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The Teachers Monthly

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The lantern is coming rapidly into use in the School, and the Sabbath School Committee of the Synod of Toronto and Kingston has undertaken to meet the demand, by supplying lanterns at close prices, also slides illustrating the Lesson and the Question on Missions for each Sunday. The slides, too, are furnished at the smallest possible margin of profit, namely at \$2.00 per dozen, to make it easy for Schools to obtain them. Mr. Frederick W. Moffat, Weston, Ont., has the matter in hand. Lists of slides are given month by month in EAST AND WEST and the church papers, and orders may be sent in from these lists. Sabbath Schools will do well to look into the new method of improving their work.

At the Stroke of the Hour

During the time when the Covenanters were being persecuted in Scotland, one of their ministers was, for many a long and weary day, shut up in prison. At last the joyful news was brought to him, that he would be set free at precisely twelve o'clock on a certain night. In his eagerness for liberty, he could hardly wait for the hour to strike. Lest he should be asleep when it came and the jailer should fail to rouse him, he kept awake all the earlier hours of the night.

Twelve o'clock struck, and the jailer came to the prisoner's cell, but urged him to remain till the morning, because the night was dark and stormy. The prisoner, however, refused, and went out into the darkness and storm. It was well he did so, for in a few hours a second order came revoking the one to let him go. Had he not seized the opportunity of leaving the prison as soon as it came, he would have languished within its walls, no one knows how long.

Not on every hour do such great issues as life or freedom hang. But there is no hour that does not bring some opportunity which must be improved then, or lost, it may be, forever. The eye must be keen to discover and the feet quick to enter, every open door, if we are to make the best and most of these fleeting lives.

On the Duty of Being Genial

By Rev. James Little, B.A.

One morning last summer, while I was visiting a medical friend, we were walking down the street, when we met a man on his way to business. My friend waved his hand and hailed him with a cheery, whole-souled, "Good morning, Jack". That evening Jack came into the office and said, "Doctor, I want to thank you for a very happy day. Before I met you this morning, everything had gone wrong. I had left my home angry with myself and with all the world. But the manner in which you bade me good morning banished the clouds, and I have been living in the sunshine ever since."

My medical friend is naturally of a genial temperament. His is what some one has called an "enjoying nature", and so perhaps he cannot claim too much credit for his cheerfulness. But what the above incident suggested was, Why should not those of us who are not by nature genial, look upon geniality as a duty, as a virtue which we ought to acquire, as much as truthfulness or self-control? But that, strange to say, is one of the last things we think of doing. There are countless Christians whose consciences, so far as the Ten Commandments are concerned, are almost morbidly sensitive. But that they

should look upon cheerfulness as a moral obligation, never occurs to them.

The reason, perhaps, is not far to seek. All down the centuries Christians have held the strange belief, that somehow cheerfulness and piety were hardly compatible in the same individual. The Pharisees, the pious of their day, looked askance at Jesus because of the mirthful company He sometimes kept. The Puritan looked upon the gaiety of the Cavalier as almost as great an offence as his sins. Dr. Johnson upon one occasion made the remark, "This merriment of parsons is mighty offensive." Only the other day, indeed, a minister's son told me that the reason he did not study for the ministry was because of the good time his father and his father's ministerial friends would have, when they met together for a few days at a Sacrament season. A strange reason surely,—but it is in line with the average thinking of the ages on the matter.

But such a view is, in reality, a travesty on religion, above all, on the Christian religion. For, although the shadow of the cross darkened Christ's life almost from the beginning, there was nevertheless a touch of genial gladness in His nature, which was constantly revealing itself. When, in His early ministry, He wandered with His disciples among the Galilean grain fields, He compared His little company to the rollicking, care-free, guests at a marriage feast. He so enjoyed sitting down with men at their banquets, that His enemies slandered Him by calling Him a gluttonous man and a winebibber. The background of His parables, as has been frequently noted, is one of merry-making. The children pipe in the market place. The kingdom of heaven is as when a man makes a great feast. The prodigal comes home to music and dancing. These are only a few of the many hints we get as to His genial outlook upon life. The cross was before Him, as He knew; the cloud of men's hate and passion was soon to break upon Him; but it could not hide for Him the shining of the sun. Such was the geniality of Christ's character. Ought it not to be binding upon us,—as much so as any one of the Ten Commandments?

Brampton, Ont.

Their First Lesson

By Esther Miller

Five new pupils! The new teacher sat and surveyed them very solemnly, for it was her first attempt. She had the Lesson well prepared, and a little hymn and a pretty text to teach them. Oh, yes, she was all ready; but the question that troubled her was, What ought she to strive to impress upon them most strongly? What would they carry away from this their first day at Sunday School? That they would receive some lasting impression, she well knew, and she was anxious that it should be the right one.

An older teacher passed on her way to her class, and paused to smile at the five little newcomers. One, a tiny man of four, was gazing about him very solemnly, his big eyes filled with awe. The visitor stooped, and patted him on the head. "This wee man is learning his first lesson well, Miss S.," she whispered, "reverence; that is the foundation lesson the pupils must all learn." She passed on to her place, and the new teacher smiled, for she had received the answer to her question. Why had she not thought of it before? Reverence, she knew, was the foundation of religion, and without the foundation her building would be in vain.

Before she was through that afternoon's work, the new teacher had come to the conclusion that there was no place where the growing child might so easily learn to be irreverent as in Sunday School. A class of boys near her were noisy and rude, and made facetious remarks upon the Bible passages as the teacher expounded them. A half-dozen large girls disturbed the solemnity that should have characterized the place, by laughing and talking about their clothes.

And so the teacher set herself with all her might, as the days went by, to inspire her little ones with the proper feeling for all things sacred. God's day, God's holy Word, God's house: these she found played an important part in the child's religious life, and these she strove to have the pupils treat with the deepest respect. She insisted upon a quiet and respectful manner in Sunday School, she talked to them seriously upon how they should conduct themselves going to and from their homes, and sometimes accompanied

them to show the proper way. She allowed no one even to speak God's name without solemnity, and above all she demanded a quiet and respectful attitude during the prayers.

She soon discovered the homes where sacred things were neglected,—Johnnie's mother turned the Sabbath into a day of pleasure, little Alice's parents allowed the word of God to be neglected on their book shelf, and small Charlie reported that his folks

stayed away from church because it was too much bother to go in the morning.

But the majority of parents helped, and her wisest piece of advice came from the mother of the little lad who had been so respectful on his first Sabbath. "Tell the children every Sunday about the love of Jesus and all He has done", she said, "and you will see that they will love and reverence Him."

And the teacher found it was true.
Orillia, Ont.

Missionary Giving in the Sunday School

The Gain to the School

By C. W. Davis, *Erskine Church Sunday School, Montreal*

From an experience extending over a period of thirty-six years, the writer is absolutely convinced that every Sabbath School should have as part of its work, a Missionary Society. The School should be supported by the congregation, just as the minister's salary and other expenses are provided for. This leaves the money offered by the scholars entirely free for the support of missions, Home and Foreign.

The best method of holding scholars is to keep them interested, and this is done by making them officers and collectors for the Sunday School Missionary Society, by which the School is benefited beyond estimate, as an interest is created in the School at once, and the scholars speak of *our* School, *our* Missionary Society, *our* missionaries, with a new meaning, because they are doing the work.

The School soon reaps the reflex benefit, as a very large percentage of those who work in the Missionary Society become so attached to the School, that, as they grow older, they readily fit into positions as officers in the School, and, more important still, as faithful teachers, who never forget to teach their scholars the grace of giving to missions, and to have an interest in all such work.

The School that is known to be a missionary School, gains in outside influence, is looked up to as an example, and is helpful to other Schools,—instances of which are not wanting.

Missionary work properly conducted in the Sabbath School, is and must be, a gain, as it makes the School a better educator of the young, opening the door for valuable teaching on missions to the up-coming young people, which cannot be supplied through the pulpit, and, it is feared, is much neglected in the home.

The scholars are taught to have an interest in others who are without the gospel, and thus they grow up less selfish, and prepared heartily to support those who have gone into the mission fields. Some of the scholars who have grown up steadily working in a Juvenile Missionary Society, have become so impressed with the necessity of missions, as to offer themselves as missionaries, and several of these are now at work in foreign lands, while others are similarly engaged nearer home. The School that has such men or women in the field, surely becomes intensely interested in their work, and the resulting gain to such School is not easily measured.

The greatest gain any School can experience, comes from the knowledge that, extending away beyond itself, is a power for good among those who know not the true and living God, the result of work done within the School, by having planted in the hearts and minds of scholars, a living interest in missions.

The Gain to the Congregation

By Rev. J. McP. Scott, B.A.

The Bible is as definite and authoritative upon missionary giving, as upon the duties

imposed upon us in the Ten Commandments, and it should be taught without misgiving or apology.

The result of this policy and practice is, that boys and girls come to have intelligent convictions on the matter, and give readily, naturally, and with right motives. They, in their measure, come to know the luxury of giving, and are "fixed" in their viewpoint and practice. They are not of those who have to be "converted" to right giving when they grow up. They take their place in the work and responsibilities of the congregation with some conviction on this subject.

The ideal is, that all in a congregation in receipt of incomes should give systematically, proportionately, and with the right motive. This condition of things will only obtain when our givers are caught young. If we are to have good givers in the church, they must be taught this grace in the Sunday School. When this is done, not only do they become conscientious and generous givers, but they become, as children and as "grown-ups", good advocates of this ministry.

A little boy in my church has an allowance of fifty cents a week. Of this he sets aside as the Lord's money, more than half. This, after talking the matter over with his father, he has divided, and gives by envelope to the ordinary revenue of the congregation, to the Schemes of the Church, to the support of a congregational missionary, and to the Sunday School. Boylike, he would more easily forget to wear his collar or his cap, than forget to go without his collection. When this little fellow grows up, he will not require to be converted to right ideas on giving. He will be a force as an intelligent advocate of the true standard of giving.

As in the matter of conversion to Christ, so, in the right practice of giving, secure the children, and most of the problems are solved.

St. John's Church, Toronto

How Our Giving is Managed

A ONCE-A-MONTH SUNDAY

By *Thomas Bowman, Esq., Superintendent,
Erskine Sunday School, Ottawa*

Our method of securing our mission money is simple. On the last Sunday of the month

we give to each pupil a small envelope to be used the following Sunday. The first Sunday in each month is set aside for missions. We ask our minister to remind the parents, that, next Sunday being Missionary Sunday, they should see that the children have their missionary collection. Then we have a letter or two during the season from the missionary we are supporting, and we read these to the pupils. This helps to give them an interest in the work. When announcing the amount of missionary collection, the secretary gives the name of the teacher whose class has contributed most. This tends to make the teachers anxious to have their name called out, and so they encourage their pupils.

OFFERINGS ALL FOR MISSIONS

By *Robert A. Guildford, Esq., Superintendent,
Park Street Sunday School, Halifax, N.S.*

Our School is supported by the church, and all the offerings of the School go to missions. The amount is reported to the School each Sunday, and compared with the corresponding Sunday of the last year. Frequently a few words are spoken on giving to God's cause. At the end of each Quarter, the amounts are voted by the teachers to different schemes and reported to the School. At the end of the year, the amounts given by each class are announced in the School. I think we shall, in future, do this each Quarter.

WHAT SYSTEM CAN DO

By *Rev. George Weir, B.A.*

While there is nothing very novel in our method, the practical results have been most encouraging, the contributions of our School having doubled the first year and trebled the second.

It has been the custom, for a number of years, for the congregation to defray all expenses of the School. This has had a most stimulating effect upon the liberality of the children, knowing, as they do, that all their givings are devoted to missions.

We have also been aiming at the developing of a missionary atmosphere throughout the whole School. To this end, care has been exercised in the selection of teachers who are

in sympathy with missionary work. This feature of their work being put frequently before them, they, in turn, enthuse the children both by example and precept.

We have also found the Organized Bible Class very helpful in this direction. A young ladies' class was organized at the end of the first half of the year 1907, and at the close of that year it was found that they were giving as much per Sabbath as the whole School had been doing two years before. This class kept a mite box, which gave added interest and encouraged other classes to adopt the same method the following year. The class was fortunate in having a very earnest and enthusiastic missionary teacher.

What we need to improve giving in our Sabbath Schools is: a systematic diffusion of missionary intelligence; teachers and officers in living touch with missionary interests; and the whole organization directed by practical methods, animated by a lofty spiritual purpose and fired by missionary zeal.

The Manse, Glencoe, Ont.

What the Teacher Can Do

By Mrs. R. Jennie Head

It took me almost two years to arrive at the point where I could face and answer the question, "How can I increase the interest of my class in missions?" The answer, as it came to me, is this, "Only by having the spirit of Christ within them, can Sunday School teachers ever hope to infuse the true missionary spirit into the hearts of their scholars." If our hearts are warmed by the love of Christ, it makes the work so easy.

I was greatly helped during this time by an address from a young man belonging to the Student Volunteer Movement, who came to our congregation just before leaving for China. He gave us some excellent points on missionary work in the Sunday School. One instance that appealed to me was of a class of twenty girls he knew of, that contributed, in one year, twenty dollars to maintain a native worker in the foreign field.

After thinking the matter over, I brought it before my class, asking them for the small sum of two cents each per week. I had just eight girls at this time. It was marvelous

how promptly and liberally they responded. They seemed ripe for the work. The majority gave five cents per week, some only one cent; but we raised twelve dollars the first year, five of which we contributed to the Sailors' Snug Harbor at Kingston, and seven to the Foreign Mission Fund of our church.

We began our second year by corresponding with the missionary in charge of the Boys' School at Chang Te Fu, Honan. Our aim was to educate one or two boys in that school. Rev. Mr. Griffith wrote us several interesting letters, which helped greatly to maintain and increase the interest, so that we were able to send for the Boys' School sixteen dollars, the fruit of our second year's labor.

During the past year we have made a little advance, and have seventeen dollars ready to forward, which proves to us that God rewards earnest, faithful, prayerful effort, even though it is weak and obscure. Let Sunday School workers aim to measure up to the fulness of the stature of Christ. Only under His leadership can we develop the true missionary spirit in our Sunday Schools.

Colborne, Ont.

How Missionary Literature Helps

By Rev. Henry J. Keith, M.A.

The two Primary classes in our School are now devoting their weekly offerings to a definite missionary object. Another teacher has a missionary Sunday once a month, and an extra offering to missions is given by her class on that day. As a further result of the new interest among the younger scholars, a strong Mission Band has been organized, largely at their request, and their missionary zeal finds expression at each meeting in their gifts. The teachers of the School recently requested that the surplus of last year should be devoted to a missionary object, and that the funds of this year should be drawn upon for missionary work.

We trace the awakening, in the first place, to the emphasis laid upon missionary information found in the teachers' Helps and the Missionary Question in the QUARTERLIES and LEAFLETS. In the second place, the teachers are circulating missionary books among the scholars. I have before me a book,

Korno Siga, a story of mission work in India, that has just been the round of one class. Another teacher, in response to inquiry, stated that her first missionary contributions were the direct result of reading a missionary story. But, without doubt, the awakened interest in giving to mission work is largely due to a small missionary library. This consists of, Uganda's White Man of Work, and accompanying volumes, in the Juvenile Missionary Library of the Young People's Missionary Movement. These books are in constant demand, and have more than paid for themselves,—many times over. We have discovered, moreover, that the older members of the families are as keen to get the books as the boys and girls. We are confident that their reading of these excellent books has paved the way for the introduction of the Duplex Envelope, now in use in the church. This permits our giving weekly to missions, instead of once every Quarter as we did in 1908.

Without question, missionary literature of the right kind affects directly and immediately the contributions to missions. It certainly arouses a more intelligent interest. In addition to laying the foundation for appeals on behalf of missions, it directly inspires people to give to that object.

Knox Church, Peterboro, Ont.

How a Special Field or Worker Helps

By Hon. Benjamin Rogers

Concentration of thought and effort is essential to success in any department of human activity, and this is eminently true in regard to the higher mission of spreading the gospel.

That a special object stimulates the missionary givings of the Sabbath School, no one who knows anything of children will doubt. Children do not understand, nor do they care for, abstract things; and the Schemes of the Church, and even Foreign Missions in general, call forth no interest or enthusiasm. But let the boys and girls know that there is a Christian teacher far away looking to them for support in his work of giving to heathen boys and girls the knowledge of a Saviour; or, better still, if the scholars have met the missionary before

his departure; then mark the change. Missionary giving is no longer a mere fashion, but a real tangible something, which they can do, and are eager to do.

