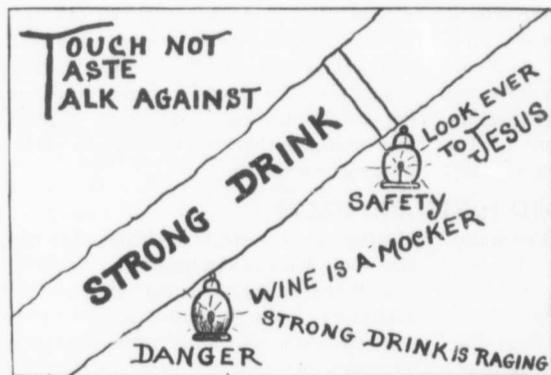
### Something to Look Up

1. A king says, in the Proverbs, that kings and princes should never drink wine, lest they forget the law. Find the two verses which tell this.
2. Drink shuts out of heaven. Find the passage which declares this.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—The evils of strong drink.

*Introduction*—Two little people were traveling with their father and mother to "grand-



mother's house", to spend Christmas. The lights flashed as they passed the stations. They noticed that there was sometimes a red light to be seen, as the train sped along. "Why do they have red lights?" asked Jack. "That means danger. They must go slow, or stop altogether, or perhaps back the train."

*Danger Signals*—Print, RED LIGHT—DANGER! Some people were walking from their own town to another. Night came on. They could not see where to go.

ANSWERS, Lesson XI.—(1) Matt. 9 : 25. (2) John 11 : 25.

### For Discussion

1. Canada's drink bill.
2. Drink and crime.

### Prove from Scripture

That we should have self-control.

### The Catechism

Ques. 1-11. For the purpose of review, the eleven Questions learned may be arranged under the following headings: I. MAN'S CHIEF END (Ques. 1-3). These Questions tell us what the end is, and where we can find guidance in seeking it. II. GOD'S NATURE AND ATTRIBUTES (Ques. 4). As to His nature, He is a Spirit, and His attributes are named in the Question. III. THE TRINITY (Ques. 5, 6). By this is meant the great truth, that, while there is but one God, there are in the Godhead three Persons, each of whom is God. IV. GOD'S DECREES (Ques. 7, 8). Question 7 tells us what God's decrees are, and Question 8, how He carries them out. V. GOD'S WORKS OF CREATION (Ques. 9, 10). We have in the first of these Questions, an account of God's creation of the world, and in the second, of His creation of man. VI. GOD'S WORKS OF PROVIDENCE (Ques. 11).

Suddenly they turned a bend in the road. They saw a red light. Carefully stepping near to it, they found they were on the very edge of a river where the bridge had been broken down. If the red light had not been there, they surely would have walked right over the bank and been drowned in the river. What shall they do? Which way shall they go? See, away at another place, they see a white light. That means SAFETY. Quickly they go to this spot, and there they find a bridge that carries them safely across the river.

*A Dangerous River*—Here is a river. We'll name it STRONG DRINK. Here, at this place, we'll put a red light (red chalk), and along here we'll put a white light (white chalk), where this bridge crosses the river.

*Bible Signals*—In our Lesson to-day, and in many places in His Word, God has set red lights to point out danger, and white lights to show the way to safety. From this red light draw some lines, on which print some of the Bible danger signals that warn boys and girls and men and women to keep away from this dangerous river, where so many thousand meet their death. Here is one, "Look NOT THOU UPON THE WINE", etc.

*Golden Text*—Our Golden Text is another,

"AT THE LAST IT BITETH", etc. (The teacher may look up other warnings against strong drink.) Ah, but look! Here are the safety signals of the Bible. Print these on lines proceeding from the white light—"JESUS IS ABLE TO KEEP YOU", "I KEEP MY BODY UNDER", etc. (Teacher will readily think of a number of other white lights also.) The chief one of course, is JESUS. Repeat or sing Hymn 530, Book of Praise, "Look ever to Jesus—He will carry you through".

"Can drunkards go to heaven, mother?" asked a little fellow, between three and four years of age. "No, my dear, God says no drunkard shall inherit the kingdom of heaven." "Well, mother, can't God make drunkards good?" was the next question. Ah, yes, that He can, boy, and the very worst drunkard can be saved through the power of Jesus. The white light shows the way of safety. Print, JESUS SAVES.

Three "T's"—Let us remember these

THREE  
T's

TOUCH NOT  
TASTE NOT  
TALK AGAINST } STRONG DRINK.

*Something to Think About*—Strong drink destroys body and soul.

#### FROM THE PLATFORM

LOOK  
LINGER  
LIKE  
LACK NOT

The drunkard's progress ruinwards may be pictured in four words. The first is LOOK (Print). That is the commencement, letting the eye rest on the red, sparkling wine. The next word is LINGER (Print). Bring out the vivid description in v. 30 of the drunkard spending his precious time in dram drinking. Get in a word of warning here about keeping away from barrooms. LIKE (Print) is the third word. Every one knows how easy it is to get so fond of drink that it is difficult to give it up. The last word is a sad one—LACK (Print). It will be easy to get the scholars to tell the things the drunkard lacks,—money, home comforts, food, proper clothing, friends, health, and so on in a long, woeful list. Now, there is one way of preventing all this. It can be put in a single word *Nor* (Print). If we make up our minds not to look at or linger over drink, we shall not come to like it, and we shall not lack, as the drunkard does.

