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The Teachers Monthly

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

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No. 1

1909 ought to be a great Missionary year in the Sunday Schools, both in the way of missionary study and missionary givings. The Lessons, for the whole year, are from The Acts of the Apostles. The Apostles were the greatest of all missionaries. The Book ought to be a familiar one, by the year's end, and side by side with the study of it should go, in each School, planning for greater missionary activity, and for better methods of giving to the extension of Christ's kingdom in the world.

In Step With the Apostles

The deepest revelation of the gospel is the new life in Jesus Christ. The one chief task of those to whom that new life first came was to tell the story of it to others, who had it not. The apostles were men chosen and sent to tell that wondrous story. The Acts of the Apostles is the narrative of their telling of it.

Strangely modern that work of the apostles and early disciples; for is not the new life in Christ as fresh for every new believer, as it was to those to whom Christ first imparted it? And is not the work of missions, which so fills the horizon of the church to-day, just the telling men whence that life comes, and how the priceless gift may be obtained?

Unchanged, too, is the motive which led the faithful in the early church gladly to endure toil and suffering in their declaration of the message of life. They loved Him who had died to give that life, as do we now, loved Him with a passionate love, which made no reckoning of obstacles or hardships, if but His will were obeyed.

And the power which made their testimony

fruitful to new life in the souls of their fellow men, is still poured out on all who seek to be thus endowed. The Holy Spirit of God, in His fulness, is ours, as He was theirs, for the asking.

As, in the studies of the present year, we keep step with the Christians of that blessed morning dawn of Christ's kingdom on the earth, in their labors to make known the name of the Prince of Life, let us covet earnestly their vivid experience of the new life in Him, their love and their zeal, and their endowment with His Spirit from above, in whose might their work prevailed.

A Message from the Empty Nests

By Rev. Principal E. H. Brandt

In spite of its many sports, winter is a sad season. There is not much for the eyes to admire: all trees, all fields, are alike, the silence of death is everywhere.

But amongst the victims of death there are things which bring deep thoughts to us. Walking over the snow, under the great trees about our Schools, I can see, hanging on the branches, the empty nests of last summer. I like to see them and let them speak to me. It is not much,—just a little bit of mud, hair, and straw; but there is a message to us from these deserted homes of the dwellers of the air.

The first message is from the makers of the nests. The birds came in the spring, sang their songs of love, and decided to put the nest in a certain place. Then they went, with perseverance, on the roads, in the fields, in the woods, to get the materials. All the work went on, till its completion, with the

best of humor. What a lesson to young people, who murmur and grumble! Like the birds, they should work, study and accomplish their task, with joy.

How many others have no patience! They would like to be learned men and perfect Christians at once. But it takes time to build a nest. During many weeks, day after day, a little bit of hay is added to the nest. So it is with the Christian; the experience of a day is added to that of another day, and the one who shall persevere to the end shall be saved.

The second lesson is from the emptiness of the nests. It is January. No birds are seen around; they have gone to other lands warmer than ours. Is that not what will happen to us? To-day we are in this body. Soon this bodily nest will be empty. Our soul, our true being, will depart from it for another country, where is the eternal spring.

Teachers, a great responsibility is upon you. You have under your care in the Sabbath School—the nest of the church—the young ones, who will soon leave the nest and go out to work and toil. While they are with you, give them the true bread of life.

The third lesson is from the exposure of the nests. In May and June, nobody could see them. In the thickest place of the tree the birds built them. The leaves were their shelter. Is not that the image of our heart? While we are in this world, we conceal many of our thoughts and deeds. A day will come, the winter of life, the last judgment, when the veil will be rolled up. Then our hearts, the nest of our sins, will be exposed; everything will be revealed: justice demands it. Let us, then, be on our guard, so that the day of our exposure be not a day of confusion.

Pointe-aux-Trembles Mission Schools

The Mind of Christ

By Rev. G. A. Sutherland, M. A.

To-day the multitudes are again thronging the Lord Jesus. They believe there is still healing in His touch. On every hand we hear the desire expressed to come into a more

vital relation to Jesus Christ. In Him is life, and the need is widely confessed of the stronger, purer, richer life inspired in His fellowship.

The multitudes are thronging Him still; but not to all alike comes the throb of new life, as they touch the hem of His garment. Here is the deepest pathos: the divine Guest at life's door seeking to enter as nearest Friend, and he who needs Him sorely, at a loss how to unbar the door. What hinders us from coming into closest touch with Him and His vitalizing power? What bars us from a boon He desires to give and we long to receive?

The sensitive soul is conscious of many barriers. Its miracle is that Jesus should call us friends at all. Here we will note but one barrier, the most common and insuperable, lack of sympathy. We are so much strangers to Him, because we have so little in common, in thought, in feeling, in aspiration. That which He counted worth His blood, we regard lightly, while that which He counted least, largely absorbs our interests. Can two walk together except they be agreed? If we would live near Him, we must have the mind of Christ.

It is not enough to seek His fellowship in meditation. The mystic has sometimes deceived himself by communing only with the Christ of his own imagination. The historic life of Jesus is our only way of approach to the Son and to the Father. We must study the gospel portrait of that life, until it is imprinted on our hearts and we begin to measure up to His great thoughts, feel the passions that swept His soul, and are held in thrall by His great ambitions.

It is not enough to seek His fellowship in prayer. The fellowship of Jesus with His disciples was not in the desert or on the mountain top alone. It was far more in the thoroughfares of life. So will He meet with us to-day. When we learn to walk the common paths of life with the same glad, confident thoughts of the Father and the Father's world, as filled His breast, then He will talk with us by the way. When we go with Him into workaday life, stirred with the same indignation at the sight of wrong as He, and moved with His compassion for

the straying multitude, and join Him in the service of the suffering, the crushed, the lost, then we will feel within the pulse of His life.

Need it be added, that, if we would have power and joy in our work as teachers, we must learn to look into the faces of our scholars, wherever we meet them, with something of the love, the sympathy and the passion to save with which Jesus is regarding them?

Sunny Brae, N.S.

Hero Worship

By Rev. F. W. Murray

Every child is a hero worshiper. The schools and churches, the streets, the homes of our land are better for the voices of the hero worshipers.

But who are the possible heroes? Are they not all those who have the privilege of living their lives in the presence of childhood?

It puts a solemn significance into one's act, when he stops to think of its effect on this or that young life. Would a man live worthily? Then let his deeds and words be worthy the gaze of an innocent child.

The hero worshipers of to-day will be the heroes of to-morrow. Some of them may never have looked upon storied marble, or fine engraving, but if they have beheld a good life, they have seen the noblest work of God's hand. It is a splendid equipment for to-morrow's work, that the heroes thereof have to-day been permitted to rest their eyes upon many a beautiful life—visions which will often cheer and strengthen them, when the struggle is hard and the victory seems doubtful. Even the poorest hero in life will have his worshiper, and has therefore the opportunity of inspiring the coming workers of the world with those ideals of goodness and truth which are the real wealth of life.

Glassville, N.B.

The Oyster Boy

By Frank Yeigh, Esq.

One hundred members of a Bible Class mean one hundred human problems, one hundred distinct types, one hundred subjects for close study.

Of these individual types, there are all sorts and conditions; but my mind is set for the moment on the Oyster Boy.

Let us sit down and study this human bivalve. There he sits, as he has sat for a long succession of Sabbaths, in the same seat. It would be interesting to place another in his chair, and then cold-bloodedly watch the discomfiture of the Oyster. For the Oyster Boy is a regular attendant. No need to put a class detective on his trail, or to send a class messenger with a missive of inquiry.

There he sits—expressionless, stolid, inert. All he seems good for is to count one in the class roll call. He brings his shell with him, and retreats into it during the whole session. He does not overwork his tongue, or, apparently, his brain. He is a blackboard without a mark on it. He is—he is—just the Oyster Boy, and becomes fixed in one's mind as the Oyster Boy. He might so easily create an excitement—by asking or answering a question, by saying anything to anybody at any time, or even by falling off his seat, and thereby show signs of life. He is an enigma, a problem in Euclid, a seemingly unsolvable sum, a prize puzzle—is the Oyster Boy. But there he is, and what is to be done with him? He's an obstacle, made to be overcome; he is an oyster, made to be opened.

Standing at a too-quick lunch counter the other day, I ordered a half-dozen blue points, and watched with deepest interest the oyster opener. Why, it is an art, a profession and a trade all in one! I not only got my oysters, but a pointer or two to use with the Oyster Boy. For there's a way—a right way, and only one way, to open a sealed oyster. It is at its front door and not at its hinges. The insertion of the knife blade, just so, in the seam of the shell, a pressure—and it opens! So, there is a right way to open the Oyster Boy; but I only wish I could find it as quick as the rapid lunch feeder found it in the blue point.

First, patience, and a heap of it, is needed with my human oyster. The closest study of the boy animal in the shell is essential, when, step by step, discoveries are made—that he has a tongue, for you heard him whisper to the lad with the shock hair, on

leaving the classroom. You accidentally ascertain he is fond of pigeons; fond of books, too, and curiously enough books of the non-oyster type, with loud speech, quick action, and lots of it. You slowly learn of yet other tastes—for fishing, for rowing, for walking.

You are now a Sherlock Holmes with a stock of clues. Some fail to make good. You corral the youngster in his own parlor, and do all the talking. You get him to your own home, after laying many traps for him; but he is still the Oyster Boy. He remains unopened. At last, at long last, you chance on him in the street, and getting in step, you walk away together, and before you separate he has spoken, he has actually expressed an opinion, he has gone so far as to ask a question. At longer last he has opened a little way.

Now, move carefully and cautiously. Wider grows the opening, as you strike chords of sympathy and interest, and then you learn, with ever increasing wonder, that the Oyster Boy has ideas, has ambitions, has dreams to make more of himself, has glimmering trends towards service for others, and before he graduates from the class, he will be another being—an opened oyster.

"How was it actually brought to pass?" you ask. Why, I don't really know. But the operation commenced with that first chummy walk.

Toronto

How to Arrest the Attention of Our Pupils

**By Rev. Professor Charles Bieler*

The first condition is to arouse their curiosity.

Curiosity is a fault: A person who opens letters which are not intended for him or who listens at doors, is a great culprit. But curiosity is also a qualification. Without curiosity there would be no progress in any science. It is because he was curious that such a naturalist as Fabre was able to discover so many remarkable things in regard to

*[Mons. Bieler gave distinguished service to Sunday School work for several years as the General Agent of the Sunday School Society of France, prior to his recent appointment to the French Professorship of Theology in the Presbyterian College, Montreal. He lately received the high honor of being named an Officier de l'Académie. The present article is translated from a valuable little work from his pen, just published in Paris—The Apprenticeship of the Teacher.—Errors.]

insects. The curiosity of the pupil may come to our aid.

That preacher was well acquainted with this rule and knew how to make use of it, who said, before announcing his text, "Dear brethren, I am going to put a question, to which neither you, nor I, nor God Himself, can give a suitable answer." Everybody listens intently. Then, in a grave voice, he pronounced these words, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Spoken otherwise, this text, in spite of its seriousness, would have caught the attention of no one.

An audience is struck, if one addresses oneself to its eyes, as well as to its ears. The pupils of a teacher who does so, hang upon his lips, thanks to the magnetic power of the chalk which he manipulates. They ask themselves what he will write on the blackboard. Everyone has noticed how successful in captivating a young audience is the picture which is shown, the object which is presented: for example, the drawing of the two houses of Matt. 7: 24-27, which is traced on a piece of paper; or a piece of money—a drachma or a Roman denarius—which illustrates the conversation in Mark 12: 13-17.

Such a subject will appear to children to be more worthy of their attention, if it be preceded by an anecdote which comes close to their own circumstances, or by a comparison with the experiences of their own lives. Thus, to introduce the story of the multiplication of the loaves of bread, one might—and this need not shock any one—recall a recent picnic; the scene of Caesarea Philippi might be presented as the examination which ends a year of study, and allows a promotion into a higher class, the lessons of which are more difficult (Matt. 16: 13, 21).

Do not think, however, that it is always necessary to imagine something extraordinary with which to begin the lesson. Quite often, any kind of preface is superfluous; you must, rather, plunge, at one bound, into the very heart of the lesson, and explain it. Thus, for the scene of Acts 16: 19-34, Paul and Silas in prison, I would guard myself from a long introduction: I would transport my scholars immediately into the prison, where Paul and Silas, their feet in the stocks

and their backs covered with blood, are singing their songs of praise. There is there such a strange contrast that it calls forth questions: Wherefore these wounds? Wherefore songs of praise in the mouths of men who were presumed to be malefactors?

These examples show that the means of arousing curiosity are as different as the

subjects, or those charged with expounding them. It is for each one to bend his wits to them and to think them out thoroughly. Sometimes the hymn which has just been sung will furnish an excellent entrance to the subject, or indeed it is some happening of the day. Be on the alert, we say to the teacher, seize the opportunity which presents itself.

The Men's Adult Bible Class

Will the A. B. C. work? The best answer is, It *has* worked. This is shown in the following articles. And it has worked in every sort of Sunday School and congregation,—city, town and country. It will work in your School and congregation. The article, An A. B. C. in Your School, in the December 1908, *TEACHERS MONTHLY*, gives full information as to how to organize a Class.

Keeping up the Attendance

By Chisholm McCulloch

President, Men's Bible Class, Presbyterian Church, Grand Valley, Ont.

Our Class is a year old, and has an enrolment of 40. Nearly all the young men in the congregation are enrolled, and our efforts are mainly directed to securing regularity and punctuality in attendance. Our new Membership Committee met recently. Each member took his list of names, and will consider himself responsible for the attendance of those, looking after all absentees during the week, either by postcard or personal interview. The collection on the first Sunday of every month is put in a bank for missions. During the winter months, a social is given to all the young people of the congregation by the men's and women's Bible Classes.

Studying the Teacher Training Course

By Rev. C. H. Stewart, B.A.

In September 1908, we re-organized the Bible Class in St. Paul's Church, Winnipeg. We appointed a president and secretary, met in a portion of the church quite by ourselves, and opened our class with singing and prayer. Instead of the International Lessons, we took the Handbook in the Teacher Training Course, The Books of the Old Testament. It is our purpose to complete the entire Course and have a number of the members of the class take the examination. Each regular member of the class bought his own text book, and studies the prescribed lesson at home,

then we are all prepared for lively discussion when we come to the class. This has created quite a new interest. Differences of opinion, of course, arise, but this is good for purposes of discussion.

So far, results are encouraging. The attendance has almost doubled, and it is regular, the same members coming each Sabbath, so that no lesson may be missed.

Winnipeg

Make the Lessons Interesting

By A. J. Murray, M.D.

Assistant Teacher, Men's Bible Class, Presbyterian Church, Kintore, Ont.

We have a very thriving Adult Bible Class in connection with our church. To keep up the attendance, we believe the best method is thorough preparation of the lessons, with interesting and well guided discussion, thus making the class so interesting that members cannot afford to stay away. We inculcate the missionary spirit, by incidentally emphasizing the points in the lessons that bear on missions, rather than by lecturing the class on that or any other subject.

Working for the Congregation

By D. McKinnon

President, Young Men's Bible Class, Cobourg, Ont.

Our Class had its beginning about a year ago. Our pastor called a meeting of young men together, to see if a Bible Class of young

men only could not be formed. Six young men responded to this invitation, and decided to organize at once. We elected our officers and selected two captains, in order to get as many young men as possible to join. To-day we have a class consisting of about 40 members, with an average attendance at its meetings of about 20.

At the end of last year, we held a banquet, to which the Young Ladies' Class was invited. This proved a big success, and we decided to hold one every year. We have our Certificate of Recognition from the International Sunday School Association, being the fifty-third class to receive it.

Our work has been chiefly :

1. The study of the Bible. We have taken up the study of the Old Testament from beginning to end, and are now studying the Life of Christ. I would like to say here, that in the selection of a good teacher depends the greater part of the success of any Bible Class.

2. Helping in any church work in which we may be of use. We help the managers of our church in receiving strangers and ushering them into seats. We have 8 young men on this work, which gives us an excellent opportunity of seeing newcomers, and inviting them to attend our class. We also have class members in the library of the Sunday School, and a teacher at present in the Sunday School.

3. In maintaining a free and social spirit among the young people generally. In this work, we hold a banquet once a month, to which the young ladies and Young People's Guild are also invited. This we find to be very helpful, especially to those who come in as strangers. They are taken charge of, and made to feel as free as possible. This monthly banquet also helps to break down any formality that may be in the class.

4. In looking after the young men of the town. We have been very successful in this, a good many of our class coming from outside our church.

We have not as yet done anything towards missions, as we have had expenses to meet in other ways, but this subject is having the attention of our Executive, and I hope some definite action will soon be taken.

A Praying and Missionary Class

By H. Rhodes

Secretary, Men's Bible Class, Presbyterian Church, Weston, Ont.

This Class has had an interesting experience. It was organized in April 1907, through the efforts of Mr. George Sanderson, who, in the course of the succeeding months, determined to give his life to mission work in the foreign field. In August 1907, Mr. Sanderson gave up the leadership of the class and took up his residence in Toronto, in order to prepare himself for his chosen field, the interior Soudan, and the sequel shows that both his personality and his missionary zeal had a powerful influence on the class.

Beginning under a new leader in September 1907, the class, having then an average attendance of 8, entered with zeal upon a campaign for new members. The attainment of this object was made a subject of very special prayer by members, in the class, and privately, and the Membership Committee worked with industry and judgment. But the membership did not increase.

Talking over the disappointing situation, the suggestion was made that perhaps the speedy increase of membership was not what the Lord wanted of us just then. So it was agreed to pray all the more, and wait.

Out of this grew a Prayer Circle, formed of class members, which meets every Sabbath morning half an hour before the church service. Soon this circle was regularly attended by two thirds of the class, all taking part. The class attendance meantime increased to 12.

About December, it was felt that the School hour did not give opportunity to deal satisfactorily with the lines of thought and investigation opened up in the class, and it was decided to form a Study Circle, open to members and any friends they might invite. This was done, and the Study Circle, meeting on the first and third Fridays of each month, has had an attendance larger than that of the class.

This comprised the work of the class, but does not disclose the increasing earnestness of the prayers of the class, or the growing conviction of the members that the Lord was leading them.

In May of 1908, it was announced that Mr. Sanderson, having passed all his examinations, had been accepted and would go to his field in July. One of the youngest members of the class, at this point, went to the leader, and enquired why the class could not secure the money to support Mr. Sanderson. "It will only require \$350 a year for three years." The class was called together. They prayed over it together, and each in private, for a couple of weeks. Then they got permission from the Session to canvass the congregation for subscriptions, with the express qualification, that no subscription should interfere with the subscriber's regular contribution to the missions of the church.

And the work was done. In a few days, and without any member giving more than a few hours to the work, the sum of \$1,200 was subscribed, guaranteeing \$400 a year for the three years.

The class is now in receipt of weekly communications from its own missionary away in the Central Soudan, and the effect on the spiritual life of the members can be neither told nor estimated.

The class recently decided to use the second and fourth Friday nights of each month for a prayer meeting, to be conducted by the members in a section remote from the church. The class attendance now averages 14.

The Essentials of Good Teaching

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

XI. THE MEANINGS OF WORDS

(b) Emotional Values

Words are the means of expressing feeling as well as thought, and, as we might expect, some words are much richer than others in the emotion which they are capable of expressing. In general, the words that appeal most strongly to our feelings, are those which are associated with the primal, basal, needs and instincts of the race,—such words as night, death, sleep, home, etc.; and there are certain other words that have acquired a special emotional significance from their reference to great events in the past, from their use in famous passages in literature, or from other special causes. But, whatever the history of any particular word may be,

it will readily be seen that the emotional value which it may have for any individual must depend entirely upon his past experience. To the street gamin, for instance, the word "home" means something quite different from what it means to the ordinary child. "Death" is a word which stirs no deep feeling in the average boy or girl—

"The little child

That lightly draws its breath,
And feels its life in every limb,

What should it know of Death?"