In a small Sunday School in Prince Edward Island, having an average attendance of less than twenty-five scholars, where it was found difficult to raise enough by ordinary collections to pay the running expenses of the School, the pastor one day asked the scholars to undertake the raising of twenty-five dollars a year, being half the amount required from the congregation towards the Presbytery's fund for the entire support of one foreign missionary,—The Rev. A. D. McKenzie, of Demarara.

The pastor explained that not more than five cents would be asked from any scholar per week, and in many cases not so much would be expected. Envelopes were distributed; and the result was, that in less than twenty weeks, the money was in the hands of a boy treasurer, and by him remitted to the treasurer of the Presbytery's fund. In this case most of the children had met Mr. and Mrs. McKenzie, and came to regard them as their own missionaries. The envelope in the home is a good reminder, and tends to regular and systematic giving.

Acquaintance with a special field or a special worker certainly keeps alive the children's interest in a work, for the success of which they soon learn to assume the responsibility.

Alberton, P.E.I.

The Essentials of Good Teaching

By Professor O. J. Stevenson, D. Paed.

XII. ENSURING RESULTS

"What effect is my teaching having on my class?" There are few teachers who do not from time to time ask themselves this vital question, and there are few who are able to find a satisfactory answer. How should we try to measure up the results, and what shall be the standard? It is, no doubt, possible to measure results on the intellectual side. On Review Day we can test the facts remembered; we can see that definite work is being done in memorization, and can make reasonably sure that the class as a whole are making steady progress in their knowledge

of the Bible. But, after all, the conscientious teacher must feel that purely intellectual progress, while important in its own place, is not the highest object, and that the main purpose of the Sunday School is to develop the moral side of character. Here, however, results are harder to measure. Moral development is a slow process, and from Sabbath to Sabbath it is difficult to see any definite change in the conduct and ideals of our pupils.

But though we cannot definitely measure results, we can make sure of moral development, by observing the proper conditions. In the first place, in order to secure the best conduct on the part of the pupil, we must see that his attention is directed to the best things. Attention, of course, depends upon interest. Healthy interests find their outlet in healthy action. If a boy's interests are in dime novel exploits, they will hold his attention, to the exclusion of better things, and will find their expression in unhealthy activities. It is the duty of the teacher to try in every possible way to substitute higher interests for the lower, and to fix the attention upon higher ideals of conduct. In the stories of scripture heroes, in their successes and failures alike, and preeminently in the life of Christ, we meet with these higher ideals at every turn,—in the opportunities and failures of Saul, in the heroic exploits of David, in the wisdom of Solomon, as well as in the self-sacrificing spirit of the great missionary Paul. If the teacher is to succeed, he must aim to awaken such an interest in these great scripture heroes, that the pupil will seek to identify himself with what is best, and avoid what is unworthy in their lives.

In the second place, it must not be forgotten that, unless an idea finds expression in action, it does not enter into the moral life of the child. Mere sentiment, which is not followed by an effort to realize itself in better conduct, is worse than wasted. One good action is worth a thousand good resolutions.

"Be good, dear child, and let who will,
be clever ;

Do noble things, not *dream* them all day
long."

The doing is in reality the only thing worth while. It is, no doubt, difficult for the Sunday School teacher to provide the proper

outlet in action, for a class that is with him for only an hour per week ; but in some fashion the outlet must be provided, if the moral progress is to follow. A healthy will implies not only an interest in right things, but also an opportunity for attention and interest to crystalize themselves in healthy action.

Queen's University, Kingston



Music in the Sabbath School

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

VI. TEACHING THROUGH HYMNS

Melody and metre are mighty ministers to memory. They waken and open energies and entrances of the mental world ; they hang sweet bells on the truths they help us to acquire ; and when, in the jostle of after life, the bell is touched, the truth confronts us with an offer of help. Some day-school teachers put the alphabet and the arithmetical numbers into a rhyme, and borrowing a tune, get their slow-witted pupils to learn them set to music. Patriotism is effectively inculcated by a national anthem. The Marseillaise, the Jacobite songs, and others of their ilk, were used, with overwhelming effect, to rouse the patriotism that would dare anything. Every great movement among men, in which a strong sentiment and courageous conviction are desired, employs the hymn or the ode or the anthem.

"Of all the arts, great music is the art
To raise the soul above all earthly
storms."

The sediment of instruction deposited in the mind of the young singers of the Sabbath School songs is a precious quantity. Poetry teaches indirectly, and because of this, its message finds an open door, when the bold, direct statement of prose is challenged. Add to this the singing of the poetry, and the door is wider open.

"... The longing soul goes out

On wing of song its good to find,
And flying far o'er flood and doubt,
Its ark of bondage leaves behind."

A glance at the subject divisions of the Hymns for the Young in our Book of Praise will show how it was in the mind of the compilers to make them vehicles of doctrinal truth and poetical ideas. There are twelve

divisions, and they cover in their range Biblical teaching, from the work of creation to the consummation of all things.

Take Hymn 509, "God who made the earth careth for me." How skilfully the singer has made God's mighty power that created the worlds, appear as exercised in caring for little lives! The child that gets this hymn's teaching into his mind will have an unspeakably precious store of religious knowledge.

All the Hymns on The Son convey deep truths. For example, Hymn 519 is a Child's Life of Christ in thirty-six lines. What a true and well tried appeal and assurance is found in Hymn 530, "Yield not to temptation", with its ringing refrain! This hymn through the years of its life has been a savor of men, men who learned it in youth.

A great favorite is Hymn 552, a prayer to the Holy Spirit. The petitions are for things agreeable to God's will, and every line is a petition. To have learned this hymn, is to have excellent expressions for truest prayer.

Can any sermon or address surpass the forceful teaching of Christ's love for the children in Hymn 561, "When mothers of Salem?" How the old and young love this hymn, and sing it, and keep it in a handy place in the memory!

Take also the Hymns on Missions. How universal is the salvation sung in Hymn 562, "Jesus saves", and in Hymn 567, "I think when I read that sweet story of old". Where these hymns are heartily, reverently used, and the scholars asked to think as they sing, they will enrich the mind, and transform the life.

Toronto

A "Bring-One" Sunday

By Marion Wathen

A "Bring-One" Sunday,—that is what we called it, and this is how we carried out the idea:

The superintendent announced one Sunday,—“We're going to have a Bring-One Sunday next Sunday. That means that every one who is here to-day is to try and bring some one next Sunday who is not here to-day, either some one who has not yet attended or some one who is absent to-day—a visitor, or some one to be a regular attendant. If you have done your best to bring one but have not succeeded, bring a written line from one person whom you tried to bring, telling why he did not accept your invitation—that he had already accepted a similar invitation from another member of the School, or some other explanation.”

It worked splendidly, and at the close of the Bring-One Sunday the superintendent asked all those who were there because of the "bring-one" idea, kindly to stand; and there was a grand showing. After this, each class, in turn, marched past the superintendent's desk and placed on it a slip of paper containing his own name and that of the person whom he had been the means of bringing to the School. This is how they read: "Mabel Stevenson, brought by Winnie Peters", etc.

Three months afterwards we had another Bring-One Sunday, when each class was supposed to add one to its numbers.

Harcourt, N.B.

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.....Æneas and Dorcas. Acts 9: 31-43.
12. March 21.....REVIEW.
13. March 28.....Temperance Lesson. Proverbs 23: 29-35.

Lesson VI.

TRUE AND FALSE BROTHERHOOD

February 7, 1909

Acts 4: 32 to 5: 11.

*Commit to memory vs. 32, 33.

GOLDEN TEXT—Lying lips are abomination to the Lord; but they that deal truly are his delight.—
Proverbs 12: 22.

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

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

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

35 And laid them ⁵ down at the apostles' feet: and distribution was made unto ⁶ every man according as he had need.

36 And ⁷ Joseph, who by the apostles was surnamed Barnabas, (which is, being interpreted, ⁸ the son of consolation,) a Levite, ⁹ and of the country of Cyprus,

37 Having ¹⁰ land, sold it, and brought the money and laid it at the apostles' feet.

Ch. 5: 1 But a certain man named Anani'as, with Sapphi'ra his wife, sold a possession,

2 And kept back ¹¹ part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

3 But Peter said, Anani'as, why hath Satan filled thine heart to lie to the Holy Ghost, and to

Revised Version—¹ Omit of one; ² not one of them said that aught; ³ their; ⁴ For neither was there among them any; ⁵ Omit down; ⁶ each, according as any one; ⁷ Joseph; ⁸ Son of exhortation; ⁹ a man of Cyprus by race; ¹⁰ a field; ¹¹ did it not remain thine own; ¹² thy power; ¹³ How is it that thou hast conceived; ¹⁴ upon all that heard it; ¹⁵ and wrapped him round; ¹⁶ they; ¹⁷ But Peter; ¹⁸ And she fell down immediately; ¹⁹ gave up; ²⁰ they carried her out and buried; ²¹ the whole church; ²² all that heard.

LESSON PLAN

- I. Brotherly Love, 32-37.
- II. Falsehood, Ch. 5: 1-11.

DAILY READINGS

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

M.—True and false brotherhood, Acts 4: 32 to 5: 11. T.—Gehazi's punishment, 2 Kgs. 5: 15-27. W.—The deceitful tongue, Ps. 52. Th.—Truth and falsehood, Prov. 12: 13-22. F.—The unruly tongue, James 3: 1-10. S.—God knows! Ps. 139: 1-12. S.—The better way, Eph. 4: 25-32.

Shorter Catechism—*Ques. 5. Are there more Gods than one? A. There is but One only, the living and true God. Ques. 6. How many persons are there in the Godhead? A. There are three persons in the Godhead; the Father, the Son, and the Holy*

keep back ¹¹ part of the price of the land?

4 Whiles it remained, ¹¹ was it not thine own? and after it was sold, was it not in ¹² thine own power? ¹³ why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Anani'as hearing these words fell down, and gave up the ghost; and great fear came on all ¹⁴ them that heard these things.

6 And the young men arose, ¹⁵ wound him up, and ¹⁶ carried him out, and buried him.

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

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

9 ¹⁷ Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and ¹⁸ shall carry thee out.

10 ¹⁸ Then fell she down straightway at his feet, and ¹⁹ yielded up the ghost; and the young men came in, and found her dead, and, ²⁰ carrying her forth, buried her by her husband.

11 And great fear came upon ²¹ all the church, and upon ²² as many as heard these things.

Ghost; and these three are one God, the same in substance, equal in power and glory.

The Question on Missions—6. What do the Chinese do for the blind? Our mission doctors? The Chinese sometimes try to cure blindness by digging it out with a needle, and, of course, only destroy the eye. Our doctors restore sight to many blind people by removing the opaque lens in cataract, or by cutting a little window in the iris.

Lesson Hymns—Book of Praise, 107 (Supplemental Lesson); 245; 238; 7 (Ps. Sel.); 580 (from PRIMARY QUARTERLY); 530.

Special Scripture Reading—Matt. 6: 1-18. (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.

EXPOSITION

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

Time and Place—A.D. 30; Jerusalem.

Connecting Links—The author, having described the growth of the Christian community and its outward expansion, now proceeds to give some account of the inner life of the brotherhood.

I. Brotherly Love, 32-37.

V. 32. *Multitude. that believed*; the whole company of believers. *Of one heart and soul* (Rev. Ver.); a strong expression denoting complete unity of affection and thought. *Had all things common.* Compare ch. 2: 44, and see Light from the East. Each one used

his wealth as a trust from God. But there was no compulsion; each one had the right to do what he willed with his own.

V. 33. *With great power*; doubtless by the working of miracles, as well as by word of mouth. *Gave the apostles witness*; their special business, ch. 1: 8. *Of the resurrection of the Lord Jesus.* The testimony of the apostles to this fact was backed up by the lives of the rank and file in the church, who showed, in their love and liberality, that the risen and living Christ was working in them through His Spirit. *Great grace was upon*

*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.

them all. By "grace" some understand the good-will of the people towards the Christians, because these were so liberal; others, the favor or kindness of God, of which this liberality was an effect.

Vs. 34-37. *Neither was there any that lacked.* There were always a great many poor in Jerusalem, who depended on the charity of the richer residents of the city and on chance employment during the great feasts, when the city was full of visitors. Many of these poorer people, in becoming Christians, would lose the help they were wont to receive from the better-off Jews. *Sold. and brought the prices.* They did not dispose of their property all at once and put into the common fund; but, whenever need arose, some one would come forward and offer his property. *Laid them down at the apostles' feet;* entrusting to them the distribution of the funds contributed. *Barnabas;* afterwards to be famous as the companion of Paul. The friendship of the two may have had its origin before Paul's conversion, at school in Tarsus. His surname, *son of consolation* (Rev. Ver., "exhortation") was given for his power as a preacher (see ch. 11: 23), or for his sympathy and general helpfulness. *A Levite, of Cyprus* (see Geography Lesson), *having land.* Originally, Levites, including the Israelitish priesthood, were not allowed to own property, Deut. 10: 8, 9. This law seems to have fallen into disuse, since Jeremiah, a priest (Jer. 1: 1) purchased a "field. in Anathoth", Jer. 32: 7-9.

II. Falsehood, Ch. 5: 1-11.

Ch. 5, vs. 1, 2. *Ananias, with Sapphira.* Over against Barnabas, the outstanding representative of the spirit of brotherhood amongst the early believers, Luke sets the wretched pair who sinned grievously against that spirit. *Sold a possession* (a piece of land, v. 3). *kept back part.* Zeal had in part overcome Ananias' greed, but this was met by the selfish spirit of evil. "It was an attempt to serve God and mammon: to gain the reputation of a saint without the reality of holiness." Compare the case of Gehazi, 2 Kgs. 5: 20, etc.

☞ Vs. 3-5. *Why hath Satan, etc.?* People may be inspired by the evil one, as well as by

the Holy Spirit. *To lie to the Holy Ghost.* Just as it is Christ who works the miracles, and the God of Abraham who gives the power of healing, so it is the Holy Spirit who is grieved by such sins as that of Ananias. The personality of the Holy Spirit is pre-supposed in this passage. *Remained, . . . thine own? . . . sold, . . . in thine own power?* Ananias was in no way forced to make the gift. *Why hast thou conceived this thing. . . ?* The suggestion of the sin came from Satan, but Ananias made the sin his own by his willing consent (compare James 4: 7). *Lied. unto God;* in lying to the Holy Spirit, the third Person of the Trinity. (Compare Ps. 51: 4.) *Ananias hearing. . . gave up the ghost* (literally, "breathed out his life"); a medical expression for death, which fell naturally from the pen of Luke the physician. So severe a punishment was needful, in order to preserve the young church from the dreadful sins of hypocrisy and greed.

Vs. 6-11. *The young men;* literally "the younger men". It is not likely that a special class is meant, who had a definite office; but the reference is to a distinction that was prevalent in the organization of the church, by which responsibility and deference belonged to age, and hard work to youth. *Wrapped him round* (Rev. Ver.); in the robe he was wearing. *Carried. out.* Burial follows upon death very quickly in the East, and graves are outside city walls. *About. . . three hours after, . . . wife, not knowing.* There had been time for the burial of Ananias, but the news had not reached Sapphira. *Peter answered unto her, etc.;* replying to her salutation. An opportunity is given Sapphira, who had been a partner in the crime, to make confession. *Agreed together.* The crime was all the worse because it had been deliberately planned and carried out. *Straightway, etc.* The death of Sapphira, like that of Ananias, was evidently a supernatural act. The writer makes no reference to the ultimate future of these two; but read 1 Pet. 4: 6. *Great fear. . . upon all the church, and upon as many as heard.* Alike upon those within and those without the church, came an awful sense of the Spirit's Presence amongst them, and a trembling dread of incurring His displeasure.

Light from the East

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

COMMON—Plato argued that all property should belong to the community, and not to the individual; and the Essenes in Judea, and some other sects, practised this. The Lesson incident does not commit Christianity to communistic socialism, since it was only a special extension of the hospitality shown to visitors of the Dispersion. During their itinerant life, the twelve disciples had a common treasury, and now, when they were endowed with new life and enthusiasm, and when their brethren were detained in Jerusalem beyond the usual time, by the extraordinary happenings of Pentecost, it was natural for them to resort to this plan of

mutual help. It was purely voluntary: no disciple was required to sell his property, and after the sale, he was free to give much or little as he chose. In almost every form of socialism, a man's property is commandeered by the state, and even his earnings must be surrendered to the common stock. The common bond in the early church was extraordinary love, the fruit of the Spirit, whereas all socialistic communities are bound together by external rules and imperative laws, which tend to weaken, if not entirely to disrupt, family affections. The community of goods in the church never extended beyond Jerusalem: it led to disputes, and, later, to abject poverty, among the Christians there, and soon ceased.