BIBLE DICTIONARY FOR FIRST  
QUARTER, 1909

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

**A'-bra-ham.** The first ancestor of the Hebrews.

**Æ-ne'-as.** A man at Lydda bedridden eight years with palsy, and healed at the word of Peter.

**Al-ex-an'-der.** A leading man in Jerusalem when Peter and John were tried there before the Sanhedrin, Acts 4 : 6.

**Al-ex-an'-dri-ans.** Inhabitants of Alexandria, the great commercial city of Egypt.

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

**An'-nas.** The high priest who, with Caiaphas, tried Peter and John, Acts 4 : 6.

**A-ra'-bi-ans.** Inhabitants of Arabia, the most westerly of the three great peninsulas in southern Asia.

**A'-sia.** A Roman province comprising western Asia Minor. Ephesus was the capital.

**Bar'-na-bas.** The surname of Jo'-ses, a Le'-vite, one of the early converts to Christianity.

**Cai'-a-phas.** The Jewish high priest who took part with Annas in the trial of Peter and John, Acts 4 : 6.

**Can'-da-ce.** The title given to each member of a dynasty of queens ruling in the first century A.D. over **E-thi-o'-pi-a**, the region to the south of Egypt.

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

**Ci-lic'-i-a.** A Roman province in Asia Minor. Its capital was Tarsus, the birthplace of Saul.

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

**Cy'-prus.** An island in the northeastern part of the Mediterranean Sea.

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

**Da'-vid.** The second king of Israel.

**Dor'-cas.** The Greek equivalent of **Tab'-i-tha**, a woman of Joppa raised the from dead at the word of Peter, Acts 9 : 36-42.

**E'-gypt.** A country in Africa.

**E'-lam-ites.** A people of ancient Persia.

**E-sai'-as.** Or Isaiah, the great prophet of Judah in the 8th century, B.C.

**Gal-i-læ'-ans.** The inhabitants of **Gal-ilee**, the most northerly of the three provinces into which Palestine was divided.

**Ga'-za.** A Philistine city  $2\frac{1}{2}$  miles from the Mediterranean Sea and on the edge of the Arabian Desert.

**I'-saac.** The son of Abraham and Sarah.

**Ja'-cob.** A son of Isaac and Rebekah.

**Je-ru'-sa-lem.** The capital of Palestine. It was destroyed by the Romans about 40 years after the death of Christ.

**Je'-sus.** Meaning "Saviour", the name given to our Lord by direction of an angel.

**Jews.** The national name of the people of Israel throughout the world.

**John.** The disciple whom Jesus loved; the companion of Peter; banished to Patmos; wrote the Fourth Gospel and three Epistles.

**Jop'-pa.** The sea port of Jerusalem on the Mediterranean coast.

**Ju-dæ'-a.** The southern province of Palestine.

**Le'-vite.** A descendant of Levi.

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

**Lib'-y-a.** The name given by the Romans to the desert west of Lower Egypt and the strip of coast immediately north of it.

**Lyd'-da.** A village of Judea near Joppa.

**Medes.** Inhabitants of Media, a part of the ancient Persian Empire.

**Mes-o-po-ta'-m-ia.** A province lying between the rivers Tigris and Euphrates, bordering on the west of Media.

**Naz'-a-reth.** A town in the south of Galilee, the home of Christ's boyhood and early manhood.

**Pam-phy'-i-a, Pon'-tus, Phryg'-i-a.** Provinces of Asia Minor.

**Par'-thi-ans.** A Scythian people on the southwest of the Caspian Sea.

**Pen'-te-cost.** Meaning "fiftieth", the name of one of the great Jewish feasts, because it came fifty days after the Passover.

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

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

**Pi'-late.** A Roman governor of Judea from A.D. 26 to A.D. 36.

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

**Sa-mar'-i-a.** The central province of Palestine. Its capital of the same name was known as Sebaste in the time of our Lord.

**Sapph'-i'-ra.** The wife of Ananias (see).

**Sar'-on.** Or Sharon, a plain extending from Joppa to Mount Carmel along the Mediterranean coast.

**Saul.** A zealous persecutor of the early church; but converted, her great champion.

**Si'-mon Ma'-gus.** Simon the magician. He joined the church at Samaria, but soon showed his true character, Acts 8 : 8-21.

