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* Presbyterian Church in Canada *

Rev. R. Douglas Fraser

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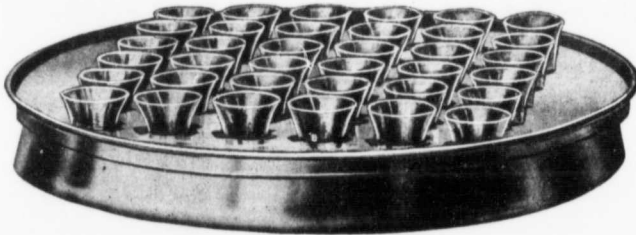
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The Teachers Monthly

Rev. E. Douglas Fraser, D.D., Editor
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Vol. XXII.

Toronto, January, 1916

No. 1

From all that we can gather, our Departmental Graded Lessons, in their first year, have given eminent satisfaction throughout the church. They have been used in all sorts of Sunday Schools, city and country, large and small, one-roomed and many-roomed, by skilled and unskilled teachers. The universal testimony is that they have met the situation.

They now begin their second year. We are looking for a large extension in their use in our own Sunday Schools, and we have pleasure in stating that the Canadian Methodist Church, recognizing the value of our Graded Lessons, has arranged with us for an edition of them for their Sunday Schools. The special denominational material will, of course, be different for each church, ours covering, as previously, our church's Scripture Memory Passages, Catechism, "Great Hymn," and Question on Missions. The selected scripture and hymn for the opening worship of the whole School each Sunday, is also a feature which has been greatly valued.

The Great Optimist

Jesus is the great optimist. To no one else, in so complete a sense as to him, can be applied Browning's noble words :

"One who never turned his back but marched
breast forward,

Never doubted clouds would break,
Never dreamed, though right were worsted,
wrong would triumph,
Held we fall to rise, are baffled to fight
better,
Sleep to wake."

In Jesus the most confident optimism was held along with the fullest knowledge. He had taken the full measures of the forces

arrayed against his infant kingdom, and how feeble, in the eyes of the world, its champions seemed; and yet no question as to the ultimate triumph of that kingdom ever rose in his mind.

Jesus not only knew the evil that is in the world; he also felt it. With all the sins and sorrows of mankind, he had the keenest sympathy. He was sensitively alive to all the guilt and suffering round about him. The world's woe was constantly upon his spirit; but the tremendous load did not crush him into despair. He knew that after the darkest night the sun would rise, that, out of the sad welter of wickedness and misery, a new world would arise which should be the abode of perfect righteousness and joy.

Jesus was an optimist in spite of apparent defeat and failure. Beyond the cross he saw the throne of a universal dominion, on the farther side of the grave he knew that his would be the power of an endless life. Victory he was assured was the final goal for him and his cause, however his and its foes might seem, for the moment, to prevail.

In the optimism of Jesus every follower of his should share. The year just entered upon may seem full of difficulties and discouragements. Not one of these, or all of them together, can prevent the success and triumph of him who faces them in the might of the risen and living Christ.

"After Many Days"

By Rev. A. L. Fraser, B.D.

He was taking dinner at a Canadian hotel, and noticed that three men,—commercial travelers they proved to be—were just finishing theirs as he sat down.

One of the three lingered and said to the new arrival: "Are you not Mr. McE—?"

"Yes," was the reply. "Well, then," continued the traveler, "do you remember that twenty-seven years ago you conducted Sunday School in a little country district? I was a little boy of nine then, and attended your class, and you taught me the Twenty-third Psalm, and I can say that I have repeated it almost every day since."

Twenty-seven years had gone by. The Sunday School teacher had become a minister, and later a missionary, and was home after spending fourteen years in arduous work, to find, unexpectedly, that what he wrote on the memory of one little boy defied the world's rubbing for more than a quarter of a century.

In a few minutes they parted again, but not before the scholar of other days thanked his teacher, saying: "Good-by, and thank you, we will meet again, if not here—then there."

The loud business world called the one—his two companions were waiting outside—but there was a music in his soul that all the shrill whistles of industry could not drown. The heathen world claims the other, and that little Ontario incident heartens him and make him realize that "bread cast upon the water" is found "after many days."

Sunday School teacher, sow the seed, and you will find out some day—either in this world or the next—that no good work is ever lost.

Smith's Falls, Ont.

The Simple Life

By Rev. Hislop Dickson, B.A.

Is there such a necessary connection between the kingdom of God and worldly prosperity as the words of Jesus:—"Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you"—seem to imply? Thoughtful Christians do not believe in such a connection. We are far from believing that material prosperity is always the consequence of a righteous life, and, on the other hand, we know that many good Christians have been deprived of most of the common blessings of life.

Why, then, are the two ideals linked together? Here is the answer I suggest: that if we set our minds and hearts upon the thing

in life that is of supreme importance, other secondary matters will arrange themselves in their respective places and life will have more harmony and unity. They will be "added" in sufficient measure and due proportion. We need more of the spirit of simplicity, which lays the emphasis upon the fundamental verities, and does not allow the numerous details of slight importance to assume gigantic proportions before our eyes.

In our thinking, let us have a firm faith in God's wise government of the universe and an unwavering hope which gives us confidence for the future. Let us be sincere and simple in the expression of our feelings and opinions, being faithful to the convictions of our minds. In all actions let us be kind, working out the principle of love which is at the heart of our Christian faith. Let us prevent the greed for money and the thirst for notoriety from taking a controlling place in our character-building. "Seek first the kingdom of God;" live a righteous life, and thus with the centre of our lives fixed, we will not be so constantly tormented in mind with the scramble of secondary matters for a place of supreme importance.

Rainy River, Ont.

A God-Controlled Life

By Rev. D. McTavish, D.Sc.

It has been well said, that the fullest Christian life is summed up in the twofold motto, "Let go," and "Let God." In other words, the best life is the self-emptied, God-controlled life. Bishop Oldham says: "The most difficult word in religion is yield, yield, yield. Man only finds life as he quits living in his own energies."

If ever a man learned thoroughly what it is to let go, it was the apostle Paul. Think of all the things he prided himself on as a Jew,—and surely he had good reason to do so. But that day on the Damascus road when he saw the vision of Christ he let all go. "What things were gain to me, those I counted loss for Christ." It was then that real life began with him.

Why is it so difficult to let go? It is because of man's innate pride or what Paul calls "confidence in the flesh." Go through

scripture, and you will discover that the point where great lives began their real greatness was when they came to the end of self. The same is true in the Christian church. Sainthood and conspicuous service have been attained by those who learned to let go.

What is true in the individual's own life is also true in regard to the lives of those who are dear to them and over whom they exercise control. In a well known American seminary about the beginning of the Student Volunteer Movement, there was a deep missionary interest and fifty of the men volunteered for foreign service. But of all these only one received the hearty approval and "God bless you" of his parents. Missionary Boards are constantly facing this difficulty. When men of the world find their sons or daughters called to positions of honor and trust they are exceedingly proud. Why then should Christians hesitate to let go, when God is calling their children to the highest honor that can be conferred on any one,—the office of a Christian missionary?

Let God,"—this second part of the motto seems quite as difficult to accept as the first. It is what gives the first its real value. Let go without let God would be merely to drift through life aimlessly. Let God control and direct the life with all its faculties and powers. Paul urges this upon the Roman Christians. "Surrender your very selves to God...and surrender your several faculties to God as weapons to maintain the right."

If our lives are to be moulded and fashioned into the image of Christ, we must let God have a free hand in the moulding. The processes he has to use in attaining the highest results are often painful. But surely wisdom would say—

"Oh hinder not His hand
From fashioning the vessel He hath planned."

It must be self-evident that the highest blessing from God can come only to a life entirely under the control of God. It was when at Peniel Jacob let go and let God have control, that his name was changed from "supplanter" (Jacob) to Israel, "a Prince with God." Let God plan the life.

Toronto

THE PREPARATION AND THE PRESENTATION OF THE LESSON

By Principal W. A. McIntyre, LL.D.

Provincial Normal School, Winnipeg

In a general way, the same procedure may be followed in the preparation of all lessons that are to be taught to children between the ages of nine and fourteen.

First of all, the teacher must get the thought and spirit of the lesson. He cannot give that which he does not have, nor arouse enthusiasm in others if he does not himself possess it. There are two ways in which the teacher will strive to become acquainted with a lesson:

1. He will endeavor to comprehend the *thought*. If it is a story, he will see the pictures in order; if a devotional selection, he will feel the dominating spirit; if a character study, he will appreciate both actions and motives; if a doctrinal passage, he will

analyze its teaching to perceive its full significance.

2. He will next attempt to realize the *spiritual significance* of the lesson. This he will do for his own sake, as if there were no class in existence. The study must be meat and drink to his own soul. This is the first condition of success in all teaching.

And now, possessing the thought of the lesson, the teacher is ready to consider its presentation. It is assumed that the subject matter is suitable to the pupils, and that the pupils are known by the teacher. Otherwise, nothing can be hoped for. A lesson must be as carefully chosen as a garment, and a teacher must study the capacities, needs and peculiarities of her pupils with just

as great pains as a mother, in dressing her children, considers their complexions, their figures and their physical habits.