APPLICATION

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

The multitude . . . were of one heart and soul (Rev. Ver.), v. 32. That was how the Christian era began. To-day, the heart of all Christendom throbs in response to the calls for help that come from the needy. Let there be famine in India, and Canadian Christians at once send supplies to relieve the sufferings. Let home-seekers from the old world come to our shores and fail to find employment, and at once food and fuel and clothing are supplied by those who are better off. May we not claim that the wide circumference of to-day's fraternity and sympathy has come from that one little centre of brotherhood? There are, still, wide gulfs separating men; but where Christ comes, these shall be bridged or filled.

"Then let us pray, that come it may—

As come it will for a' that—

That man to man the world o'er

Shall brithers be,—"

The son of consolation, v. 36. In a Canadian city, our church has as its visitor in the various hospitals, a white-haired, warm-hearted minister. With unfailing regularity he makes his welcomed rounds of these "sick homes". And how he is loved! He has the happy talent of turning gloom into gladness, and cheering despondent and despairing hearts. The nurses and attendants are as

pleased to see him as the flowers to see the sun. He comforts the sick one whose home is across the seas, or away out on the prairies. He quotes a verse that some struggling one can use as a life preserver in the stormy sea of pain. He breathes into the ear of the dying the "Name that is above every name". He is affectionately called "Barnabas, the son of consolation". Like his Master, and like Barnabas of the early church, he goes about doing good.

Kept back part of the price, ch. 5: 1, 2. Double dealing is its own victim and executioner. A ship-builder, to add to his profit

on a contract, put into the hull of a vessel a worm-eaten plank, and kept the good,

sound one for another purpose. His foreman appealed to him to do right, and put the good plank in its right place, but he would not. The ship was delivered to her owners seemingly "staunch and strong, a goodly vessel"; but there was a weak spot below the water line. She made two trips on calm seas, and all went well. But, at last, on a homeward voyage, with the wife and son of the builder on board, high gales and strong seas buffeted her. She came, in a leaking state, within sight of port, and then sank. The dishonest plank had caused it, and the lives of many were lost, with the builder's loved ones.

Why hath Satan filled thine heart? v. 3

A Modern
Barnabas

Satan cannot compel any one to sin. He can tempt, but it is yielding that is sin. If we resist the devil, he will flee from us. Our hearts are like a strong citadel, whose garrison can repulse the enemy without, so long as he is kept without. Only when one within turns traitor and opens the gate to the foe, can the citadel be captured.

Thou hast lied unto God, v. 4. A boy once had a bad habit of lying. He knew that it was a mean, sneaking weakness; but he kept at it. His father knew only too well his son's fault, and he told a dear friend about it. The friend, who was an earnest Christian, said, "Let me have your boy with me on my journey across the plains". The boy was asked if he would go. "Yes, only too glad of the chance." Together they started,—the frank, honest, courageous man and the crafty, dishonest boy. For months they were together. They faced danger and death together, and shared all the joys of the journey. The boy idolized the man. He copied him in his walk, his speech, and his

honesty. He put aside his mean, lying habit, and became a strong, brave character. Why? Because he saw that the man loved truth and hated lies. And when we get to understand God's abhorrence of lying lips and His delight in true dealing, we shall imitate His truth.

Lesson Points

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

Those who love Christ will love one another. v. 32.

A Christian life is the best proof that there is a living Christ. v. 33.

In the kingdom of God he who helps most, stands highest. v. 36.

Vice always seeks to assume the appearance of virtue. ch. 5 : 1, 2.

Neither heaven nor hell can come into our hearts unless we will. v. 3.

We never see sin in its real blackness until it is set over against God's holiness. v. 4.

The death of the body is a trifle compared with the ruin of the soul. v. 5.

No hand but our own can shut in our face the door of heaven's pardon. v. 8.

It is a false loyalty to others that requires us to be disloyal to God. v. 9.

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.

Luke selects certain events to exhibit the life and fellowship of the church under the guidance of the Holy Spirit. Thus far the emphasis has fallen upon the rapid progress of the early church. This Lesson is an illustration of that strange mingling of good and bad which has marked the whole of the church's history.

1. *The true brotherhood*, ch. 4 : 32-37. Briefly review the outstanding facts of the new life which found expression in this brotherhood. The rejoicing of the church over the victory of Peter and John before the Council (ch. 4 : 19-22), the prayer (vs. 24-30), the tokens of God's presence (v. 31), all exalted the spirit of the disciples. It gave a new basis for unity, and the new life of love issued in corresponding benevolence. This part of the Lesson deals with a principle

and a concrete case. Note :

(a) The principle. This is of great interest and value. The sharing of goods described in ch. 4 : 34, 35 is frequently quoted as proof that communism or socialism existed in the early church; but see *Light from the East*. The church was a community with a common life based upon religious sympathy or love. They met, prayed and ate together in the homes of the members. It was a large family life, where the spirit of helpfulness and co-operation was supreme. As the numbers increased, the problem of providing for the poor and the sick became difficult, and those who had means made gifts, and in some cases sold their real estate. It was an expression of love purely voluntary on the part of each, with no understanding that others should necessarily do likewise.

(b) The concrete case of Barnabas. This is cited as showing the extent to which the spirit and method had spread. This illustration of practical brotherhood has great value. The church to-day is increasing in wealth.

The needy are always with us. The appeal of the hungry and suffering has led many to seek a remedy in legislative enactments. A revival of the spirit of this early brotherhood would do infinitely more than any law.

2. *The false brotherhood*, ch. 5: 1-11. Summarize the main features:

(a) The occasion. Ananias and Sapphira were members of the Christian community. They eagerly desired to be in the front rank of generosity. (b) The method. To sell all, retain part, and pretend to give all. (c) The spirit. There was a deliberate, pre-arranged purpose to act a lie. (d) The offence. This is especially noteworthy. It was against the Holy Spirit (see Exposition). (e) The punishment. This was a direct judgment from God. It emphasized, at the beginning of the church's career, the Holy Spirit's condemnation of hypocrisy and selfishness, which, if unchecked, would have brought speedy ruin of the church.

This part of the Lesson gives an excellent opportunity of dealing with the sin of falsehood, which is a crime against God's order in the moral world. A falsehood may be spoken or acted. There are many ways of committing this sin. The teacher should select certain cases of this awful sin, and emphasize the guilt of hypocrisy.

For Teachers of the Boys and Girls

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

Get the scholars to talk about the deliciousness of a summer morning, when the air has been washed clean by an early shower, and the sun shines down in all his glory on the green fields and glittering streams.

That is the atmosphere of the first section of the day's Lesson. You have the bounteous, cleansing, strength-giving, beautifying shower in v. 31—"filled with the Holy Ghost". The section may be entitled—**A LITTLE BIT OF HEAVEN.**

Let the exercise be, to name the heavenly things which appear. Make sure, first, that the class realize the circumstances in which this little band of believers found themselves—suspected, hated, persecuted, driven to their wits' end, many of them, as to the very means of supporting life. And yet they were "in heavenly places" (Eph. 1: 3). Ask, also,

what heaven is: God's dwelling place, where His love prevails, and where His will is done.

"Believed" (v. 32)—the key to heaven; none enter the kingdom of God here or hereafter, save those who have faith in God. "Of one heart and one soul"—heavenly love. "All things common"—heavenly love in practice. "Gave witness"—heavenly service ("His servants shall serve Him", Rev. 22: 3). "Great grace"—the blessing of heaven's Lord poured out upon them. Vs. 34-37 give interesting instances of the heavenly spirit of the disciples as practically demonstrated. Some scholar will start the question of communistic holding of possessions. The Exposition, and Light from the East, give a clear statement of the question. Be sure to make the scholars well acquainted with Barnabas; we shall hear of him often, later on.

A GLIMPSE OF THE PIT. A sad, sad story, this closing part of the Lesson. Nor is the title just used, too strong: see v. 3. The same Satan who brought sin and woe into Eden, brings sin and sorrow into this little paradise of the followers of Jesus.

Ananias' and Sapphira's sin should be so dealt with as to make the boys and girls hate it with a hot hatred. Perhaps these points may aid the teacher in accomplishing this:

1. See that the scholars can tell the sad story step by step. The story itself, without a word of comment, will go deep. It carries its own application.

2. One can tell a lie without speaking. Ananias and Sapphira did: compare vs. 1, 2 with vs. 3, 4.

3. This unhappy pair were mean, as well as false—mean to the poor disciples whom they were professing to help, and mean to Peter. The meanness of the hypocrite and liar,—press this home.

4. Every lie is a lie to God, as well as to men. And God takes note of lies (Matt. 12: 36).

5. Partnership in lying (see v. 9) increases its guilt. When two people agree upon a lie, they thereby corrupt one another, as well as sin against God and their fellowmen.

6. God punishes liars; not always so swiftly as here, but lying lips are abomination to Him (Prov. 12: 22); and liars have their

part in the eternal woe (Rev. 21 : 8).

and behavior that we can help to make the

7. It is only by truth in thought, speech

world about us the heaven it ought to be.

THE GEOGRAPHY LESSON

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

Cyprus, the home of Barnabas, is a large island, lying in the angle formed by the junction of the coast lines of Asia Minor and Syria. On its north coast, the



island is 46 miles from Asia Minor and its eastern extremity is 60 miles from Syria. Its greatest breadth is 60 miles, and its extreme length is 145 miles. Since 1878, it has been under the control of Great Britain, which recognizes the sovereignty of the Sultan of Turkey and guarantees him an annual income of some \$465,000. In ancient times, Cyprus supplied the Greek rulers of Egypt with timber for the building of their fleets. It was also celebrated for its mineral wealth, especi-

ally for copper, a metal which received its Latin name (cuprum) from the name of the island. No copper mines are now worked. A considerable quantity of

silver was produced, and the Roman writer Pliny says that precious stones were found there. Salt, for which the island was noted in ancient times, is still produced in large quantities. The principal vegetable productions are cotton, wines and fruits. Cultivation is easy, and the soil in many places is exceedingly productive, particularly at the foot of Mount Olympus, and along the level land of the northern shore. Much glass was made at various points in Roman times.

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. By what expression is the unity of the early church set forth ?
2. In what way did each believer look upon his possessions ?
3. To what great fact did the apostles bear witness ?
4. How did the love and liberality shown by the members of the church support this witness ?
5. Why were the poor always very numer-

ous in the city of Jerusalem ?

6. How did the richer believers relieve the need of the poorer ? Who had charge of the distribution of the funds ?

7. What special case is singled out for description in detail ?

8. What may have led Ananias and Sapphira to bring part of their wealth to the apostles ?

9. In what did their sin consist ? Against whom was it committed ?

10. How was it punished ? What was the effect of this upon those who heard of it ?

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. A man named Achan once brought great trouble upon Israel by deceiving. Find the verses where he confesses his sin.

2. Find the first case of deception told of in the Bible.

ANSWERS, Lesson V.—(1) Luke 22 : 54-62. (2) John 5 : 8.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET

1. How far should Christians nowadays follow the example of having "all things common"?

2. Hypocrisy.

Prove from Scripture

That we should be sincere.

The Catechism

Ques. 5, 6. *The Trinity*. This is a difficult doctrine, but the teaching of scripture regarding it may be set forth very simply : (1) There is but one God. The First Commandment (Ex. 20 : 2) teaches that there is only one Being whom we ought to worship. (2) The Father is God, 1 Cor. 8 : 6. (3) The Son is God, for : (a) Divine names and titles are given to Him (Rom. 9 : 5 ; Rev. 1 : 8) ; (b) Divine worship is to be paid to Him, Heb. 1 : 6 ; Rev. 1 : 5, 6. (4) The Holy Ghost is God. Wicked men are said to commit blasphemy against the Holy Ghost, Matt. 12 : 31, 32. (5) The Father, Son, and Holy Ghost are distinct Persons. The Father loves the Son (John 15 : 9), the Son

speaks to the Father (John 17 : 5, 6), and the Holy Ghost is sent by the Father (John 14 : 16), and by the Son, John 16 : 7.

The Question on Missions

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

Ques. 6. In a country with such a history and such a civilization as China, especially where filial piety is so esteemed, one naturally expects to find philanthropic institutions of all kinds in abundance. But one is disappointed. Among 400,000,000 people, there is practically nothing done to cure the blind or to provide homes for those who are incurable. Ignorant Chinese doctors sometimes try to cure blindness by digging out the disease with a needle, and of course only destroy the eye. Our mission doctors, besides treating many thousand eyes in the dispensary, operate very frequently. Cataract is common, and, more than once, one doctor has performed six cataract operations in a forenoon, and by removing the opaque lens restored sight. A much more frequent operation is that for entropion, where the eyelids turn inward and the lashes brush continually over the eyeball, causing intense pain, inflammation and loss of sight. Iridectomy, that is, cutting a window in the iris, gives fair sight to many, where the pupil is covered by an opacity of the cornea.

FOR TEACHERS OF THE LITTLE ONES

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

Lesson Subject—Workers punishing.

Introduction—Outline a pair of lips. What are lips for ? Sad to say, lips are sometimes

used to speak unkind or untrue words. Let us hear what God thinks about lips that tell lies.

Golden Text—Repeat Golden Text, and explain.

Acting a Lie—Jack was going to the baker's to buy some cakes. Mother put a bright new "quarter" into his hands and off he ran. When he came back, he laid ten cents on the table and kept back five cents in his pocket. He said to himself, "Mother will think they did not give me the right change". How bad Jack was ! He was acting a lie.

God hates lying lips

BARNABAS — TRUE
ANANIAS — FALSE

Speak
the truth

Act
the truth

Lesson—Our Lesson story is about a man and his wife who *acted a lie*. They kept back part of what they pretended they were giving.

The Big Family—Do you remember we said that the first friends of Jesus were just like one big family? They helped one another. Those who had money, helped those who were poor, so that none of them lacked anything needful. Those who had houses and lands, sold them and brought the money to the apostles, to be divided as these thought best.

A True Disciple—Barnabas, one of Jesus' friends, who came from the island of Cyprus, owned a piece of land (draw a square), and after he became a disciple he sold the land and gave the money (round pieces of paper) to the apostles, to help to get food, etc., for this big family of Jesus' friends.

A False Disciple—Ananias was another who said he was a friend of Jesus. He, too, had a piece of land (square), and sold it. His wife's name was Sapphira, and they said to each other, as they looked at the money (round pieces of paper) which they had received for the land, "This is too much to give to the apostles. Let us 'keep back' some for ourselves". So they kept back

some of the money, and Ananias took the rest and gave it to the apostles, pretending that it was all he had got for the land.

Ananias and Sapphira Punished—Peter knew that Ananias was keeping back some money, that he was "acting a lie". Peter said, "Why did you let Satan tempt you to do this? You have not lied to men, but to God". As Peter said this, Ananias fell down dead, and everybody wondered and feared greatly at what had happened. Then the young men carried Ananias out and buried him. Three hours after this, Sapphira came. Peter asked her about the money which she and her husband had got for selling the land, and she told a lie about it, just as her husband had done. Peter told her how she and Ananias had sinned against God, and how Ananias had been punished; and Sapphira, too, fell down dead, and was buried beside her husband. You see God always punishes sin. He hates sin.

Our Verse (all repeat)—

"God is in heaven, would He know,

If I should tell a lie?

Yes; though I said it very low,

He'd hear it in the sky."

Something to Think About—God hates lying.

FROM THE PLATFORM

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

WHY
HOW
WHAT

GIVE?

Have a chat with the scholars about Christian giving, putting down on the blackboard the points touched. First, *WHY* Give? (Print). Recall the contrast in the Lesson between those who gave out of love to Christ and those about them, and Ananias and Sapphira, who gave merely for the sake of being well thought of. Emphasize love as the motive of all right giving. Next, *How* give? Remind the scholars how the early disciples brought their money to the apostles, who were best fitted to use it to the greatest advantage. So, in our church, there are officers and committees, who lay wise plans for spending the money we give in such a way that it will do the most good. We can safely trust them to make the most of our gifts. Lastly, *WHAT* give? The question will arise, Should we, like many of the early disciples, give all we have? Two principles may be laid down: (1) All we have belongs to God. (2) We should give a fair proportion to His work.