To the Jew, to whom the sea was an object of mystery and terror, heaven was a place where "there shall be no more sea". The word surely inspires far different feelings in the Anglo-Saxon, with his love of the sea, and the blood of the Norse Vikings in his veins.

It must be noticed, furthermore, that the emotional values of words vary very greatly, according to the context in which they are used. When we say, "A sea is a large body of salt water", the word sea has a purely intellectual value, quite unlike its value in the verse quoted above. In the Twenty-third Psalm most of the words used are very simple, but their emotional values are heightened by their relations to one another, and to the central thought. The Psalm appeals to us as beautiful, not on account of the separate words, but because, together, these words help to build up in our minds a larger picture, that appeals to our deeper emotions.

If single words, verses, or whole passages have an emotional significance, in how far can the teacher awaken these emotions in the mind of the child? In the first place, it must be remembered, by way of caution, that the deeper, religious emotions do not awaken until about the age of fourteen, and the main effort of the Primary teacher must be directed towards making clear the meaning of the lesson story, rather than in attempting to make the class feel its deeper emotional significance. And, furthermore, it must not be forgotten, that the emotional value of language depends entirely upon the child's experience. The passage of scripture that may stir the deepest feelings in the heart of the teacher, may awaken no emotional response in the soul of the child. These two

cautions, then, are necessary: first, see that the meaning of the lesson is clear; secondly, base appeals to feelings upon the child's experience, and attempt, wherever possible, to deepen and broaden that experience. Teaching which is mere "gush" is sure to fail of its purpose. At the same time, it must not be forgotten that the most effective way of calling out the emotional values of words is through the human voice. Sympathetic reading of the lesson, and the earnest and vivid presentation of the lesson story, are the first essentials.

Queen's University, Kingston

Music in the Sabbath School

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

V. THE TEACHER AND THE SINGING

The teacher has a high calling, higher than the statesman or the sculptor. The statesman works with a mass of people, and at best can only make a general impression, which is apt to evaporate. The sculptor works on marble, and when done with his task, has only a lifeless figure. The teacher, on the other hand, deals with the soul, and, by kind contact, may give it sight and uplift and direction that will always find satisfaction in God. In the important department of the praising of God, in the School, the teacher can do unspeakably good work:

1. *By joining heartily in the singing.* The teachers might very profitably regard themselves as the choir, distributed through the schoolroom. This is the method in some large congregations, where congregational singing is desired. The members of the choir sit far apart and give a leading voice to the people about them.

The teacher's behavior is copied by the scholars, when the platform may be ignored. But what if the teacher cannot sing? Then the infirmity should be confessed to the class, for when the leader calls upon all to join, and the teacher is wrapped in silence, the critical crowd around him notes the disobedience, and finds in it encouragement to a like dumbness.

2. *By making much of the singing.* Let it be understood that silence during prayer, joining in the responsive reading of the

Lesson, and having the hymn book open at the right time and heartily joining in the singing are equally necessary. If the "place" is hard to find, let the teacher help the little hands that fumble the pages. That help is always taken as a touch of kindness and polite attention, and is gratefully remembered. The etiquette of the teacher towards the class is, in the long run, apt to be the etiquette of the class to the whole School. Constant interest in them, endeavor to get them to play their part in the exercises, will give a tone and life to the entire company. The Sabbath School hour is a time for catching ideas, not flies, and especially is this true of the moments when "music, the sacred tongue of God", is calling.

3. *By warm praise of the class when they have sung heartily.* This is a point to be carefully noted. What sunshine is to the morning-glory, what rain is to the mown meadow, judicious, honest praise is to children. Repression is blighting, and ought to be sparingly used on youth. Encouragement when effort has been made, is the means of securing larger effort and improvement. A teacher of classics whose students took first place in the colleges they went to after leaving him, made it a rule never to chill the translating ambitions of his pupils. It was a wretched line that got anything less than "Thank you, that was very well tried", and the word sent them to do better. Let the class hear it from the teacher's lips, that it is to God's praise they sing, let him watch with expectation for an increase in their worshiping power; and when he sees it, thankfully make it known. It will not puff them up, but it will build them up.

Toronto

Primary Work in Trinidad

By Miss Adella Archibald

Shortly after the organization of the Trinidad and Tobago Sunday School Association, it was decided to establish a Scholars' Examination Department. Three successful examinations have been held, the last in July 1908, on the Second Quarter's International Lessons. Of 94 Schools within the Union, 68 were examined, sending up altogether 1,184 pupils. The results of this examination

are not yet to hand, but if last year's results are a true criterion, they will be satisfactory.

The examination is not confined to pupils who are able to take the written work, but the Primary classes are also examined orally. At the very first convention of the Association, when these annual examinations were under discussion, it was the expressed opinion of many Sunday School workers, that the large Primary Department should not be omitted, and why might not illiterate adults, who form quite a large number, especially in the Tobago schools, be included in the oral examinations?

In the majority of the Trinidad schools there are few adults, and here, as in other countries, the all-important question is, "How to hold the young people". In Tobago, the problem is reversed, and the difficulty is to get the children to attend Sunday School. In the Wesleyan and Moravian schools (there is, at the present time, no Presbyterian Church on that Island), the majority of the members of the Schools are men and women no longer young, or even in middle life. This would be ideal, if only the children were included. Earnest effort is now being made to secure the attendance of the children, and with considerable success.

In 1906, arrangements were made to hold an oral examination of the Primary Department, and that all adults who were unable to write, be included in it, if they so desired.

In 1907, the number of Schools which took the Primary oral examination was 45, and the number of pupils 701, of whom 158 were over eight years of age.

The last examination was held in July

1908, on the Second Quarter's Lessons, when 53 schools sent up 994 pupils, 185 being over eight. Of these schools 36, and 545 pupils, were connected with the Canadian Presbyterian Mission to East Indians.

Twenty-nine Schools studied the International Lessons, the other 24 following the International Beginners' Course. The Primary classes are divided into two stages, and a set of questions was prepared for each stage.

Our Sunday School work is all done by voluntary service, carried on for the most part by those whose hands are already filled with other duties, many being workers in the various Missions of the Island. Preparation of questions, planning for and conducting the examinations, have made additional work; but it is the consensus of opinion that an impetus has been given to the Primary Department work, and whatever contributes to progress and the true advancement of Christ's cause among the little ones is not labor in vain. We heartily recommend the scheme of oral examinations for the Primaries.

Princetown, Trinidad, B.W.I.

"It was the time of morning worship," writes a Sunday School worker. "Before reading the Daily Reading, as his custom was, the father asked a little chap who had just started to school, for the title of the Lesson for the next Sunday. This was correctly given. Then turning to a little girl next in age, he asked for the Golden Text. This, too, was at once repeated. The eldest, a boy of thirteen, was asked for the Memory Verses, and without a mistake these were said." What better beginning of a day?

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.

*AN ORDER OF SERVICE : First Quarter

Opening Exercises

I. SILENCE.

II. REPEAT IN CONCERT. Holiness becometh Thine house, O Lord, for ever, Ps. 93 : 5.

III. SINGING. Hymn 107, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons will be memorized during the Quarter.)

IV. REPEAT IN CONCERT the Lord's Prayer.

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

VI. SINGING. Psalm or Hymn selected.

VII. BIBLE WORK. From the Supplemental Lessons.

VIII. SINGING.

Praise Jehovah, all ye nations,
All ye people praise proclaim;
For his grace and lovingkindness,
O sing praises to his name.

Great to us hath been his mercy,
Ever faithful is his word;
Through all ages it endureth,
Hallelujah, praise the Lord!

—Ps. Sel. 88, Book of Praise

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected. (This selection may usually be that marked, "FROM THE PRIMARY QUARTERLY".)

Class Work

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

I. ROLL CALL, by teacher or Class Secretary.

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

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Cate-

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING.

'Forward!' be our watchword,
Steps and voices joined;

Seek the things before us,

Not a look behind;

Burns the fiery pillar

At our army's head;

Who shall dream of shrinking,

By our Captain led?

Forward through the desert,

Through the toil and fight;

Jordan flows before us,

Zion beams with light.

—Hymn 209, Book of Praise

II. REVIEW FROM SUPERINTENDENT'S DESK; which, along with the Blackboard Review, may include one or more of the following items: Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review: it should be pointed, brief and bright.)

III. SINGING. Hymn selected.

IV. RESPONSIVE SENTENCES. Psalm 119 : 1, 2, 3, 4, 5, 8.

Superintendent. Blessed are the undefiled in the way, who walk in the law of the Lord.

School. Blessed are they that keep His testimonies, and that seek Him with the whole heart.

Superintendent. They also do no iniquity: they walk in His ways.

School. Thou hast commanded us to keep Thy precepts diligently.

Superintendent. O that my ways were directed to keep Thy statutes.

All. (The School rising and repeating in unison.) I will keep Thy statutes: O forsake me not utterly.

V. PRAYER.

VI. SINGING. Hymn 618, Book of Praise.

VII. BENEDICTION OR CLOSING PRAYER.

Lesson I.

THE ASCENSION OF OUR LORD

January 3, 1909

Acts 1 : 1-11. *Commit to memory vs. 8, 9. Study Acts 1 : 1-14.

GOLDEN TEXT—It came to pass while he blessed them, he was parted from them, and carried up into heaven.—Luke 24 : 51.

1 The former treatise¹ have I made, O Theophilus,² of all that Jesus began both to do and³ teach.2 Until the day in which he⁴ was taken up, after that he⁵ through the Holy Ghost, had given commandments unto the apostles whom he had chosen :3 To whom⁶ also he shewed himself alive after his passion by⁷ many infallible proofs,⁸ being seen of them forty days, and speaking of the things⁹ pertaining to the kingdom of God :4 And, being assembled together with¹⁰ them, he commanded them that they should not depart from Jerusalem, but¹¹ wait for the promise of the Father, which,¹² saith he, ye have heard of me.5 For John¹³ truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.6¹⁴ When they therefore were come together, they asked of him, saying, Lord,¹⁵ wilt thou at this time restore¹⁶ again the kingdom to Israel ?

Revised Version—1 Omit have; 2 concerning; 3 to; 4 was received up; 5 had given commandment through the Holy Ghost; 6 he also; 7 many proofs; 8 appearing unto them by the space of forty days; 9 he charged them not to depart; 10 said he, ye heard from me; 11 indeed baptized; 12 They therefore, when they were come together, asked him; 13 dost; 14 Omit again; 15 know times or seasons; 16 set within his own authority; 17 when; 18 my witnesses both, etc.; 19 Omit in; 20 said; 21 as they up; 24 looking into; 25 Omit same; 26 beheld him going.

LESSON PLAN

- I. The Lord's Promise, 1-5.
- II. The Lord's Commission, 6-8.
- III. The Lord's Departure 9-11.

DAILY READINGS

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

M.—The ascending Lord, Acts 1 : 1-14. T.—Parting blessing, Luke 24 : 36-53. W.—The last command, Mk. 16 : 14-20. Th.—Victorious I Eph. 4 : 1-10. F.—New Year's song, Ps. 96. S.—Head over all, Eph. 1 : 15-23. S.—Highly exalted, Phil. 2 : 1-11.

Shorter Catechism—Ques. 1. What is the chief end of man? A. Man's chief end is to glorify God, and to enjoy him forever.

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath¹⁸ put in his own power.8 But ye shall receive power,¹⁷ after that the Holy Ghost is come upon you; and ye shall be¹³ witnesses unto me both in Jerusalem, and in all Judaea, and¹⁹ in Samaria, and unto the uttermost part of the earth.9 And when he had²⁰ spoken these things,²¹ while they beheld, he was taken up; and a cloud received him out of their sight.10 And while they²² looked stedfastly toward heaven as he went²³ up, behold, two men stood by them in white apparel :11 Which also said, Ye men of Galilee, why stand ye²⁴ gazing up into heaven? this²⁵ same Jesus, which⁴ is taken up from you into heaven, shall so come in like manner as ye²⁶ have seen him go into heaven.

The Question on Missions—(First Quarter, A DOCTOR IN HONAN).—1. Do many sick people come to our missionaries in Honan? Yes, very many. There are only four hospitals for 8,000,000 of people, many of whom suffer from terrible diseases. A doctor will often treat over 200 patients a day, besides performing several operations.

Lesson Hymns—Book of Praise, 107 (Supplemental Lesson); 111; 67; 49 (Ps. Sel.); 537 (from PRIMARY QUARTERLY); 64.

Special Scripture Reading—Phil. 2 : 5-11. (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—May, A.D. 30; Mount of Olives.

A Foreword—The Lessons from John's Gospel for the first six months of 1908 closed with the appearance of the risen Jesus at the Sea of Galilee, John 21 : 12-23. Before His ascension, the risen Saviour commissioned His disciples to preach the gospel throughout the whole world, Matt. 28 : 19; Mark 16 : 15; Luke 24 : 46, 47.

The Acts of the Apostles, from which the Lessons for the whole of 1909 will be taken, was written about A.D. 75, by Luke, a physician and close friend of Paul (Col. 4 : 14), a first-class historian. It tells the marvelous story of the growth of Christ's kingdom, through the carrying out of the Lord's commission. Three ideas are uppermost :—

(1) The Holy Spirit is the supreme Agent in the church : Christianity is divine. (2) The gospel is meant for the whole world : Christianity is universal. (3) The Jews are the greatest foes of the new religion : Christianity is more than a Jewish system.

I. The Lord's Promise, 1-5.

Vs. 1, 2. *The former treatise* ; " discourse ". This refers, as all scholars agree, to Luke's Gospel (see Luke 1 : 3). *Theophilus* ; probably a Roman officer, to whom Luke's Gospel, as well as the Acts, was written. Luke 1 : 3 prefixes, " most excellent " (noble), likely an official title, showing that Theophilus probably belonged to the higher ranks of society. *All that Jesus began*. Jesus' earthly ministry is the beginning of His eternal ministry. He continues from heaven, through

*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.

His disciples, the work He began on earth. *To do and teach*; the two ways in which Jesus revealed God to men. His life and acts spoke first, and then His lips. *Through the Holy Ghost*; the Holy Spirit, who filled the mind of Jesus and became the guarantee of power to His disciples. *Had given commandments*. The apostles' mission is not a human enterprise, but the result of an explicit commandment of Christ. Luke emphasizes the unity of the kingdom as preached by Jesus and afterwards by the apostles. The church is the direct creation of Christ. *Unto the apostles*; literally "sent ones", "missionaries".

V. 3. *Shewed himself alive*. Eleven appearances are recorded of the risen Lord. *After his passion* (His sufferings and death on the cross); "too sacred a word to be expunged from this the only place where it occurs in the Bible". *Infallible proofs*. Rev. Ver. omits the word "infallible", but "proofs" mean proofs that carry conviction. No fact in early history is better attested by evidence than the resurrection of Jesus from the dead (see Luke 24 : 15, 32, 43; John 20 : 27). *Being seen of them*; Rev. Ver. "appearing unto them". *Forty days*; the only mention of the time between the resurrection and ascension. It is to be noted that the temptation of Jesus covered the same time, Matt. 4 : 1-11. See also the cases of Moses (Ex. 24 : 18), and Elijah, 1 Kgs. 19 : 8. Jesus was not continually present with the disciples during these forty days, but showed Himself to them at intervals. *Speaking . . . concerning the kingdom of God* (Rev. Ver.); the holy fellowship on earth founded by Jesus, to be entered only through repentance, or change of heart and life, and faith, or personal trust in a living Saviour. We know that Christ's instruction of His apostles included: (1) the correct interpretation of scripture (Luke 24 : 27); (2) the universal proclamation of the gospel (Matt. 28 : 19); (3) His personal Presence through the Holy Spirit, Matt. 28 : 20.

V. 4. *Not depart from Jerusalem, but wait*; wait, wait, no matter how long, for without the Holy Spirit it was of no use for them to set out on their mission. Besides it would thus be made more manifest, when

they were afterwards scattered abroad, that their inspiration and authority were from the same Source. *Promise of the Father . . . heard of me*; that is, the gift of the Holy Spirit, (see Luke 24 : 49; John 15 : 26); the greatest promise God Himself could give. Father, Son and Holy Spirit, the three divine Persons of the blessed Trinity, appear at the beginning of the Christian church to energize it with the fulness of divine power.

II. The Lord's Commission, 6-8.

V. 6. *Were come together*; Jesus' final interview with the disciples. *At this time restore again the kingdom to Israel?* See Light from the East. The disciples are still dreaming of empire and glory as they had done during the days of His flesh, Mark 10 : 35-37.

Vs. 7, 8. *Not for you to know . . . ye shall receive power*. This power would be a greater gift than the profitless knowledge of the future which they coveted. *Holy Ghost is come upon you*. Compare Luke 3 : 21, 22. *My witnesses* (Rev. Ver.); who could speak with authority out of personal knowledge of Him.

III. The Lord's Departure, 9-11.

Vs. 9-11. *A cloud received him*. Compare 1 Kgs. 8 : 10; Isa. 6 : 1-4. "He passed with something like kingly state to the right hand of the Father." *Why . . . gazing up into heaven*. The heavenward gaze, or meditation on divine things, must not interfere with their work for Jesus. *This same Jesus*; the One whom they had known as a human Friend and had come to trust and adore as a divine Saviour. *Shall so come*; descending in visible form.

The disciples all return to Jerusalem "with great joy" (Luke 24 : 52), and there await the fulfilment of Christ's promise, spending the interval in prayer and supplication, vs. 12-14.

Light from the East

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

KINGDOM—The Jews believed that when Messiah came, He would establish the glorious kingdom of God of which they had read in the prophets. He would take His stand upon the sea shore and command it to pour its treasures at His feet, He would lead Israel, splendidly armed, against the nations and none would be able to stand before Him

The mountains would be red with the blood of the slain, Israel will be amply avenged and rich with the spoil of the world. The universal kingdom thus formed will be a paradise for the Jews, and all the heathen, their subjects, will turn to Jehovah. Under the rule of righteousness the earth will be more fruitful than ever before. The most barren spots will be fertile, a single grape will load

a wagon, and men will draw wine from it as from a cask, and a kernel of wheat will be as large as the kidney of an ox. The people will be all prophets, none will be sick, blind or leprous, the dumb will speak and the deaf hear. Jerusalem will be a day's journey across, and its houses higher than anything yet known. Its gates will be precious stones, and gems throughout the country will be common things.

APPLICATION

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

The former treatise have I made, v. 1. An eastern monarch became suspicious of the visits one of his officers made to an unused room in the palace; so he entered the room at an hour when he knew the officer was there. What did he find? A plot to overthrow his royal power? No. His officer was sitting deep in thought, clad in the rough peasant coat he used to wear before he was summoned to serve his king. When he was asked to explain why he put on his old coat, he said, "I do it that I may remember what I was before your majesty honored me. I find that this coat helps me to be humble, and grateful. It tells me what I was without you, and what I am with you". We are to forget the past, if dwelling upon it hinders us from giving our minds to our present duty. But we do well to recall how God has guided us and blessed us in bygone days, that we may give Him thanks and praise, and be filled with hope and courage for the future.

Began both to do and teach, v. 1. For generations the houses of a village were constructed on the lower banks of a river. With every spring thaw, there came a flood that submerged the floors of the houses, and the people would live in tents on the high ground, until the waters fell. A newcomer to the place, in a spring month, saw the foolishness of the people, and put his house on the high ground, above the destroying stream. Then he talked with his neighbors about their home-sites, until the low grounds were abandoned, and the village became a city set on a hill. To such great results did this small wise beginning lead. Each day of this new year, just begun, should see us begin to

make life better and happier for ourselves and others.