The first effort of the teacher, in preparing for actual class work, is to arrange in order the lesson-pictures, and to decide upon the manner in which they shall be presented. The term lesson-picture has been used because it is to a picture, rather than to an abstract statement, that the mind of a child reacts. Most teachers who fail to hold the attention and interest of their pupils can trace it to the fact, that they are employing thought or language beyond the capacity of the pupils. When one tells a child that "faith is the substance of things hoped for, the evidence of things not seen," he need expect nothing more than a vacant stare, or, "Please say it again, and say it slow!" or, "I should never have thought it anything quite so bad as that!" But when he presents a picture of the man with the palsy being lowered through the roof, or blind Bartimæus by the wayside crying for help and mercy, the little listener hears and sees and understands. To him faith is no mystery. It is part of his own life. It was our own Tennyson who drew such a clear distinction between presentation in the concrete and the abstract: "For Wisdom dealt with mortal powers,

When truth in closest words shall fail,
When truth embodied in a tale,
Shall enter in at lowly doors."

It is not enough for the teacher to decide upon the pictures he is to present. He must consider how he is to present them. He may trust to words—book words or words of the street; or he may use diagrams, pictures, objects. Indeed, he may find it most profitable of all to act the incident. At any cost the pictures must be seen by the children, no matter how much trouble it costs the teacher to obtain material. As a rule a teacher gets back from his pupils just in proportion as he expends. If he puts time, thought, care and love into his preparation, he will surely receive interest, attention, devotion and loyalty.

As the teacher presents the lesson-pictures he will take care to add such moral or spiritual instruction as his children can appreciate. He will not commit the folly of attempting

to force upon young minds all the truths he has acquired for himself. If he has found, in his study, a dozen teachings that have to him real meaning, he may find only one moral truth that it will be wise to bring before his class. And this truth will in most cases be woven into the texture of the lesson rather than emphasized alone.

In the last place, the teacher will plan forms of expression for pupils. If, for instance, he has had a lesson in which the beauty of forgiveness is illustrated, he will suggest opportunities for the exercise of the virtue, and during the following lesson will not fail to return to the subject. If the lesson emphasizes the grace of giving, he will suggest opportunities and have reports later on. Impressions must not be allowed to run to waste, because they have not been followed by expression.

To sum up, the steps in lesson preparation may be stated as follows: (1) Getting the thought. (2) Getting the spiritual teaching. (3) Preparing the lesson-pictures. (4) Selecting the moral teaching. (5) Suggesting means of expression.

It is understood, of course, that there is much more in Sunday School teaching than the presentation of the lesson, but this is the only point under consideration now. Concrete illustrations will be given in the next three articles.

New Plans for Memorizing

Our church's plan for memorizing Scripture and Catechism is pretty widely known. For 1914, 5,247 Certificates and Diplomas were awarded for the memorizing of Scripture and 651 for the Shorter Catechism. The awards for the Primary Catechism did not begin until 1915, and the awards for that year were not completed at the time of this writing.

The work represented by the above figures is, so far, good. But when distributed amongst over some three hundred thousand Sunday School scholars, a wide margin is left. The fact is, that systematic memorizing, whether of Scripture or Catechism, is rarer than it ought to be. It is featured in but a

few Schools. In the great majority of the Schools it is done at haphazard or not at all.

The General Assembly has shown its sense of the importance of memorizing by providing through its Sabbath School Board, without any expense to the Schools, recognitions as mentioned above; and the Sabbath School Board has now revised and reshaped the familiar Scripture Memory Passages so as to fit them more closely to the varied ages and departments in the Sunday School; and in our teachers' and scholars' Lesson Helps, both Uniform and Graded, we are now giving each Sunday the prescribed Scripture verse or verses for the different grades.

The revised plan includes Lists of Passages, as follows: a two years' List for "those who cannot read;" a three years' List for those under nine; a four years' List for those under 13; and a three years' List, for those 13 and over. The selections are carefully graded, few in number and simple for the very little ones, and increasing in number and difficulty for the older scholars. They include the very choicest portions of Scripture, and the parts that especially lead the growing child to know, to love, and to serve, God in Jesus Christ.

A wonderful possession, these verses, or indeed any one section of them, to carry with one through life; and a possession which, if one does not acquire when quite young, it is almost impossible to acquire at all. Memorizing is for childhood.

It is to be hoped that there will be concerted action on the part of minister, superintendent, teachers, and officers, in all our Sunday Schools, to have every scholar started with the New Year, in the memorizing of these choice Scripture selections; and of the Primary and Shorter Catechisms, for which the awards continue as before. A post card to Rev. J. C. Robertson, our General Secretary for Sunday Schools, Toronto, or to PRESBYTERIAN PUBLICATIONS, Toronto, will bring any further information in regard to this important plan that may be desired. It would be worth a good deal of planning and attention on the part of the teachers and officers, to have this memory plan going on steadily week by week throughout the year, with the distribution of Certificates and Diplomas at the end.

A Boy Scout Troop

Rev. John W. Little, B.D.

Twenty boys from ten to fifteen years of age, in Shoal Lake, Man., were hungry for an organization of their own to meet during the week. They preferred to be Boy Scouts. Their appeal to their minister proved irresistible. He had had no experience with a Scout troop and felt himself unqualified to lead in many of the activities. But there were the eager, pleading boys, what could he do? First, he interviewed the Council and secured the free use of the Assembly room in their fine, new Town Hall, heating and lighting included. That gave the work a certain prestige in the community. It gave everybody a personal interest in it. Then he secured the help of two expert assistants for the gymnastics, drilling and marching. The minister's wife, lovingly called the Chieftainess by the boys, presided at the piano. The meetings were held weekly in the evening.

A ritual for opening was drawn up with pith and point to it, yet sufficiently elaborate and dignified to be interesting. In it singing and prayer had a prominent place. An element of mystery was introduced. By this means the meeting was conducted in an orderly way, and a training secured in the proper conduct of business. Minutes were kept and the roll called at every meeting. Then came the various activities for the evening. Just before ten o'clock the chairs were replaced in a circle around the campfire and the meeting was closed in form. At the call of the Chief all joined hands, renewed their Scout covenant, and sang:

"Now comes the time when we must part

And speak the word 'Farewell!'

So leave we each in other's heart

Some memory, there to dwell;

And when we grasp the hand of friend there
comes the old refrain,

Happy to meet, sorry to part, happy to
meet again."

In the activities the fourfold nature of the boy was kept in mind. The work was linked up with the church and Sunday School. Practically every member joined the Pocket Testament League. Training was given in public speaking, story-telling, observation, woodlore and woodcraft, knot-tying, first aid

work and singing. Lantern lectures on educational subjects were occasionally held. In the summer there were hikes and camping, with team and group games, running, jumping, swimming, observations of bird life, instruction in astronomy, the camp-fire story, campcraft, practice in fire-lighting in the open, cooking, finding directions in the woods and many other things. And the boys were always hungry for more.

It was hard work. It was also great fun. And it paid. The minister came to know his boys. They came to love and trust him. The church meant more to them. Religion made a stronger appeal to them. They will enter manhood with a wider outlook, more varied interests, and a richer experience.

Their yell formed an important part of their social life. May they never prove untrue to its spirit, for even it was made to embody an ideal!

Cuna, luna, loco, lu,
Titter, tatter, tee.
Boys of the Lake, alert, awake,
Are we, we, we.
Olay, muckalay,
Bravest in the fray,
Knuckle to it, you can do it ;
Hip, hip, hurrah !

East Kildonan, Man.

Memorizing Scripture in the Iere Girls' Home, Trinidad

By Miss A. J. Archibald

During the summer of 1910, the 36 girls of the Iere Home, in connection with the Trinidad Mission to East Indians, began the memorizing of scripture, using the Lists prepared by the General Assembly's Board of Sabbath Schools and Young People's Societies. The girls attend St. Andrew's Sunday School, which is held at 10 a.m., before the morning services. This gives them a long Sunday afternoon, and Miss Jamieson, who was that summer in charge of the Home, felt that while the girls were getting Bible instruction both in the Sunday School and during the week, yet they could with profit do more memory work than they were doing.

In May, 1911, after my return to the work, 10 girls over twelve years of age re-

peated the 200 verses of List III. (first year) and received diplomas. Since that time, on Sabbath afternoons, the work has been continued, and altogether 92 names are on the roll as having repeated, according to rules laid down, some one of the Scripture Lists or the Shorter Catechism. The 92 names do not mean that number of different girls as most of them have repeated more than one List and several completed the whole course.

It is expected of the girls that they give a little time to the memorization of scripture, but there is no pressure brought to bear on them to complete the course. No sooner, however, have they started than they look forward to completing the Lists and receiving the certificate or diplomas.

At evening prayers Bibles are not used, but the passages memorized are repeated in turn, thus constantly reviewing what has been learned.

To the East Indian boy or girl memorizing is not a heavy task, as they have excellent memories. It is rendered more difficult, however, on account of the incomplete knowledge of English that many of them have, though it is perhaps the best training in the use of English that they could receive. The readiness of the girls to take up the work and the interest they have taken have been most encouraging.

One of them who completed the Scripture course and the Shorter Catechism, some time ago, heard the other day of the Blue Seal List, and she came to get information as to requirements, etc., saying that she hoped to complete that also. As she is no longer a pupil of the school, but earning her own living, this shows the value she attaches to the memorizing of scripture.

In a land where the majority of women cannot read, and have little to discuss except the gossip of their little world, where Christian people are surrounded by those who have low, sordid ideals, where influences are largely for evil and there is much that blights and destroys, must it not be a blessing to the Home, to the little ones and to the heathen neighbor if the mother has a knowledge of the word of life and her memory stored with the beautiful gems of the word of truth?