Lesson VII.

THE APOSTLES IMPRISONED

February 14, 1909

Acts 5: 17-32. Commit to memory vs. 19, 20. Study Acts 5: 17-42.

GOLDEN TEXT—Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.—Matt. 5: 10.

17 ¹ Then the high priest rose up, and all they that were with him, (which is the sect of the Sad'ducees,) and ² were filled with ³ indignation,

18 And laid ⁴ their hands on the apostles, and put them in ⁵ the common prison.

19 But ⁶ the angel of the Lord by night opened the prison doors, and brought them ⁷ forth, and said,

20 Go, stand and speak in the temple to the people all the words of this ⁸ life.

21 And when they heard ⁹ that, they entered into the temple ¹⁰ early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Is'rael, and sent to the ¹¹ prison to have them brought.

22 But ¹² when the officers came, and found them not in the prison, ¹³ they returned, and told,

23 Saying, The ¹⁴ prison truly found we shut ¹⁵ with all safety, and the keepers standing ¹⁶ without before the doors: but when we had opened, we found no man within.

24 Now when ¹⁷ the high priest and the captain of the temple and the chief priests heard these ¹⁸ things, they doubted of them whereunto this would grow.

Revised Version.—¹ But he; ² they; ³ jealousy; ⁴ Omit their; ⁵ public war; ⁶ an; ⁷ out, and said, Go ye and stand; ⁸ Life (large L); ⁹ this; ¹⁰ about daybreak; ¹¹ prison-house; ¹² the officers that came; ¹³ and; ¹⁴ prison-house we found shut; ¹⁵ in; ¹⁶ at the doors; ¹⁷ Omit the high priest and; ¹⁸ words, they were much perplexed concerning them; ¹⁹ And there came; ²⁰ Omit saying; ²¹ the; ²² in the temple standing; ²³ but; ²⁴ be stoned; ²⁵ We straightly charged you not to teach; ²⁶ teaching; ²⁷ But Peter; ²⁸ Omit other; ²⁹ must obey; ³⁰ hanging him on; ³¹ did God exalt; ³² remission; ³³ Omit his; ³⁴ Omit also.

LESSON PLAN

- I. The Imprisonment, 17, 18.
- II. The Deliverance, 19-23.
- III. The Examination, 24-28.
- IV. The Defence, 29-32.

DAILY READINGS

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

M.—The apostles imprisoned, Acts 5: 17-28.
T.—The apostles imprisoned, Acts 5: 29-42. W.—Bold for the truth, Jer. 26: 8-16. Th.—Fear not! Matt. 10: 16-22. F.—Ready to suffer! 1 Pet. 3: 8-18. S.—Suffering with Christ, 1 Pet. 4: 12-19.
S.—Reasons for joy, Matt. 5: 1-16.
Shorter Catechism—Ques. 7. What are the de-

25 ¹⁹ Then came one and told them, ²⁰ saying, Behold, the men whom ye put in ²¹ prison are ²² standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them ²³ without violence: for they feared the people, lest they should ²⁴ have been stoned.

27 And when they had brought them, they set them before the council: and the high priest asked them,

28 Saying, ²⁵ Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jeru'salem with your ²⁶ doctrine, and intend to bring this man's blood upon us.

29 ²⁷ Then Pe'ter and the ²⁸ other apostles answered and said, We ²⁹ ought to obey God rather than men.

30 The God of our fathers raised up Je'sus, whom ye slew ³⁰ and hanged on a tree.

31 Him ³¹ hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Is'rael, and ³² forgiveness of sins.

32 And we are ³³ his witnesses of these things; and so is ³⁴ also the Holy Ghost, whom God hath given to them that obey him.

crees of God? A. The decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.

☛ The Question on Missions—7. What is done for sick children in our mission hospitals? Very many are cured of malarial fever, others of abscesses, ulcers, and other painful sores. Some are cured of hip-joint disease, or disease of the spine, and many more, of loathsome skin diseases.

☛ Lesson Hymns—Book of Praise, 107 (Supplemental Lesson); 90; 97; 2 (Ps. Sel.); 250 (from PRIMARY QUARTERLY); 107.

☛ Special Scripture Reading—Rev. 7: 9-17. (To be read responsively or in concert by the whole School.)

EXPOSITION

Time and Place—A.D. 30; Jerusalem.

Connecting Links—The growth of the kingdom proceeds rapidly. Its influence extends beyond the city of Jerusalem, and affects the villages in the neighborhood. One way in which the new believers showed their faith was by bringing their sick to the apostles for healing. All the sick brought were cured.

I. The Imprisonment, 17, 18.

Vs. 17, 18. But (Rev. Ver.). The success of the apostles stirred up the Jewish authorities to more determined opposition. The high priest; either Annas, who, though he had been deposed from the office of high priest in A.D. 14 to be succeeded by his son Eleazer (A.D. 14 to A.D. 18), continued to be "the power behind the throne", or Caiaphas, the actual high priest from A.D.

18 to A.D. 36. Sect of the Sadducees; one of the three chief religious parties amongst the Jews, the other two being the Pharisees and Essenes. Filled with indignation. The Sadducees did not believe in the resurrection (Matt. 22: 23-33), and were greatly chagrined at the wide circulation given to that doctrine. Laid their hands on the apostles; arrested them all, as Peter and John (ch. 4: 3) had formerly been seized. Put them in public ward (Rev. Ver.); a place of temporary imprisonment, until the Sanhedrin should meet next day.

II. The Deliverance, 19-23.

Vs. 19-23. An angel (Rev. Ver.); whose appearance refuted the teaching of the Sadducees, that "there is neither angel, nor spirit", ch. 23: 8. Opened the prison doors.

This miracle was a clear warning to the Sadducees to stay their useless opposition; they might have seen that they were fighting against God. At the same time, it gave new strength and courage to the church. *Go, . . . speak.* There was to be no flight nor flinching. The preachers were boldly to face their foes. *All the words of this life*; the life which the Sadducees denied, which came through Christ, the Resurrection and the Life (see John 11 : 25, and compare Acts 3 : 15). *Entered into the temple*; the very place where they had been arrested. *Early in the morning*; at the time when the worshipers would be going to their early devotions, Luke 21 : 38. *Council. . . and all the senate.* Both names are likely applied to the formal assembly of the Sanhedrin, but possibly "senate" means a body of elders who assisted the Sanhedrin on special occasions. (See *Light from the East.*) *Sent. . . officers* (the Levite guards of the temple); to bring the apostles. Soon the messengers returned with their marvelous tale of the closed prison, the keepers on guard, and the vanished prisoners.

III. The Examination, 24-28.

Vs. 24-26. *Captain of the temple*; chief of the temple guard. *Chief priests*; the heads of the twenty-four courses into which the priests were divided, 1 Chron. 24 : 1-18; Luke 1 : 5. *They doubted of them*; Rev. Ver. "they were much perplexed concerning them", not being able to explain the escape. *Whereunto this would grow.* Some translate "what this could mean". *The men. . . standing in the temple. . . teaching*; as the angel had commanded. *Brought them without violence*; and the apostles would come willingly, rejoicing in the opportunity of witnessing for Jesus before the Sanhedrin. *Fear'd. . . lest. . . stoned.* The common people were much impressed with the miracles and teaching of the apostles, and could easily have been stirred up on their behalf.

Vs. 27, 28. *The high priest asked.* Caiaphas was silent about the escape from prison, perhaps through fear, feeling that God's hand was in it. *Teach in this name.* The Sadducees will not use the name of "Jesus", whom they despise. *Filled Jerusalem with your teaching* (Rev. Ver.); unwitting testimony to the apostles' diligence and success.

This man's blood upon us; exactly what they had consented to at the trial of Jesus (Matt. 27 : 25), little dreaming that their crime would be brought home to them so shamefully and so soon.

IV. The Defence, 29-32.

Vs. 29, 30. *Peter* (acting as spokesman for himself and the other apostles) answered. It is the old reply of Peter and John (see ch. 4 : 19, 20). *The God of our fathers.* It is the apostles, not the rulers, who are really loyal to Israel's God. *Raised up Jesus.* The reference may be either to the resurrection of Jesus, or to His appearance among men as Messiah (see Luke 1 : 69; Acts 3 : 26). *Whom ye slew, hanging him on a tree* (Rev. Ver.); that is, the cross (see Deut. 21 : 22, 23). Peter brings home to these rulers the guilt of Christ's death.

Vs. 31, 32. *Hath God exalted. . . a Prince and a Saviour*; whose rule all should obey, and through whom all may be saved. Peter probed the sin of his hearers unsparingly, but only that he might lead them to repent and seek pardon (see ch. 3 : 19). *Witnesses of these things.* Some claim that Peter means the resurrection and ascension only; others, that the entire Messianic salvation, including all the facts of Christ's life, is meant. *Also the Holy Ghost.* There are two lines of evidence. The witness of the apostles is supported by that of the Spirit.

The anger of the judges is aroused. But Gamaliel, a famous Pharisee, recommends the policy of caution. His advice is taken, except that the authorities inflict the penalty for secondary misdemeanors, hoping thus to quench their zeal. But in this they are mistaken, for both in private and public the apostles preach Jesus, vs. 33-42.

Light from the East

SENATE—Means a full meeting of the Council or Sanhedrin. This court consisted of seventy-one members chosen by itself from the priestly aristocracy, who were Sadducees; the scribes, who were Pharisees; and the elders, who were prominent laymen. Every member must be a father, physically perfect, well read in the law and popular with his fellow men. The high priest was president, and the rest sat in a semicircle in the order of

seniority. In the time of the Maccabees, the Sanhedrin was the supreme court of justice and the final court of appeal in Israel; but its power was limited by the Romans. Twenty-three members formed a quorum, and while a bare majority might acquit, a majority of two was required to condemn, unless when all the members were present, and then a majority of one might condemn. The Pharisees and Sadducees in the Council

often quarreled, and this lessened its influence. It could meet any day except the Sabbath, but as sentence of death could be pronounced only on the day after the trial, such trials were not held on a Saturday, nor on the day before a festival. After the destruction of Jerusalem, the Sanhedrin moved from place to place, became only a school of interpretation, and finally sat for the last time at Tiberias in A.D. 425.

APPLICATION

Filled with jealousy (Rev. Ver.), v. 17. An old writer has it: "Of all the passions, jealousy is that which exacts the hardest service, and pays the bitterest wages. Its service is—to watch the success of our enemy: its wages—to be sure of that success." Let there be no place in your mind for jealousy. It fills the heart with the hot and dusty ashes of wrong desires. It gives you pain upon all the occasions which should give you pleasure. The ancients represented jealousy as a man with the head of a hawk; in his left hand he held a stick, and in his right a whip with three thongs. With these he punished his slaves.

"O, beware..of jealousy

It is the green-eyed monster, which doth mock

The meat it feeds on."

But the angel..brought them forth, v. 19. God's angels still help defenceless ones who seek Him. Not long ago, a south-bound ship was wrecked the first day after it had come into the tropical waters. The crew took to the

boats. A high sea was running, and it was only with the greatest care they kept the boats from swamping. As the dark night approached, most of the men were filled with fear. But one of them was a Christian, and he had the assurance that somehow God would bring them through the night in safety. He prayed earnestly for the protecting presence of God's angels. As soon as the sun dropped below the horizon, the ocean was full of a wonderful light. It was a phosphorescent sea they were in, and the night was as the day about the frightened boatmen.

Opened the prison doors, v. 19. There is a

fable of a man in prison. He disliked his confinement. The misery of the place tortured him. He longed to get out. One day a shining Person came to his cell and said, "Come forth!" But the man crouched down where he sat, and cried aloud, "No! No! I am not ready to go yet. After all, the prison is warm and dry. Outside it is strange and the wind is cold. Besides, if my fellow prisoners are not virtuous, they are friendly." And he turned to his fellow prisoners and screamed, "Save me! Save me from the Man in white, and from the open door!" How many refuse the freedom from sin that Christ offers!

All the words of this life, v. 20. A legend tells how a secret disciple of Christ found the three crosses lying in a heap on Calvary, some days after the crucifixion, and not knowing which was the Saviour's, she had a dead body brought and laid upon each of the crosses in turn. When it touched the third cross, the body was restored to life. This old story has no foundation in fact, but it pictures the power of Jesus to give the new life of purity and love.

We must obey God rather than men (Rev. Ver.), v. 29. These are the words the martyrs uttered, when the hand of persecution tried to turn them from

Christ. John Bunyan was sentenced to three months in jail for preaching the gospel. When he was being taken out of the court, the judge said to him, "Unless you abstain from the course you have been pursuing, we shall have to banish you from the country". To this Bunyan replied, "I am at a point with you

The Green-eyed
Monster

Refusing
Freedom

A Legend of
the Cross

"The Night
Shall be Light
About Me"

The Martyrs'
Motto

If I were out of prison again to-day, I would preach the gospel again to-morrow, by the grace of God." We are not called to assert our principles in such ways as these old saints; but in our daily life, in the home, on the street, in school, and at play or work, we have calls to do what God commands, rather than what selfishness or worldliness tempt us to do. We may do just as noble things as the martyrs, if we make the martyrs' motto our motto.

Rejoicing .to suffer shame for his name, v. 41. An old mariner told me once, that the best wind that could blow for him when

on the sea, in a sailing vessel, **Head Winds** was "a head wind". A calm is the horror of seamen, and a fair wind makes a lazy crew; but when the wind is opposing and you have "to wear the ship" and "tack", you have order and discipline and obedience. "It takes a little longer time to make your run, but your men and yourself are in better condition for the vigilance and work", said he, "and it is great to feel that the obstinate wind, after all, has been made your servant." How good a prayer was that of the old saint, "Lord, do not make my burdens lighter, nor my foes fewer; but make me stronger and draw me nearer unto Thyself, and so shall I win the day and be more like Thee".

Lesson Points

The hand cannot do justice when jealousy rules in the heart. v. 17.

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

For Teachers of the Older Scholars and Bible Classes

The days following the death of Ananias and Sapphira were marked by great power. The popularity of the apostles on account of their miracles of healing aroused the jealousy and indignation of the high priest and the Sadducees. These were also angry because their former orders and threatenings had been disregarded. They decided to make another attempt to crush the new society.

1. *Imprisoned for the sake of the gospel.* Note the reasons which led the enemy to adopt such a course: (1) The apostles were

Human opposition is the passing wave, God's purpose is the abiding rock. vs. 18, 19.

A true soldier counts it the highest honor to be chosen for the most perilous duty. v. 20.

Freedom for the Christian means the privilege of spending himself in the service of God. v. 21.

No one ever lost his way on a straight road. v. 24.

Christ's foes have often unknowingly opened doors for His witnesses. v. 27.

Sooner or later the responsibility for evil deeds will be brought home to the doers of them. v. 28.

When the commands of men point one way and God's point the other, our course is plain. v. 29.

The resurrection of Jesus is God's verdict on those who crucified Him. v. 30.

Silence is treason in those whom Christ has commanded to speak. v. 32.

The Lesson reminds one of certain pictures mounted in frames which turn on a pivot. When the spectator has looked for a time at one side, a spring is touched and the reverse side is seen. So, on the one side, we see the rulers doing their best to stop the gospel, and on the other, the angels and apostles, and the church increasing all the time in numbers and strength, in spite of all the forces arrayed against it.

TEACHING HINTS

fast becoming the popular religious leaders, and the high priest and his party were rapidly losing prestige. (2) The new teaching was in direct opposition to the traditions and dogmas of the priests. (3) The apostles openly and publicly charged the Jewish religious leaders with the murder of Jesus. These leaders saw clearly that there could be no harmony between the new movement and their plans. It was an open battle, and they early sought to win the advantage. Fidelity to God is always met by the forces of evil. The teacher should so emphasize this, that the class may not be discouraged by any opposition to God's work.

2. *The deliverance by the angel.* It is instructive to note the angelic appearances

in Acts (compare chs. 8 : 26 ; 10 : 3 ; 12 : 7, 23 ; 27 : 23). The deliverance of the apostles was especially embarrassing to the Sadducees, who denied the existence of angel or spirit. The return of the apostles to the temple showed their boldness and the power of the Holy Spirit in daily life.

3. *The attitude of the Council.* Every movement betrays the deepening anxiety of the authorities. Note carefully the charges : (1) Disobedience to former court orders. (2) Attempt to make rulers responsible for the murder of Jesus. This is a high testimony to the zeal and fidelity of the apostles.