Through the Holy Ghost had given commandments, v. 2. And what commandments! A few poor, unknown fishermen of Galilee were bidden to go and conquer the world for the new faith. But the commandments did not stand alone. Along with them came the power that would surely overcome all opposition. To each believing disciple would come the power that they had seen working in Jesus Himself, the power of God Himself. With that power, every command was really a promise of conquest.

He charged them . . . to wait (Rev. Ver.), v. 4. It is easier to be active than to wait; but sometimes all depends upon our ability to be patient and quiet, and willing to wait. A young lad of restless temperament met with a serious accident to his knee. The doctors who attended him said he might have to undergo an operation to save his leg; but he had a chance of keeping the use of his leg, if he could keep still in body and avoid all complaining and fretfulness. His own power to lie contented on his bed would bring about his recovery unmaimed. The situation was frankly stated to him, and he was told that all he could do was to wait patiently. He was a Christian and knew his Bible, so he began to recall such texts as "Wait on the Lord: be of good courage, and He shall strengthen thine heart" (Ps. 27:14); and, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee", Isa. 26:3. Such promises as these were his mind food during long days and nights; but there were enough, and to-day he is an eager, active man.

The Officer's
Old Coat

The Power
That Conquers

Saved by
Keeping Still

Build Higher

Ye shall be witnesses unto me, v. 8. Miss Frances Ridley Havergal tells of going away to boarding school soon after she had united with the church. When she **The Only One** entered the school, she learned that she was the only confessed Christian among all the girls in the school. Her first feeling was one of fear. How could she acknowledge Christ before those gay and pleasure-loving girls? But her next thought was that Christ sent her there as His witness. Had she not come into the school for this very purpose? "I am the only one He has here", she said. This thought strengthened her, and the work of her wonderful Christian life began there. Her conduct and her conversation were forces for Christ always.

Lesson Points

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

Jesus began His work by coming to men : He will continue it until all men come to Him. v. 1.

Both the commission to preach the gospel and the power to carry out that commission are of God. v. 2.

The faith of the Christian rests on the solid rock of proved facts. v. 3.

There must be thorough preparation if there is to be efficient performance. v. 4.

The outward forms of religion are of little value without its inward power. v. 5.

Our main concern should be not what God will do, but what He would have us do. v. 6.

What Jesus conceals from us, it is not necessary that we should know. v. 7.

Personal testimony is the chief human factor in the spread of the gospel. v. 8.

The place where Jesus is can never be a foreign country to His disciples. v. 9.

It is in vain that we look longingly towards heaven, unless we are striving by right living to reach it. v. 10.

The Jesus of the Gospels is the Jesus who will welcome us to His glory. v. 11.

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., Sydney, N.S.

Discuss the title, "The Acts of the Apostles". According to the best authorities, it should be simply, "Acts of Apostles". The Book does not contain all the acts of all the apostles, but only a few selected deeds of some of them. Analyze the preface, vs. 1-4. Observe the links that connect this book with Luke's Gospel : (1) They have the same writer ; (2) They are addressed to the same person (Luke 1 : 3) ; (3) They both describe the ministry of Jesus,—the Gospel, His ministry on earth ("Jesus began both to do and teach, v. 1), the Acts, His ministry from heaven through His disciples ; (4) The Acts begin at the point where the Gospel leaves off, namely the Ascension of Jesus, Luke 24 : 50, 51. The Master is gone, but His work is to be done : the kingdom founded by Him is to be extended throughout the world. Truly this is a beginning of times, like the creation of the world (Gen. 1 : 1) and the coming of Christ in the flesh, John 1:14.

The teaching of the Lesson centres about three points :

1. *Christ's commission to the apostles.* They were to be Christ's witnesses, v. 8. V. 3 and Luke 24 : 45-47 show that the risen Lord, during the "forty days" (v. 3) between His resurrection and ascension spent much time instructing the apostles. Discuss the scope of the commission—from Jerusalem "unto the uttermost part of the earth". A map, such as is found in many Bibles, will be useful here. Compare with v. 8, Matt. 28 : 19 ; Mark 16 : 15 ; Luke 24 : 47. Dwell on the greatness of this task, in view of the poverty and obscurity of the apostles.

2. *Christ's promise to the apostles.* For so great a task, the apostles need power correspondingly great. This power they will receive through the Holy Spirit who will be sent to them, v. 8. No undertaking need discourage those endowed with such power ; for it was the same power which fitted Jesus Himself for His earthly ministry, Luke 3 : 21, 22. Observe how, at the beginning of the Christian church, all the Persons of the Trinity, Father, Son and Holy Spirit appear, as if to give the assurance of divine power in all its fulness.

3. *Christ's presence with the apostles.* (a) He was present with them in bodily form after His resurrection, v. 3. Discuss some of the proofs that He had really risen (see Exposition on this verse). (b) They expected that He would remain with them on earth as a great earthly king, v. 6. Bring out the contrast between the true kingdom of Christ and that which the Jews looked for when the Messiah came. (c) He withdrew His physical Presence from them, v. 9. Refer to the promise of Matt. 28 : 20, and make it clear that the unseen Christ may be really present, in all His power and love, 1 Pet. 1 : 8. (d) He will appear to them again in visible form, the same Saviour whom they had known and loved and trusted, v. 11.

Follow the apostles back to the upper room in Jerusalem where they waited in prayer for the coming of the promised Spirit. Bring home our need of the same Spirit, before we can witness for Jesus. Urge each scholar to seek Him, now, at the beginning of a new year, that the year, and all after years, may be filled with useful service.

For Teachers of the Boys and Girls

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

The New Year ; a new Book ; a new enterprise. The scholars ought to be easily interested ; and will be, if the teacher has taken the pains to get the Lesson material in order in his own mind, and has grasped the uniqueness of the occasion which the Lesson describes, the ending of Christ's earthly ministry, the beginning of His ministry from heaven.

Begin with *THE BOOK AND ITS WRITER*. Dissect the title of the book. Have the scholars discover by comparison of the introduction with that of Luke's Gospel, who the author was. Col. 4 : 14 throws a sidelight. Luke was a man of education ; he was also a companion of Paul. His two books show how well fitted he was for the task of writing the story of Jesus and His disciples.

Then, *THE ENTERPRISE*. Luke 24 : 46-48 sets it forth, as do also the more familiar passages, Matt. 28 : 19, 20 ; Mark 16 : 15. It will be worth while to take a little time here to bring out by conversation : (a) *the character of the enterprise*—to win men for

Christ ; (b) *the vastness of the enterprise*—world-wide (compare it with the wars of the greatest conquerors, or the business plans of the largest commercial houses) ; (c) *the agents of the enterprise*—eleven plain, everyday men ; (d) *the backing of the enterprise*. This last point requires a place by itself. It is, indeed, the Lesson.

THE BACKING OF THE ENTERPRISE. First, freshen the sense of its vastness by a few review questions. Then bring out, successively, as back of the enterprise of winning the world : (1) Jesus the perfect Man (v. 1) ; (2) Jesus the Doer of acts of power and mercy (v. 1) ; have the scholars name some of these ; (3) Jesus the Teacher (v. 1) : again, have the scholars quote some of the wonderful teachings of Jesus ; (4) Jesus the Crucified (v. 3—"His passion") : 1 Cor. 15 : 3 and 1 Thess. 5 : 9, 10 are apt passages here ; (5) Jesus the Risen (v. 3) : if He really rose from the dead, He must be the Son of God, if the Son of God, He can give us new life, and we may trust His word ; (6) Jesus' promise (v. 5) : a promise of power to fit the messengers of the gospel for their task.

THE FIRST STEP IN THE ENTERPRISE.

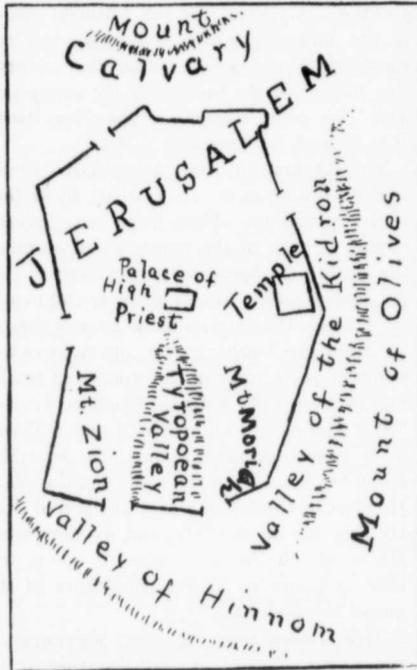
One of the scholars may tell the story of the happenings of that wonderful day (one always thinks of it as midday) on the Mount of Olives (vs. 6-11)—the risen Lord, the disciples with their feckless question, the answer and promise of the Holy Ghost, the commission of v. 8, the departure of the Lord, the two angels, their question and their promise.

The story told, bring out these *two strange things* : Jesus leaving earth just when, for the spreading abroad of His kingdom, He would seem to be most needed ; the Holy Spirit to come, to take His place. It will not be difficult to show that a Presence in men's hearts, and everywhere present, is more efficient as Leader in a world-wide and age-long enterprise than any one Leader in the flesh.

How did this wonderful day end ? Vs. 12-14 tell the tale. The apostles go to their fellow-disciples with the story, and together they all wait in prayer for the promised power. Truly, a New Year's Lesson : wait, in prayer, for the Holy Spirit, the spirit of power for the Lord's work during the year.

THE GEOGRAPHY LESSON

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



Facing Jerusalem on the east and separated from it by the Kidron Valley, is the range of hills known as Olivet or the Mount of Olives. On one of its summits called "The Ascension" stands the Church of the Ascension. This summit is reached from the valley below by three roads or paths, a central one leading straight up the hill and the other two turning aside to the north and south, respectively, for the sake of an easier ascent. The roads join at a bridge over the Kidron close to the Garden of Gethsemane, and lead to St. Stephen's Gate just north of the temple site. The Mount of Olives was called the Mountain of Three Lights: (1) on account of the fire from the temple altar lighting it up at night; (2) from the first beams of the sun lighting up the summit; (3) from the olive oil which it produced for lighting the lamps of the temple. In the days of Jesus the range was covered with olives, pines, myrtles and palms, and its verdure and fresh mountain breeziness must have made a grateful contrast to the close and foul city atmosphere. But during the siege of Jerusalem by the Romans in A.D. 70, these trees were destroyed, and the once beautiful hillsides were left bare and desolate.

ADDED HINTS AND HELPS

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

Some Test Questions

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

1. What commission did Jesus give to His disciples before His ascension?
2. By whom, and about what date, was the Acts of the Apostles written? What story does it tell?
3. Explain "former treatise". Who was Theophilus? When did Jesus begin His work on earth? Through whom is He continuing that work?
4. To whom did Jesus give commandments? In whose power were they to be obeyed? Explain "apostles".

5. How often did the risen Jesus show Himself? What length of time intervened between His resurrection and ascension?
6. For what did He bid the disciples wait in Jerusalem?
7. What is meant by "the kingdom of God"? Mention some of the points on which the risen Jesus gave instruction to His disciples.
8. What question did the disciples ask? What was their idea of Jesus' kingdom?
9. How did Jesus treat their request for information? What promise did He make to them?
10. In what manner did Jesus depart? Who appeared to the disciples? In what manner did the angels say Jesus would come again?
11. Whither did the disciples return? For what did they wait? In what did they occupy their time?

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. Two of the Gospels have each a verse, near the close, telling how Jesus ascended into heaven. Find them.

2. Read where Peter says in a letter that Jesus is gone into heaven and is now on the right hand of God.

ANSWERS (Lesson XII., Fourth Quarter, 1908)—(1) Exodus 20 : 4, 5. (2) 1 John 5 : 21.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. Proofs that Christ rose from the dead.
2. The gospel intended for all mankind.

Prove from Scripture

That Jesus is in heaven.

The Catechism

Ques. 1. *Man's chief end.* Man's "chief end" means what chiefly he was made for. All that God has made is intended to express and reveal the perfections of His character (see Rom. 1 : 20). We are doing what we were made for when we willingly give ourselves to the furthering of this divine revelation. The word "chief" is used because there are more ends than one which men may rightly seek, such as making money, increasing knowledge, and the like. But above all these,

we ought to set the duty of glorifying God ; and no duty is done aright in which God is not glorified. Men choose the ends they think will make them happy. The Question assures us that in seeking God's glory we shall find the highest happiness.

The Question on Missions

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

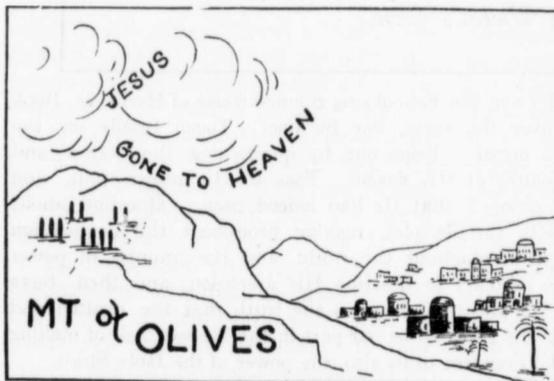
Ques. 1. When a hospital is first established in a new centre, the people are apt to be suspicious ; but they soon come to have confidence in our work, and large numbers come for treatment. There are only four hospitals, one of which is for women, in North Honan, with its 8,000,000 people ; and besides, many patients come from adjacent provinces where no medical mission work is being done. Lately, a patient suffering from a very painful bone disease was brought 17 days' journey in a cart to Hwai Ching from Kansu province. Density of population (averaging over 520 per square mile), and consequent poverty, together with unsanitary dwellings, make the sick rate very high. In one year, there were treated in the four hospitals in Honan 17,772 patients, who received in all 59,182 treatments, and 900 operations, besides opening of abscesses, etc., were performed. In one hospital as many as 300 treatments in one day were given.

FOR TEACHERS OF THE LITTLE ONES

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

Subject for the Quarter—The first workers for Jesus.

Golden Text for the Quarter—"They that were scattered abroad went every where preaching the word."



Introduction—There is a story of a queen who had a great many servants. Some of them lived under the ground, and the others all lived in the palace with the queen. The servants under the ground were dark brown in color, and those in the palace were dressed in green. Can you guess who the queen and her servants are ? Well here is her name, ROSE (show one if possible). She is Queen of the Flowers, you know. The servants in the kitchen under

ground are the dark brown roots, which prepare food for the ground and carry it to the rose queen in her palace. Those in the palace are the bright green leaves and stems and thorns, which carry dainties from the air and from the sunlight to their rose queen, and also protect her from harm. You see all her servants are workers. There are no idle servants in Queen Rose's palace.

Pre-view—Our Lesson stories for this Quarter are to be about some servants of a King, who were great workers for him. We'll print the name of the King—KING JESUS. His first servants or workers were the twelve apostles.

Lesson Subject for To-day—The workers receiving commands.

Review—Picture in a brief, bright way the story of the cross, the tomb, the resurrection. Jesus stayed near His friends for forty days afterwards, meeting with them eleven times.

The King Going Away—At last the time has come when King Jesus must go back to His heavenly kingdom. He must give His last instructions to His servants. He appears to the eleven apostles in an upper room in Jerusalem. He leads them out to the Mount of Olives.

Commands for the Workers—"You must go back to Jerusalem and stay there till I

send the Holy Spirit to you all, to give you power to teach and preach and heal in My name. You must preach in Jerusalem and beyond—to the very ends of the earth." What busy servants they are to be!

Golden Text—Repeat Golden Text.

The Ascension of Jesus—"While He was yet speaking with them, suddenly He was lifted up into heaven, and a cloud covered Him out of their sight" (repeat). ((All shade eyes and look upwards.) The apostles look and watch, and strain their eyes, but they cannot see Him now. Ah! see those angel faces in the sky! Hear those angel voices! (Explain their message, v. 11.)

The Workers Obeying Orders—Describe the return of the disciples to Jerusalem. Picture that solemn little prayer meeting in the upper room. Jesus in His heavenly home now sees them and hears their prayers. There Jesus is now (point upwards) listening to our prayers and watching over us.

My Verse—(Repeat)

We have orders from our King,
And the power will Jesus give
To tell others of His love
And the heavenly home above.

Something to Think About—Jesus is in heaven.

FROM THE PLATFORM

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

*The head that once was crowned with thorns
Is crowned with glory now;
A royal diadem adorns
The mighty Victor's brow.*

Write on the blackboard, and have the School sing the first verse of Hymn 64, Book of Praise. After the singing, go over the verse, line by line. Touch briefly on the sufferings and death of Jesus, and His burial. Bring out, by questioning, the sorrow and discouragement of the disciples because of His death. Pass to His resurrection, and talk about the "many infallible proofs" that He had indeed risen. Question about the meetings of the risen Lord with the disciples, making prominent the commission He gave them to preach the gospel throughout the world, and His promise of power through the Holy Spirit. Get the scholars to describe His ascension, and then have them sing again the verse on the blackboard. Impress the truth that the exalted and glorified Jesus is our King, and that He gives to us our part in the blessed task of making Him known over the whole world, and promises to us also, the power of the Holy Spirit.

Lesson II.

THE DESCENT OF THE HOLY SPIRIT January 10, 1909

Acts 2: 1-11. Commit to memory vs. 2-4. Study Acts 2: 1-21.

GOLDEN TEXT—I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth.—John 14: 16, 17.

1 And when the day of Pen'tecost was ¹fully come, they were all ²with one accord in one place2 And suddenly there came ³a sound from heaven as of ⁴a rushing mighty wind, and it filled all the house where they were sitting.3 And there appeared unto them ⁵cloven tongues like as of fire, and it sat upon each ⁶of them.4 And they were all filled with the Holy⁷ Ghost, and began to speak with other tongues, as the Spirit gave them utterance.5 And there were dwelling at Jeru'salem Jews, devout men, ⁹out of every nation under heaven.6 ¹⁰Now when this was noised abroad, the multitude came together, and were confounded, becauseRevised Version—¹now come; ²together in one place; ³from heaven a sound; ⁴the rushing of a mighty wind; ⁵tongues parting asunder like; ⁶one of them; ⁷Spirit; ⁸Now there; ⁹from every; ¹⁰And when this sound was heard; ¹¹speaking; ¹²Omit one to another; ¹³language; ¹⁴Omit and; ¹⁵in; ¹⁶Omit; ¹⁷sojourners from Rome, both Jews; ¹⁸Cretans; ¹⁹mighty.that every man heard them ¹¹speak in his own language.7 And they were all amazed and marvelled, saying ¹²one to another, Behold, are not all these which speak Galileans?8 And how hear we every man in our own ¹³tongue, wherein we were born?9 Par'thians, and Medes, and E'thamites, and the dwellers in Mesopota'mia, ¹⁴and in Jude'a, and Cappado'cia, in Pon'tus, and A'sia,10 ¹⁵Phry'gia, and Pamphyl'ia, in E'gypt, and ¹⁶in the parts of Lib'ya about Cyre'ne, and ¹⁷strangers of Rome, Jews and proselytes,11 ¹⁸Cretes and Ara'bians, we do hear them ¹¹speak in our tongues the ¹⁹wonderful works of God.

LESSON PLAN

I. The Spirit-filled Disciples, 1-4.

II. The Astonished Multitudes, 5-11.

DAILY READINGS

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

M.—The descent of the Holy Spirit, Acts 2: 1-11.

T.—The descent of the Holy Spirit, Acts 2: 12-21.