I recently visited one who had passed

through a trying illness, and she said it was such a comfort to be able to repeat the scripture passages when too ill to read her Bible. How many older people have found the same true and regretted that they did not have a larger fund stored up in memory! Shall we, because of indifference, or because it is too much trouble, deny to the young of our homes and Sabbath Schools that which cannot fail to be a great blessing in the years to come?

Princetown, Trinidad, B.W.I.

A Novel Missionary Journey

By Rev. Hugh Miller, M.A.

The Executive of Knox Sunday School, Glace Bay, was convinced that the missionary work of the School was not what it should be, either in efficiency or scope. It was decided to create a new office to be known as that of the Superintendent of Missions, his duty consisting in increasing the missionary instruction and offerings by initiating new methods, encouraging and aiding the teachers and inspiring the pupils.

The choice fell on a young Scotchman—Sandy by name—Scotch in accent, serious in mood, "a lad o' pairts." The new superintendent's programme was discussed by the Executive and given their sanction. He was commissioned to visit each class in company with the teacher to ascertain the best ways and means whereby that class might do its missionary work apart from the daily instruction received from the teacher through the teaching of the lesson. In short, he was to supervise the missionary work of the School, being responsible, as any other officer, to the Executive.

This well conceived and well worked programme ended with instruction for the entire School assembled for closing exercises, which took the form of A Missionary Journey. A fictitious committee were sent by the School on a journey through certain countries to gather and report missionary information, which was related by the superintendent each Sunday.

The first stage was the ocean voyage to England, and the report was Side Lights on Ocean Travel. Sabbath morning services

were arranged. A young lady wearing a Christian Endeavor pin was engaged as pianist and a well-known divine preached from the text: And he shall have dominion from sea to sea. Four days spent in London included a visit to offices of the British and Foreign Bible Society, which gave an opportunity to present the work of that Society in the evangelization of the world.

The next call was Egypt, furnishing material for several reports, the pyramids, history of the country, schools and universities, the religion of the people, etc. A visit to a Mohammedan temple served for a presentation of the character, growth, beliefs of Islam and the Christian church's duty to it.

Central Africa was perhaps the place of most absorbing interest. Livingstone's work with the natives, his search for the source of the Nile, his condemnation of the slave trade, his meeting with Stanley, encounter with the lion and many other interesting incidents from his life were of absorbing interest to the boys and girls, as was Mackay's work in Uganda.

The journey continued for some ten or twelve Sundays, when the committee returned and made their final report followed by the entire School's adopting a resolution pledging more loyal support to the mission work of their church. A conference of teachers and officers resulted in more and better organized work in the classes, which is already bearing fruit in enthusiasm and contributions, all which in large measure is due to the initiative and faithfulness of the Superintendent of Missions.

Campbellton, N.B.

A Getting Secretary

Like a business concern, a Sunday School wants officers who can get results. The secretary's office is of great importance, and one of his qualifications should be that he can get the reports from the teachers promptly and without friction.

In almost every School there are teachers who are negligent about taking the collection and filling in the report blanks. The secretary, who has little time to spare, has to call

three or four times or stand and wait in order to get the report.

People usually respond in kind to the sort of persons they are dealing with. The best sort of secretary to choose is one whom everybody in the School will know intends that the reports shall be accurate and prompt. He will

insist that every teacher have a definite time to take his collection and make his report, and that the collection and report shall be placed in a pocket or on a table beside the class-room door, so that the secretary may get them on his first round without disturbing the class.—Exchange

WHY NOT GRADED LESSONS?

By Rae Furlands

The opening exercises of the teachers' meeting at — were over (— was a substantial, steady-going town Sunday School), the minutes read, the treasurer's report received, and now the corresponding secretary was asked if he had anything to say. "Yes; I have another bunch of stuff from the Publications' Offices. I do not know why they keep sending these Departmental Lesson samples."

"Just lay them on the table, we don't need them, the old lessons are good enough for me." So said the kindly superintendent.

A bright young teacher quietly remarked: "I got samples at the Convention, and have been studying them. I heard some talk about them, too, and I believe we could use them to the advantage of our School."

"If you will give your reasons, we shall be very glad to have them," said the superintendent, "for I am sure we all want to do the best for our School that is possible."

"To begin with," said the young teacher, and she gathered courage as she went on, "I know we are all agreed that the great aim of our work is to lead our pupils to Christ, to teach them to know him as a personal Saviour. As I heard it discussed, and gather from the Graded Helps the ways of doing this need to be almost as numerous as the individuals with whom we deal. No one save ourselves can study each member of our class; but others can, and have, pointed out the general characteristics common to children of about the same age.

"Those who selected the lessons did so, keeping in mind these characteristics. The writers,—experts in their line—did the same thing in explaining the lesson.

"As the body is nourished by the food it uses and is made ill by excess or unsuitable food, so the mental and moral parts of our being are helped or hindered by the kind and quantity of food given. That which is right and proper for children of one age, will not suit the capabilities of another. In other words the four and five year olds cannot be taught as those at six, seven and eight, nor those of six, seven and eight as those from nine to twelve.

"The nine to twelve group are at the stage of hero worship—the little tots, ready to love and trust implicitly any one or anything that in their limited experience is worthy.

"The others are at neither stage exactly, and yet partake of both to some extent. All of them should be taught such lessons as can immediately be assimilated and used in their daily life. They must be led from a narrow vision of self to a broader sympathy, fellowship and love.

"The Beginners lessons aim to strengthen the loving, trustful nature of the small child by teaching him to know God as he has revealed himself to us in nature and through his Son, and to inculcate in the child such virtues as obedience, honesty, truthfulness, gratitude, self-control, reverence, etc., that he may know his duty to others and to himself.

"The Primary lessons for children of six, seven and eight years aim to build upon the foundation laid in the Beginners Department and to enlarge upon it by setting forth God's power and showing his love and care and endeavoring to inspire in the child a conscious return of love, trust and service.

"The Juniors, or pupils from nine to twelve

years, have arrived at an age of deliberate choice. The aim, then, is to present to them ideals—to lead them to love and study the Bible—to present Jesus Christ as the great example and Saviour, and to give them a clear idea of what it means to be a Christian.

"The old arrangement of lessons does all these things, but not so systematically and thoroughly as the Graded Lessons. We must not fail to recognize the eternal law of order which reigns throughout the universe if we would lead the child consciously to choose Christ in a natural way.

"These are some of the reasons why I should like to see the Graded Lessons tried in our School."

The Departmental Lessons in a One-Roomed School

Of course the ideal arrangement is, that each Department of the School shall have a room of its own for the teaching of the lesson. But many Schools have only one room in which all the classes must be taught. What about the use of the Departmental Graded Lessons in such Schools?

The difficulties of the one-roomed School in using the Departmental Lessons are no greater than in using the Uniform Lessons. In either case a given class or number of classes studies the same lesson, and if provision can be made for one case, it is possible to make it for the other.

A very simple, and quite effective arrangement, widely employed, is to set apart a certain section of the room for each Department,—Beginners, Primary, Junior, etc., separating the different sections from one another by curtains hung on wires by rings, so that they may easily be drawn back. By the adjusting of the curtains the Departments can be kept together for the opening exercises, separated for the teaching period and brought together again for the closing exercises.

The Departmental Lessons can be managed even without curtains, by marking off in the room as many parts as there are Departments and assembling the scholars of each Department in the proper place; all uniting in the opening and closing exercises.

In fact, the Departmental Lessons, like the Uniform Lessons, can be used wherever scholars of a given age can be gathered together, so as to be under the control and direction of a teacher, and suitable materials for instruction are provided.

An Easy Adjustment

One of the special features of our Departmental Graded Lessons is, that they make ample provision for opening and closing exercises in which the whole School may unitedly take part.

Take the opening exercises. A passage of scripture to be read alternately or in concert is indicated for each lesson in all the Departmental TEACHER'S QUARTERLIES;—BEGINNERS, PRIMARY and JUNIOR. A place is allowed for this passage in the Order of Service printed in the INTERMEDIATE and HOME STUDY QUARTERLIES of the Uniform series, and it is indicated in the TEACHERS MONTHLY.

For the closing exercises there is a considerable amount of material common to the Departmental and Uniform Lessons. There are the Scripture Memory Verses; the Catechism; and the Question on Missions. The various grades may be called upon to repeat the verses and Catechism questions which they have learned. A similar plan may be followed with the Question on Missions for each grade, and the superintendent will find in the TEACHERS MONTHLY helpful material on each Question, adapted to all the grades. Where a lantern is used, it will help still farther to maintain unity in the closing exercises, since the slides are the same for all grades.

Promotion in a Departmental School

It was a very pretty sight, the illustration of promotion from Department to Department given by the teachers and scholars of Deer Park, Toronto, Presbyterian Sunday School in the pageant at the October Convention of the Ontario Sunday School Association.

A pair of low white gates stood on the platform, decorated with bright flowers and

ribbons. As a little toddling procession from the Cradle Roll came forward, two of the Beginners took their stand, one at each side of the gates, and opened them to let the newcomers pass through. The open gates pictured the welcome into the new Department.

In the same way the gates were held open by two of the Primaries for the Beginners who were being promoted, and by two of the Juniors for the Primaries who were passing into the higher Department.

This is a plan well worth being kept in mind by teachers, in view of next Promotion Day. It makes the advance from one Department to the next a never to be forgotten occasion to the scholars who take part in it.

Le Rayon de Soleil

By Rev. S. Rondeau

For many years, French missionaries felt the need of a Sunday School publication in French for such scholars as could not make profitable use of our excellent publications in English, but the credit of making the first practical move to supply this need belongs to the late Rev. R. P. Duclos, of Montreal. Fifteen years ago, he founded LE RAYON DE SOLEIL (The Sunbeam), an illustrated Sunday School paper.