4. *Their reply is noteworthy.* They admitted the truth of the first count, but claimed that the authority of God was supreme and final for them. Regarding the second, they repeated their statement, and showed that Jesus holds supreme place as Saviour of Israel. They also state plainly that the Holy Spirit is the unseen Presence whose power is behind the new movement.

Note how this reply precipitated the crisis, though the authorities were temporarily restrained from extreme measures by Gamaliel. The apostles were beaten, but left rejoicing in sharing the fellowship of Christ's sufferings, Phil. 3 : 10.

The Lesson is a call to heroism, and finds abundant illustration in practical Christian work. The fidelity of the early martyrs, the steadfastness of the Covenanters, the self-sacrifice of the modern missionary, all declare the blessedness of the Spirit-filled life, even in the very presence of death. The Golden Text teaches the blessedness of any who for righteousness' sake suffer. Every day affords the opportunity of heroic service. No true soldier should shrink from the pain of persecution.

For Teachers of the Boys and Girls

Very wonderful verses are vs. 12-16. Lead the scholars in a glance through them—many signs and wonders ; multitudes added to the Lord, both men and women ; crowds of the sick from Jerusalem and from the cities round about, healed ; Peter, the hero of it all ; the common people evidently uplifted with gratitude and expectation.

What about the rulers ? Discover this by questions on v. 17. Wherefore so indignant ? As rulers, evidently through jealousy of the apostles. As Sadducees (see Exposition), evidently because their bigotry was aroused (it was the risen Jesus, in whose name the miracles were wrought). What demons jealousy and bigotry are ! And then, to what folly these led, v. 18 ; as if, to stamp upon a burning brand does not scatter the fire, rather than quench it.

What about the prisoners ? Were they cast down ? Possibly.

“ Oh, weary ones, ye may not see

Your helpers in their downward flight ;

Nor hear the sound of silver wings

Slow beating through the hush of night.”

It was not a slow, but a swift, angel who was on his way to their help. Who he was, whence he came, and when, what he did, what he said : bring these all out. Heb. 1 : 14 is the classic passage on the ministry of the angels. The word angel occurs twenty times in the Acts. Those were days of peril and stress, and heaven was evidently deeply sympathetic. Verse 20 will yield richly to analysis. Every word of it is suggestive. It was the bugle call to renewed service and battle.

Was the call answered ? How promptly and nobly, the first sentence of v. 21 makes evident.

A strange situation. Bring it out stage by stage : (a) The gathering of the Great Council or Sanhedrin (see Exposition, and Light from the East) ; (b) The order of the august Court to bring up the prisoners ; (c) The fruitless quest of the officers (v. 22) ; Their awe-struck report (v. 23) ; (d) The bewilderment of the authorities, one and all (v. 26) ; (e) The new wonder (v. 25). The puzzle here is, not that there is too little teaching material, but too much. Therefore, economize the time, so as to have space for :

The re-arrest of the apostles. This time, without violence, v. 26. The “ people ” reasoned rationally : men who could work such wonders, and for whom such a wonder was wrought, must be true men, with God on their side.

The defence. Could anything be sillier than what the judges said to the prisoners ?

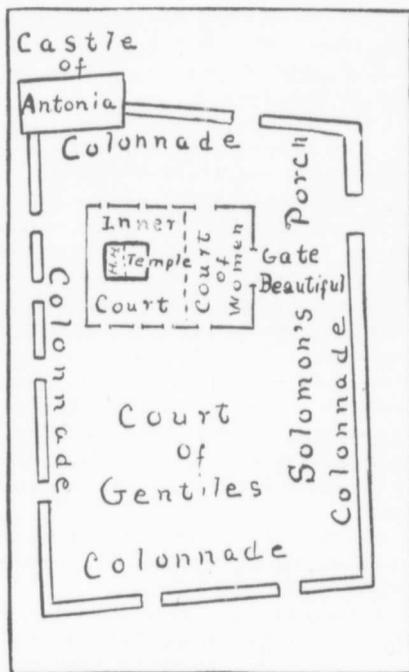
v. 28. What made these learned and wise men so foolish? "Their jealousy and bigotry", will be the quick response. Show how inevitably these passions blind people.

On the other hand, can anything be finer than the apostles' reply? Have the scholars analyze this: (a) Obedience to God rather

than man; (b) The rulers' God-defying and murderous folly flung in their faces; (c) The present glory of the crucified Jesus; (d) His mission of salvation; (e) The unanswerable witness to it all.

If there is time, follow the story up in vs. 40-42.

THE GEOGRAPHY LESSON



The Tower of Antonia stood at the north-western angle of the temple enclosure, on the site of a stronghold as old as the days of Nehemiah. It was repaired and fortified more strongly than before by Herod the Great, who named it in honor of Mark Antony, the famous Roman general. The rock on which the tower stood was 87 feet in height, the highest point in the neighborhood. A subterranean passage connected it with the temple. A Roman legion was stationed in the tower, whose duty was to keep order in the temple enclosure, especially during the great Jewish festivals, when great crowds from all parts of the world were assembled. Titus, the leader of the Roman army which captured Jerusalem in A.D. 70, ordered the tower to be demolished. Says a recent traveler, "The view across the temple area, in the great white courtyard of the Mosque of Omar, with the Tower of Antonia off there to the right, makes one fairly see the courts of old, thronging with worshipers, clouds of smoke and fire ascending from sacrifices of burnt offering, while rising above all one can picture the glories of the temple itself."

ADDED HINTS AND HELPS

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

Some Test Questions

1. Describe the growth of the kingdom of Christ. Mention one way in which the new believers showed their faith.
2. What effect had the success of the apostles upon the Jewish authorities?
3. Who was the actual high priest of the time? What deposed high priest still had great influence?
4. Which Jewish sect was specially bitter against the apostles, and why?
5. By whom were the apostles arrested?

Where were they temporarily detained?

6. In what way were they set free? What were they then commanded to do?

7. Why did the officers bring them without violence to the Sanhedrin?

8. What charge did the high priest bring against them? Through whom did the apostles answer? What was their answer?

9. What crime did Peter bring home to the rulers? For what purpose did he do this?

10. On whose advice were the apostles set free? What punishment was inflicted upon them?

11. What were they forbidden to do? How did they treat this prohibition?

Something to Look Up

1. Find in Matthew a verse where Jesus told His disciples to rejoice when they were persecuted.

2. Many years after this, John wrote to the church and said, "Marvel not, my brethren, if the world hate you". Find this text.

ANSWERS, Lesson VI.—(1) Josh. 7 : 20, 21. (2) Gen. 3 : 1-6.

For Discussion

1. Bible prisoners.
2. Persecution—how it has helped the church.

Prove from Scripture

That God is to be feared.

The Catechism

Ques. 7. *The purpose of God.* Four things are to be noted regarding the purpose of God : (1) *Its nature.* This purpose is one. We cannot think that a perfect Being would purpose at one time something He had not purposed at another, or that one part of His purpose could be independent of another. It is eternal : it was not formed in time. Again, it is free, "according to the counsel of His own will". (2) *Its manifestations.* These are God's "decrees", that is, His decisions or determinations. Every decree of God is part of His purpose. (3) *Its extent.* The purpose of God embraces "what-

soever comes to pass". Observe here, that notwithstanding God's purpose, men are free in their acts, and that, while God permits sin, He does not cause it. (4) *Its end.* This is God's own glory, that is, the making known of His perfections.

The Question on Missions

Ques. 7. Large numbers of little children who have had malaria for months, come to the hospital with their bodies burning constantly with fever, the spleen very much enlarged, and often the lower jaw is decaying and the teeth dropping out. Others suffer from loathsome skin diseases, from boils, abscesses, etc. Almost all have had small-pox while young, and many are blinded by it. Then, too, many little sufferers are brought to the hospital with wasting diseases, as hip-joint disease, caries of the spine, tuberculous ulcers, and all kinds of deformities. Frequently they have been carried in baskets or on beds for hundreds of miles. Tortured by pain, by the horrible smell of their unwashed sores, and in the summer, by the heat and the flies, the sight of them alone makes one's heart ache. In summer and early fall, dysentery is very prevalent among the children. In our hospitals all these little patients are washed, their sores dressed, all are made as comfortable as possible, and many are made quite well again.

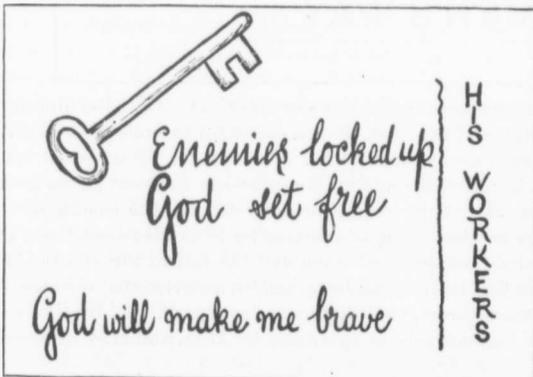
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Workers persecuted.

Introduction—Here is a key (show or outline one).

For what is a key used ? You remember that Peter and John were locked up in the prison after they cured the lame man. Had they done something bad ? Who put them in prison ? Did they get free again ? Did they go on preaching ?

Review—Last Sunday we heard about some followers of Jesus who sold their houses and lands. (Why did they do this ?) Tell me the name of one who did this. We'll print, BARNABAS. What did he do with all the money he got when he sold his land ? Was this right ? Here



is the name of the other man, ANANIAS. What did he do with his money? Was this wrong? Some one may print the name of his wife, SAPPHIRA. Was she good? How were they both punished?

The Apostles Preaching—God helped the apostles to heal sick ones and to do many wonderful things in His name, so that people would believe in the power of Jesus; and many new followers were added every day. See, there stand Peter and John and some of the other apostles in Solomon's Porch, in a court of the temple, preaching! The high priest is angry at them. He orders that the apostles be again put in prison, and they are led off and locked up.

A Helper Sent from God—While they are asleep in the prison, God sends an angel to open the doors and bring them out. God also sent a message to them, "Go, stand and speak in the temple to the people". When they heard the message, they entered the temple in the morning and taught the people.

An Empty Prison—See, the high priest talking with others about him! He orders the prisoners to be brought before them. The officers go to the prison. See, the doors are closed. There stand the keepers guarding the doors! The officers open the doors. The prisoners are gone! "Where can they

be? Who has let them out?" they ask, in astonishment. They return to the high priest, saying, "We found no one in the prison". (We know who opened the doors, don't we?) See, some one is running to the high priest, saying, "These men who were put in prison, are standing in the temple, teaching the people".

Brave Men—Describe the trial. How brave the apostles are! Listen to them: "We ought to obey God rather than men".

A Wise Man's Advice—Tell about Gamaliel. "Be careful", he says, "what you do to these friends of Jesus. If they are wrong, their work will soon come to an end; but if they are right and God is helping them, you cannot stop them. You cannot fight against God." The high priest said, "We'll take your advice". So the apostles were told they were not to preach about Jesus again. Then they beat the apostles and let them go.

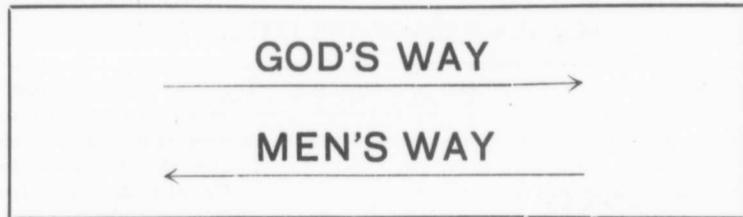
Rejoicing in Tribulation—Tell vs. 41, 42.

Easy for Us to Worship—No one puts us in prison or beats us for loving Jesus. No one tries to keep us from speaking His name, praying to Him, telling others of Him. (It is not so easy for children in foreign lands.)

Golden Text—Repeat and explain.

Something to Think About—Jesus will make me brave.

FROM THE PLATFORM



Draw on the blackboard two arrows pointing in opposite directions. Over the first print GOD'S WAY, and over the other, MEN'S WAY. Ask the scholars what persons in the Lesson had to choose between God's way for them and men's way. You will get the answer at once, "The apostles". Now bring out by rapid questioning the points in the story,—the arrest and imprisonment, the deliverance, the return to preach in the temple, the coming of the officers, the perplexity of the rulers on the setting of the apostles before the Sanhedrin, the high priest's question and Peter's bold answer for himself and the rest of the apostles, his declaration that Israel had slain, and God had exalted Jesus, and his assertion that the apostles had been appointed to witness to these things, their testimony being confirmed by the Holy Ghost. Press home the point that Christ wants us to witness for Him, and that we should do this, whatever others say.

Lesson VIII. STEPHEN THE FIRST CHRISTIAN MARTYR February 21, 1909

Acts 6: 8-15; 7: 54 to 8: 3. Commit to memory 7: 55, 56. Study Acts 6: 1 to 8: 3.

GOLDEN TEXT—And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.—Acts 7: 59.

3 And Stephen, full of ¹ faith and power, ² did great wonders and ³ miracles among the people.

9 Then there arose certain of ⁴ the synagogue, which is called the *synagogue* of the Libertines, and ⁵ Cyrenians, and ⁶ Alexandrians, and of them of Cilicia and ⁷ of Asia, disputing with Stephen,

10 And they were not able to ⁸ resist the wisdom and the ⁹ spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moyses, and against God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and ¹⁰ caught him, and brought him ¹¹ to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak ¹² blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moyses delivered ¹³ us.

15 And all that sat in the council, ¹⁴ looking stedfastly on him, saw his face as it had been the face of an angel.

Ch. 7: 54 ¹⁵ When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Holy Ghost, looked

Revised Version—¹ grace; ² wrought; ³ signs; ⁴ But there; ⁵ them that were of the synagogue called; ⁶ of the; ⁷ Omit of; ⁸ withstand; ⁹ Spirit (large S); ¹⁰ seized; ¹¹ into; ¹² Omit blasphemous; ¹³ unto; ¹⁴ fastening their eyes on him; ¹⁵ Now when; ¹⁶ But they; ¹⁷ rushed; ¹⁸ they; ¹⁹ garments at the feet of a young man named Saul; ²⁰ the Lord; ²¹ there arose on that day a great; ²² in; ²³ buried Stephen; ²⁴ But Saul laid waste the church.

LESSON PLAN

- I. Stephen Accused, 8-15.
- II. Stephen Martyred, Ch. 7: 54-60.
- III. Stephen Mourned, Ch. 8: 1-3.

DAILY READINGS

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

M.—Stephen, the first Christian martyr, Acts 6: 1-15. T.—Stephen, the first Christian martyr, Acts 7: 1-16. W.—Stephen, the first Christian martyr, Acts 7: 17-34. Th.—Stephen, the first Christian martyr, Acts 7: 35-53. F.—Stephen, the first Christian martyr, Acts 7: 54-8, 3. S.—A shining face, Ex. 34: 29-35. S.—The reward, Rev. 7: 9-17.

EXPOSITION

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

Connecting Links—Many of the Christian converts in Jerusalem were Hellenists, that is, Jews of Gentile education and Greek speech; and it happened that these, perhaps because they were foreigners, and hence little known, did not receive full share with their Hebrew-speaking brethren in the alms which were distributed daily from the common fund (see ch. 4: 34, 35). Seven "deacons" were chosen to deal with this difficulty, amongst whom Stephen stands first, vs. 1-7. Stephen, being a Hellenistic Jew, saw more clearly than the apostles how universal was the religion of Jesus, and he taught the larger mission of the gospel.

I. Stephen Accused, 8-15.

Vs. 8, 9. *Full of grace* (Rev. Ver.); that

up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 ¹⁶ Then they cried out with a loud voice, and stopped their ears, and ¹⁷ ran upon him with one accord.

58 And ¹⁸ cast him out of the city, and stoned him: and the witnesses laid down their ¹⁹ clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon ²⁰ God, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Ch. 8: 1 And Saul was consenting unto his death, And ²¹ at that time there was a great persecution against the church which was ²² at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

2 And devout men ²³ carried Stephen to his burial, and made great lamentation over him.

3 ²⁴ As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison.

Shorter Catechism—*Ques. 8. How doth God execute his decrees?* A. God executeth his decrees in the works of creation and providence.

The Question on Missions—8. Do Chinese patients show gratitude for healing? Very many of them do, and speak kindly of the foreign doctor to their friends at home, and bring their sick people to him. Many of them give donations toward keeping up the hospitals.

Lesson Hymns—Book of Praise, 107 (Supplemental Lesson); 260; 83; 121 (Ps. Sel.); 253 (from PRIMARY QUARTERLY); 251.