W.—The prophecy, Joel 2: 21-32. Th.—The Holy Spirit promised, John 14: 15-26. F.—The Holy Spirit a Guide, John 16: 4-14. S.—Spiritual gifts, 1 Cor. 12: 1-13. S.—Spiritual life, Rom. 8: 1-14.

Shorter Catechism—Ques. 2. What rule hath God given to direct us how we may glorify and enjoy

him? A. The word of God, which is contained in the Scriptures of the Old and New Testaments is the only rule to direct us how we may glorify and enjoy him.

The Question on Missions—2. How do Chinese doctors treat the sick? Their treatment is often cruel as well as useless. They stick needles into all parts of the body to let out the disease, and give large doses of such medicines as dried snakes, scorpions, lizards, tigers' bones and other horrible things.

Lesson Hymns—Book of Praise, 107 (Supplemental Lesson); 100; 102; 113 (Ps. Sel.); 116 (from PRIMARY QUARTERLY); 116.

Special Scripture Reading—John 14: 15-26. (To be read responsively or in concert by the whole School.)

EXPOSITION

Time and Place—A.D. 30; Jerusalem.

Connecting Links—The election of Matthias to take the place of Judas amongst the twelve apostles is related in ch. 1: 15-26.

I. The Spirit-filled Disciples, 1-4.

V. 1. *The day of Pentecost*; the second of the great feasts of the Jews, coming fifty days (hence the name "Pentecost", literally "fiftieth") after the offering of the barley sheaf during the feast of the Passover or Unleavened Bread, Lev. 23: 10, 11. Other names for the feast of Pentecost were, "the feast of weeks" (Ex. 34: 22; Deut. 16: 10), because a week of weeks separated it from the Passover; "the feast of harvest" (Ex. 23: 16, first clause), as marking the close of the wheat harvest in May or June; and "the feast of the firstfruits", from the offering of the two loaves baked from the newly harvested wheat, Lev. 23: 17; Num. 28: 26. It was associated with joyful gratitude. Josephus estimates that as many as two and a half millions were accustomed to attend this feast at Jerusalem. It thus afforded specially favorable opportunities for

spreading the new faith. Our Lord frequently visited Jerusalem at the feasts, and taught the gathered multitudes (see John 5: 1; 7: 10; 10: 22). *Was fully come*; and therefore all the visitors purposing to keep the feast at Jerusalem had come to the city. *All together in one place* (Rev. Ver.); probably the upper room used by the disciples as a meeting place.

Vs. 2, 3. *As of a rushing mighty wind*; not wind, but like it. It was not a natural but a supernatural event. Wind was often used as the symbol of the divine Presence (Ps. 104: 3; 1 Kgs. 19: 11), and Jesus had likened to it the working of the Holy Spirit (see John 3: 8, and compare John 20: 22). *Cloven tongues*; Rev. Ver., "tongues parting asunder." *Like as of fire*. Fire also was a figure of the divine energy, Ex. 3: 2; Matt. 3: 11. The "tongues" resembled flames, as the sound resembled that of the wind. One of these flames sat upon each of the company, to indicate the special inspiration whereby they were able to speak.

V. 4. *All*. "The gift was for the whole

body and for each member." Apostles and disciples, men and women, shared in it. *Filled with the Holy Ghost.* The spiritual endowment, rather than the physical wonder, was the leading feature. To be "filled with the Holy Ghost (or Spirit)" is to receive this divine Person, with the fulness of His power and gifts, into a vital and abiding union with our spirits. The coming of the Holy Spirit at Pentecost is distinguished from all His other comings, by the new powers and gifts He then bestowed and the number who received these. *Began to speak with other tongues;* that is, in speech different from that usually employed by them. The twelve apostles, and all the hundred and twenty disciples, ch. 1 : 15 spoke in foreign languages. *As the Spirit gave them utterance;* determining, in the case of each speaker, which language he should employ.

II. The Astonished Multitudes, 5-11.

Vs. 5, 6. *Dwelling at Jerusalem Jews, devout* (God-fearing : see Luke 2 : 25 ; Acts 8 : 2) *men;* likely foreign Jews who had made their home in Jerusalem in order to be near the temple. *Out of every nation.* See Light from the East. *This sound was heard* (Rev. Ver.); the sound of v. 2. *Multitude came together;* led by the sound to the meeting place of the apostles. *Confounded ;* confused or perplexed. *Every man heard .his own language ;* proof that the "other tongues" (v 4) do not signify merely an ecstatic or impassioned speech.

Vs. 7, 8. *Galilæans.* All the apostles, with the exception of Judas, hailed from Galilee. *Every man in our own tongue;* clear testimony from the hearers that the apostles had received power to speak foreign languages.

Vs. 9-11. The list here given shows Luke's historical accuracy. He had made careful investigation as to all the nations represented at the feast. See Geography Lesson. *Sojourners from Rome* (Rev. Ver.); probably Jewish visitors from Rome, though Roman

Jews who dwelt at Jerusalem may be meant. *Jews;* by birth. *Proselytes ;* Jews by conversion.

The charge of drunkenness was brought against the apostles. Peter defends his brethren, and explains that this is the great outpouring of the Spirit of which prophecy speaks. He selects Joel 2 : 28, to show that this endowment was to be one of the features of the Messianic kingdom, vs. 12-21.

Light from the East

"FROM EVERY NATION" (Rev. Ver)—
Two causes produced the Dispersion, as the foreign settlements of Jews were called: the fortunes of war, and the rewards of commerce. Some remained in the East when the captivity returned. Others spread up the Nile and were among the first settlers of Alexandria, where they occupied two out of the five quarters of the city. There was a small colony in Damascus from early times, and it increased to 10,000 in the first century. They had special rights in Antioch, and scattered settlements can be traced by inscriptions throughout Greece. They carried on a brisk trade in Rome : 8,000 came out to meet a deputation from Jerusalem in the days of Augustus; and they obtained a recognized legal standing throughout the empire. An anti-Jewish agitation led Claudius to an ineffective attempt to expel them. The synagogue and the Septuagint, that is, the Greek version of the Old Testament, both rose out of the Dispersion. It was not possible for the dispersed Jews to maintain sacrificial worship abroad, so the synagogue was established for Sabbath services. They found they could not get on with Hebrew alone in the synagogues or in their courts, hence the Greek Bible. Two things bound them to Palestine : they all paid the temple tax, and they all occasionally, at least, joined in a pilgrimage to Jerusalem, at the time of the great annual feasts.

APPLICATION

When the day of Pentecost was fully come, v. 1. "Come, hurry!" said the minute hand. "You will not get around in time, if you don't. See how fast I am going." And so it fretted through the hour ; but when the

time came for each to be in his place, that the hour might be struck in clear tones, the minute hand found that the hour hand had its own pace, and its own power, and was

A Lesson
from the Clock

where it ought to be, when it was needed to do its work. There is no lagging on God's part. He sometimes seems to be slow; but He will surely do what He has promised, and just at the right moment. There is never any failure of His purpose.

All together in one place (Rev. Ver.), v. 1. When Lord Roberts was an officer in India, in his earlier life, he more than once saved his men from the fear that fills the jungle on a dark night. Once in particular, when he was marching a troop from one point to another in the darkness, he instinctively felt that there was something wrong with the men. The ranks seemed to be broken and disordered, and there was too much haste in their step. "Steady! my men", cried out Roberts. "Steady! Touch elbows!" The command was obeyed, and at once the step became timed and regular, and a cheer broke from the men. Afterwards, they said that they had been on the edge of panic. They could not see each other, and the sounds each made seemed strange; but when they "touched elbows", they were compacted and welded into one body, and the cheer was a cry of relief. We have but to remember that we belong to one great army, with Jesus as its victorious Leader, and fears will vanish like clouds before the sun, giving place to a calm courage that will face any peril.

Suddenly, v. 2. On the shores of the Bay of Fundy, there are vast hay lands protected by walls of earth called dykes. These dykes are watched by patrolmen, whose duty it is to repair, or report, any weakness the sea has caused in them. One stormy November day, some years ago, a high tide and a fierce wind kept the patrolman busy at a certain part of the dyke. While he was there, an inroad was made by the hungry sea at another point, and before he could do anything, the waves were roaring across the miles of level grass land, It was spoken of as a "sudden" break; but two men who had passed that point, saw, that, from some cause or other, the dyke had become too weak to stand the strain put upon it, and when they heard of the break, they were not surprised. The coming of a sudden temptation puts us to the test, as the storm

tested the dyke. It will be seen then whether we have built up a defence of sound principles and habits of right doing to keep out the flood of evil. We cannot be too careful about this building of defences against the temptations that would otherwise overwhelm us.

All filled with the Holy Ghost, v. 4. Mr. Spurgeon once said, "Give me the comfort of God's Holy Spirit, and I can well bear the taunts of men. Blow, wind of the frozen north, I have a fire of living coal within; yea death, slay me, but I have another life, a life in the light of God's countenance and a Comforter who will abide with me forever." It is the work of the Holy Spirit to stand beside us, and make us strong to do the right. Have you called Him to your assistance? He is given to the church; but we must apply as individuals for His help in our life.

"And still those lambent lightnings stream;
Where'er the Lord is, there are they;
In every heart that gives Him room
They light His altar day by day,
Zeal to inflame and vice consume."

They . . . began to speak . . . as the spirit gave them utterance, v. 4. In a certain Canadian city, there are many foreigners. The gospel wagon of the city missionary came one evening to the foreign quarter, and hundreds of the people flocked to hear the singing and preaching. The speaker was a good man, a man with a great love for his fellow men, but he could not speak the languages of the people before him. He resolved to speak the only language he knew with all the love he could command. He held his hearers spellbound for half an hour. They knew not his words, but they got his message, and, through an interpreter, they said to him, "You did us good. We think you are kind. The good God who made and loved us all, sent you. Will you please come again and do us good?" The language of the eye, of the voice, of the gesture, is one that the Spirit of God can use and does use. The missionaries who have been pioneers among heathen peoples, spoke at first by gestures, by deeds, by looks that expressed their love and good will. This speech of the heart is one that all can use; and anywhere.

"Touch
Elbows"

Our Heavenly
Helper

The "Sudden"
Break

Heart Speech

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

Recall the promises concerning the coming of the Spirit (John 14: 26; 15: 26; 16: 13; compare Joel 2: 28, 29), and the absolute command of Jesus, that the disciples should wait in Jerusalem until these promises were fulfilled, Luke 24: 49; Acts 2: 4. As the success of the church to-day depends upon the Spirit's presence and power, the Lesson is one of surpassing importance and interest. Consider the human and divine facts in the events of Pentecost.

1. *The human facts.* Note the oneness of heart and mind in believing prayer (v. 1; compare ch. 1: 14). Recall Jesus' words regarding united prayer, Matt. 18: 19, 20. Point out that God demands moral and spiritual uprightness and faith as a condition of answer to prayer, Ps. 15: 1, 2; 66: 18. The history of real revivals is the history of fervent united prayer and righteous living.

2. *The divine facts.* These are twofold: (a) The descent of the Spirit as the direct, personal gift of the Father, vs. 3, 4a. The uniqueness of His presence calls for special notice. Study the signs of His coming perceived by the senses—the sound and the tongues of fire. The wind, the flame, the tongue, were symbolic of the Spirit's activity. Follow out these symbolic references, and compare them with others in the Bible (see Exposition for hints). (b) The intellectual and moral results, vs. 4b-11. For the meaning of "other tongues" see Exposition. They symbolize the manner in which the kingdom would be spread—by means of the speech or testimony of its members. This effect was caused by the direct activity of the Spirit, and was not meant to be permanent.

The onlookers were greatly amazed at what they saw and heard. Some, however, mockingly declared that the apostles were "full of new wine". Peter repels this charge, and declares that the wonders just witnessed were the fulfilment of the prophet Joel's prediction of the outpouring of the Spirit of God, vs. 12: 21.

The peculiar physical manifestations ac-

companied the descent of the Spirit were temporary, and soon disappeared. The permanent gain to the early disciples was the new life in the Spirit which gave power and guidance. Having noted the temporary and the permanent aspects of Pentecost, dwell upon the present privileges of believers. Every Christian is born into a new, divine life. It brings to him the same power and obligations as to the first disciples. The indwelling of the Spirit is necessary now for cleansing and service.

For Teachers of the Boys and Girls

This is one of the Lessons, where a backward glance is absolutely necessary: the Lesson is one stage, and a most important one, in a great enterprise. Question, therefore, from the last Lesson: (a) What the enterprise was: to win the world for Christ; (b) who were to do these: eleven plain everyday men, and those who would join them; (c) the backing of the enterprise: Jesus, the perfect Man, the great Wonder-worker, the peerless Teacher; Jesus the crucified and risen Redeemer of men; and, (d) last of all, the promised Spirit of power: have the scholars read ch. 1: 8 (first part), not once, but over and over again, until it sinks in. The present Lesson tells of the coming of the promised Holy Spirit of power.

Take the class from point to point of this wonderful day by some such landmarks as these:

THE TIME. Pentecost (see Exposition) 50 days after the crucifixion, which was at the Passover; ten days after the ascension of our Lord, and the promise of the Spirit, ch. 1: 3.

THE PLACE. Probably the "upper room" of ch. 1: 13.

THE COMPANY. Again, ch. 1: 13, 14, the whole company of our Lord's followers who were in Jerusalem, about 120 in all. Have the scholars pick out the individuals of whom the company was made up—various sorts of people, but all one in love for the crucified and risen Lord, and in faith in His promise. Note, too, how they were employed.

WHAT HAPPENED. One of the class may describe it (vs. 2, 3). The Exposition gives necessary explanations. Remind the scholars

that, when Jesus was born, the heavens opened and the angels sang; when He died, the skies darkened, and the rocks were rent; when He ascended, the cloud of glory appeared.

WHAT FOLLOWED. Two things: (1) All filled with Holy Spirit. Show that to be filled with the Spirit requires, on our part, to be empty of self, to be willing that God should fill us, and to have faith that He will so do. (2) The gift of tongues. Again, see Exposit-

tion. This was but one gift of the Spirit (see 1 Cor. 12 : 8-11. But it was the one most needed then.

THE RESULT OF IT ALL. Vs. 4-11 describe this: every man hearing the gospel in his own tongue. The list can be made interesting. Press home the lessons of the story: God wants all the world to be saved (v. 21); and God will equip and help His people to save the world.

THE GEOGRAPHY LESSON

The Jews of the Dispersion (see Light from the East) were divided into these classes: (1) Babylonian, including those dwelling in Parthia, Media, El-

am, Mesopotamia and Arabia. These Jews of the far East were descendants of those who remained in Babylon, when small bodies returned to Palestine under Zerubbabel (see Ezr. 2 : 1, 2) and Ezra (see Ezra 7 : 6-8). (2) Egyptian, including the Jews in Egypt and Cyrene, a district in the north of Africa, or, as it was anciently called, Libya. Jews had migrated to Egypt as early as B.C. 586, when Johanan, son of Kareah, conducted a small body of them, including Jeremiah, to



Tahpanhes, Jer. 43:4,7. Less than ten years after our Lord's death, two entire quarters of Alexandria, the metropolis of Egypt, were known as "the Jewish", and

many more Jews were sprinkled over the rest of the city. (3) Syrian. This class embraced the Jews living in Palestine and the neighboring districts to the northeast and northwest. (4) Roman. To this class belonged those Jews who had settled in Asia Minor, with the Roman provinces of Cappadocia, Pontus, Asia, Phrygia and Pamphylia, and those who had gone as far as Rome itself. In this last class must be counted also the Jews in Crete, a large island southeast of Greece.

ADDED HINTS AND HELPS

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

Some Test Questions

1. Who was chosen in Judas' place?
2. Why was the feast of Pentecost so named? What other names were given to it?
3. What special opportunities did it offer for spreading the gospel?
4. By what outward signs was the coming of the Holy Spirit accompanied?
5. What is it to be filled with the Holy Spirit? What effect had this endowment of

the Holy Spirit on the apostles?

6. What two causes produced the Dispersion?
7. From what region did all the apostles, except Judas, come? What testimony was given to their speaking new languages?
8. What countries are mentioned as represented in Jerusalem at Pentecost?
9. Who were the proselytes?
10. What explanation did some mockers give of the apostles' speech? What defence did Peter offer?

Something to Look Up

1. A little farther on in the Acts, there is a verse that tells us that when the disciples prayed, the house was shaken and they were all filled with the Holy Ghost. Find it.

2. In Corinthians, Paul tells us that no man can really believe that Jesus is the Lord except the Holy Ghost give him power to do so. Find the passage

ANSWERS, Lesson 1.—(1) Mark 16: 19; Luke 24: 51. (2) 1 Pet. 3: 22.

For Discussion

1. The "gift of tongues": why it was then bestowed; why not a permanent gift.

2. The use of miracles in leading to belief in the gospel.

Prove from Scripture

That the Holy Spirit is our Teacher.

The Catechism

Ques. 2. *The rule of life.* Note first the title here given to the Scriptures. They are called the "Word of God". This teaches us that God has spoken to men. The writers of the Bible books were commissioned to speak in His name and by His authority, Matt. 28: 19, 20; 2 Pet. 1: 21. Further, they were qualified for their work by the gift of the Holy Spirit, John 14: 26; 15: 26, 27. The Holy Ghost helped the sacred writers in two ways. First, He revealed to them truth

which they would not otherwise have known. Secondly, He inspired them, that is, so guided them by His divine wisdom that they wrote the very truth which God intended. All parts of the scriptures are inspired, 2 Tim. 3: 16. Thus they are our sure guide in all the duties of life.

The Question on Missions

Ques. 2. When called to see a patient, the Chinese doctor examines the tongue and feels the pulse. Three distinct pulses are felt in each wrist, and from these six pulses he diagnoses the condition of the heart, lungs, liver and other organs, and prescribes. A very large assortment of medicinal herbs and other substances, many of them useless, are employed. Tigers' bones are prescribed for weak and nervous people, elephant's skin for slow-healing ulcers; and amongst other things prescribed are oyster shells, scorpions, centipedes, lizards and snakes. For fear of their catching cold, consumptives and fever patients have all fresh air and sunlight shut away from them, and ulcers or wounds, however foul, are never washed with water. Knowing nothing of anatomy, the Chinese doctor, fortunately, attempts little surgery. Broken bones are not set nor dislocations reduced, but large needles are stuck into all parts of the body to let out the disease, even the eyes being so treated.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Workers obtaining power.

Introduction—Show a toy engine (or outline one). Can it go? Why not? A little boy

was crossing the railroad tracks near the roundhouse, where engines are "stabled" like horses. Outside were some engines standing without steam. "Look out. I'se 'fraid, mudder. Don't go past them." "No fear, laddie", said mother, "those engines can't move now, because they have no steam,—no power to make them move." Recall the story of the Rose Queen and her servants. Could the flowers grow without the power from God? Neither can workers work without "power".



Review—We left the disciples with very sad faces. They had returned to Jerusalem from the Mount of Olives. Their best Friend had just left them in the most wonderful way (recall Lesson).

Golden Text—Repeat Jesus' promise.

Lesson—To-day we are to hear about the coming of the Holy Spirit.

The Feast of Pentecost—The people of Israel were having one of their great feasts at the time of our Lesson story (print the name of it, —P—E—N—T—E—C—O—S—T), just at the close of the wheat harvest. Two loaves of bread made from the flour of the new wheat were taken by the priests of the temple and offered before the Lord, as a sign of thankfulness to Him for His goodness in providing food for His people. It was a time of great joy. Crowds gathered in Jerusalem at this feast from all countries.