Its constituency being too limited to make it self-supporting, Mr. Duclos asked the PRESBYTERIAN PUBLICATIONS to take it over and for some six years it was issued by the Committee from Toronto. In 1909, the Rev. S. Rondeau, Editor of L'Aurore, undertook to prepare LE RAYON and issue it in Montreal for the PUBLICATIONS Committee, the paper remaining under the supervision of the Editors of the PRESBYTERIAN PUBLICATIONS, to whom final proofs of every copy are submitted for approval. The General Assembly's Sabbath School and Y.P.S. Board makes a substantial annual grant, which, with the subscriptions to LE RAYON, makes its publication possible.

LE RAYON DE SOLEIL is a 4-page illustrated weekly which serves as a Sunday School help for both teachers and pupils and as a paper for the young. The first and

second pages are devoted to the lesson, which is retold, explained, commented on and driven home in simple, concise and forcible language. The limited space available forbids verbiage and long-drawn comments. Every word must be to the point and the marrow of the lesson brought out for the up-building of the pupils. For a similar reason, controversial and polemical matters are excluded. Explanations and comments are followed by questions on the lesson and the Catechism Question and Answer of the day.

The third and fourth pages contain the Golden Text story translated from JEWELS, and an illustrated article on some missionary or other subject of interest. The illustrations for this article and for the lesson are supplied by the Toronto office.

This little paper is appreciated by all the denominations which have French children under their care. It is the only publication of the kind in America. The French-speaking Protestants of the United States make use of it to the extent of 550 copies and the whole circulation when all the Schools are open is between 1,200 and 1,300 copies.

If LE RAYON DE SOLEIL were better known outside of purely French Protestant communities, English-speaking ministers and Sunday School workers would doubtless circulate it in their neighborhood, especially such as labor in Northern Ontario and the Western Provinces, where there are many groups of French-Canadians. As they travel within the bounds of their charges, many of our ministers meet the children of French speaking neighbors whose supply of good reading matter is scanty. It would be a neighborly act for these ministers to give a copy of LE RAYON DE SOLEIL to such children as they meet on the trail or at the village post office. It can be safely given without fear of causing the least ill feeling, as it is evangelical and not controversial, meant to help and not to hinder. Any copy may chance to have a word in season for some soul groping after the way of life.

"The just shall live by faith" is a short sentence, but when it came home to Luther, it made a new man of him and the face of a continent was transformed. The Word of

God, whether distributed in bound copies, in whole or in part, or through some Sunday School sheet and in any language understood in Canada, will surely find its mark. For this reason, the distribution of *LE RAYON DE SOLEIL* is commended to all workers who love their French fellow citizens.

Sample copies can be had from Rev. S. Rondeau, 23 Bleury St., Montreal. Subscription price in Canada outside of Montreal, 10 cents per copy per year in lots of five or more to a single address. Single copies, 20 cents per year.
Montreal

HOW THE WORK GOES ON

A class of girls of "teen" age in MacVicar Memorial Church, Montreal, has organized under the name of the Edith Cavell Class.

Calgary Presbytery has 19 mission Sunday Schools with an average attendance of from 12 to 102.

In Battleford Presbytery there was an increase last year of 60 per cent. in the Sunday School attendance.

In a Sunday School for Buddhist children in Burma 117 were present twenty Sundays out of twenty-six, and thirty-four attended twenty-five Sundays out of twenty-six.

Kindersley Presbytery, in Saskatchewan, had an increase of 20 new Schools last year. For the Budget, the Schools of this Presbytery raised their full share, namely, one sixth of the amount apportioned to the congregations.

Several churches in Montreal and its vicinity have formed Young Worshiper's Leagues. By this plan the attendance of children at the Sunday services has been greatly increased, and, besides, a larger number of parents have been brought to church on Sunday morning.

A Yorkshire, England, Home Department, in a church of 180 members, has a Home Department with an enrolment of 300. In 1914, the average number of lessons read per member was 44 out of a possible 52. Out of the 300 members, 106 read every lesson during the year. A correspondence section has 22 members.

The Cradle Roll is a comparatively new

development in Sunday School work; but already one School in every four is thus equipped. There are 44,000 Cradle Roll Departments in the Sunday Schools of this continent. One of these Cradle Rolls has but a single name—the only baby in the place. That of St. Paul's, Halifax (Anglican), has 840 names, the largest in the world.

Dr. John R. Mott recently declared that the present war had brought unprecedented opportunities for bringing the influences of the Christian religion to bear on the rising generation in foreign lands. Dr. Zwemer, one of the best authorities on conditions in the Moslem world, has said that the war had done much to open up Mohammedan countries, especially Egypt, Persia and North Africa to the influences of the Sunday School.

An English Sunday School worker, says the London Sunday School Chronicle, recently received a letter from a lad, who told him that in the quietness of the trenches his thoughts often turned to the home land, and he often recalled some of the old Sunday School Lessons, and how thankful he said he was for those memories and for the memory, also, of the Sunday School hymns, such joy they gave him as he repeated them in the trenches.

Amongst the new Sunday School movements is the formation of Parents' Classes, which have for their main objects the assisting of their members to become better parents and the establishment and maintenance of a sympathetic relationship between teacher and parent. It has been suggested that such Classes might be formed into Departments: Beginners, Primary, Junior, Intermediate and Senior, so that those parents might be

grouped together who are vitally interested in children of the same age.

The war is seriously affecting the work of many Sunday Schools in Britain. In one School it has been found necessary to fill the position of secretary four times during the past twelve months, and the present secretary was unable to attend the annual meeting

of the School owing to the fact that he was busily engaged providing for the needs of the wounded soldiers. No fewer than ten Sunday Schools in one London district lost their secretaries during the first two months of the year, these workers having taken up military duties. Another School publishes, in a special edition of its magazine, messages from over 70 soldiers.

A WORD ON EQUIPMENT

From the Business Manager

"The very best equipment is necessary if you want your Sunday School to do the best work"—is what a successful superintendent said at the recent Ontario Sunday School Convention.

At the beginning of the new year when plans are being made for the successful carrying on of the work throughout the year, the question of equipment is of the very first importance.

A REGISTER BOARD, on which Attendance and Offering this Sunday and last Sunday, or this Sunday a year ago can be shown, will interest the whole School and stimulate both attendance and offering. A Register Board can be had for as little as \$2.50.

Every Superintendent should keep a record of his own. We provide a SUPERINTENDENT'S RECORD with space for summaries of attendance, the lessons, hymns sung, etc., etc., for 10c. The PARAMOUNT SUPERINTENDENT'S POCKET MANUAL, at 60c., has space for complete records, and, in addition, contains a lot of material extremely useful to the busy superintendent.

A comprehensive plan to show recognition of regular and punctual attendance will ensure regularity and keep the scholars coming to the School right along year after year. There are a number of devices for this purpose. Perhaps the most successful and best known are the ROBERT RAIKES DIPLOMAS and LITTLE'S CROSS and CROWN SYSTEMS. Look in our Catalogue for prices, or write to us.

If you have a CRADLE ROLL it is well every two or three years to select a new style of Roll. It will cause new interest. We supply a most attractive Roll made in the shape of a

Cradle from which Cradles, containing the names of the Cradle Roll members, are hung. This Roll attracts a great deal of attention.

A HOME DEPARTMENT WALL ROLL hung in the Sunday School, with the names of the Home Department members written on it will make the members feel a very real part of the Sunday School, particularly on special days when members of the Home Department come to the School to take part in special services. We have an attractive Home Department Roll which costs 50c.

An HONOR ROLL is another that may be put to good use in every School. On it are placed the names of the scholars that deserve honorable recognition for something that they have done. *Just now the majority of Schools and churches are putting the names of their members who are on active service on the Honor Roll.* We have an Honor Roll at 50c.

These are just a few suggestions as to equipment. Every School must select the equipment best suited to its own particular needs. All of the equipment mentioned above is illustrated and described in our 1916 Catalogue. In addition there are dozens of other bits of inexpensive equipment, such as maps, charts, blackboards, etc., etc., which you might find of great help in your class or School. Superintendents and teachers will find that a careful going through of the Catalogue will result in new ideas for their work. The PRACTICAL PLANS are especially useful. If you have a copy of the Catalogue hunt it up. If you have not a copy, write for one to R. Douglas Fraser, PRESBYTERIAN PUBLICATIONS, Church and Gerrard Streets, Toronto.

RESULTS OF TEACHER TRAINING EXAMINATIONS

The following have successfully passed the Teacher Training Examinations, and have received Certificates and Diplomas from the office of Rev. J. C. Robertson, General Secretary for Sabbath Schools and Young People's Societies, Toronto, in the First Standard and Advanced Standard Teacher Training Course, respectively:

FROM OCTOBER 16 TO NOVEMBER 15, 1915

I. FIRST STANDARD COURSE

- Aylmer, Que.*—Diploma—Miss Florence K. Harris.
Hamilton, Ont.—Rev. S. B. Nelson, Minister. *The Old Testament*: Jennie Midgely.
Hagersville, Ont.—Rev. J. M. Whitelaw, Minister. *The Old Testament*: Eva Featherstone, Maggie Bell Wilson, Violet Wilson, Tena Ballantyne.
Eberts, Ont.—Rev. James McCrea, Minister. *The Teacher*: Annie Payne, A. Campbell, Robt. M. Miller, Margaret Campbell, Mabel Miller, R. Bruce Cumming, Margaret A. Henry, M. E. Brookshank, Evelyn Payne.
Bayfield, Ont.—Rev. A. Macfarlane, Minister. *The New Testament*: Margaret McLeod. *The Teacher*: Margaret Campbell.
Parkhill, Ont.—*The Old Testament*: Elsa M. Love, Edith M. Taylor, Mrs. T. F. Turnbull, Jessie Webb, Gladys Turnbull.
Winnipeg, Man.—Rev. W. A. Maclean, Minister. *The New Testament*: Gladys Anderson, Nellie Dack, Myrtle Green.