**Sol'-o-mon's Porch.** A splendid colonnade, said to have been built by Solomon, on the east side of the temple area.

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

**The-oph'-i-lus.** Probably a Roman official of high rank.

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### THE BOOK PAGE

*Books for review to be sent to the EDITORS OF THE TEACHERS MONTHLY, Room 533, Confederation Life Building, Toronto.*

It is no exaggeration to say that **Jesus and the Gospel**, by James Denney, D.D. (Hodder and Stoughton, 418 pages, \$2.00 net) is the most important book on the New Testament which has appeared within recent years. It is written with the author's lucid, forcible, and impressive style. It takes full account of the most modern critical investigations of the Gospels. In view of all that has been said of Jesus and the religion which He founded, it aims, in the first place, at demonstrating for the sake of professing Christians "that the attitude to Christ which has always been maintained in the church is the one which is characteristic of the New Testament from beginning to end, and that this attitude is the only one which is consistent with the self-revelation of Jesus during His life on earth". The appeal is, in the second place, to those who are indifferent to Christianity, simply "to look at the facts". In the earlier part of the book, a masterly review of the teaching of each New Testament writer shows that from the beginning Christianity was "a religion in which Jesus was the object of faith". The Resurrection is next examined as the historical basis of Christianity, and it would be difficult to find a more adequate discussion of the subject. A further, and no less important, element in the historical basis is the Self-Revelation of Jesus, the testimony of His own self-consciousness. The investigation of this much-

debated subject is probably the most important part of the book. All the salient passages in the Synoptic Gospels are studied in detail, with extraordinary insight and grasp; and the conclusion is reached that the place which Jesus holds in the New Testament "is given to Him only because He claims it as His own". The volume is one which it will greatly profit every minister and Bible Class teacher to study.

**The Story of Isaac Brock**: Hero, Defender and Savior of Upper Canada, 1812 (William Briggs, Toronto, 181 pages, illustrated in half-tones and colors, 85c. net) is the first volume of the "Canadian Heroes" series for children, published under the auspices of the Ontario Library Association and recommended by the Inspector of Public Libraries. The book is most attractive in appearance. The illustrations alone make an interesting record. The writer, Mr. Walter R. Nursey, has taken great pains with the narrative, and brings his hero step by step from his childhood in the island of Guernsey to the climax and close of his great career. Brock was a born soldier; and it puts iron into the blood to look back to those first years of the last century, when the question as to whether the great British American possessions north of the Lakes were to be ours, or not, depended upon the strong arms and stout hearts of such men as he. Canada, fortunately, has no lack of heroes, and amongst them, the hero of Queenston Heights deserves the high place which this story of his life assigns him.

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"The biggest human in South Africa", said Lord Milner. And the life of that great man and missionary of whom he spoke, **Stewart of Lovedale** (The Life of James Stewart, D.D., M.D., Hon. F.R.G.S. Hodder and Stoughton, London, 419 pages, 42 illustrations and two maps, \$1.50), by Rev. Dr. James Wells, fully justifies the saying. Dr. Stewart's African labors extended over the long stretch of forty-four years. He was a great pioneer, —first, with Livingstone in the later years of that unique explorer, and then as the founder of Lovedale, Livingstonia and the East African Mission. The life of Stewart is the story of enterprises which have made a new world of South and Central Africa. The book is, therefore, one specially worth while. Stewart's

method and aim were new fifty years ago, namely, "to uplift the native by touching him *at every point*, instructing him in all the arts of civilized life and fitting him for all Christian duties". "He endeavored to promote civilization by education and industry, resting on the solid foundation of religious instruction. He exalted the sphere of education, and almost from the very first succeeded in the unlikely undertaking of requiring the natives to pay fees for the education of their boys and girls. Lovedale, as an educational, industrial and evangelistic centre, has been, since its foundation, the model for many missions, and Stewart was Lovedale.

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The standardizing of Teacher Training Courses has been naturally followed by the issue of new Teacher Training Handbooks. One for the Standard First Course comes from the Presbyterian Committee of Publications Richmond, Va., **The Westminster Standard Teacher Training Course** (paper, 25c. postpaid). It is a book of 192 good pages and includes the four items of the course,—the Bible, the Pupil, the Teacher and the School. Whilst brief, it is readable, and ought to be very useful. Covering the same course is the more elaborate **Training the Teacher**, issued by the Sunday School Times Company, Philadelphia (cloth 50c. net, paper 35c. net). Schauffler, Lamoreaux; Brumbaugh, Lawrance, are good names, and each has given characteristic work. It is not as easy a book as that mentioned above, but is full and most instructive. **The Primary Department**, by Ethel J. Archibald (40c. net) is one of the Handbooks of the Sunday School Union, London, England. It is admirably full and clear, taking up everything connected with the Primary Department—its organization, requisites, officers, programme, lesson, etc.; a very useful book for the Primary Class teacher to have and study. Three little booklets from the Westminster Press, Philadelphia, and sold at 7c. each, are **The Sunday School in the Country**, by John T. Faris, **Special Days in the Sunday School**, by Allan Sutherland, and **What a Superintendent Can Do**, by Philip E. Howard. The subject, in each case, is excellently treated.

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