The Coming of the Holy Spirit—Here are the disciples in this upper room (square, and strokes), talking about Jesus, and wondering when and how the Holy Spirit would come. Suddenly they hear a sound from heaven like a rushing, mighty wind, and then they see tongues of fire resting upon each of them! This is the way the Holy Spirit came. We do not understand it, but we believe it, because the Bible tells us so. The disciples

were filled with the Holy Spirit, who came to help them to be good and to work for Jesus. The first thing the Holy Spirit helped them to do, was to speak in the way that people speak in other countries. God wanted them to preach to people of all countries. There were many such people at this feast of Pentecost. These were so surprised to hear their own languages spoken by these men from Galilee. You see Jesus kept His promise (recall John 14: 16). The Comforter had come.

A Practical Thought—Willie wanted to do some work for Jesus, and Jesus gave him power to get an old man, who was his friend, to go to church and become a follower of Jesus. Jesus gives us power to turn from sin.

Our Verse (all repeat)—

“What shall be our word for Jesus?

Master give it day by day;

Even as the need arises,

Teach Thy children what to say.

Let the might of Thy good Spirit

Go with every loving word;

And by hearts prepared and opened

Be our message always heard.”

To Think About—Jesus will make me strong.

FROM THE PLATFORM

HOW TO GET POWER

Ask the scholars about the various kinds of power with which they are familiar, such as steam power, water power, electric power, etc. They will be eager to tell about the various uses to which these are put. Recall the great enterprise which was laid upon the first disciples of our Lord—the work of spreading His gospel throughout the world. The scholars will readily see that they needed power for this great task. Now print, **HOW TO GET POWER**. This is what the Lesson teaches. Bring out, by questioning, that the disciples did just what Jesus told them to do, that they spent much time in prayer, and they were ready to witness for Jesus when the time came. Then the power of God's Spirit came upon them—question about the manner of His coming, and what He enabled the disciples to do. The points to press home are, that we need the same power in our daily lives, and that we can get it in the same way.

Acts 2 : 32-42. Commit to memory vs. 32, 33. Study Acts 2 : 22-47.

GOLDEN TEXT—They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.—Acts 2 : 42.

32 This Je'sus¹ hath God² raised up, whereof we all are witnesses.33² Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath³ shed forth this which ye⁴ now see and hear.34 For Da'vid⁵ is not ascended into the heavens : but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,35⁶ Until I make thy foes thy footstool.36⁷ Therefore let all the house of Is'rael know assuredly, that God hath made⁸ that same Je'sus, whom ye have crucified, both Lord and Christ.37 Now when they heard this, they were pricked in their heart, and said unto Pe'ter and⁹ to the rest of the apostles,¹⁰ Men and brethren, what shall we do?

Revised Version—¹ did God raise up; ² Being therefore; ³ poured; ⁴ Omit now; ⁵ ascended not; ⁶ till I make thine enemies the footstool of thy feet; ⁷ Put therefore after Israel; ⁸ him both Lord and Christ, this Jesus whom ye crucified; ⁹ Omit to; ¹⁰ Omit Men and; ¹¹ And Peter; ¹² ye; ¹³ unto; ¹⁴ your; ¹⁵ to you is the promise; ¹⁶ unto him; ¹⁷ he testified, and exhorted them; ¹⁸ crooked; ¹⁹ They then; ²⁰ Omit gladly; ²¹ there were added unto them in that day; ²² teaching; ²³ in the breaking; ²⁴ and the prayers.

LESSON PLAN

- I. The Christ Exalted, 32-36.
- II. Multitudes Saved, 37-41.
- III. The Believers Built Up, 42.

DAILY READINGS

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

M.—Beginning of the Christian church, Acts 2 : 22-36. T.—Beginning of the Christian church, Acts 2 : 37-47. W.—David's psalm, Ps. 16. Th.—Christ exalted, Heb. 1. F.—Repentance and pardon, Isa. 55 : 6-13. S.—Confession and faith, Rom. 10 : 1-13. S.—Christian unity, Eph. 4 : 1-15.

Shorter Catechism—Ques. 3. *What do the Scrip-*38¹¹ Then Pe'ter said unto them, Repent,¹² and be baptized every one of you in the name of Je'sus Christ¹³ for the remission of¹⁴ sins, and ye shall receive the gift of the Holy Ghost.39 For¹⁵ the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.¹⁶40 And with many other words¹⁷ did he testify and exhort, saying, Save yourselves from this¹⁸ untoward generation.41¹⁹ Then they that²⁰ gladly received his word were baptized : and²¹ the same day there were added unto them about three thousand souls.42 And they continued stedfastly in the apostles'²² doctrine and fellowship,²³ and in breaking of bread,²⁴ and in prayers.

tures principally teach ? A The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

The Question on Missions—3. Have the Chinese hospitals of their own? No, not even for contagious diseases, as smallpox, scarle, fever and the like. The sick and lame and blind are very often turned out on the street to beg for a living. The insane are chained at home like wild beasts.

Lesson Hymns—Book of Praise, 107 (Supplemental Lesson) ; 97 ; 59 ; 8 (Ps. Sel.) ; 559 (from PRIMARY QUARTERLY) ; 69.

Special Scripture Reading—1 John 1 : 1-9. (To be read responsively or in concert by the whole School.)

EXPOSITION

Time and Place—A.D. 30; Jerusalem.

Connecting Links—The Lesson follows immediately upon that for last Sabbath. The first public witness to Christ's resurrection is given by Peter in his sermon. This fact the apostle establishes by two proofs. The first is, that any other issue would be quite impossible. The work of the Son of Man could not end in failure, for God would not permit Him to be vanquished by death. The second proof of our Lord's resurrection lay in the fulfilment of scripture. Psalm 16 is called into service, where things are said that were not applicable to David, or to any other than his great Descendant, the Messiah, for whom Israel had been looking to bring in the Messianic age. We must remember that Peter's speech is here given only in outline; but the sketch is remarkably faithful; behind it we can see the life of the early community in those happy days of commencement, vs. 22-31.

I. The Christ Exalted, 32-36.

Vs. 32, 33. *This Jesus; whom the Jews*

had crucified, but whom God had raised up, vs. 24, 25. *Hath God raised up; a declaration which the speaker would not have dared to make unless it had been true, since many were present who would have challenged it had they possessed evidence to refute it. We all are witnesses; that is, Peter and the other apostles. These had known Jesus personally, they were now manifestly filled with His Spirit, their lives were devoted to the task of making Him known; what testimony could be more worthy of acceptance than theirs? By the right hand of God exalted. God, like a King, has stretched forth His hand to raise up Jesus from His voluntary humiliation, and has bestowed upon Him the glory long predicted of the Messiah. Having received . . . the promise of the Holy Ghost; a promise repeatedly found in the Old Testament prophets (Isa. 44 : 3 ; Ezek. 36 : 26 ; Joel 2 : 28), and made definitely and clearly in the Gospels, Luke 12 : 11, 12 ; 24 : 49 ; John 14 : 16 ; 15 : 26 ; 16 : 14 ; Hath poured forth this (Rev.*

Ver.); the exalted Saviour's first act of Lordship (see Rom. 1: 3, 4; Eph. 4: 8; Phil. 2: 9; Heb. 2: 9). It is to be noted that, as Joel 2: 28 represents the endowment of the Spirit as due to Jehovah's action, just so Peter explains Pentecost as the sequence of Christ's return to Lordship; clear testimony to His oneness with God. *Ye now see.* Probably the flame-like appearances (v. 3) still rested on the disciples. *Hear*; the languages spoken (v. 4), and what was uttered.

Vs. 34-36. *David is not ascended.* Peter returns to the fact that David did not in his person fulfil the prophecy of Ps. 16, and that therefore some other is meant. *The heavens.* The Jewish idea was that there were many heavens above the earth, inhabited by beings of greater or less dignity, 2 Cor. 12: 2; Eph. 3: 10. *The Lord said*, etc.; in Ps. 110, much quoted in the New Testament (Matt. 22: 43, 44; Heb. 1: 13), here meant to prove that the Messiah was to be Lord over David. *Until*, etc. The disciples evidently expected the early return of Christ as a triumphant Victor. Jesus, who was so much despised by the Jews, is proved to be *both Lord and Christ*; "Lord" over all (compare Rom. 9: 5), but to Israel the "Christ" (the Anointed One), that is, the Messiah for whom they had been looking. *This Jesus whom ye crucified* (Rev. Ver.). These words are rightly placed last. "The sting is in the tail", says Bengel. Peter will stab his hearers broad awake to their awful guilt.

II. Multitudes Saved, 37-41.

Vs. 37-41. *Pricked in their heart.* Conscience was now thoroughly roused, and stung the listeners with sudden remorse. *Repent.* The nation was guilty of rejecting their Messiah, and must repent of this great sin, with a true change of heart. The apostles, in summoning their hearers to repentance, follow the method of John the Baptist and Jesus, Matt. 3: 2; Mark 1: 15. *Be baptized.* This act meant that the subjects of it had died to the old life and were alive to the new faith. Baptism was the impressive acknowledgment that Jesus was Messiah. *In the name of Jesus Christ.* The fuller baptismal formula is given in Matt. 28: 19. It is to be noted that Peter, in his First Epistle (ch. 3: 21), lays stress on baptism.

Added unto them about three thousand souls; a marvelous addition to the hundred and twenty disciples of ch. 1: 15.

III. The Believers Built Up, 42.

V. 42. We have here, in brief, an account of the religious life in the early church: (1) *Apostles' teaching* (Rev. Ver.). The new converts felt the necessity of more knowledge concerning Jesus and His kingdom, and the apostles were the authorized instructors. Teaching was very important (see Matt. 11: 29). (2) *Fellowship.* The Greek word, also translated "communion", is a general term including very many different things. It included all acts which manifested the friendship of the brethren. Afterwards it gave its name to the Communion or Lord's Supper (1 Cor. 10: 16), while Paul applies it to the collection made for the poor saints at Jerusalem, 2 Cor. 8: 4. One of the chief features of the early church was this spirit of fraternity. (3) *Breaking of bread*; the sacrament of the Lord's Supper. (4) *Prayers*; the private devotions and public worship of the Christians (see ch. 4: 24; James 5: 13).

Vs. 43-47 give an outline of the life in the early community. Luke shows how the little sect gradually assumed a definite position of its own. The new spirit manifests itself in several ways: (1) Works of a miraculous nature are wrought by the apostles, and these fill the people with awe. (2) The members display a fine unselfishness, and have all things in common. (3) They observe all the recognized acts of public worship connected with their old Jewish faith. (4) They are filled with an unexampled love, which is one of their strongest recruiting agencies.

Light from the East

BREAKING OF BREAD—Bread, hastily baked in the public oven, is generally hollow, and travelers carry meat, cheese or olives inside the loaf, which is broken by the hand when eaten. The interchange of commodities was, in our Lord's day, difficult, the supply of food depended on the local wheat or barley harvest, and this depended on the rain. Famines were so common, that bread, which is the staple support of life, came to be counted sacred. The Oriental will lift a scrap of bread from the road and throw it to a dog, or leave it where

the birds will find it; he will not tread on it. This reverence for the mystery and sacredness of bread lay at the basis of the giving and receiving of it, in establishing the bond of peace between the host and his guest.

FELLOWSHIP—The comradeship of Jesus with His disciples bound them together in their affection for Him, and this close social affection continued after His death. The

intimate and constant intercourse of the early Christians was the very life of the church. They met in the house of one of their number, and partook of a daily meal in memory of their Lord. Through Paul's influence, this spirit of brotherhood was extended to include all converts from heathenism, and it manifested itself in gifts to all who had need.

APPLICATION

This Jesus hath God raised up, v. 32. During the trying years that followed the French Revolution, many Frenchmen were

seeking to invent a religion to replace Christianity. One of these men came to Talleyrand with his scheme. The visitor told Talleyrand what he wished to do, but said it was very hard to start a new religion, even though its aims were directed to promoting the social and individual welfare of the human race. "Surely", said Talleyrand, "surely it cannot be so difficult as you think." "How so?" said the other. "Well", answered he, "you have only to get yourself crucified and then get God to raise you from the dead, and you will have no difficulty." When other religions have been forgotten, Christianity will continue to be the guide of mankind, for it is the triumph of life over death in the person of its Founder.

What shall we do? v. 37. A young soldier lay dying in the military hospital. The chaplain came to his side and asked him, "Can I do anything for you?" "Can You Undo?" The dying man opened his eyes and with despair in his pallid face cried: "Oh, sir, can you undo?" Then came his story of neglected opportunities and wasted hopes, and a life of sin. Not only had he harmed himself, but he had also been a means of ruining others. "Can you undo, sir, can you undo?" There is no one who can undo. What is done, is done forever. But although the past may have been wasted, the future remains. God is ever giving us another chance. We may, if we will, "let the dead past bury its dead", and go on with Christ to a new life. This is the gracious message of the gospel. God's forgiveness is a forgetting, and His view of us when we are

in Christ is one that sees our newness, our regeneration.

Repent, v. 38. Repentance is much more than a few hours of grief over a wrong life. The sin must be given up, forsaken, and there

must be a sincere effort to do right. There must be a change of mind, showing itself in a

change of conduct. A few miles out of Winnipeg, a young man enquired "How far is it to Winnipeg?" "Twenty-five thousand miles, if you continue in the direction you are now going", was the answer, "but if you turn right about face, just a mile or two." If the proud-hearted and self-satisfied ask, how far it is to heaven, the only answer is, "An endless distance, if you follow the way you now stand in, but if you change your attitude, it is only a step or two."

Promise is unto you, . . . your children, . . . all that are afar off, v. 39. This is just a way of saying that God is the Father of all, and His

tender mercies are over all. He is no respecter of persons. If you cast a stone into the centre of a still pond, the ripples will affect every part of it. To the very edge of the water, and up any little bays or creeks that may have been formed, these ripples will run. So is it with the gospel. The Jews were part of the human family. They were like the centre of the pond. To them the gospel came first. But its power affected other nations very soon, and then others, until at last it has come to be a world-known and a world-embraced religion. Its power increasing, still shall spread, until the farthest-off, in time, and place, and character, shall walk in the light and love of God's face.

Gladly received his word, v. 41.

"It is a comely fashion to be glad, Joy is the grace we say to God."

So sings Jean Ingelow, and there is no one in whom joy is more
 "A Comely Fashion" "comely" than in the Christian. It is told of John Bunyan, that when he was a prisoner in Bedford jail, sounds of music were constantly being heard from his cell. His jailors could not discover the instrument from which the sweet melody proceeded. The prisoner had made a rude flute out of a chair leg, and he sounded out on this the gladness that was in his heart. When one knows that God is his loving Father, that Jesus Christ is his Saviour, that the Holy Spirit is his Guide and Helper, and that heaven is the home that is being prepared for him, there is nothing on earth that should prevent his being joyful.

In the breaking of bread (Rev. Ver.), v. 42. It is that great sacrifice of Christ on Calvary, kept ever fresh in our memories by the Lord's Supper, that makes sacrifice for His sake a joy. Some years ago, the British Government was about to enter on a campaign in the Soudan. An offer of assistance was received from New South Wales, and accepted by the home authorities. As soon as the acceptance was announced, telegrams began to pour into Sydney from towns and villages and tiny hamlets. "We will send five men," read one message. "Count on twenty from us," ran another. And another said, "We will give a hundred." There was no holding back, when the honor of Britain was at stake, of life or treasure. And the time has never been, since the Lord of Glory gave Himself for men, when, for His sake, multitudes have not been glad and proud to give their all, yea, themselves, for His cause.

In prayers, v. 42. Two lads at college

roomed together. Harry was a Christian, and tried to serve God. To gain strength for this, he kept up his practice "Choose Your Half" of reading the Bible and praying morning and night. Tom was not a Christian, and objected to Harry's devotions. One day he said that Harry must stop them. He would not allow it in their room any longer. Harry tried to get him to see how unjust this was, but Tom would not change. Then, said Harry, "One half of this room belongs to me, and I can do as I will in it; you will own the other half and please yourself in it. Choose your part, Tom, for I am going to continue my devotions." Tom saw that Harry's argument was unanswerable; and before long he was using his half for the same purpose as Harry, and then it became again one room for two praying, Christian lads

Lesson Points

The death of Jesus is the payment of our debt : His resurrection is God's receipt. v. 32.

What Jesus receives from the Father, He shares with His brethren. v. 33.

To the disciple as to the Master, service brings the reward of sovereignty. v. 34.

The hand that is lifted against Christ and His cause, writes its own doom. v. 35.

By His sacrifice for us Jesus has purchased the right to reign over us. v. 36.

People must be convinced of their sin before they will seek the Saviour. v. 37.

The link that joins penitence and pardon has been forged in heaven, and no power on earth or in hell can break it. v. 38.

Not more free are the sunlight and the air than is the gospel offer of salvation. v. 39.

Hearers of the gospel are without excuse, if they do not accept its invitations. v. 41.

Fidelity is the test of faith. v. 42.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

Place clearly before the class the situation reflected in the Lesson. The unusual events had made a profound impression, v. 12. It was natural that there should be a variety of explanations. The false charge of drunken-

ness (v. 13) gives Peter his opportunity. Note his courage throughout. This was in itself a proof of the Spirit's presence. Briefly outline the part of the sermon leading up to the Lesson. After repudiating the charge of drunkenness (v. 14), he argues that what had happened was the outpouring of the Spirit referred to in Joel's prophecy (vs. 15-20; compare Joel 2 : 28-32), with its promise of salvation to all who call on the name of the

Lord. He goes on to prove that Jesus is the Lord who is to be called upon. He was a "Man approved of God", as was evidenced by His mighty works, v. 22. His death on the cross had not destroyed His claims. For even this was part of God's plan, and Jesus had been raised from the dead, in fulfilment of the prophecy contained in Ps. 116.

At this point the Lesson begins. The outpouring of the Spirit is the act of the risen Jesus, now exalted to God's right hand. It is this One, who shares the divine glory and power, whom the Jews have crucified. Peter presses home upon them their awful guilt.

But the sin of the Jews was laid bare, only that they might seek salvation, and the Lesson unfolds the way in which those who had been the enemies of Jesus became His followers. Four steps are clearly marked: (a) The starting point was conviction of their personal guilt in the death of Jesus. Bring out the force of the term "pricked in their heart". Here, it was caused by the knowledge of who Jesus was and what they had done to Him. Real conviction faces God, in whose presence guilt is felt. (b) Then follows repentance. Get the exact meaning of the word "repent". It is a change of mind demanding a reversal of thought, feeling and purpose regarding sin. Throughout the New Testament it always signifies a profound moral change of life and conduct, so penetrating in its character as to mark the beginning of a new life. (c) Confession and baptism in the name of Jesus. The place of baptism in apostolic teaching is noteworthy. It is not only a privilege, but a necessary obligation. It admitted to Christ's church, and hence was enjoined at the beginning of the Christian life. It marked the remission of sins. (d) The gift of the Holy Spirit. This was regarded as essential in normal Christian life and experience.

Having shown how the new life was received, discuss the ways in which it was manifested. These are described in v. 42, namely, perseverance in attendance on the apostles' teaching, fellowship, prayer, the Lord's Supper. The outstanding thought is communion or sharing in work and sympathy.

Point out, that in every true conversion, there will be the same four steps as those seen in the case of the three thousand, and that the new life in us will reveal itself in practically the same ways as in them.

For Teachers of the Boys and Girls

The Lesson finds Peter in the middle of a sermon. This carries back to the Lesson of last Sabbath, of which a brief review, by questions, will help—the waiting disciples, the rushing, mighty wind, the descent of the Spirit, the gift of tongues, the wonder of the multitudes, the mocking jibe of v. 13, and Peter's defence, which is the sermon, the gist of which is: Jesus, whom ye crucified, is the God-sent Saviour of men, now risen and exalted to the Father's right hand.