II. ADVANCED STANDARD COURSE

- West Lawrencetown, N.S.*—Rev. James Heron, Minister. *The Books of the New Testament*: Bertha Hiltz.
Rochburn, Que.—Rev. Robt. McCord, Minister. *The Life and Times of our Lord Jesus Christ*: Mrs. George A. Rennie, Pearl L. Goldie, Adn L. Steele, Gertrude J. Middlemiss.

N.B.—The next regular examination will be held at the end of March. Information may be had from Rev. J. C. Robertson at the above address.

OUR SUNDAY SCHOOL PERIODICALS

ILLUSTRATED PAPERS

- EAST AND WEST (Weekly).** 75c. per year. Two or more to one address, 50c. per year, 13c. per quarter. (May begin with any date).
THE KING'S OWN (Weekly). 40c. per year. Five or more to one address, 30c. per year, 8c. per quarter. (May begin with any month)
JEWELS. 30c. per year. Five or more to one address, 25c. per year, 7c. per quarter. (May begin with any month)

UNIFORM SERIES

- TEACHERS MONTHLY.** 70c. per year, 18c. per quarter. 2 or more to one address, 60c. per year, 15c. per quarter.
PATHFINDER. (A monthly Bible Class and Y. P. S. Magazine), 50c. per year, 13c. per quarter. 2 or more to one address, 40c. per year, 10c. per quarter.
HOME STUDY QUARTERLY. 20c. per year. 5 or more to one address, 14c. per year, 4c. per quarter.
INTERMEDIATE QUARTERLY. 20c. per year. 5 or more to one address, 14c. per year, 4c. per quarter.
PRIMARY QUARTERLY. 20c. per year. 5 or more to one address, 14c. per year, 4c. per quarter.
HOME STUDY LEAFLET. 5 or more to one address, 7c. per year, 2c. per quarter.
INTERMEDIATE LEAFLET. 5 or more to one address, 7c. per year, 2c. per quarter.
PRIMARY LEAFLET. 5 or more to one address, 7c. per year, 2c. per quarter.
COLORED LESSON PICTURE ROLL, \$3.25 each per year, 82c. each per quarter. (Includes American postage)
COLORED LESSON PICTURE CARDS (Corresponding to Roll), 12c. each per year, 3c. each per quarter. (Includes American postage)

DEPARTMENTAL GRADED SERIES

- BEGINNERS DEPARTMENT**
FOR THE TEACHER:
BEGINNERS TEACHER'S QUARTERLY. 48c. per year, 12c. per quarter.
BEGINNERS PICTURE ROLL. \$3.25 per year, 82c. per quarter (American postage included).
FOR THE SCHOLAR:
BEGINNERS BIBLE STORIES. 20c. per year, 5c. per quarter.

PRIMARY DEPARTMENT

- FOR THE TEACHER:**
PRIMARY TEACHER'S QUARTERLY. 48c. per year, 12c. per quarter.
PRIMARY PICTURE ROLL. \$3.25 per year, 82c. per quarter (American postage included).
FOR THE SCHOLAR:
PRIMARY BIBLE LESSONS. 20c. per year, 5c. per quarter.
PRIMARY HAND WORK (13 sheets per quarter in envelope). 32c. per year, 8c. per quarter.

JUNIOR DEPARTMENT

- FOR THE TEACHER:**
JUNIOR TEACHER'S QUARTERLY, 48c. per year. 12c. per quarter.
FOR THE SCHOLAR:
JUNIOR WORK AND STUDY LESSONS. 36c. per year, 9c. per quarter.

INTERMEDIATE DEPARTMENT

- INTERMEDIATE TEACHER'S MANUAL.** 60c. a year, in four parts, 15c. a part.
PUPIL'S TEXT-BOOK (with map or picture supplements) in four parts, 50c. a year, 12½c. a part.

SENIOR DEPARTMENT

- SENIOR TEACHER'S MANUAL.** 60c. a year, in four parts, 15c. a part.
STUDENT'S TEXT-BOOK. In four parts, 50c. a year, 12½c. a part.

Lesson Calendar: First Quarter

1. January 2 . . . The Ascending Lord. Acts 1 : 1-14.
2. January 9 . . . The Coming of the Holy Spirit. Acts 2 : 1-13.
3. January 16 . . . Peter's Sermon at Pentecost. Acts 2 : 22-24, 29-41.
4. January 23 . . . The Spirit of Life. Romans 8 : 12-17, 26-30.
5. January 30 . . . The Lame Man Leaping. Acts 3 : 1-12.
6. February 6 . . . The Boldness of Peter and John. Acts 4 : 8-21.
7. February 13 . . . Humbled and Exalted. Philippians 2 : 1-11.
8. February 20 . . . The Christian Brotherhood at Jerusalem (Temp. Les.). Acts 4 : 32 to 5 : 5.
9. February 27 . . . The Seven Helpers. Acts 6 : 1-7.
10. March 5 . . . The Death of Stephen. Acts 7 : 54 to 8 : 3.
11. March 12 . . . Heroes and Martyrs of Faith. Hebrews 11 : 1, 32 to 12 : 2.
12. March 19 . . . Philip and the Ethiopian. Acts 8 : 26-40.
13. March 26 . . . REVIEW—The Great Multitude. Read Revelation 7 : 9-17.

Lesson I.

*THE ASCENDING LORD

January 2, 1916

Acts 1 : 1-14. †Scripture Memory Verses.

GOLDEN TEXT—When he ascended on high, he led captivity captive, and gave gifts unto men.—Ephesians 4 : 8 (Rev. Ver.).

1 The former treatise ¹ have I made, O Theoph'ilus, ² of all that Je'sus began both to do and teach.

2 Until the day in which he was ³ taken up, after that he ⁴ through the Holy Ghost had given commandments unto the apostles whom he had chosen :

3 To whom ⁵ also he shewed himself alive after his passion by many ⁶ infallible proofs, ⁷ being seen of them forty days, and speaking ⁸ of the things ⁹ pertaining to the kingdom of God :

4 And, being assembled together with *them*, ¹⁰ commanded them that they should not depart from Jeru'salem, but ¹¹ wait for the promise of the Father, which, ¹² saith he, ye ¹ have heard ¹³ of me.

5 For John ¹⁴ truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence.

6 ¹⁵ When they therefore were come together, they asked of him, saying, Lord, ¹⁶ wilt thou at this time restore ¹⁷ again the kingdom to Is'rael ?

7 And he said unto them, It is not for you to know ¹⁸ the times or ¹⁹ the seasons, which the Father hath ¹⁹ put in his own power.

8 But ye shall receive power, ²⁰ after that the Holy Ghost is come upon you : and ye shall be ²¹ witnesses

Revised Version—¹ Omit have ; ² concerning all ; ³ received up ; ⁴ had given commandments through the Holy Ghost ; ⁵ he also ; ⁶ Omit infallible ; ⁷ appearing unto them by the space of forty ; ⁸ Omit of ; ⁹ concerning the ; ¹⁰ he charged them not to depart ; ¹¹ to ; ¹² said ; ¹³ from me ; ¹⁴ indeed baptized ; ¹⁵ They therefore, when they were come together, asked him ; ¹⁶ dost ; ¹⁷ Omit again ; ¹⁸ Omit the ; ¹⁹ set within his own authority ; ²⁰ when the ; ²¹ my witnesses both ; ²² Omit in ; ²³ as they were looking, he ; ²⁴ were looking ; ²⁵ into ; ²⁶ Omit up ; ²⁷ looking into ; ²⁸ Omit same ; ²⁹ was received up ; ³⁰ beheld him going into ; ³¹ nigh unto ; ³² off ; ³³ the ; ³⁴ chamber ; ³⁵ they were abiding ; ³⁶ John and James ; ³⁷ the Zealot ; ³⁸ son ; ³⁹ with one accord continued steadfastly in prayer, with

LESSON PLAN

- I. The Promised Spirit, 1-5.
- II. The Exalted Lord, 6-11.
- III. The Praying Disciples, 12-14.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—The ascending Lord, Acts 1 : 1-14. T.—His ascension foretold, John 14 : 18-28. W.—"Whither goest Thou ?" John 16 : 1-7. Th.—"Unto my Father," John 20 : 11-18. F.—The parting blessing, Luke 24 : 44-53. S.—Crowned with honor, Eph. 1 : 15-23. S.—Leading captivity captive, Eph. 4 : 1-12.

Primary Catechism—Ques. 65. *What do we mean*

*This Lesson has been selected to be treated as a Special Missionary Lesson for the Quarter.

† The Scripture Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages, for the correct recitation of which Certificates, Diplomas, Stars and Seals are awarded by the Assembly's Sabbath School Board. The passages and awards are graded according to the ages of the scholars ; and the various QUARTERLIES and LEAFLETS give the passages appropriate to the ages represented. Write to us for the complete Lists ; and for Form of Application for the awards, to Rev. J. C. Robertson, B.D., our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

unto me both in Jeru'salem, and in all Juda'a, and ²² in Samar'ia, and unto the uttermost part of the earth.