Special Scripture Reading—Ex. 34: 29-35. (To be read responsively or in concert by the whole School.)

is, of gifts bestowed by the "grace" or favor of God. *Power*; including the ability to work miracles and to speak with convincing effect. *Great wonders*; miracles viewed as to their effect on the minds of the beholders. *Signs* (Rev. Ver.); a second name for miracles, pointing to their spiritual meaning and lessons. *Synagogue*; a Jewish place of worship, corresponding to our churches *Libertines*; the "freedmen" from Rome, descendants of Roman Jews whom Pompey had taken captive in B.C. 63. *Cyrenians*; from the northeast coast of Africa, where there was a large Jewish population. *Alexandrians*. Alexandria was the capital of Egypt, and a most important centre of Jewish life and thought. Here the Old Testament had been translated into Greek, and here Jewish philosophy was largely

affected by that of the Greeks. Later, it was the home of important Christian theologians. *Of Cilicia*; a region at the southeast of Asia Minor whose capital was Tarsus, so that probably Saul (ch. 9: 11) attended this synagogue. *Asia*; a region in the western part of Asia Minor, having Ephesus as its capital. *Disputing*; probably on the value of the ceremonial laws of Moses, which Stephen said were only temporary, while these Jews who had come to make their home in the holy city would likely be exceedingly strict in observing them.

Vs. 10-15. *Not able to withstand* (Rev. Ver.). See Luke 21: 15. *Wisdom*. This word refers to the fuller vision of truth which Stephen had received. *Suborned men*; procured witnesses, arranging with them beforehand as to the testimony they were to give. *Blasphemous words against Moses*; words of contempt and scorn, an offence punishable, under the law of Moses, with death, Lev. 24: 16. *Stirred up the people*; who had hitherto been favorable to the Christians (ch. 5: 13) and whom Stephen's enemies sought to win over to their side. *Elders*, . . . *scribes*; already the bitter foes of Jesus' followers. *Brought him to the council*; the Sanhedrin. *Set up false witnesses*. The likeness to the proceedings against Jesus has often been noted, Mark 14: 56-60. *Against this holy place*; the temple, the pride and admiration of the Jews (see Mark 13: 1), who would be greatly enraged at anything said against it (compare John 2: 19; Matt. 26: 61). *Change the customs*; the laws of Moses and the rules drawn from these by the scribes. *Face of an angel*. Stephen's spiritual joy and power were reflected in his face, and this is here mentioned, in order to accentuate the guilt of the members of the Council, who ought to have given heed to this warning.

Stephen's defence, drawn from the Old Testament scriptures, is given in ch. 7: 1-53.

II. Stephen Martyred, Ch. 7: 54-60.

Vs. 54-56. *Gnashed*. . . *with their teeth*. Their brute passions completely master them. *But he*. What a contrast with their stormy anger is Stephen's quiet peace! *Full of the Holy Ghost*; an expression denoting the habitual fulness of divine power in him. This transfigured his whole nature. *Saw the*

glory of God. See v. 2, where he begins his speech with a reference to "the God of glory". Now he himself beholds that glory (compare Ex. 16: 10; 24: 17). *Jesus standing*. Other passages represent Jesus as sitting at the right hand of God, the place of power, Luke 22: 69; Heb. 1: 3. This change of posture would seem to indicate Christ's active interest in his much tried servant. *Son of man*; the only instance in which this title is used in the New Testament outside of the Gospels. It was Christ's special title for Himself.

Vs. 57, 58. *Ran upon him*. The absence of proper legal procedure, as in the case of Jesus, has been explained as due to the lax rule of the Romans, during the closing years of Pilate's office. *Witnesses*. They are mindful of religious customs, though careless of moral justice. The rule of Moses was that witnesses against a criminal should throw the first stone, Deut. 13: 9; 17: 7. This was intended as a preventive of reckless accusation. *Young man*. . . *Saul* (Rev. Ver.). The age is very indefinite; it might be as much as forty. Paul is likely Luke's authority for the story of Stephen's martyrdom.

Vs. 59, 60. *Lord Jesus, receive my spirit*; an echo of the words of Jesus, Luke 23: 46. *Cried with a loud voice*; as if to assure his murderers that he freely forgave them. *Lay not this sin to their charge*. See Luke 23: 34. Augustine used to say that the conversion of Saul was the result of the prayers of Stephen.

III. Stephen Mourned, Ch. 8: 1-3.

Vs. 1-3. *Was a great persecution*. This was a most important fact, for (1) it led to a wider preaching of the gospel throughout Palestine (*Judæa and Samaria*); (2) it separated the Christians from Judaism; and (3) it taught the Christians that their truth was worth dying for. Truth receives new dignity when it has martyrs. *Except the apostles*. They had not yet received commandment to depart. *Saul laid waste the church* (Rev. Ver.). Afterwards he greatly regretted this misguided zeal, 1 Tim. 1: 13. Already, however, we get a glimpse of his impulsive energy, afterwards to be spent in spreading the faith he now persecuted.

Light from the East

WITNESSES—From the earliest times it seems to have been possible to procure witnesses, who, for a sufficient money consideration, would swear to anything desired. The custom was known in Egypt, and is proverbially common in Turkey and China to this day. Very likely its prevalence had something to do with the origin of the examination of witnesses under torture, as it was thought that pain could compel them to speak the truth. The Old Testament required two witnesses to establish a charge, and a false witness suffered the punishment due to the offence he sought to establish, but according to Pharisaic usage, it was hard to

prove them false. They were always examined separately, and they were not punishable if they merely contradicted one another. Nor would they be proved guilty if the accused proved an alibi, but only if an alibi were proved against the witness himself. Evidence was given after a solemn adjuration in the name of God to speak the truth, which compelled an answer to every question, and in which any falsehood would be perjury. Women, slaves, idiots, deaf, blind and dumb persons, and those of infamous character could not be received as witnesses, nor could the high priest legally be compelled to give evidence except in a case affecting the interests of the king.

APPLICATION

Stephen, v. 8. The name in Greek means a crown. It has been well said, that Stephen received three crowns. The first was the beautiful crown of grace with which his heavenly Lord adorned him, so that, by his life and his words, he had such power with men. Then, there was the bloody crown of martyrdom, like the Master's crown of thorns, crushed down on his brows by his foes. And there was the heavenly crown of honor and glory. The King our Saviour offers to each of us the crown of grace. And though the crown of suffering may come to us, it will surely be followed by the glorious crown which we shall wear in heaven forever.

Stirred up the people, v. 12. Men of sagacity put small value upon the cheering crowds, knowing the fickleness of the excited human throng. When Napoleon returned to Paris from his Italian victories, illuminations, bonfires, bell-ringing, and the cheering of thousands, accompanied him all the way. He scarcely noticed the commotion. "It must be delightful", said a courtier, "to be greeted with such demonstrations of enthusiastic admiration." "Bah!" Napoleon said, "this unthinking mob under a slight change of circumstances would follow me just as eagerly and enthusiastically to the scaffold." It matters comparatively little what the changeful crowd thinks or says about us. What really counts is the approval of God

and our own conscience. If we have these we can afford to do without the praise of men.

All . . . saw his face as it had been the face of an angel, v. 15. The secret of the shining face is in the heart. Henry Drummond

The Words in the Locket

wrote about a young girl of very winsome character whose presence was a charm to her friends. These friends were content to take what she could give them without trying to discover the secret of her lovely disposition. She had, evidently, a source of goodness that was unknown to them, but that was all it concerned them. On her death bed she had frequent visits from one girl, who asked her how it was she was always so buoyant and happy and helpful. "When I am gone", said the sick one, "you will find the secret written in this locket that I wear; read it and try for yourself if it is not all I find it." When she died the locket was found to contain a slip of paper bearing these words: "Whom having not seen, ye love".

He . . . looked up steadfastly into heaven, v. 55. A small boy found a ladder against a very tall building, and started to go to the top of it.

Look Up and Climb

When half-way up, he grew tired and stopped and looked down. At once his head began to swim with dizziness, and a violent trembling seized him. He was about to fall, when a kind voice above him said, "Look up, my boy, and keep looking up, and climb!" He obeyed, and soon felt the strong arm of

The Three Crowns

What Really Counts

the workman on the roof grasping him safely. Then he got this advice: "When you are on a high place, it is dangerous to look down. When you want to climb high, you must look up. Look at the spot you wish to reach." It was that way with Stephen. If he had not looked up, we should not be admiring him to-day. If he had looked down, he would have seen human rage and hate. He wanted what was above, where God sitteth. There was his goal, his home and all that he counted best. "Look up, and keep looking up, and climb."

Lord, lay not this sin to their charge, v. 60. The town of Calais, in the north of France, was besieged in the year 1346, after the victory of Crecy, by King Edward III. of England. The citizens held out for a whole year, and then found themselves starved into surrender. Edward promised to extend mercy to the garrison and the townsmen, on condition that twelve of the citizens gave themselves up to suffer capital punishment. The list of self-devoted men was soon made up; among them being the wealthiest and most honored of the citizens. But Queen Philippa began to weep tenderly, and cast

When We Are
Likest Jesus

herself on her knees before her lord the king, and besought him for the love of Christ to have mercy upon these men devoted to death. Then the king delivered them to the queen, and released from death every one in Calais. Jesus prays that we may be pardoned, as did Stephen for his slayers, and Queen Philippa for the doomed captives. And we are likest Jesus when we pray for the pardon of those who do us wrong.

Lesson Points

Deeds of power are possible only to those who are full of grace. v. 8. (Rev. Ver.).

A bad cause is always a weak cause. v. 10. Those who influence others to do wrong share their guilt. v. 11.

Passion is the enemy of fair play. v. 12.

The most dangerous kind of lie is a half truth. v. 14.

A beautiful soul is the secret of a radiant face. v. 15.

Jesus, Himself divine and human, is the living link between God and man. ch. 7: 55, 56.

Every true prayer reaches the ear and moves the hand of the enthroned Saviour. v. 59.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

Note the time, place, and progress of the church, ch. 6: 1-7. Study the internal difficulties and how they were peaceably arranged.

1. *The character of Stephen.* His official business was to oversee the temporal affairs of the church. In those days of foundation-laying, the church for this work specially required men full of the Spirit. Stephen soon became a teacher, leader, miracle worker, and, for a time, was a potent factor in the expansion of the church. The teacher should emphasize the importance and necessity of having all church work done by Spirit-filled workers.

2. *The trial of Stephen.* Note the immediate occasion of the arrest. The enemy

could not meet him in argument; so they sought to overthrow him by force. The charges were based upon the testimony of false witnesses. There were two counts, ch. 6: 14. It was said (a) that he had taught that Jesus would destroy the temple, and (b) that Jesus would overthrow the legislation given by Moses. Compare this with the trial of Jesus Himself, for similar methods and misrepresentations. This is the common method of error. It takes a half or partial statement, and makes it a whole lie.

3. *The defence,* though not included in the printed portion of the Lesson, should be carefully studied and outlined. Though unfinished, on account of the rage of the Council, Stephen's defence nevertheless shows how loyal he was to Moses and the Old Testament generally.

4. *The execution.* Follow the narrative as an illustration of the methods of error facing truth. (a) There was no weighing of

evidence, no sentence passed or judgment given. The judges refused to hear Stephen's statement, and raged like wild beasts. This is a graphic and true picture of error's methods. (b) The murder. He was cast outside the city (see Lev. 24 : 14). Stoning was not allowed by the Romans, except by permission of the governor. Every detail indicates the whirlwind of passion. (c) The vision and prayer of Stephen. Both give remarkable testimony to the reality of the Holy Spirit's presence in the believer and in the church. Study carefully the vision of Stephen. Compare his dying prayers with those of Jesus.

In the tragic death of Stephen, we see the first victim of the rage of evil against the church. It closed the period of the church's limitation to Jerusalem, and ushered in its wider spread. Since then, multitudes have died for the truth, victims, as was Stephen, of error and blind passion.

This Lesson shows the necessary connection of the cross and the crown. The cross is a common experience, but all do not see the crown which is awaiting the faithful. We have the right to keep the two together. The vision inspires, fills the soul with joy, and creates heroism. The teacher should point out the bearing of this on daily life. Surely, if God and heaven are near and victory is assured, we should all be faithful unto death.

For Teachers of the Boys and Girls

The Lesson title is attractive : STEPHEN THE FIRST CHRISTIAN MARTYR. His was not a long life ; but it was of extraordinary interest, and the end was in a blaze of glory. Try the plan of taking it chapter by chapter. Get the class to give a heading for each chapter after the incidents in it have been brought out. These will probably not be greatly different from the following :

Chapter I. THE DEACON.

A little study beforehand of vs. 1-6 will prepare the teacher to bring out these interesting points : (1) The name Stephen (Greek for crown) shows him to have been a Greek-speaking Jew (" Grecian " of v. 1). (2) He was a layman, not a minister : the service to which he was appointed was layman's work, vs. 1-4. (3) He had proved

himself a man of high character, saintly life, and excellent wisdom, v. 3. (4) He was solemnly set apart to his work. Have the scholars note that laymen as well as ministers have responsibility for church work ; and that the secular work of the church, such as the care of the poor and the procuring and administration of church funds, requires men with much of the grace of God.

Chapter II. THE MIRACLE-WORKER AND PREACHER.

The chapter is brief—only three verses (vs. 8-10) of the Lesson passage ; but these show this layman as fully the equal of the apostles. He wrought the wonderful works of God, and preached His Word boldly and with power.

Chapter III. THE PRISONER AT THE BAR.

Have one of the class describe the scene—this brave, good man, accused before the great Council of his nation, and testified against by witnesses paid to lie. Was he dismayed ? Did his faith and hope burn low ? V. 15 is the answer ; and a fine opportunity it gives to show how one's outward appearance is affected by the sort of person one is within. There is not time to follow Stephen's defence (ch. 7 : 1-53). It was, in substance, that God had all along been good and gracious to His people, and that they had as steadily fought against Him, as they were now doing in refusing to accept Jesus as their Prince and Saviour.

Chapter IV. THE MARTYR.

Show that this chapter is one of contrasts : his foes conscience-stricken, Stephen conscience-free ; they frantic with blind rage, he full of the Holy Ghost, gazing into glory.

Very startling his exclamation (v. 56), as he gazed heavenward, and, by the illumination of the Holy Ghost granted him, had a foregleam of the glory which he was soon to see in its fulness—let the class pause a while here. With what is heaven filled ? What place does Jesus occupy there ?—are natural questions on vs. 55, 56. Is there any special significance in the fact that He was " standing " not sitting (see, for contrast, Heb. 1 : 3) ?

Very dreadful the response, vs. 57, 58. Have the scholars remember, that violence is no answer to argument or truth. Give notice, too, that we shall hear more about

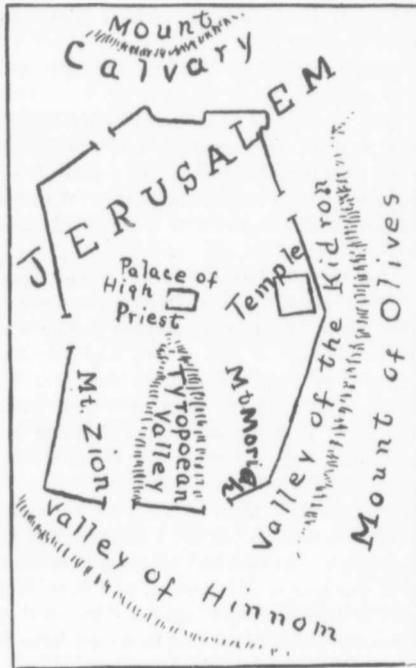
this young man Saul: a bad beginning he was making.

And very wonderful the end of Stephen, vs. 59, 60. No flinching, even in the presence of death; no bitterness even against his

cruel murderers; very gentle the falling asleep. Chapter V. THE BURIAL.

Buried in honor, as so brave a servant of the Lord deserved to be, and lamented as one much missed and much loved, ch. 8 : 2.

THE GEOGRAPHY LESSON



avoid the interior of the city, looked upon as defiled by idolatry.