1. *The sermon.* Have the scholars take up the thread of it, where the Lesson begins, and pick out the "points": (1) God has raised Jesus from the dead. (2) And placed Him at His own right hand in heaven. (3) This exalted Prince and Saviour has sent upon us this Holy Spirit and this gift of tongues. (4) He is, therefore, without doubt, the heavenly King and Saviour, of whom your prophets and psalmists spoke, and for whom you have been long looking.

2. *The effect of the sermon.* (1) They were, what we call, "convicted of sin"; explain this to the class. (2) In their agony they asked the way of salvation (compare Acts 9:6; 16:29,30).

3. *The after-meeting.* Preachers and teachers always rejoice when there are inquirers. It shows that the hook has not been cast in vain. Take up Peter's dealing with these inquirers, point by point, and very earnestly seek, through it, to reach the hearts and consciences of your class. What was the counsel? (1) Repent. Make perfectly clear that this is more than sorrow for sin. It is sorrowing back, going the other way (see Application, "How Far to Heaven?"). (2) Be baptized. Confess your new-found Saviour before all the world. See also Rom. 10:9; Matt. 10:32. (3) Then followed an uplifting promise, vs. 38 (last clause), 39. (4) And then further teaching and pleading, an example of patience and perseverance, which teachers should take to heart.

4. *The ingathering.* Have the scholars mark the suddenness of it, the size of it, the joy of it (v. 41); and the blessed after results, vs. 42-47. Out of the abundance of teaching material in these verses, perhaps the following items may be selected: (1) The steadfastness of these new believers; (2) The springs from which their religious life was nourished (v. 42)—knowledge, Christian fellowship, the Lord's

Supper, prayer; (3) The effect upon others, v. 43; (4) The effect upon themselves, utter unselfishness, vs. 44, 45; (5) Great joy, v. 46; (6) Great success, v. 47. Bishop Taylor says, that the needs of the church are to *know, to grow, to glow, and to go.* Have the scholars show how these features were exemplified in these beginnings of the Christian Church.

THE GEOGRAPHY LESSON

At each of the three great feasts of the Jews—Passover, Pentecost and Tabernacles—vast multitudes flocked from all countries to Jerusalem. Dr. Thomson, in *The*



Land and the Book, explains how these vast crowds could be accommodated. He supposes that many of the visitors lived in tents brought with them for the purpose. All the hills and valleys round the city would be dotted with these temporary dwelling places. Moreover, since all three feasts occurred during the warm, rainless months, many would not hesitate to sleep in the open air, as is commonly done in Palestine at the present day, under trees, vines,

or even in open gardens. Doubtless, every available spot was placed at the disposal of the sojourners. In addition to this, the citizens of Jerusalem welcomed

the strangers to their guest chambers. Dr. George Adam Smith says, that at such seasons Jerusalem was less a city than a nation concentrated like a city. At the time of the feasts the trade of Jerusalem was enormously increased, for Deut. 14: 24-26 forbade the pilgrims from a distance to take their own stock of provisions with them, commanding them to turn it into money and purchase in the city what they required.

ADDED HINTS AND HELPS

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

Some Test Questions

1. By what two proofs did Peter establish the fact of Christ's resurrection?
2. What Psalm did he quote to prove that Christ had risen? Why is it certain that this Psalm must have referred to Christ?
3. Why would Peter not have dared to assert that Christ had risen, unless the assertion had been true?
4. Show the apostles' testimony to Jesus was specially worthy of acceptance.

5. To what position had God exalted Jesus? What was our Lord's first act after the exaltation?

6. What did Peter mean to prove by quoting Psalm 110? What two titles are given to Jesus in v. 36?

7. What charge did Peter bring home to his hearers?

8. How were they affected by his words? What were they told that they must do to be saved?

9. By what outward rite were they to show that they believed in Jesus? How many of them accepted Him as their Saviour?

10. In what ways did the new life show itself in the early church?

Something to Look Up

1. The followers of Jesus were not called Christians until some time after this. Where was this name given them? Find the chapter and verse.

2. Some of King David's words are quoted in the Lesson. They are taken from one of David's Psalms. Find the verse.

ANSWERS, Lesson II.—(1) Acts 4 : 31.

(2) 1. Cor. 12 : 13.

For Discussion

1. Carrying out God's purpose unknowingly.

2. How to be saved.

Prove from Scripture

That God's Word is powerful.

The Catechism

Ques. 3. *The contents of scripture.* The teachings of the Bible are here placed under two headings: (1) Knowledge concerning God. (2) Knowledge concerning our own duty. There are many ways in which we may learn about God. The world about us is a wonderful revelation of His wisdom and power. The provision made for the smallest creatures is a proof of the divine goodness. Conscience, with its approval of right and condemnation of wrong, points to a law we

ought to keep, and behind the law to a Law-giver. But the Bible gives us so much fuller and clearer knowledge of God, that it is our principal guide. As to our conduct, too, while we can get much help from our own faculties and the experience of others, the Bible is our only infallible guide.

The Question on Missions

Ques. 3. Chinese benevolence exerts itself in various ways. Officials attain merit by buying up and setting free large numbers of small fishes; others by building temples or shrines. Occasionally, in a hard winter, a little rice gruel is given the blind or very poor; but Chinese philanthropy has never taken the form of building hospitals, or homes for the afflicted. The sick, the blind and the lame in great numbers are turned out on the streets to beg, and we see them with but a few rags for covering, begging from the passers-by, lying in the gutters, dying and dead by the wayside. Since nothing is known of contagion or its prevention, patients suffering from smallpox, diphtheria, scarlet fever, cholera and the like, are never isolated. Little children when sick are often thrown away, and their bodies left unburied outside the city walls. There are many insane people, and, as their friends are held responsible for their acts, they are often chained at home like wild beasts.

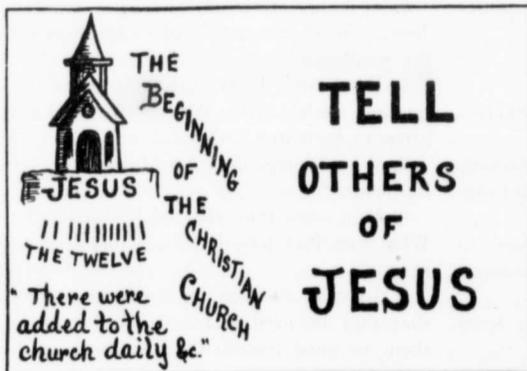
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Workers winning new followers.

Introduction—Draw an outline of a church. Let us try to count how many churches you

can tell me about. First, our own, of course. Then, "one you went to when you were on your holidays". Yes. And "the Methodist church", and "the Baptist" and "the Episcopal church", etc. We can scarcely count all the churches we know, and then there are many, many more churches all over the world.

The First Church—Now we are going to draw some half circles, while we think of the seats of the churches all filled with people. We are going to hear



about the very first church people. It is the people who love Jesus and want to obey Him, who make up the churches. Jesus began to preach and teach, and gathered some very dear friends about Him. There were twelve of them at first. (What do we call them?) Make twelve strokes, and then we'll add some more strokes, and some more, for, you know, new followers were coming after Jesus, as He went about preaching and teaching. You remember, when He went up to heaven, He left an errand for His disciples to do. He said, "Go ye into all the world, and preach the gospel to every creature".

Review—Then He told them to go to Jerusalem, and wait for some One He would send to them (recall last Lesson). There are now 120 followers of Jesus, and the Holy Spirit is giving power to the apostles to get others to follow Him.

Peter, the First Preacher—The first preacher we hear is Peter. He reminds the wicked Jews of the way they put Jesus to death. He tells them of the Holy Spirit sent upon the disciples. The people listen eagerly. They are ashamed of their wickedness. "What shall we do?" they ask. "Repent", says Peter, "and be baptized (explain), and ye also shall receive the Holy Spirit."

The Promise is for All—Tell v. 39. Explain that it is for young and old, for every one who hears. Now, we must add many more strokes for those that gladly heard this sermon and were baptized, were added to the church, over 3,000 in this one day.

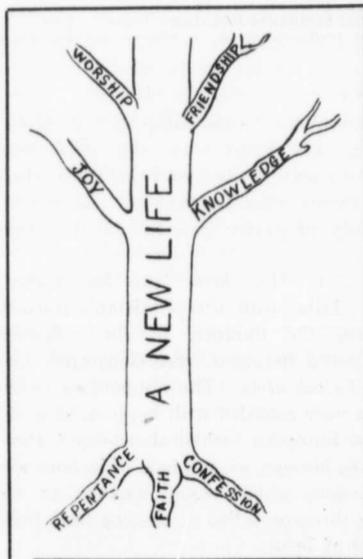
One Big Family—These first followers of Jesus were like one big family (vs. 42-45, explain), and they were so glad and happy, praising God and having the favor of all the people; and God added some to the church every day.

Golden Text—Repeat Golden Text. Our church should be like one big family. We all should show kindness and love one to the other.

Winning Others for Jesus—Will you not each try to win some one for Jesus? The Holy Spirit is with little ones, as well as with big ones, and will help you to be workers too. "Little deeds of kindness, little words of love", are a wonderful help in winning others to follow the Saviour, who "so loved the world", the Saviour we are trying to copy, who "went about doing good". (Teachers will think of some practical ways of praying and giving and helping.)

Something to Think About—I should tell others of Jesus.

FROM THE PLATFORM



Sketch quickly on the blackboard the outline of a tree, with trunk, roots and branches. Point out that the lesson tells of a large number of persons who began A NEW LIFE (Print in the trunk of the tree). The scholars will tell the number of these. Recall the preaching of Peter, and the great sin with which he charged the Jews. Bring out the effect of his words on the hearers, and their anxious question, v. 37. Follow up this by questioning out, one by one, the things required of them, in order to begin the new life. These were REPENTANCE, FAITH, ("gladly received") and CONFESSION ("baptized"). Print these in the roots of the tree. Turn next to the results of the new life. A little questioning will bring out that these were JOY ("gladly", v. 41), KNOWLEDGE ("apostles' teaching", Rev. Ver.), WORSHIP ("breaking of bread" and "prayers"), and FRIENDSHIP (see vs. 44-47). Print these results in the branches of the tree. The point of application is that the way to enter on the new life, and the outcome of this life, will be the same for us as for Peter's hearers.

Lesson IV.

THE LAME MAN HEALED

January 24, 1909

Acts 3: 1-16. Commit to memory vs. 9, 10. Study Acts 3: 1-26.

GOLDEN TEXT—And his name through faith in his name hath made this man strong, whom ye see and know.—Acts 3: 16.

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

2 And a certain man ² lame from his mother's womb was carried, whom they laid daily at the ³ gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Pe'ter and John about to go into the temple asked ⁴ an alms.

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

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

6 ⁶ Then Pe'ter said, Silver and gold have I none; but ⁷ such as I have give I thee: In the name of Je'sus Christ of Naz'areth ⁸ rise up and walk.

7 And he took him by the right hand, and ⁹ lifted him up; and immediately his feet and ¹⁰ ankle bones received strength.

8 And ¹¹ he leaping up stood, and ¹² walked, and entered with them into the temple, walking, and leaping, and praising God.

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

10 And they ¹³ knew that it was he which sat for alms at the Beautiful ¹⁴ gate of the temple: and

Revised Version—¹ were going up into; ² that was; ³ door; ⁴ to receive; ⁵ from; ⁶ But Peter; ⁷ what I have, that give I thee; ⁸ Omit rise up and; ⁹ raised; ¹⁰ his ankle-bones; ¹¹ leaping up, he stood; ¹² began to walk; and he; ¹³ took knowledge of him, that; ¹⁴ Gate (large G); ¹⁵ as he held; ¹⁶ man; ¹⁷ fasten ye your eyes on us; ¹⁸ godliness; ¹⁹ him to walk; ²⁰ Servant; ²¹ before the face of; ²² had; ²³ release him; ²⁴ Holy and Righteous One, and asked for; ²⁵ Omit hath; ²⁶ by faith in his name hath his name made; ²⁷ behold; ²⁸ through.

LESSON PLAN

I. The Cure, 1-8.

II. The Crowds, 9-11.

III. The Sermon, 12-16.

DAILY READINGS

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

M.—The lame man healed, Acts 3: 1-11. T.—The lame man healed, Acts 3: 12-26. W.—The word of power, Luke 5: 17-26. Th.—Power to heal, Matt. 10: 1-15. F.—A vision of joy, Isa. 35. S.—Sin and repentance, 1 John 1. S.—Life by faith, John 3: 9-21.

Shorter Catechism—Ques. 4. *What is God?*

they were filled with wonder and amazement at that which had happened unto him.

11 And ¹⁵ as the lame man which was healed held Pe'ter and John, all the people ran together unto them in the porch that is called Sol'omon's, greatly wondering.

12 And when Pe'ter saw it, he answered unto the people, Ye men of Is'rael, why marvel ye at this ¹⁶? or why ¹⁷ look ye so earnestly on us, as though by our own power or ¹⁸ holiness we had made ¹⁹ this man to walk?

13 The God of A'braham, and of I'saac, and of Ja'cob, the God of our fathers, hath glorified his ²⁰ Son Je'sus; whom ye delivered up, and denied him ²¹ in the presence of Pil'ate, when he ²² was determined to ²³ let him go.

14 But ye denied the ²⁴ Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God ²⁵ hath raised from the dead; whereof we are witnesses.

16 And ²⁶ his name through faith in his name hath made this man strong, whom ye ²⁷ see and know; yea, the faith which is ²⁸ by him hath given him this perfect soundness in the presence of you all.

A. God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth.

The Question on Missions—4. Describe a mission hospital ward. It is a room 12 by 18 feet, with a brick floor, whitewashed walls and paper windows. The bed is a brick platform 2 ft. high and 6 ft. wide. On this the patients lie close together crosswise on thin straw matting, with a brick or a piece of wood for a pillow, and a quilt for a covering.

Lesson Hymns—Book of Praise, 107 (Supplemental Lesson); 404; 122; 96 (Ps. Sel.); 545 (from PRIMARY QUARTERLY); 148.

Special Scripture Reading—Luke 6: 1-10. (To be read responsively or in concert by the whole School.)

EXPOSITION

Time and Place—A.D. 30; Jerusalem.

Connecting Links—Luke gives an example of the great works which were performed by the apostles (Acts 2: 43), and selects this particular miracle because it led to a conflict with the Jewish authorities (see the account of this in next Lesson).

I. The Cure, 1-8.

V. 1. *Peter and John.* These two apostles had been associated from early life, Luke 5: 10. They had the same religious longings (John 1: 41), and together shared many of the privileges of Christ's favor and confidence, Matt. 17: 1; Luke 22: 8. Together they followed Jesus to His trial before Caiaphas (John 18: 16), and visited the empty tomb after His resurrection, John 20: 1-10. *Went*

up: Rev. Ver., "were going up" to Mount Moriah. *The ninth hour;* the third (nine a.m.), the sixth (noon), and the ninth (three p.m.), hours were assigned by the Jews to the duty of prayer (see Ps. 55: 17; Dan. 6: 10).

Vs. 2-4. *Man lame from his mother's womb.* Luke, with the physician's instinct, mentions the duration of the infirmity. *Gate called Beautiful.* See Geography Lesson. *To ask alms.* The approaches to the temple were crowded with beggars, as is the case in European cathedrals to-day. *Peter, fastening his eyes, etc.;* a look of interest and compassion, which would awaken in the cripple the expectation of blessing from these heralds of Jesus.

Vs. 5-7. *Silver and gold have I none.* The apostles were guardians of the money contributed for needy Christians (ch. 2 : 45), but were themselves poor men. *Such as I have give I thee.* What Peter had was what God gave, therefore the apostle was sure that he could help the man. *In the name of Jesus Christ . . . rise up and walk.* It was a test of the man's faith to ask him to stand in the name, that is, through the power, of Him who so recently had been crucified. *Feet and ankle bones received strength.* These details are further proof that the writer was a physician.

V. 8. *Leaping up stood, and walked;* receiving, in the very act of obedience, the healing for which he longed. *Entered with them into the temple.* What better use of his new powers? *Walking, and leaping.* In his transport of delight at the strength so strange and so gladsome, he cannot exercise it too much. *Praising God.* Compare Luke 19 : 37; 24 : 53; Acts, 4 : 21.

II. The Crowds, 9-11.

Vs. 9-11. *People saw* (v. 9). *knew*, etc. (v. 10). *ran together . . . porch . . . called Solomon's.* See Geography Lesson. The apostles' miracle was like a bell calling the people to hear their message.

III. The Sermon, 12-16.

Vs. 12-16. *Why look ye . . . on us?* The cause of the cure was not in Peter or John; they were only the vehicle of divine power. *The God of Abraham . . . hath glorified;* honored by the mighty miracles which attested His mission (compare John 8 : 54; 11 : 4). *His servant Jesus* (Rev. Ver.); words wisely chosen to gain the attention of the Jews, who boasted of their descent from Abraham. Besides, in the works of Jesus during His earthly lifetime and in the present miracle, Peter saw a fulfilment of the promise made to Abraham, Gen. 12 : 3. Note that Jesus is here identified with the Old Testament "Servant of Jehovah" (see Isa. 52 : 13 to 53 : 12). *Ye denied the Holy One and the Just;* refused point blank to acknowledge Him as their divinely appointed King (see John 19 : 4-15). *Desired a murderer;* Barabbas (see Mark 15 : 6-11; Luke 23 : 18, 19). *Killed the Prince of life.* The word for

"Prince" is sometimes translated "Author", Heb. 2 : 10 (Rev. Ver.); 12 : 2. The two ideas here unite, that Jesus is the Prince or Leader, and also the Author or Source of Life. The Jews chose Barabbas, the life-destroyer, and rejected Jesus, the Life-giver. *Whom God hath raised from the dead;* as was to be expected in the case of Him who is the "Pioneer of life". *His name.* The authority of Jesus lies back of the miracle. *Through faith.* The Worker is Jesus; faith or personal trust is all that is required of the recipient. *Which is by him.* The Source of faith is Jesus. No one can believe, if Jesus does not begin the good work in him (see Eph. 2 : 8).

The miracle just wrought is only a foretaste of the more glorious manifestation, when Jesus shall return in great power. Therefore, let the people hasten to prepare for this by true repentance, that it may soon come, vs. 17-26.

Light from the East

—
 HOUR OF PRAYER—The morning sacrifice at nine o'clock, and the evening sacrifice at three, were the fixed hours of Jewish prayer, to which many added the noon hour. As there were no clocks or watches in those days, there was no doubt some public method employed for calling the people to prayer. At least that is the custom among the Mohammedans to-day. Attached to every place of worship there are one or more tall round towers, with a winding stair on the inside and a balcony round the tower near the top. The muezzin climbs to the balcony and calls the faithful to prayer in long, slowly drawn out, and yet sharp, clear and penetrating, tenor Arabic, which reverberates away over the roofs of the houses and lingers on the ear with a pleasing insistence: "God is great, I testify that there is no God but Allah, and Mohammed is the prophet of God. Come to prayer." Each part of this formula is repeated by itself several times. This call is made five times every day, in the morning at daybreak, just after noon when the sun begins to decline, in the afternoon, midway between noon and nightfall, a few minutes after sunset, and at nightfall, when evening has shut in, about an hour and a half after sunset.

APPLICATION

At the hour of prayer, v. 1. In some old cathedrals in Europe, they have finely constructed organs, played by master musicians.

**A Need Ever
New**

At twilight these organists play out the day in wonderful strains, and the people gather every evening to listen and weep, as old memories are stirred by the music and cares and worries laid to rest by its charm. When the tones of the instrument are hushed, and silence and dark fill the great church, the people move slowly out to their homes. But with the next day's end, there is the same hunger and the same need for the ministry of the music, and they come to listen again and again. So it is with prayer to God. It is a need new with every rising and setting sun, if we are to live pure and strong lives; and happy are they who early learn the power that comes from daily prayer.