9 And when he had ¹² spoken these things, ²³ while they beheld, he was taken up ; and a cloud received him out of their sight.

10 And while they ²⁴ looked stedfastly ²⁵ toward heaven as he went ²⁶ up, behold, two men stood by them in white apparel ;

11 Which also said, Ye men of Gal'ilee, why stand ye ²⁷ gazing up into heaven ? this ²⁸ same Je'sus, which ²⁹ is taken up from you into heaven, shall so come in like manner as ye ³⁰ have seen him go into heaven.

12 Then returned they unto Jeru'salem from the mount called Olivet, which is ³¹ from Jeru'salem a sabbath day's journey³².

13 And when they were come in, they went into ³³ an upper ³⁴ room, where ³⁵ abode both Pe'ter, and ³⁶ James, and John, and An'drew, Phil'ip, and Thom'as, Barthol'omew, and Matth'ew, James, the son of Alpha'eus, and Si'mon ³⁷ Zelo'tes, and Ju'das the ³⁸ brother of James.

14 These all ³⁹ continued with one accord in prayer and supplication, with the women, and Mar'y the mother of Je'sus, and with his brethren.

by the Ten Commandments ? The Ten Commandments are God's holy law.

Shorter Catechism—Ques. 39. *What is the duty which God requireth of man ?* A. The duty which God requireth of man, is obedience to his revealed will.

Ques. 40. *What did God at first reveal to man for the rule of his obedience ?* A. The rule which God at first revealed to man for his obedience, was the moral law.

Lesson Hymns—Book of Praise : 418 (Supplemental Lesson), 69, 111, 96 (Ps. Sel.), 64 (from PRIMARY QUARTERLY), 67.

Special Scripture Reading—Ps. 100. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading,

which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 1626, Ascension of Our Lord. For Question on Missions, H. M. 559, Galician Immigrants Ready for the West. (These Slides

are obtained from Rev. F. A. Robinson, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen. Schools desiring Slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

Stereographs—For Lesson, Jerusalem and the Mount of Olives, East from the Latin Hospice (Underwood & Underwood, 417 Fifth Ave., New York City), set of 12 stereographs for this Quarter's Lessons, \$2.00. Four for January, 67c.; less than four in one order, 20c. each; stereoscopes, 90c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS MONTHLY.

THE LESSON EXPLAINED

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

Time and Place—May, A.D. 30; Mount of Olives.

A Foreword—The risen Saviour, before his ascension, 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 mainly the lessons for the whole of 1916 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.

I. The Promised Spirit, 1-5.

V. 1. *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. The name "Theophilus" means "Lover of God," and may have been the title which this person bore amongst Christians and not that by which he was known in general society, since in that case its appearance in a Christian writing would have exposed its bearer to danger. *All that Jesus began*. Jesus' earthly ministry is the beginning of his eternal ministry. He continues from heaven, through 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.

V. 2. *Until . . . he was taken up*. Luke 24 : 51 had briefly referred to the ascension which is now to be described in fuller detail. It is likely, however, that the words "and carried

up into heaven" should be omitted in that verse, so that we have here the first mention of the ascension. *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. The church is the direct creation of Christ. *Unto the apostles*; literally "sent ones," "missionaries."

V. 3. *Shewed himself alive*. Ten appearances are recorded of the risen Lord. (See Matt. 28 : 8-10; John 20 : 11-18; Luke 24 : 34; 24 : 13-35; Mark 16 : 14-18; John 20 : 26, 29; 21 : 1-23; 1 Cor. 15 : 6; 15 : 7; Luke 24 : 50-52.) *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. 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.*

II. The Exalted Lord, 6-11.

V. 6. *Were come together ; Jesus' final interview with the disciples. At this time restore again the kingdom to Israel ? The disciples are still thinking of a great earthly kingdom, as they had done before the death and resurrection of their Lord, Mark 10 : 35-37.*

Vs. 7, 8. *Not for you to know times or seasons (Rev. Ver.) ; how long the church's history on earth should last or when the critical period in that history should come. 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.). The primary function of the apostles was to be witnesses, and the special subject of their witness was the resurrection of Jesus (see chs. 1 : 22 ; 2 : 32 ; 3 : 15 ; 4 : 33 ; 5 : 32 ; 10 : 39-43 ; 13 : 31 ; 22 : 15 ; 26 : 16. Jerusalem. Judæa, and. Samaria. the uttermost part of the earth ; the ever widening circles of the apostles' activity. "Jerusalem" is represented by chs. 1 : 1 to 6 : 7 ; "Judea" and "Samaria" by chs. 8 : 1 to 9 : 31 and "the uttermost part of the earth" by chs. 11 : 9 to the end of Acts.*

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 GEOGRAPHY LESSON

Our map marks with the figure 1 the point of a V resting on an inn roof in the north-eastern part of the city. The long, spreading arms of the V include between them what one

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.*

III. The Praying Disciples, 12-14.

Vs. 12-14. *Unto Jerusalem from. Olivet ; more commonly called the Mount of Olives ; the ridge east of Jerusalem and separated from it by the ravine of the Kidron. A sabbath day's journey ; about 6 furlongs or three quarters of a mile. This was the maximum of traveling permitted by the rabbis on the Sabbath. Into an upper room ; likely that in which the Last Supper was eaten, Luke 22 : 11, 12. With one accord ; "with one soul," a phrase common in Acts as a description of the unity of the early Christians. The women ; perhaps those of Luke 8 : 2, 3 and Matt. 27 : 56. His brethren. Compare Matt. 12 : 46 ; Mark 3 : 31.*

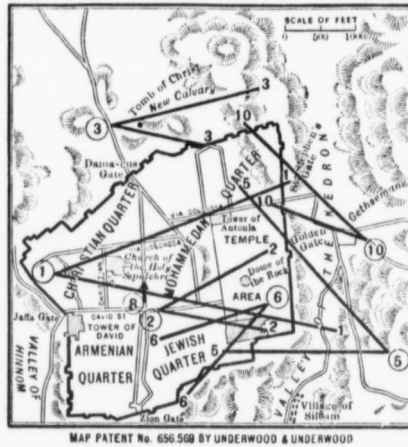
Light from the East

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

THE CHURCH OF THE ASCENSION—Christianity has counted sacred many spots associated with our Lord's life on earth. In all centuries the pious have made pilgrimage to the places where he was born, where he was crucified, where he was buried or where he ascended from earth. It may well be that the identification is in every case wrong, but the sites are consecrated by long tradition and saintly memory. It is at the very top of the Mount of Olives that the Empress Helena built a "Church of the Ascension." To-day it is a small, irregular eight-sided chapel, and stands in the court of a mosque. In it are five altars where on Ascension Day, the Thursday forty days after Easter, the five great churches of the East celebrate the festival, not without much rivalry and jealousy. From a neighboring tower a magnificent view may be had of half of Palestine.

sees if he stands still facing due east. The inn roof is higher than the buildings close by. The domes and towers of large churches rise conspicuously above the level of the ordinary

houses. Another large building with a central dome stands near the eastern limits of the city; then beyond it we see the long, upward slope of a great hill outside the town. Olive orchards and gardens cover parts of the hillside. Three highways climb to different parts of the ridge, disappearing from sight near some large buildings which stand outlined against the sky. One of the buildings



is a church with a lofty tower that points upward into the silent sky. That is the Church of the Ascension, built as a memorial of our Lord's last going away. The hilltop is only about three quarters of a mile from Jerusalem.

You can see the city homes and the hill of the ascension if you use a stereograph entitled, Jerusalem and the Mount of Olives, East from the Latin Hospice.

THE LESSON APPLIED

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

It is worth while noticing what a large place is occupied by "missions" in the Bible. Again and again the sacred writers turn their imaginations to the day when the whole earth shall be full of the knowledge of the Lord. In the book of Acts the missionary motive occupies the whole stage.

The lesson will yield up at least some of its riches if we ponder it in the light of the following facts:

1. The Christian church owes its life to the missionary passion. If the new faith had remained a part of Judaism, and a "sect" of the Jewish church as some desired, it would have soon dwindled and vanished from the earth. Read v. 8, and you see that the disciples were furnished by the Lord with an outlook that reached unto the "uttermost part of the earth." The apostle Paul discerned the universal and far-reaching character of the gospel more clearly than most others, and it was his glorious life task to commend Christ to the Gentile communities of Europe and Asia. If the church would maintain its vigor, its spiritual health and soundness, it must be true to its origin; it must continue to travel the road that Paul traveled. And what an inviting task lies before the Canadian church! China is awaking from her age-long sleep. India, Africa, nay, the whole world, is receptive of

the gospel as it has never been before.

2. Notice where the first missionary enterprise began,—in Jerusalem. Jerusalem was a danger spot. There the master had been put to death, the victim of popular fury. It follows that we must not neglect our Home Missions. The problem of Western Home Missions is much more serious than many people imagine. We have a quarter of a million of Ruthenians in the West, not to speak of other "foreigners" at all. If we neglect them, we shall reap the bitter fruits of our folly as certainly as night follows day.

3. The missionary enterprise required preparation. The disciples had been under the personal tuition of Jesus for three years but that was not enough. They were required to wait for the "promise of the Father," in prayer and fellowship. The first year of the present unspeakable war has been one of "preparation" on the part of the Allies, and in the "holy war" against sin in the broad world our missionaries must be prepared by the best college instruction, and by the still more fundamental instruction of the Spirit in the heart.