Synagogue is the name given to the meeting place used by the Jews primarily as a place of worship. Ruins of ancient synagogues are found at several spots in northern Galilee. "Almost all these synagogues lie north and south, so that the entrance is at the south. As a rule they appear to have had three doors in front—one principal entrance and two side doors. In some instances it can still be seen that the building was divided by two rows of pillars into three aisles. Some had a portico in front." The synagogue was used also as a school for younger children, and for the holding of local courts. At the time of the rise of Christianity every Jewish community, whether in Palestine or amongst the Dispersion, had its synagogue. Jerusalem, immediately before its destruction by the Romans under Titus, in A.D. 70, is said to have had as many as 480 synagogues. This is probably an exaggeration, but in any case the number of such buildings in that city was very large. It was the custom of the Jews living amongst the heathen to build synagogues by the sea shore or on a river bank, perhaps in order to

ADDED HINTS AND HELPS

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

Some Test Questions

1. Why did Stephen see more clearly than the apostles, that the religion of Jesus was universal?
2. What two classes of Christian converts were there in Jerusalem? About what did a dispute arise between these?
3. Who were appointed to deal with this dispute? What place did Stephen hold amongst the deacons?
4. What power was given to him? With whom did he hold discussions? What were these about?
5. Before what court did his opponents

bring Stephen? What charge was brought against him?

6. What change took place in his appearance? Whence did he draw his defence?

7. In what manner did the judges show their rage? Whom did Stephen see standing in heaven?

8. In what way was Stephen put to death? Who led in the stoning? What law did this fulfil? Name another leader in the martyrdom of Stephen.

9. What prayer did Stephen offer for himself? What for his foes?

10. What followed on Stephen's death? Why was this persecution of so great importance? Who was a leader in it?

Something to Look Up

1. When Jesus was being nailed to the cross, He prayed for those who were killing Him. Find the words of His prayer.

2. Where does Jesus tell us to love our enemies and do good to those who hate us?

ANSWERS, Lesson VII.—(1) Matt. 5 : 12.
(2) 1 John 3 : 13.

For Discussion

1. Jesus in heaven.
2. May a man be an honest persecutor?

Prove from Scripture

That Jesus is with His servants.

The Catechism

Ques. 8. *God's purpose being carried out.* Question 7 speaks of God's purpose. This purpose was formed in His mind before time: it is "eternal". But it is carried out in time, and the present Question, with the following, tells us how this is done. Note that the word "executeth" is in the present tense. The carrying out of God's purpose has been going on from the beginning, and is still going on, while we do not know how far it is from being completed. Every change that has taken place in the world, and every event in the history of its inhabitants, shows a part of the divine purpose. They all had a place in His eternal plan. Question 9 and

10 will tell us of the two great fields, "creation and providence", in which God is executing His decrees.

The Question on Missions

Ques. 8. In all our hospitals, the walls are adorned by many tablets telling in golden letters of the golden deeds and the kind heart of the doctor. These have all been presented by patients. Each hospital has a donation book, and the amount of money received each year from patients and their friends is not small. They speak of our work, too, for one successful operation such as harelip or cataract is usually followed by several like cases from the same district. Not long ago, a young man whose sister had died of typhoid fever in spite of the doctor's treatment, said to him, "Doctor, I know you are feeling badly over my sister's death. You must not think that we have any unkind feeling toward you. We know you would have saved her life if you could. But we remember, and the people of the street remember, the many times you came on foot all the way to see my sister, even after there was no hope of saving her life. We remember how you 'wasted heart' over her, and let me tell you that the thing we Chinese notice, more than eloquence or scholarship, or even skill, is the heart you foreigners show toward us, and that is what will win China."

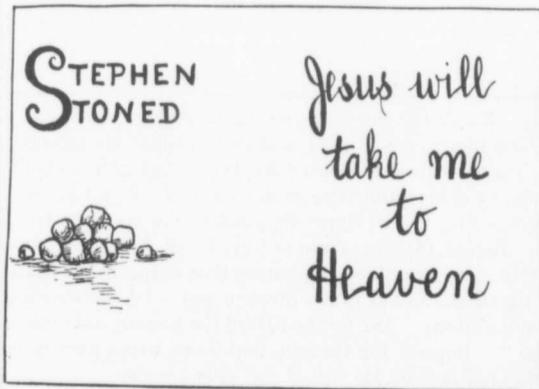
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—A martyr worker.

Introduction—Have you ever seen boys throw off their coats and caps when they

were going to run a race, or do some other hard work of some kind? In our Lesson to-day, we see a lot of men throwing off their coats and laying them down at the feet of a young man named Saul. They are not going to run a race. They are going to do a very bad thing. They are going to run after a man, and throw stones at him to hurt and kill him. Here we'll draw a picture of a pile of stones.

Review—Show the key again (or outline). Our Lesson story last Sunday told us about



some men who were locked up in prison for preaching about Jesus. Who were these men? How did they get out of prison?

Stephen the Deacon—The apostles chose seven men to be deacons. They were to see that all the poor followers of Jesus had food and all they needed, to provide for them in every way. One of these deacons was Stephen (tell ch. 6 : 8). Soon he, too, got into trouble for preaching about Jesus, and now we see him standing before the Council. He is telling them all that God had done for the Jews, and warning them that God would punish them for not loving the Saviour Jesus whom He had sent to them.

A Vision of Heaven—Tell of the vision which Stephen had. It made him very sure of heaven and of Jesus' being there, and that God would take him there.

Stephen Stoned—See, the people stop their ears like this (hands over ears), so that they cannot hear Stephen's words. Hear them shouting! See them running at Stephen to kill him, roughly pushing and hurrying him outside the walls of Jerusalem, away down and across the brook Kidron, and away out this road that leads to the Mount of Olives. Ah, now they have stopped! They begin to

throw great stones at him.

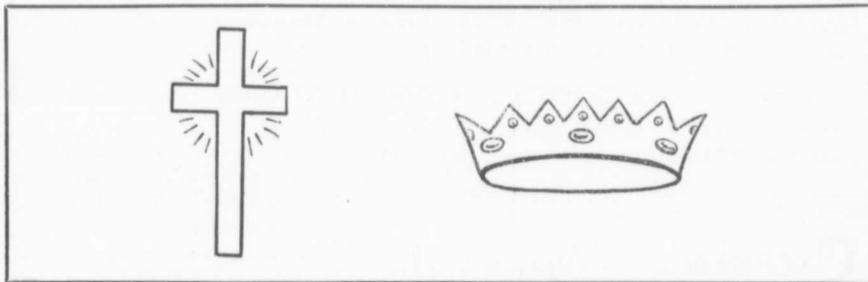
Golden Text—As' one stone and another struck Stephen, he prayed to God to receive him into heaven (repeat Golden Text); and then, kneeling, prayed that God would forgive those who were killing him. Stephen died—the first Christian martyr (explain). The disciples buried Stephen and grieved much for him.

The Young Man Saul—Let us look at the young man who is keeping the clothes for those who stoned Stephen. Was he as bad as those who threw the stones? Jack held Tom's school bag, while Tom fought Pedro the little Italian boy and took some of his fruit. Molly ate some of the grapes that Tom took from Pedro. What do you think about this? Saul did not continue "to stand by and look on". He became a great persecutor of the followers of Jesus. He was a proud young Pharisee, and hated all who did not believe as he did. He got leave from the Council to scatter all the followers of Jesus; and he did so indeed.

No One to Make us Afraid—Are people put to death in our country for loving Jesus and telling others about Him? Need we fear to die?

Something to Think About—Jesus will take me to heaven.

FROM THE PLATFORM



Sketch on the blackboard a cross. Recall the sufferings and death of Jesus, and especially His prayer for the forgiveness of His foes (Luke 23 : 34), and that in which He gave His spirit into the Father's keeping, v. 46. Turn to the martyrdom of Stephen, bringing out his faithfulness and his sufferings and the similarity of his dying prayers to those of Jesus on the cross. Now sketch a crown, and have the School sing v. 1 of Hymn 64, Book of Praise. "The Head that once was crowned with thorns". Repeat the last clause of Rev. 2 : 10, "Be thou faithful unto death, and I will give unto thee a crown of life", explaining that these are the words of Jesus to each of His followers. Recall the vision which Stephen saw, of Jesus standing at God's right hand, ready to give him his crown. Ask for the title of the Lesson, and explain that "martyr" just means "witness". Impress the thought that Jesus wants each of us to witness for Him and that to all who are faithful He will at last give a crown.

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Lesson IX.

THE GOSPEL IN SAMARIA

February 28, 1909

Acts 8 : 14-25. Commit to memory vs. 14, 15. Study Acts 8 : 4-25.

GOLDEN TEXT—The people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.—Acts 8 : 6.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John :

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost :
16 (For as yet he was fallen upon none of them : only they were baptized in the name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish

Revised Version—¹ had been; ² into; ³ Now; ⁴ the; ⁵ silver; ⁶ to obtain the gift of God with money; ⁷ before God; ⁸ the Lord; ⁹ shall be; ¹⁰ see; ¹¹ And Simon answered; ¹² for me to the Lord; ¹³ They therefore, when; ¹⁴ spoken; ¹⁵ to.

LESSON PLAN

I. Simon's Request, 14-19.
II. Peter's Rebuke, 20-25.

DAILY READINGS

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

M.—The gospel in Samaria, Acts 8 : 4-25. T.—Jesus and the Samaritans, John 4 : 27-42. W.—Christ's exhortation, Matt. 10 : 23-33. Th.—The joyful sound, Ps. 89 : 7-16. F.—Good tidings, Isa. 52 : 1-10. S.—Preaching Christ, 1 Cor. 18-31. S.—“The Power of God”, Rom. 1 : 1-16.

Shorter Catechism—Review Questions 5-8.

with thee, because thou hast thought ⁶ that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter : for thy heart is not right ⁷ in the sight of God.

22 Repent therefore of this thy wickedness, and pray ⁸ God, if perhaps the thought of thine heart ⁹ may be forgiven thee.

23 For I ¹⁰ perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 ¹¹ Then answered Simon, and said, Pray ye ¹² to the Lord for me, that none of ¹³ these things which ye have spoken come upon me.

25 ¹⁴ And they, when they had testified and ¹⁵ preached the word of the Lord, returned to Jerusalem, and preached the gospel ¹⁶ in many villages of the Samaritans.

The Question on Missions—9. What opportunities are there of teaching the gospel to the hospital patients? While waiting for treatment, all the men meet in the chapel and the women in another room, and there is always some one there to preach and sell Gospels and tracts. Those in the hospital wards who are well enough to be spoken to, are taught every day.

Lesson Hymns—Book of Praise, 107 (Supplemental Lesson); 148; 151; 76 (Ps. Sel.); 552 (from PRIMARY QUARTERLY); 154.

Special Scripture Reading—John 4 : 5-26. (To be read responsively or in concert by the whole School.)

EXPOSITION

Time and Place—About A.D. 38; Samaria.

Connecting Links—To-day's Lesson follows immediately on that for last Sabbath.

When the disciples were driven from Jerusalem by the persecution following on the martyrdom of Stephen, Philip, one of the seven deacons, became an evangelist to Samaria. Wonderful miracles accompanied his ministry, and the people received his message with great joy. Amongst those who professed to believe was Simon Magus, that is, “Simon the Magician”. This sorcerer, by pretending to have supernatural powers, had managed to keep the people of Samaria in constant dread of himself (compare ch. 19 : 19), vs. 4-13.

I. Simon's Request, 14-19.

V. 14. *The apostles . . . at Jerusalem*; where, braving all danger, they had remained, at the headquarters of the Christian band, to give counsel and help to the widely scattered missionaries of the new faith, v. 1. *Heard . . . Samaria . . . received the word of God* (the whole gospel of Jesus, Luke 5 : 1; 8 : 11). It was unexpected and joyful news that the people

of Samaria, in spite of their hostility to the Jews (John 4 : 9), had accepted the gospel. *Sent . . . Peter and John*. Laying aside their Jewish prejudices against the Samaritans, the apostles follow the direction of the Holy Spirit, and send two of their leaders to Samaria.

Vs. 15-17. *Come down*. Jerusalem was “up” because of its elevated situation, and because the house of God was there (see Ps. 122 : 1, 3, 4). *Prayed for them*; thus making it clear that not from the apostles, but from God, was blessing to come to the disciples. John, with his brother James, had formerly wished to call down fire on one of the villages of the Samaritans (Luke 9 : 54), but now he calls down the Holy Spirit. *They might receive the Holy Ghost*. The Samaritan believers had already received the influences of the Spirit, inclining and enabling them to turn from sin and believe on the Saviour; they were now to receive special powers through the indwelling of His Spirit, proof that they were to have the full privileges of the church. *Fallen upon none of them*. Compare ch. 10 : 44; 11 : 15. *Baptized into*

the name, etc. (Rev. Ver.). Baptism was a tie by which the new converts were bound to Christ as His followers, servants and worshipers (compare Matt. 28 : 19). *Laid . . . their hands upon them* ; as an outward sign of the bestowal of the Gift, to help the faith of the recipients (compare ch. 9 : 17). *They received* ; in some outward manifestation, as appears from the sequel. Perhaps the gift took the form of tongues (see ch. 2 : 4) or of miraculous power.

Vs. 18, 19. *Simon*. See vs. 9-13. Simon's was no saving faith ; perhaps he was merely convinced that Philip's power was greater than his own. *He offered . . . money*. Simon, like all the magic workers of his time, imagined that the disciples had some secret by which their wonders were performed, and he supposed that they would share the gift if sufficient compensation were offered. The word simony is derived from Simon's name. It means the act of purchasing power or office in the church by means of money, instead of being fitted for it and seeking to use it for the glory of God and the good of men.

II. Peter's Rebuke, 20-25.

Vs. 20, 21. *Peter said . . . Thy silver* (Rev. Ver.) *perish* ; an expression of intense abhorrence of Simon's proposal. *With thee* ; a plain intimation of Simon's own doom, unless he repents of his sin. *Thought . . . gift of God . . . purchased with money*. The powers proceeding from the indwelling of the Holy Spirit are not to be bargained for, but received into empty hands from God, who bestows them freely. This Simon might have learned from the prayer of the apostles, v. 15. *Neither part nor lot in this matter* ; no real share in the ordinary blessings of the gospel, much less in the special gifts of the Spirit or the power to confer these upon others. *Heart is not right*. Simon's offer had behind it not a mere error of judgment, but a deliberate, sinful intention. *In the sight of God* ; before whose eyes every secret purpose is open and bare, Jer. 17 : 10.

Vs. 22-24. *Repent*. There is still hope for this deceiver, if he will turn from his sin. *Pray the Lord* (Rev. Ver.) ; that is, Jesus. *If perhaps . . . forgiven*. Peter's "if" does not express doubt on his part that Simon would be freely forgiven should he truly

repent, but fear lest sin had so hardened his heart that he would not repent. *In the gall of bitterness*. The gall of venomous reptiles was supposed to be the source of their venom, and so gall is used to represent the poison of sin in the heart, which spreads throughout the whole life and also affects others. *In the bond of iniquity* ; the slave of his own covetousness. *Pray ye . . . for me*. Simon is terrified, but not repentant. "He confesses his fear of punishment, not horror of guilt."

V. 25. Simon disappears from the pages of New Testament history. The Samaritans are scarcely mentioned again (see Acts 15 : 3), but Luke has accomplished his design in describing the expansion of the church. The apostles return to Jerusalem, preaching the gospel by the way in many villages of the Samaritans.

Light from the East

SIMON MAGUS—Was a Samaritan from Gitta, near Nablûs, and had learned the art of magic in Alexandria. He aided Felix to obtain Drusilla, Queen of Emesa, and after his rejection and exposure by Peter went to Rome, where he created quite a sensation by teaching his mixture of magic and Oriental philosophy. He was the first of the Gnostics, a religious sect which flourished from the first to the sixth century A.D., and attempted to graft the Magian art of wonder-working and the Gnostic philosophy on Christianity. He has added to the language of the church the word "simony", which means the buying or selling of a spiritual office.

LAYING ON HANDS—When a Roman master wished to free a slave, he brought him before a magistrate, and the attendant called licitor laid his rods on his head, declaring that he was a free man. The master meanwhile held the slave, and after the licitor had finished, he said, "I wish this man to be free", turned him round, and let him go. This symbolic act was often used in Israel. The high priest laid his hands on the head of the scapegoat and confessed the sin of Israel, and thus transferred it. The offerer laid his hand on his thank-offerings and peace offerings to transfer them to Jehovah, and the representations of the other tribes thus designated the tribe of Levi to act for them

APPLICATION

They sent unto them Peter and John, v. 14. For long it had been said, "The Jews have no dealings with the Samaritans". But the love of Christ makes those who were once enemies helpers one of another. Two brothers had quarreled, and for twenty years never spoke to each other. One of them had prospered, the other had suffered reverses, so that their homes were very unlike. Coming from the market, the poor brother had to pass the fine home of the other one, and often he felt he was being scorned and despised by the owner of that home. One winter day he was taking home a load, and his team stuck in the drift close to his brother's house. After he had tried in vain to get them out, he saw his brother coming with his team. "Will you allow me to help you now, and as long as I live?" said he. "I am a changed man, and I want to be a real brother to you. Will you allow me?" "Oh, my brother", was the answer, "I, too, have been changed, and I have been praying for this hour to come." And there in the storm they became brethren indeed.