The gate called Beautiful, v. 2. The "beautiful gate" of the gospel is very different from the "Beautiful Gate" of the Jewish

**A Wide-open
Gate**

temple, at which Peter and John found the poor cripple. On the pillars at either side of that gate were inscribed the words, "Let no stranger pass beyond this on pain of death". Entrance into the inner sanctuary was limited to Jews alone. But the gospel flings wide open its gate to admit people of every race and country under heaven. All comers are welcome to enjoy the riches of heavenly grace.

Took him by the right hand, v. 7. In the public ward of a hospital, lay a man who had no friends. To a careless visitor there was nothing attractive in the wear-

A Hand Touch

ied face and the wasted hands resting on the counterpane. But, if one looked closely, there was an eager and hungry look in the invalid's eyes. On the table beside him were fruit and flowers, left by a hurried, professional caller, but he never touched them. He ate little, and always seemed satisfied with his food. But the suppliant look never left his eyes. One day a lover of men, a big-hearted, warm-handed man, came into the ward. His eyes met the eyes of the invalid and he caught their appeal. Walking across the room, the visitor took both the hands of the bedridden one in his,

and said, "I have come to sit a while with you". The look of unrest left the sick one's eyes, as he said, "Thank you, sir, it is not fruit, nor flowers, nor words, I need; but the touch of a brother's hand. I have seen better days, but I am lonely now".

Entered with them into the temple, v. 8.

In the dark days of American slavery, a philanthropist was passing a market where slaves were being auctioned to the highest bidder. A young woman was "put up", and the philanthropist bid her in at a large sum. When he received his purchase, he said, "You are free now to go where you please; here is the receipt that will show you belong to no man, 'Try to be good', and the purchaser turned to go away. With a cry and a sob, the poor redeemed slave fell on her knees before her deliverer, vowing that she would never leave him: "I am yours for life; you bought me free, and I cannot work for any other". This is what happens when honest, true souls perceive what God has done for them in Jesus Christ's work and death. They boldly confess Him and faithfully serve Him, out of the gratitude that glows with an ever increasing flame in their hearts.

Walking, and leaping, and praising God, v. 8.

Too often we are content merely to indulge in the "walking and leaping", and forget to praise God. We are enthusiastic over the results of God's working, but forget the Cause.

We rejoice in our daily bread, our raiment, our homes, our friends, our health. Do we remember to acknowledge the goodness of the Giver of all these good things? One whose faith in God was strong, had a succession of sore trials sweep over his life. His friends feared the effect of these upon him, for his had been a cloudlessly happy life. To a group of these, who came to see him in his grief, he said, "I am comforted to-day, as I have been all my life, by these lines:

'Embosomed deep in Thy dear love,

Held in Thy law I stand;

Thy hand in all things I behold,

And all things in Thy hand;

Thou leadest me through unsought ways

And turnest my mourning into praise."

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

In ch. 2 : 43, it is stated that many signs and wonders were done by the apostles. The Lesson miracle is given as a specimen, and was doubtless selected because it led to the persecution of the apostles described in next Lesson. To understand the marvelous power manifested through the apostles, review the facts of the last two Lessons. That Peter and John went into the temple, shows that they believed the church and the temple were in harmony, or could co-operate in work and worship. This Lesson may be viewed as an illustration of Jesus' power among men. A sketch plan of the temple (see Geography Lesson) will add to the interest of the study.

1. *The needy man.* Clearly set forth his condition. His malady, dating from his birth, he had suffered from all the forty (ch. 4 : 22) years of his life, v. 2. Incurable and helpless, he had become a pauper, and the only prospect was to drag out an existence by asking alms.

2. *The request for help.* He sought the place of opportunity, making his appeal to those going into the temple. He had done all he could, assisted by his friends. Unconsciously, he was in the path of divine power. The apostles were in the path of divine ministry. It is well to emphasize the fact of unexpected opportunities in life. The apostles were on their way to prayer, but did not reach it. Instead, they healed a poor sufferer and this indirectly led to the first opportunity of preaching to the religious rulers of the nation. Life is ever in touch with privileges and opportunities of marvelous potentiality.

3. *The healing.* Note the following points: (a) Peter's unusual conduct in arousing the man's expectations. Grasp the meaning of "fastening" (v. 4)—a searching, penetrating gaze. This was designed to awaken and strengthen faith (compare Num. 21 : 9). (b) Peter's unusual statement. His contrast between money and spiritual power, and the supremacy of the latter, is filled with

practical meaning for the church now. (c) The secret of it—the name of Jesus. Be careful to notice how, in the New Testament, prominence is always given to the name of Jesus in salvation, prayer and healing. Heaven honors large demands, when made in the name of Jesus (see v. 16). (d) The personal touch. This was an expression of sympathy—a large factor in successful Christian work. (e) The new experience. The man's healing led to his salvation.

The Lesson has most searching application. The needy are pressing round the church. The business of the church and of all its members is to help them.

For Teachers of the Boys and Girls

"So, when two work together, each for each
Is quick to plan, and can the other teach;
But when alone one seeks the best to know,
His skill is weaker, and his thoughts are slow."

The teacher may begin the Lesson by repeating the above quaint lines. This will arrest the attention of the scholars. Two men going together to prayer. Who? What great things had they been doing? (See ch. 2 : 43.) But they still needed to pray. Nay, needed all the more to pray (see Matt, 17 : 21).

A lame man at the temple gate. There will be many questions from the class about the Beautiful Gate of the temple (see Geography Lesson, with its description of the Gate and plan of temple); also about the custom of begging by the wayside. Everybody in Jerusalem, one would have thought, had heard of these miracle workers. Most doubtless knew them by sight. But apparently not this helpless beggar man. He asked for an aim (v. 3), but looked for nothing more.

How his attention is drawn, v. 4. It was a look of love. That, of itself, was as good as alms, and would, the man thought, be followed by alms, v. 5.

An amazing word, v. 6. A fine opportunity here to discuss the question : What is true riches? Silver and gold? Or are there more precious things, and what are they? The words, "Jesus Christ of Nazareth", would awaken expectation. His miracles of healing were well known.

And a kindly act, v. 7 (first clause). This living, helpful touch would still further draw out the helpless man's faith. Discuss with the scholars God's part, and our part, in the salvation of men; also, how far the warm touch of human sympathy goes to lead men to faith in God and Christ.

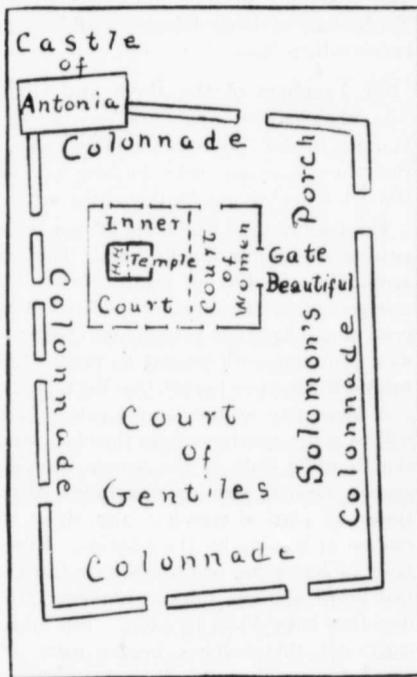
And a quick result, vs. 7 (second clause), 8. The scholar of inquiring mind will want to know the why and the how of this sudden healing and strength. *It is of God*, as is gradual healing, and gradual gaining of strength,

under the care of the physician. Note, that he recognizes God's part in the healing, and gives thanks—an example to be copied.

The people wondered, vs. 9, 10. And, no wonder; compare Mark 2 : 12. God's ways are unique.

Peter explains, v. 16. And does not stop short with explaining. He is seeking the salvation of the people. The miracle, he uses as a lever, to lift them into faith. Have the class repeat the Goldeñ Text, and also Acts 16 : 31, "Believe on the Lord Jesus Christ."

THE GEOGRAPHY LESSON



The temple of Solomon, destroyed by Nebuchadnezzar in B.C. 586, was replaced, first by that of Zerubbabel, begun in B.C. 537, and completed in B.C. 515 (see Ezr. 3 : 8; 6 : 15), and afterwards by that of Herod. The building of Herod's temple was commenced about B.C. 20. It was surrounded by a wall with nine gates, four on the south, four on the north, and one on the east. The gate on the east led from the outer area, called the Court of the Gentiles, into the Court of the Women. Two other courts must be passed through, in order to reach the temple proper—the Court of Israel and the Court of the Priests. Between the Courts of the Women and of Israel was a gate of Corinthian bronze, richly decorated with precious metals. It is uncertain which of these two gates, the outer or the inner, is the Gate Beautiful of Acts 3 : 2. It is believed that it was through this gate that our Lord made His triumphant entry into the temple, Matt. 21 : 1-16. The Court of the Gentiles was bordered on all sides by magnificent covered colonnades. The one on the eastern side was believed to be a remnant of the first temple, hence called Solomon's Porch.

ADDED HINTS AND HELPS

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

Some Test Questions

1. Why does Luke call special attention to the miracle of the healing of the lame man?
2. Whither did Peter and John go?
3. Where did they come upon a lame man?
4. What did he ask of the apostles? What did Peter say he could not give? Why was he sure that he could help the man?

5. What did he bid him do? By whose power was he to do this?

6. How does Luke describe the man's cure? How was it shown to be complete?

7. What was the effect of the miracle on the onlookers? To whose power did Peter ascribe it?

8. Of what promise did he see a fulfilment in Jesus' earthly life and in this miracle?

9. What crime does the apostle bring home to his hearers?

10. What was required of the lame man to be healed, and what is required of us to be saved? Who gives us faith?

Something to Look Up

1. Peter once saw Jesus take a sick woman by the hand and lift her up, a woman who was a relative of Peter's. Find the passage in Mark's Gospel.

2. Find, in Luke's Gospel, where Pilate told the Jews that neither he nor King Herod could find any fault in Jesus.

ANSWERS, Lesson III.—(1) Acts 11 : 26.
(2) Ps. 110 : 1.

For Discussion

1. Things money cannot buy.
2. Mercy from God for the guiltiest.

Prove from Scripture

That we should help the weak.

The Catechism

Ques. 4. *God—His nature and attributes.*
Man was made in the image of God, Gen. 1 : 26. To get an idea of God, therefore, we begin with ourselves. We are spirits. God then must be a Spirit. But in God there is no body like ours, which limits our powers, being subject to weakness and decay. With this, then, we begin—"God is a Spirit" (John 4 : 24). There is a great difference, however, be-

tween the divine Spirit and human spirits. God is "infinite" (not limited by space and time, but present everywhere and at all times), "eternal" (without beginning or end), and "unchangeable" ("the same yesterday, and to-day, and forever") in "His being". And these descriptions belong not only to His "being", but also to each of His attributes named here. For example, His "wisdom" is "infinite, eternal, and unchangeable".

The Question on Missions

Ques. 4. Because of prejudice against foreign things, and partly because of scarcity of money, our hospital wards are more like Chinese houses than modern wards. A double ward is a room 12 by 18 feet, built of brick, with brick floor, whitewashed walls and paper windows. The beds extend across both ends of the room, and are brick platforms 6 feet wide and 2 feet high, with a brick or piece of wood for a pillow. In summer, a thin reed mat covers the brick bed, but in winter a thick straw mat is required, and a single-quilt covers the patient. No white sheets are used. White in China is the "mourning" color, and suggests a funeral. A brick stove serves for cooking and heating. A smoky oil lamp hung on the wall affords light. Such a ward will accommodate 5 to 10 patients and their friends who wait on them.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Workers healing a lame man.

Introduction—Let us peep into the home of some poor people who lived in Jerusalem,



where Jesus was. A little baby boy has come into this home, a little, helpless baby! How pleased we are, when God sends the wee babies into our homes! How we long for the time when baby brother or sister will be able to walk and run and play! How we rejoice over the first toddling footsteps! This poor father and mother no doubt longed for the time when their baby boy would walk and grow up to help himself, for they were very poor. They watch for strength coming into the

small legs. They try to coax the little fellow to take a step, but no, he does not. Again and again they try. Soon they see that he has no power to walk. His legs are weak. As he grows older they hope he may get stronger. Ah, no! They realize that their boy will never be able to walk. He is a cripple. The years go on and now he is a man. Forty years of age, and he has never walked, has always had to be carried from place to place.

At the Beautiful Gate—Here are some steps (outline) leading up to the Beautiful Gate (outline) of the temple. See, some people are carrying a lame man and placing him on one of these steps. It is the man about whom we have been talking, lame from the time he was a baby. Every day his friends carry him here. Why? To beg from the people going into the temple.

Peter and John Helping the Lame Man—Look, here come two men we know (strokes). One is Peter, the preacher. The other is John. See, the lame man is holding out his hand asking money from them! Peter says, "Silver and gold have I none", etc., v. 6. "He took him by the right hand, and lifted him up", and a wonderful feeling of strength came into the man's poor, lame legs, and up he leaped, and walked with them into the

temple, "walking, and leaping, and praising God". See! Everybody is looking at the man, pointing to him! Can it be possible? Yes, it really is the lame man who has, day after day, for so many years, sat at the Beautiful Gate! The man holds on to his new friends, Peter and John, and the crowds gather around them. Peter tells them they need not wonder at what had happened. It was God who had cured the man, not by any power of their own had they done it. Tell Peter's rebuke to them.

Golden Text—Repeat. Then Peter preached another sermon to them.

Showing Kindness—"I can't help anybody", said Fred, "I have no money." Neither had Peter ("Silver and gold have I none"); but he did what he could to help the poor lame man. He was kind to him, "took him by the right hand, and lifted him up". We can all be kind to the poor and old and weak and helpless ones.

Repeat (Hymn 531, Book of Praise, v. 3)—

"Little deeds of kindness,
Little words of love,
Make our earth an Eden
Like the heaven above."

Something to Think About—I should be kind to the helpless.

FROM THE PLATFORM

THE HELPER FAITH HELPLESS

Who was THE HELPLESS (Print) one in the lesson? Follow up this question by others that will bring out the condition of the poor lame man at the Beautiful Gate of the temple. Now print on the blackboard, the HELPER. Questions about Peter's inability to give the man money, his promise to give what he could, and his bidding the man, in the name of Jesus, to rise up and walk, will lead up to the thought that Jesus was the only One who could be a sufficient Helper to the helpless man. Now, here are the Helper and the helpless,—how are these to be brought together? The reading of v. 16 will make the answer plain. It is FAITH (Print) that links these two, so that the power of the Helper will pass into the helpless. The point to make is that we are saved from sin, and kept from it, just as the lame man was healed—by faith, that is, trust in the living, mighty Saviour.

Lesson V.

THE TRIAL OF PETER AND JOHN

January 31, 1909

Acts 4 : 5-20. Commit to memory vs. 11, 12. Study Acts 4 : 1-31.

GOLDEN TEXT—And they were all filled with the Holy Ghost, and they spake the word of God with boldness.—Acts 4 : 31.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes,¹

6 And An'as the high priest, ² and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, ³ were gathered together at Jeru'salem.

7 And when they had set them in the midst, they ⁴ asked, By what power, or ⁵ by what name, have ye done this ?

8 Then Pe'ter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders ⁶ of Is'rael,

9 If we this day ⁷ be examined of the good deed done to ⁸ the impotent man, by what means ⁹ he is made whole ;

10 Be it known unto you all, and to all the people of Is'rael, that ¹⁰ by the name of Je'sus Christ of Nazareth, whom God raised from the dead, *even* ¹¹ by him doth this man stand here before you whole.

11 ¹² This is the stone which was set at nought of you ¹³ builders, which ¹⁴ is become the head of the corner.

12 ¹⁵ Neither is there salvation in any other : for there is none other name under heaven ¹⁶ given

Revised Version—¹ were gathered together in Jerusalem; ² was there; ³ Omit last five words; ⁴ inquired; ⁵ in; ⁶ Omit of Israel; ⁷ are examined concerning a; ⁸ an; ⁹ this man; ¹⁰ He is; ¹¹ the; ¹² was made; ¹³ And in none other is there salvation: for neither is there any other name; ¹⁴ that is given; ¹⁵ wherein; ¹⁶ beheld; ¹⁷ had; ¹⁸ seeing; ¹⁹ wrought through them; ²⁰ Omit them; ²¹ Omit straitly; ²² charged; ²³ rather than; ²⁴ saw and heard.

LESSON PLAN

- I. Peter's Testimony, 5-12.
- II. The Rulers' Threat, 13-18.
- III. The Apostles Answer, 19, 20.

DAILY READINGS

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

M.—The trial of Peter and John, Acts 4 : 1-12.
 T.—The trial of Peter and John, Acts 4 : 13-31. W.—Persecution foretold, Luke 21 : 5-15. Th.—God's heroes, Dan. 3 : 8-18. F.—The only foundation, 1 Cor. 3 : 1-11. S.—The rejected stone, Matt. 21 : 33-44. S.—Not ashamed, 2 Tim. 1 : 1-12.

EXPOSITION**Time and Place**—A.D. 30; Jerusalem.

Connecting Links—The events of to-day's Lesson followed immediately on the address described in last Lesson.

It seems that John, as well as Peter, had addressed the people in Solomon's Porch (see ch. 3 : 11, last Lesson) at considerable length, and that they were interrupted in the midst of their teaching. The authorities were afraid of an uprising of the common people, who were looking eagerly for the Messiah, who would, they believed, deliver them from their Roman oppressors. Hence the arrest of the two apostles, vs. 1-4.

I. Peter's Testimony, 5-12.

Vs. 5, 6. *On the morrow.* The two apostles were arrested in the evening. *Rulers*; the chief priests, who, for the most part, were Sadducees, disbelieving in the resurrection and the immortality of the soul. *Elders*:

among men, ¹⁵ whereby we must be saved.

13 Now when they ¹⁶ saw the boldness of Pe'ter and John, and ¹⁷ perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Je'sus.

14 And ¹⁸ beholding the man which was healed standing with them, they could say nothing against it.

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

16 Saying, What shall we do to these men ? for that indeed a notable miracle hath been ¹⁹ done by them ²⁰ manifest to all ²¹ them that dwell in Jeru'salem; and we cannot deny ²² it.

17 But that it spread no further among the people, let us ²³ straitly threaten them, that they speak henceforth to no man in this name.

18 And the ²⁴ called them, and ²⁵ commanded them not to speak at all nor teach in the name of Je'sus.

19 But Pe'ter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you ²⁶ more than unto God, judge ye.

20 For we cannot but speak the things which we ²⁷ have seen and heard.

Shorter Catechism—Review Questions 1-4.

The Question on Missions—5. Describe a mission outdoor dispensary. Outside is a large crowd of sick people. Some have come long distances on wheelbarrows, some in carts. Inside the large dispensary room, the doctor and his assistants are busy washing, dressing and bandaging wounds and giving medicine.

Lesson Hymns—Book of Praise, 107 (Supplemental Lesson); 149; 116; 19 (Ps. Sel.); 228 (from PRIMARY QUARTERLY); 275.

Special Scripture Reading—1 Pet. 4 : 12-19. (To be read responsively or in concert by the whole School.)

men of importance in the city. *Scribes*; a class of men who were trained in the civil and religious law,—lawyers, often associated with the Pharisees, Mark 2 : 16. *Annas*; a famous character, who for many years ruled the Jews. He was high priest A.D. 7 to A.D. 14; but, though he was himself deposed in A.D. 14 by the Roman authorities, the office was held by five of his sons in succession, and he thus continued to be virtually the religious leader of his people. He was called "high priest" out of deference, for the actual holder of the office was Caiaphas. *Gathered together.* This meeting of the Sanhedrin was called to consider what steps were to be taken in these dangerous conditions.