4. The missionary message. The disciples were to proclaim *Jesus Christ as the living Saviour*. He was not dead and vanished, but alive and present, and the source of new life to all who turned to him. The dream of the

past were fulfilled in Christ, and he held in his hands the key to the future. With worshipful adoration and enthusiastic gladness the disciples proclaimed him to all men as their emancipator from sin, and as the fountain of joy and hope.

5. The missionary *goal*. It was the establishment of the kingdom of God. We must be clear at this point. The disciples even hoped that the kingdom of Israel would

be restored (v. 6) without any delay whatever. But the cause of Christ was to be established in a way that had not been foreseen through the long centuries of Christian history. Let us seek to obey his Spirit, and enter into the fellowship of his sufferings by our willingness to sacrifice and serve for his dear sake. Christ is no rival of the Kaiser. His rule is divine; his supremacy is spiritual, and he will yet subdue all things unto himself.

THE LESSON GRADED

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

For Teachers of Bible Classes

By Rev. Professor W. R. Taylor, Ph.D., University of Toronto

In the introduction to this lesson, sketch carefully the plan of the Book of Acts. The purpose of the author, as indicated in the 8th verse of this chapter, is to give an account of the expansion of Christianity from "Jerusalem . . . unto the uttermost part of the earth." The Book of Acts is a history of early Christian missions. Show, now, how the full history of the Acts of the Apostles is still incomplete. The stories of modern missionaries and modern missions are later chapters of the same book. This will suggest many powerful and inspiring illustrations of modern parallels to the early apostles.

Ch. 1 : 1-14 briefly indicates how Christianity took life and form and how the apostles were prepared for their great work of evangelization. Note that this preparation was threefold in its character.

1. *An experience of the resurrected Christ*, vs. 1-5. Point out that we cannot explain the subsequent actions of the apostles,—their sufferings, their witness, their character—except by allowing that they were satisfied that Christ was living. This is the basal fact on which Christianity reposes, 1 Cor. 15 : 1-8. During these early post-resurrection days of communion with Christ, he taught them : (a) how he could be the Messiah (Luke 24 : 27, 44-47), that is, they were taught how to defend the new faith ; (b) what were the significant elements of their faith,—the Fatherhood of God, the Sonship of Jesus, and the gift of the Holy Spirit, Matt. 28 : 19. In short, this experience led them to know

whom they believed, *why* they believed and *what* they believed,—three indispensable elements of Christian witness-bearing.

2. *A true view*, vs. 6-8. No doubt, the disciples had received their first experience of the risen Christ in Galilee, and thence they had gone to Jerusalem to await his coming in glory. They believed that it must take place immediately (Acts 1 : 6) and, so, they expected that in Jerusalem, the ancient centre of Israel, there would be witnessed the first exhibition of the miraculous power by which the Messiah's enemies would be overthrown and his kingdom established. But they learned that the mind of the master was different. Point out how necessary it is that even in sincere Christian work, we must be sure that we are working in harmony with Christ's plan.

3. *A new responsibility*, vs. 9-14. The ascension of the Lord completed their preparation. They who had once been led must now lead, trusting in the invisible Christ and all his resources, Matt. 28 : 18, 19. Upon them devolves the duty of proclaiming him to the world, Acts 2 : 39. Show, now, that the missionary impulse is native to Christianity. It was born with the first Christian community. The churches where the apostles first preached are dead because they forgot this cardinal fact. Apply this lesson to the life of the modern church, the congregation and the individual.

For Teachers of the Senior Scholars

By Rev. A. Wylie Mahon, B.D., Toronto

Try to lead the scholars to resolve to give the Bible a large place in their lives during this year. Remind them that those who have known most of other books and most of life have often realized, like Sir Walter Scott

when dying, that there is only one book. Call special attention to the interesting portion of the New Testament which we shall study during the year, principally the Acts of the Apostles. Who was the author of the Acts? What do you know of his life? Discuss:

1. *The Wondrous Forty Days*, vs. 1-8. Question out what is known of what the poet calls "the wondrous Forty Days" between Christ's resurrection and His ascension. How many recorded appearances of Jesus have we during that time? What were some of the memorable words spoken by him during his resurrection-life on earth? (Vs. 4-8.) (See Matt. 28 : 19, 20.) Lay stress on the precious promise of the Spirit (vs. 4, 5), and of the world-wide programme of Christianity, vs. 6-8. There was nothing local or little about Christ's conception of his mission in the world. His outlook was world-wide. Show how the church is gradually coming to look upon her mission in the world from the divine point of view. To what extent are our lives witnessing for Christ at home or abroad? How much of Christ is there in our words and deeds?

2. *The Ascension*, vs. 9-11. Note the beauty and sublime simplicity of this parting scene on the mountain, so unlike the weird and mystic grandeur of the Passing of Arthur in Tennyson's idyl. Bring out that the whole life of Jesus was full of blessings for the world, and that it was fitting that his hands should be lifted up in benediction as he passed away, Luke 24 : 51. How did the angels interpret the scene to the perplexed and questioning hearts of the apostles? (V. 11.) Teach the class that this interpretation is for us as well as for the disciples of old.

3. *Ten Days of Prayerful Waiting and Watching*, vs. 12-14. Note the expectant attitude and spiritual atmosphere of these prayer-services in the upper room, and remind the class that when we open our hearts to heavenly things God will not disappoint us. Tell how Joseph Hardy Neesima, the celebrated Japanese Christian, sounded a missionary watchword which is being accepted to-day as never before: "Let us advance upon our knees."

For Teachers of the Boys and Girls

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

Begin with a reference to the New Year, getting the scholars, if you can, to talk about some of the new things which they are planning to do. Point out that, at this New Year, the class is beginning the study of a new book, and that to-day's lesson brings before them a new task. Take up:

I. THE NEW BOOK. Call for its title, and bring out its meaning,—the new book is to tell what the apostles (who were they?) did. Have v. 1 of the lesson read and compare it with vs. 1-4 of the Third Gospel. Have the scholars tell you what this comparison shows as to who the author of Acts was. Let Col. 4 : 14 be read. Gather up the information about this writer. (See Lesson Explained).

II. THE NEW TASK. Have the scholars turn up and read Matt. 28 : 19, 20 ; Mark 16 : 15 ; Luke 24 : 46-48, and compare with these passages v. 8 of the lesson. Bring out what we learn from these scriptures concerning: (a) the nature of the task,—to win disciples for Jesus Christ ; (b) the extent of the task,—it was to embrace the whole world (emphasize the scope of the new undertaking as compared with the plans of the world's greatest conquerors or biggest commercial establishments ; (c) the workers who were to carry out the task,—eleven plain, everyday men ; (d) the power behind the task.

Lay the chief stress in teaching upon this last point,—*the power behind the task*. This power is that of the risen and living Saviour. Go over with the class what the lesson teaches about Jesus the leader in the great new task: (1) He began his doing and teaching while he was on earth, v. 1. Have the scholars name some of his mighty deeds and wonderful words while he was amongst men in bodily form. Make clear the thought that Jesus is still "doing" and "teaching" through his disciples. (2) He died on the cross (this was "his passion") that he might become the Saviour of the world, v. 3. (3) He rose from the dead as a mighty conqueror. (4) He told his followers what they were to do. (5) He gave them the promise of power.

Leave time to talk about the actual beginning of the new task. Bring out the happen-

ings of that wonderful day, when Jesus gathered the disciples on the Mount of Oliyees (vs. 6-14), where they asked him their foolish question, and received the promise of the Holy Spirit, with their great commission. Picture the departure of Jesus, the coming of the angels with their question and promise and the return of the disciples to the upper

room in Jerusalem to give themselves to prayer.

Now, having brought out the story, start the question whether Jesus has really left the world. The point to make is, that, though he is not in the world in bodily form, he is in the hearts of his followers and is winning the world through them.

ADDED HINTS AND HELPS

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

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET.]

1. We are told of ten times when Jesus appeared after the resurrection. Look them up.

2. Where is it written that Jesus ever liveth to make intercession for us?

ANSWERS, LESSON XII., Fourth Quarter, 1915—(1) Prov. 3 : 12. (2) 2 Chron., ch. 36.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET.]

1. Could the disciples have been mistaken about the resurrection of Jesus?

2. Do we need to pray for the Holy Spirit?

Prove from Scripture

That Jesus is living.

The Question on Missions

[Under this heading are given hints for the teaching of the Question on Missions for the various grades of the School. Teachers are recommended to keep before them in their preparation the Scholars' Answer in the QUARTERLY or LEAFLET used by their scholars. The general topic for the present quarter is Our Mission to the Ruthenians. The Scholars' Answer in the PRIMARY QUARTERLY and LEAFLET deals with work amongst children; in the INTERMEDIATE QUARTERLY and LEAFLET with work amongst the boys and girls; in the

HOME STUDY QUARTERLY and LEAFLET and PATH-FINDER with work amongst grown up people.]

Ques. 1. Naturally, the first thing for scholars of all grades to learn about the Ruthenians is, who they are, whence they have come, and where, in Canada, they are settled. The two names, "Galicians" and "Ruthenians" should be explained, the former being the name from the district in Central Europe which is the native land of these people, while the name "Ruthenians" signifies "a dweller in the Red Country," as that district has been called since 1459. In Canada they are found chiefly in Manitoba, Saskatchewan and Alberta. The little ones will be specially interested in the Ruthenian children who are said to be bright and clever and very thankful for any kindness shown to them. The boys and girls will easily be led into a discussion of the reasons which have brought the Ruthenians to Canada,—chiefly their desire for greater liberty and the hope of getting on better. An additional point to take up with the seniors and adults is the relation of the Ruthenians to our allies the Russians. The two races are closely connected, the Ruthenian language differing from the Russian, somewhat as broad Scotch from English.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

A Look Forward—Our stories for a whole year are going to be about Jesus' helpers. We are going to begin at the very beginning and hear about our great helper Jesus going back to heaven. Jesus stayed only a little while on earth. He came a little babe and grew to be a boy and a man, and then began to preach and teach for three years. He gathered many "disciples," or learners, about him. He chose twelve men to be apostles,

or messengers, who should carry his message to all the world (recall the names).