Simon . offered them money, saying, Give me also this power, vs. 18, 19. There are some who think that money can procure every advantage. Carlyle said, "To a shower of gold most things are penetrable". Most things, but not the best things. A man cannot buy with money a trained mind. Gold can buy libraries, but libraries unread are like mummy wheat in the tombs of Pharaoh. Gold can go far to giving success, but there comes a point where its helping power fails. Esteem and love are obtained by goodness and honesty and kindness. When the last dread hour cometh, money is miserably weak. On his death bed, Cardinal Beaufort, eighty-five years old, exclaimed, "Why should I die, having so much riches? If the whole realm would save my life, I am able by policy to get it, or by riches to buy it. Fie, will not death be hired, or will money do nothing?"

Pray the Lord (Rev. Ver.), v. 22. A man who denied that there was a God and tried to win his friends over to his belief, was brought one day face to face with death.

There seemed no escape for him. No human hand could help. In an agony of earnestness he lifted his eyes to heaven and cried aloud in the hearing of many who stood about him, "My God, help me". The danger passed, and the man became an earnest Christian, praying to God every day. We are ready enough to pray, when some great need of help presses in upon us. But, though we often forget it, every hour is with us an hour of need. Without God's help we could not draw the next breath or lift our hand to the next task. We shall always be weak unless we lay hold on His strength, poor unless we receive of His riches, ignorant unless filled with His wisdom.

In the gall of bitterness, and in the bond of iniquity, v. 23. The story is told of a tyrant who ordered one of his subjects into his presence and commanded him to go and make a chain. He gave him no money to purchase the material, but ordered him to make the chain. The man toiled and worked, and, at last, came with the chain. The tyrant told him to go and make it as long again. The man obeyed, and was told the third time to go and add to the chain. So he worked hard and after some months came with it. Then the tyrant called his slaves, and told them to bind the man in the chain he had made and cast him into prison. The sinner serves a tyrant, who makes his servants forge chains of habits and then imprisons them.

Pray ye for me (Rev. Ver.), v. 24. God is very attentive to our prayers for others. A father learned this truth for himself from his children. When his boy came asking him some favor, his father love disposed him to grant his child's request, and send the lad away happy with the thing he wanted. One day, however, the same boy came with the story of another child's need and misery, and asked his father to help that other one. The pleading was sincere, and, as the father listened, his heart swelled with pleasure, while with a liberal hand he answered his boy's prayer for another. So it is with our prayers. When we come to God, He hears with special delight prayer which rises for another's good.

Keep the Channel Open

After Twenty Years

Things Money Cannot Buy

Forging His Own Chain

For Another

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

Note the new conditions following the death of Stephen (ch. 8 : 1-3), especially the scattering of the disciples, the persecuting zeal of Saul and the stay of the apostles in Jerusalem. The map should be used.

1. *The evangelization of Samaria.* Observe : (a) The preacher—Philip (compare 6 : 5 ; 21 : 8, 9), and his power, 8 : 6, 7. (b) The theme—Jesus Christ. This is especially noteworthy, as it appealed at once to the need of the hearers, avoiding their prejudices. This gospel met the need, and in Jesus the Samaritans found great joy. (c) The enemy. Study Simon as an obstacle to the progress of the kingdom. His method was sorcery, which gave him great influence among the whole people. The prominence of the magician in the East is remarkable. The power of Jesus far surpassed Simon's, even in the magician's own estimation, and he was, for the time being, conquered. His "conversion" was simply the conviction that a greater power than his own was present.

2. *The recognition of Samaritan converts* by the apostolic church at Jerusalem. Point out the wonderful step toward universal brotherhood implied in this action. The Samaritans were not Jews, but a mongrel people descended from the intermarriage of heathen and Jews. Though they observed the Mosaic law, they rejected the tradition of the elders and hated the Jews and were hated by them. The fact that they accepted Jesus formed a basis of unity, and the Holy Spirit sealed this with His presence. This is an excellent opportunity of considering the question of church union. It involves the case of caste in the foreign field, of color, of different nationality, of differing creeds. It is very worthy of note, that difficulties are easily arranged when spirituality is high. The final solution is in love, rather than formal logic.

3. *The judgment of the false professor.* Carefully study Simon's case. He wanted power, evidently for magical purposes. It is the sin of trying to control or use spiritual

gifts for selfish ends. All bribery, wire-pulling for church office and similar methods stand judged in the light of this principle.

This is a good missionary Lesson. Study the spontaneous growth of Christian sympathy, and the use of laymen in the foundation work of the kingdom.

For Teachers of the Boys and Girls

A Lesson on Home Missions, this : a very important Lesson in our wide land, with its few great centres and its great expanse of thinly settled country ; with the swift incoming, too, of peoples from many lands. Don't tell the scholars all this, but have them tell you. If you succeed in having them so do, the Lesson will be an easy one to teach.

The missionary. Who? Another of that band of deacons, of whom Stephen was one, ch. 6 : 5.

How he happened to become a missionary. He was flung into the work by hot persecution, vs. 1, 4, 5.

His mission field. The city of Samaria. John 4 : 9 shows the feeling that existed between the Jews, of whom Philip was one, and the Samaritans, who were a mixed race, part Jew, part heathen. But the love of Christ in the heart melts the race prejudice. Nothing else does this so quickly or thoroughly. Perhaps nothing, except this, really does it at all.

His message. What was it? "Christ", says vs. 5 : what is now, "the old, old story of Jesus and His love". That is the heart of the gospel, the one thing worth the while of missionaries to preach.

His success. Bring out, that many believed, and that Philip's words and wonderful works brought great joy to Samaria. Have the scholars tell what benefit people get from accepting the gospel of Jesus Christ.

A strange convert. Simon, the sorcerer, and his acceptance of Philip's message, and his baptism (vs. 9-13), will elicit much interest. Explain that Simon's belief was not the trust and love of his heart, but merely the conviction that Jesus was a greater man and miracle worker than himself.

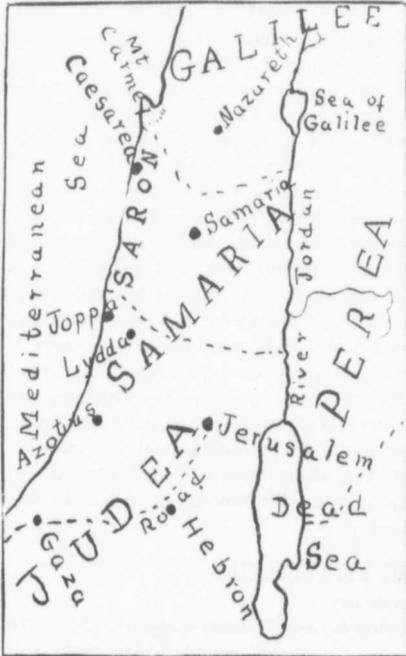
The visit of the apostles, vs. 14-17. They were like our Home Missionary Superinten-

dents. They came to inspect Philip's work. Have the scholars tell about the imparting of the Holy Spirit to these new converts. God's Spirit comes upon and into all who are worthy of Him, whatever be their race, language, color, or condition in life: make this emphatic. It cuts the very nerve of missionary effort if we fancy that the blessings of the gospel are for us, and not equally for all men.

The man who thought God's gift could be bought with money, vs. 18-24. Have the class give the details. Show that we share Simon's error, when we think that money will give true happiness.

Philip's work followed up. He opened the way for the apostles themselves, v. 25. "Door-openers", would be a good topic to discuss with the class, as a closing exercise.

THE GEOGRAPHY LESSON



The ancient city of Samaria stood in a commanding position, looking northward to the great plain of Esdraelon, and westward to the Mediterranean. The site is occupied by the modern village of Sebastieh, lying at the eastern end of the terraced hill of Samaria, now partially cultivated and covered with olive groves. The old city wall can be traced for most of its course, following irregularly the contour of the hill, and there are remains of the west gate. From this gate the Street of Columns, 50 feet wide, ran along the south side of the hill to the east gate, which has disappeared. The columns, many of which still remain, date from the time of Herod the Great. Another group of columns in the village is supposed to be the remains of a temple built by Herod. Herod did much to beautify the place, said in his time to have had a circumference of 2½ miles, and named it Sebaste (the Greek for Augusta), in honor of the Emperor Augustus, a name which has survived in the modern Sebastieh. The village also contains the ruins of a fine church built over the traditional tomb of John the Baptist.

ADDED HINTS AND HELPS

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

Some Test Questions

1. Which of the deacons carried the gospel to Samaria? By what was his preaching accompanied? How was his message received by the Samaritans?
2. What sorcerer professed to believe? By what means had he kept the people of Samaria in dread of himself?
3. Where had the apostles remained? Whom did they now send to Samaria?

4. For what did the two apostles pray on behalf of the Samaritan believers?
5. In what sense had these already received the Holy Spirit? What did they now receive?
6. By what outward sign was the coming of the Holy Spirit pictured?
7. What was the nature of Simon's faith? By what means did he think that the disciples performed their wonders? On what terms did he imagine they would share their power?
8. What word comes from Simon's act?
9. What was Peter's answer? What did he bid Simon do?

10. What did Simon beg of the apostles? What feeling on his part did this request indicate?

11. Whither did the apostles return? Where did they preach by the way?

Something to Look Up

1. Find in John's Gospel three verses telling how the Samaritans received Jesus, when He visited them.

2. Simon appeared to be a Christian; but his heart was not right in God's sight. Where are we told that as a man "thinketh in his heart, so is he"?

ANSWERS, Lesson VIII.—(1) Luke 23 : 34. (2) Matt. 5 : 44.

For Discussion

1. True and false profession.
2. How genuine repentance is shown.

Prove from Scripture

That we should confess Christ.

The Catechism

Ques. 5-8 (Review)—In reviewing Questions 5 and 6, ask for scripture proof that there is only one God, that the Father is God—and the Son, and the Holy Ghost. Ask how we know that the Father, Son and Holy Ghost are distinct Persons. Then, going on to Question 7, ask the four things we are taught regarding the purpose of God. Read Matt. 22 : 37-39, and speak a simple word or

two about how worthy God is of our love and obedience. The four points to be noted in Ques. 7 regarding the purpose of God will be fresh in the minds of the scholars, and will readily be recalled,—(1) Its nature; (2) Its manifestations; (3) Its extent; (4) Its end. There can be no better practical application of the Question than, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God, 1 Cor. 10 : 31.

The Question on Missions

Ques. 9. In connection with each hospital is a chapel, in which the patients assemble while waiting for treatment. In this chapel the doctor conducts divine worship at eight o'clock every morning, and all patients and their friends are invited to attend. Then, throughout the day, a missionary or the Chinese helpers preach and sell books. The Gospels (separate), Catechism and tracts sell for a fraction of a cent each, and even the very poor can buy them. In the hospital wards the patients are spoken to and taught as they are able to bear it, and a very common sight is to see several patients in one ward faithfully studying the gospel together, one helping the other. Most patients come with their minds prejudiced against foreigners at first, but after living a few days with us, they are usually willing to listen to the gospel.

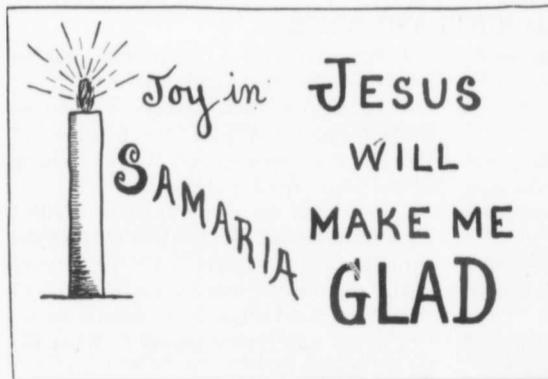
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Workers preaching in a strange city.

Introduction—Show a candle (or outline). What is its use? Jesus spoke of lights. He

meant people. He first said, "I am the Light of the world". Then he said to His disciples, "Ye are the light of the world". He meant that, having got their light from Him, they should each share it with others, till the light of Jesus should fill the whole world. We'll draw a picture of the country where the light first came (outline Palestine). There were a great many lights shining in Jerusalem (square) after Jesus came.

Review—We heard last Sunday about one light that was



stopped shining (Stephen : recall Lesson); and we heard about one person who scattered the lights abroad (Saul).

The Light in Samaria—Illustrate the effect of carrying a light from one place to another. These scattered lights went everywhere, shedding light and kindling new lights. Here is a city in Samaria where the light had not yet come (square). Within this square draw a light, and print PHILIP, one of the deacons (a friend of Stephen who was stoned), who went carrying the gospel light into Samaria. The Jews would never have anything to do with the Samaritans. The people of Samaria were surprised that Philip should come to preach to them.

Golden Text—Repeat Golden Text, and give simple illustrations of the miracles (Jesus gave the apostles power to do these wonders in His name). The people were glad to listen to Philip, and believed the message he brought. They received Jesus into their hearts, and were baptized, and there was great joy in that city.

The Gift of Jesus—Two more very bright lights, Peter and John, were sent down from Jerusalem, when the apostles heard the great news that the people of Samaria had received the Word of God. The Samaritans had confessed their sins and had been baptized; but they had not yet received the gift of the

Holy Spirit. Peter and John prayed God to send this gift, and God did so, when these apostles laid their hands on the heads of those who believed on Jesus. Then there were many lights in Samaria shining for Jesus, ready to give the light to others. In our Lesson stories to come, we shall see how the light was carried farther and farther. It is still being carried, and will be carried, till the whole world shall be filled with the light and joy of Jesus. (Teachers may think it best not to bring Simon into the Lesson in teaching very little ones. The fact that Simon thought he could buy the gift of God's Spirit may be mentioned to the older children, and the thought impressed, that the Holy Spirit is given only to those who seek God with a true heart.)

Little Lights (repeat)—

"Jesus bids me shine

With a clear, pure light,

Like a little candle

Burning in the night.

In this world of darkness

We must all shine,

You in your small corner

And I in mine."

Joy in Jesus—Jesus brings joy wherever He goes. Sing Hymn 553, Book of Praise.

Something to Think About—Jesus will make me glad.

FROM THE PLATFORM

A WONDERFUL GIFT
SINFUL REQUEST
STERN REBUKE

Print on the blackboard, A WONDERFUL GIFT, a SINFUL REQUEST, a STERN REBUKE. Ask the scholars, What wonderful Gift is spoken of in the Lesson? They will answer at once, the Holy Spirit. Bring out by questioning the persons who received this Gift, how it was received and what its reception meant (see Exposition). It will be easy to get the scholars to tell next, what sinful request the Lesson contains. Have it made clear what Simon's sin was and refer to the modern name for it, simony. Lastly, question about the stern rebuke. Emphasize the truth that all God's gifts, and especially the Gift of the Holy Spirit must be received without money or price. How may we have the Holy Spirit to dwell in our hearts? Get the scholars to repeat with you the words of Jesus in Luke 11 : 13, and urge them to ask God for this great Gift, which He is so eager to bestow upon all His children.

*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. BLESSING OR CLOSING PRAYER.

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[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-i-lee**, the most northerly of the three provinces into which Palestine was divided.

Ga'-za. A Philistine city 2½ 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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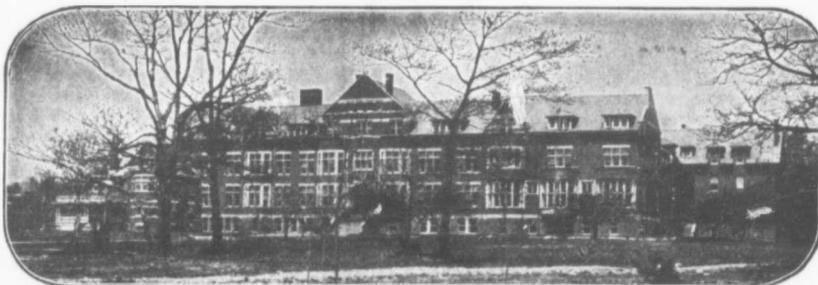
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