Vs. 7-9. *In the midst*; that is, of the semicircle formed by the members of the Sanhedrin. (See Geography Lesson.) *By what power, or by what name?* An attempt was

made to assign the miracle to magical agency, regarded by the Jews as a breach of the law in Deut. 13 : 1-5. *Filled with the Holy Ghost*; a favorite expression with Luke (see Luke 1 : 15, 67; Acts 2 : 4; 4 : 31; 9 : 17). It means that Peter received some exceptional manifestation of divine energy. *Examined*. This is the technical word for a judicial investigation (see Luke 23 : 14). *The good deed*; Rev. Ver., "a good deed". Peter sharply criticizes the rulers for treating a good deed as if it were a crime. *This man* (Rev. Ver.). Peter probably pointed to the healed man, who was present.

Vs. 10-12. *Jesus Christ .ye crucified, . . . God raised*. The Jewish authorities had set themselves in direct opposition to God, who, by raising Jesus from the dead, so signally expressed His approval. *Stone .set at nought of you builders* (see Ps. 118 : 22). The rulers of the nation and the priests were the "builders" of the church, who, in thus rejecting Jesus, condemned themselves. (Compare Luke 20 : 17; 1 Pet. 2 : 7). *Head of the corner*; the stone connecting two walls, giving stability to them. So the church is founded on Christ, Eph. 2 : 20-22. *Salvation*; not merely the cure of the body, but salvation in the widest sense. The question for these rulers is not how the lame man came to be healed, but how their own souls may be saved. This is impossible, if they persist in rejecting Jesus. (See Luke 1 : 69, 71; Acts 5 : 31; 15 : 11.) *Name*; the symbol of personality and power.

II. The Rulers' Threat, 13-20.

Vs. 13-18. *Boldness of Peter and John*. Boldness had been characteristic of Jesus, John 7 : 26. Now His disciples have the same quality (compare ch. 28 : 31, Rev. Ver.). *Unlearned and ignorant*. The first word means "unlettered", one who has not the education of the scribe; the second is literally a "private person", who has no office and is therefore wanting in the special training implied in that. The apostles, however, had received the excellent elementary training of the common schools of Galilee. *They took knowledge*, etc. They recalled that their style of speech was very like that which Jesus had used. Or perhaps the reference is to their recognition of these two as the com-

panions of Christ's trial, John 18 : 15. *What shall we do?* The judges forget the question of justice, and resort to the questionable methods of expediency. *Let us . . . threaten them*. The rulers were afraid of agitation among the people which would set the Roman authorities against them.

III. The Apostles' Answer, 19, 20.

Vs. 19, 20. *Judge ye*. So sure were the apostles of their ground, that they boldly appealed to the consciences even of their hostile judges. Compare with the apostles' answer, the words of Socrates to his Athenian judges : "If you would . . . give me my life on condition that I should no more teach my fellow citizens, sooner than agree to your proposal, I would prefer to die a thousand times."

Peter and John being released, return to their fellow disciples. The church, in its joy, appeals to God in prayer, and receives, as an evidence of His having heard them, special manifestations of the Spirit. "They were all filled with the Holy Ghost", and continued speaking with boldness, vs. 21-31.

Light from the East

CAPTAIN OF THE TEMPLE—Was a Levite who commanded a small body of priests that acted as a police force to keep order in the temple. The Romans had a cohort in the citadel, and they posted extra troops in one of the temple buildings during the great feasts, and these placed, at various parts of the outer court, sentries, who were regularly relieved. The priestly guard kept order in the court of the Israelites, and visited the stations of the guard during the night, to see that they were on duty and alert.

UNLEARNED—The Jews have always esteemed learning very highly. It was deemed by them unlawful to live where there was no school. The phrase here does not mean that the apostles could not read, but that they had not spent the required five years in the study of the traditional law, or the subsequent course of Jewish theology, which was required to give one the standing of a recognized teacher, an ordained Rabbi, elder and judge. These were the intellectual and

spiritual aristocrats, among the vulgar herd of rude and profane country people like the apostles, who knew not the law. In the word,

"ignorant" or "common", we have an example of the scorn with which many still speak of the common people.

APPLICATION

The kindred of the high priest, v. 6. To be any one's kinsman, is in itself no real honor. It is only personal character that gives one a real claim to praise. Tennyson, in his poem, *Lady Clara Vere de Vere*, tells how that "daughter of a hundred earls", forfeited her right to be regarded as truly noble, by her heartless treatment of "young Lawrence". She was very proud of her kindred. Her descent does not, however, exempt her from the poet's estimate of her:

"Howe'er it be, it seems to me,

'Tis only noble to be good.

Kind hearts are more than coronets,

And simple faith than Norman blood."

By what power have ye done this? v. 7.

In India, a snake-bitten man had been brought to a medical missionary. It was

the first case of the kind the missionary had had in that place.

A Living Witness

After the sufferer had been treated, some friends carried him out beneath

a tree. "Is he alive? Is he alive?" was asked. "Yes, he is alive, and will soon be

able to walk home." Then came the question, "How did the sahib cure him? By

what power?" This was the missionary's opportunity. He said to the eager crowd,

"The followers of Jesus have sent me to India to cure your diseases, and to tell you of Him.

His power and love are greater than sorrow or sickness or sin. Jesus put it into their

hearts to send me to you. It is because I serve Him who loves you, that I am here to

help you in every good way." Just then the man who had been so near to death rose to

his feet, a living witness to the healing power of the physician who had come with the

message of Jesus.

Jesus Christ. whom God raised from the dead, v. 10. A man went to church in a strange

city. In front of him sat a man, who had been a companion of his in early days,

but who had, for some crime, been imprisoned in the penitentiary. After the service, the man in front

looked round, and recognizing his former companion, said, "I am so glad to see you in our church? Won't you come home with us?"

The invitation was accepted. The one time criminal told his old acquaintance how Jesus

had come to him in the prison, as the shepherd goes after his lost sheep. "There and then I

began a new life. I learned a trade, and for good behavior my term was shortened. For

eight years I have been in business. My wife is a Christian, and my home is a fore-

taste of heaven. I used to scoff at Christians, and say they were deceived, and that Christ

was dead. Now, I know that God raised up Jesus, for Jesus has made a new man of me,

and He must be alive to have done that."

None other name. whereby we must be saved, v. 12. A hospital visitor heard the following

story at the bedside of a young man. "A hidden disease had been slowly

sapping my life. I knew I was not well, but I would not consult a physician. I would prescribe for myself.

I decided that I needed more society and amusement. So I went to see my friends

and attended places of entertainment. But I grew weaker. Then I consented to see the

physician, and he said an operation was necessary to save my life. So I came here a

month ago, and now I shall soon go out recovered. Friends are good, but sometimes

one needs, not friends, but a physician. Don't you think so?" With tact and wisdom,

the visitor found that the convalescent was not a Christian. He was "trying to be good",

and was "getting the upper hand of his weaknesses". When he thought he was good

enough, he would be a Christian. "But Christ is the great Physician", said the visitor.

"Only the surgeon could cure your body, and only Christ can cure your soul. Do not

refuse Christ, as you at first refused the physician." After a pause, the young man

said, "I never heard it that way before. Morality is good, but I must have Christ".

"Yes", said the other, "there is none other name whereby we must be saved."

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

This is the first recorded attempt, since the crucifixion of Jesus, to destroy the gospel. The conduct of the disciples at this crisis stands in striking contrast with their conduct before the Spirit came (see Matt. 26 : 56; John 18 : 25-27). Note how critical the situation was. Peter had declared that the lame man had been healed by the power of Jesus, who had been crucified, but who was now alive. If these statements were accepted, then the rulers, priests and civil authorities were not only guilty, but defeated.

1. Study the charge. Note the prosecuting party, which consisted of three classes (see Exposition). Note also, the arrest, imprisonment, trial, with its extraordinary mode of procedure. The accusers admitted the healing, but attempted to explain it by saying it was by sorcery or some magical power, thereby making the apostles liable to the death sentence (see Deut. 13 : 1-11 ; Ex. 22 : 18 ; Lev. 19 : 26).

2. The defence. Study the promise Jesus made to His disciples in Matt. 10 : 19, 20; John 16 : 13, 14, 33, and note how the promise is fulfilled in this instance. Observe Peter's ready wit in expressing surprise that the apostles should be tried for performing a good deed. He repudiates the suggestion of sorcery or magic, and boldly declares that the man had been healed by the name of Jesus. Note the three points Peter especially emphasized : (a) The all-pervading spiritual presence of Jesus healed the lame man. (b) The part the Jews had in the death of Jesus. Respectfully, but forcefully (compare 1 Pet. 2 : 7), he declares that they set Him at naught and crucified Him. They were the builders of God's house, and should have welcomed Jesus. Instead, they had crucified Him, and thus proved themselves altogether unworthy of their position and privileges. (c) The offer of free salvation in Jesus.

The apostles had the lame man as evidence, and their defence was unanswerable. What impressed the court was the Christlike spirit

and boldness of Peter and John, v. 13. They were transformed. Jesus' promise was tested, and found sufficient.

3. The judgment. The court admitted that the apostles had been guilty of no crime, but forbade them to preach any more, with threats of punishment. The apostles at once claimed freedom to do the will of God, and the church rejoiced. She had won her first great moral and spiritual victory over her opponents.

The lesson to be learned is, that the church's success in her conflict depends upon two things: (1) The fact of redeeming power. The church can prove her divine origin and authority only by being the savior of men. (2) The presence of Jesus' Spirit in believers. By this shall all men know the reality of the gospel. Have the class feel the necessity of being indwelt by the Spirit.

For Teachers of the Boys and Girls

The Lesson title will awaken expectation. A "trial": that is something exciting. The teacher should see that the people and scenes of the Lesson are made as vivid as possible. The account is indeed a "moving picture".

I. THE ARREST. Vs. 1-3 describe it. Picture the thronging crowd, the eager preachers, the rude interruption, the violent seizure, and (v. 4) the sympathy of the people.

II. THE IMPRISONMENT, v. 3. Explain that the Sanhedrin or Council of Seventy could meet only by daylight. Then, something of the hardships of prison life in those days. How did Peter and John feel? Compare two other ministers in like case, Acts 16 : 23-25.

III. THE COURT. Draw a semicircle, or horseshoe. Around this the Sanhedrin sat. Make an X at the toe of the horseshoe for the president, and two X's in the middle of the area before him, for the prisoners (see Geography Lesson). Vs. 5 and 6 describe this august court, which had all power, except, at that time, the power of life and death.

IV. THE ARRAIGNMENT, v. 7. Note the trap laid for Peter and John. If they said the power was sorcery, the punishment would be sharp (Ex. 22 : 18); if they said it was by the

power of Jesus, and claimed that He was the Son of God, that was blasphemy, which was also an extreme crime, Lev. 24 : 16.

V. THE DEFENCE. Peter's preparation is worth looking at, v. 8. See also Matt. 10 : 18-20. Note how respectfully he addresses the Council : see Acts 23 : 5. Have one of the scholars, who is a good reader, read Peter's whole defence, vs. 8-12 ; and bring out, by questions, Peter's frankness, his courage in telling his judges a disagreeable truth, the honor he puts upon Christ, the message and offer of salvation he delivers. A true missionary and servant of the Lord was he.

VI. THE JUDGMENT. What was it? Acquittal! How did this result come about? Trace it out : (1) The boldness of Peter and John cowed the judges (v. 13); (2) The man, hale and strong, who had been a helpless

cripple, was unanswerable, vs. 14, 16. The verdict should, therefore, have been a free release. But, to keep this new religion from spreading, they will shut the mouths of its preachers. Vs. 15-18 recall King Canute commanding back the incoming tide.

VII. THE CLAIM OF RIGHT, vs. 19, 20. "Dare to do right ; fear to do wrong" was the apostles' motto. Note the alternative, to obey man, or to obey God. Were they right or wrong in their choice? Ask why they could *not but speak* as they did?

VIII. WHAT GOD THOUGHT. If there be time, take the class through verses 21-31. The last mentioned verse shows what God thought of His servants' courage and faith, and the reward they had for it—more of the Holy Spirit, and, therefore, still greater boldness.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON IV.]

The meeting place of the Sanhedrin was "the hall of hewn stone", situated on the southern side of the temple enclosure. Here the Council, which was also known as the "Bet Din" (house of judgment) sat daily, except on the Sabbath and feast days. It included seventy or seventy-one members, according to the president, the ruling high priest, was counted in or not. The members sat in a semicircle, so that they might all see one another, while the president sat in the centre of the semicircle. Besides the president, who was called "Nasi" (prince), there was a vice-president who wore the title "Ab Bet Din" (father of the court). Jewish

writers have much to say about the qualifications of members of the Sanhedrin. According to one, they were required to possess scholarship, modesty, and popularity among their fellow men. Another says that they had also to be strong and courageous. Only those were eligible, further, who had previously filled three offices of increasing dignity, namely, those of local judge in their own community and two magistracies successively in Jerusalem. Additional qualifications mentioned are that they must be tall, of imposing appearance and advanced age, and must be learned and understand foreign languages, besides the Hebrew spoken by their own race.

ADDED HINTS AND HELPS

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

Some Test Questions

1. Why did the Jewish authorities place Peter and John under arrest?

2. What Council was gathered together to deal with the situation? Of what three classes was this Council composed?

3. Who was Annas? By whom, and when, was he deposed from the high priesthood? Who was the actual high priest at the time of the Lesson?

4. How were the members of the Sanhedrin seated? What law were the apostles accused

by their enemies of breaking?

5. From whom did the apostles receive power? What crime did Peter bring home to the Jewish authorities?

6. How does he make it clear that they had set themselves in opposition to God?

7. Explain "unlearned" and "ignorant". Where had the apostles been educated?

8. Of whom did the apostles remind their hearers?

9. What were the apostles forbidden to do? What was their reply?

10. What followed on their return to their fellow disciples?

Something to Look Up

1. Jesus stood for trial before this same unjust Council. Find in Luke's Gospel what Peter was doing at the time.

2. Jesus once cured a man in Jerusalem who could not walk. Find in John's Gospel the verse where Jesus tells him to rise up and walk.

ANSWERS, Lesson IV.—(1) Mark 1 : 30, 31. (2) Luke 23 : 14, 15.

For Discussion

1. Jesus, the only Saviour.
2. When are rulers to be obeyed; and when not?

Prove from Scripture

That the Holy Spirit gives strength.

The Catechism

Ques. 1-4 (Review)—How would it do to review the first three questions under these headings: (1) The Goal; (2) The Guide; (3) The Going? The Goal is set before us in Ques. 1,—to bring honor to God, and thus be truly happy. Then the Guide,—Ques. 2 tells us that this is just the blessed Word of God, the book that has never failed His people in any circumstances of their lives. And lastly, the Going—two things are included in it—believing and doing. Both of these are important. Right beliefs are the source, and right deeds are the stream that flows from it. Make sure of the goal, find the guide,

and go! In reviewing the great Ques. 4, recall (1) the resemblance, (2) the difference between ourselves and God. Touch lightly on the description given of God's nature and attributes.

The Question on Missions

Ques. 5. An outdoor dispensary is a large, well lighted and well ventilated room, with shelves for drugs, and a dispensing table at one end, and seats for 10 or 12 patients at the other. At one side are tables with dressings, bandages, basins, etc., while on the walls are several tablets with large gold letters telling of the doctors' skill and greatness of heart. These have been presented by grateful patients. A door communicates with the chapel where the patients are waiting, and through it they are admitted 10 at a time. The doctor rapidly examines eyes, ears, chests, skins, wounds and sores, seeing all the new patients, and at the same time overseeing the Chinese assistants who are busy with those who have been treated before. Minor operations are performed here, but important operations are put off till next day. In the yard outside, are numbers of sick folk who cannot come through the chapel. Some of these have come hundreds of miles, in baskets, on beds, on wheelbarrows, or on carts, suffering intensely. These are treated as early as possible, and are not compelled to wait their turn.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Workers witnessing.

Introduction—Let us look at a "mind picture" (all close eyes). We see a beautiful



*Peter and John
told of the power of Jesus*

**ONLY
JESUS
CAN
SAVE
ME**

gate of brass, and leading up to it are marble steps. On the steps we see a poor, lame man lying. There, we see two men coming up the steps. The lame man is begging from them. Who are the two men? Are they giving the lame man any money? How did they help him? Who helped them to cure the lame man? What did the lame man do? What did the people say?

Lesson—Strange to say, some people were very angry because this lame man had been cured by the power of Jesus, angry

that Peter and John were preaching about Jesus. These were wicked Jews, who would not believe that Jesus was alive again and gone back to heaven.

Peter and John in Prison—Outline a prison. What kind of people are put in prison?

A Wee Boy's Idea of Jails—Whenever a certain wee boy passes the jail, he says, "Mudder, the jailor man won't lock me in a room, will he? He'll just lock up the mans what take strong water and get drunk, and the mans what teal sings, so he will." Well, here are Peter and John and a crowd of priests and soldiers around them. See, they are taking Peter and John into this prison! It is evening. They put them in the prison and lock the door, and there they leave them all night. How sad! these friends of Jesus in prison, and they have done no wrong; only the Jews are angry at them, because many people are listening to their preaching and becoming friends of Jesus also.

The Trial—Next morning they go again and take Peter and John out of prison and lead them away to a great building (square) in Jerusalem. There the rulers are sitting in a half circle (like this outline); and Peter and John stand in the centre. The rulers ask them questions, "How did you cure that lame man?", "Who gave you the power to do that?" etc.

Witnessing for Jesus—Listen to Peter again preaching! He is not afraid of these rulers. The Holy Spirit is making him brave and giving him power to speak. He first gave all the honor to Jesus. It was by His power the lame man was healed, he said. He is the Saviour of all people. No other one can save. What a wonderful preacher Peter is! What shall they do with these men, Peter and John? "We'll tell them that they must not preach about Jesus any more", they say. Listen to the reply: "We cannot help preaching about those things we have seen and heard." So at last they let Peter and John go free, for they dare not punish them, for fear of the people, who were now praising God for what had been done to the lame man.

A Time of Comfort—Here we see Peter and John again among their friends telling of the trial they had gone through. Then they all praised God and prayed, and again the Holy Spirit came upon them all to comfort and bless them, and make them strong.

Sing (Hymn 551, Book of Praise, v. 7)—

"Holy Spirit, help us,

Daily by Thy Thy might,

What is wrong to conquer,

And to choose the right."

Golden Text—Repeat and explain.

Something to Think About—Only Jesus can save me.

FROM THE PLATFORM

—
+ HOLY SPIRIT

Begin the conversation by talking about two wires. To one of these is fastened a little glass bulb, and when a button is turned, this gives out a bright light. But the bulb may be fastened to the other wire and the button turned, but there will be no light. The scholars will tell you at once that the first wire has electricity in it, while the second has not. Now, print on the blackboard — and + HOLY SPIRIT. Recall how the disciples acted when they were without (minus) the Holy Spirit. In the garden of Gethsemane they all forsook Jesus and fled (Matt. 26 : 56), and in the high priest's place, Peter denied his Lord, John 18 : 25-27. Then bring out by questioning the courage of Peter and John before the Sanhedrin, when they were filled with (plus) the Holy Spirit. The lesson to impress is, that the Holy Spirit will come and dwell in our hearts and make us strong and brave.

BIBLE DICTIONARY FOR FIRST
QUARTER, 1909

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Da'-vid. The second king of Israel.

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

E'-gypt. A country in Africa.

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

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

Gal-i-læ'-ans. The inhabitants of **Gal-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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