The Book of Acts—God "inspired," or helped, good men to write the Bible. He helped Luke, a follower of Jesus, to write the story of Jesus' life on earth. This part we call the Gospel of Luke. An "act" is something that some one does. Luke wrote stories about what the apostles did after Jesus went back to heaven. We call these

stories the Acts of the Apostles, and we are going to hear some of them all through this new year, 1916.

Good-by Words—The time had come when God wanted Jesus to go back to heaven.

While Jesus was on the earth he could only be in one place at a time, but when he went back to heaven the Holy Spirit could be in the hearts of all who believe in Jesus. Jesus had said his good-by words to his apostles. He had told them to stay in Jeru-

salem till God sent the Holy Spirit upon them to give them power to do Jesus' work on earth.

Jesus Going Home—Picture the scene (outline a mountain and a cloud). The last words had been spoken. They stood looking up at him. Suddenly, Jesus was taken up! and up! and up! till a cloud received him out of their sight. While they stood gazing up into heaven, two men in white robes stood beside them. These were angel messengers who said, v. 11.

The Return to Jerusalem—Picture the return of the apostles. How they would talk and wonder about what they had seen! Now they may expect the coming of the Holy Spirit at any time.

A Prayer Meeting—They go back to that upper room where Jesus had met and talked with them many times. Name them all as they are seated around the room (strokes), v. 13. There are others in the room also;

the women who were at the cross and at the tomb, with Mary the mother of Jesus and his brothers, v. 14. They are all bowed in prayer to God.

Golden Text—Repeat.

Our Orders—The children have been hear-

ing a great deal about "training" and "marching orders" and "the front." Jesus is our captain. You are all now "in training" to march in Jesus' army. He has given you "orders" to go "to the front." "Go ye into all the world," he said. Jesus' soldiers do not go to kill. They go to *bring life to everybody*. They carry with them not a rifle but the Holy Bible, with its message of love and forgiveness and *life forever*.

Hymn—Sing, "Onward, Christian soldiers, marching as to war," etc., Hymn 262, Book of Praise.

What the Lesson Teaches Me—I SHOULD DO WHAT JESUS TELLS ME.



FROM THE PLATFORM

PROOFS
PROMISE
POWER

Have the scholars read in concert v. 3. Call attention to the word PROOFS (Print). Ask what it was of which the "proofs" were given, namely the resurrection of Jesus. Go over with the scholars some of these proofs. 1 Cor. 15 : 3-8 is a good summary. Next, have v. 4 read, and, in like manner, direct attention to the word PROMISE (Print). Ask what promise is

referred to. It is, of course, the promise of the Holy Spirit. Refer to the Saviour's promise in John 16 : 7, 13. Now have the School read v. 8, and point out the word **POWER** (Print). Question as to the great task to be laid on the disciples, and emphasize their need of divine power. Emphasize the truth that we have in Jesus a living Saviour who will give us the Holy Spirit, so that we may have power to serve him.

Lesson II.

THE COMING OF THE HOLY SPIRIT

January 9, 1916

Acts 2 : 1-13. *Scripture Memory Verses.

GOLDEN TEXT—Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?—1 Corinthians 3 : 16 (Rev. Ver.).

1 And when the day of Pentecost was ¹ fully come, they were all ² with one accord in one place.

2 And suddenly there came ³ a sound from heaven as of ⁴ a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them ⁵ cloven tongues like as of fire, and it sat upon each ⁶ of them.

4 And they were all filled with the Holy ⁷ 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, ⁹ out of every nation under heaven.

6 ¹⁰ Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them ¹¹ speak in his own language.

7 And they were all amazed and marvelled, saying

Revised Version—¹ now come ; ² together in ; ³ from heaven a sound ; ⁴ the rushing of a mighty ; ⁵ tongues parting asunder ; ⁶ one ; ⁷ Spirit ; ⁸ Now there ; ⁹ from every ; ¹⁰ And when this sound was heard, the ; ¹¹ speaking ; ¹² Omit one to another ; ¹³ language ; ¹⁴ Omit and ; ¹⁵ in Phrygia ; ¹⁶ Omit in ; ¹⁷ sojourners from ; ¹⁸ both ; ¹⁹ Cretans ; ²⁰ mighty works ; ²¹ perplexed ; ²² But others ; ²³ They are filled with.

LESSON PLAN

- I. Power Received, 1-4.
- II. Power Exercised, 5-11.
- III. Power Questioned, 12, 13.

DAILY READINGS

(By courtesy of I.B.R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—The coming of the Holy Spirit, Acts 2 : 1-13. T.—The Holy Spirit promised, Joel 2 : 21-32. W.—Work of the Spirit, John 16 : 7-15. Th.—The indwelling Spirit, Rom. 8 : 1-11. F.—Fruit of the Spirit, Gal. 5 : 18-26. S.—Sword of the Spirit, Eph. 6 : 10-18. S.—“Grieve not the Holy Spirit,” Eph. 4 : 26-32.

Primary Catechism—*Ques. 66. Which is the First Commandment? The First Commandment is, “Thou shalt have no other gods before Me.” Ques. 67. What is meant by having other gods before God? Worshipping*

¹² one to another, Behold, are not all these which speak Galilæans?

8 And how hear we every man in our own ¹² tongue, wherein we were born?

9 Parthians, and Medes, and E'lamites, and the dwellers in Mesopotamia, ¹⁴ and in Judæa, and Cappadocia, in Pontus, and Asia,

10 ¹⁵ Phrygia, and Pamphylia, in E'gypt, and ¹⁶ in the parts of Lib'ya about Cyrene, and ¹⁷ strangers of Rome, ¹⁸ both Jews and proselytes,

11 ¹⁹ Cretes and Arabians, we do hear them ¹¹ speak in our tongues the ²⁰ wonderful works of God.

12 And they were all amazed, and were ²¹ in doubt, saying one to another, What meaneth this?

13 ²² Others mocking said, ²³ These men are full of new wine.

anything but the true God, or loving anything more than God.

Shorter Catechism—*Ques. 41. Where is the moral law summarily comprehended? A. The moral law is summarily comprehended in the ten commandments. Ques. 42. What is the sum of the ten commandments? A. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind ; and our neighbour as ourselves.*

Lesson Hymns—Book of Praise : 418 (Supplemental Lesson), 105, 108, 24 (Ps. Sel.), 551 (from PRIMARY QUARTERLY), 103.

Special Scripture Reading—Luke 2 : 40-52. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 89, The Descent of the Holy Spirit. For Question on Missions, H. M. 1016, Typical Galician House. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Crowded Bazaar and Thoroughfare of David Street; Outlook East to Olivet (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 17).

THE LESSON EXPLAINED

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. Power Received, 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, during the feast of the Passover or Unleavened Bread (Lev. 23 : 10, 11), of the barley sheaf to indicate that the whole of the coming harvest belonged

* The Scripture Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages, for the correct recitation of which Certificates, Diplomas, Stars and Seals are awarded by the Assembly's Sabbath School Board. The passages and awards are graded according to the ages of the scholars ; and the various QUARTERLIES and LEAFLETS give the passages appropriate to the ages represented. Write to us for the complete Lists ; and for Form of Application for the awards, to Rev. J. C. Robertson, B.D., our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

to God. 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 First-fruits," from the offering of the two loaves baked from the new wheat (Lev. 23 : 17 ; Num. 28 : 26), which meant the consecration to God of the actual harvest in sample. 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. *Was fully come* ; and therefore all the visitors purposing to keep the feast at Jerusalem had come to the city. *All* ; the 120 referred to in v. 15. *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* ; no wind such as is known in nature, but it seemed like wind to those who experienced it. 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* ; no more the fire known in nature than the "wind" was the wind of nature. 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. Both appearances,—that resembling wind and that like fire—were supernatural. One of these flames sat upon each of the company, to indicate the special inspiration whereby they were able to speak.

V. 4. *All* ; apostles and disciples, men and women. "The gift was for the whole body and for each member." *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. *Began to speak with other tongues* ; languages different from those which they ordinarily employed. The twelve apostles

shared this power with the 120. *As the Spirit gave them utterance*. The language which each speaker should employ was determined by the Holy Spirit.

II. Power Exercised, 5-11.

Vs. 5, 6. *Dwelling at Jerusalem Jews* ; not only visitors come to Jerusalem for the feast, but also many religious Jews from foreign parts who had become permanent residents. It was to the Jew a thing much to be desired that he might die and be buried near the holy city. *Devout men* ; "God-fearing men," a description of those who were pious according to Jewish standards. (Compare Luke 2 : 25 ; Acts 8 : 2.) *Out of every nation* ; not literally, but as we say, "from every part of the world." *This sound was heard* (Rev. Ver.) ; the sound of v. 2. It was heard beyond the circle of the assembled brethren, and was therefore not the creation of their own minds. *Multitude came together* ; led by the sound to the meeting place of the apostles. *Confounded* ; confused or perplexed. *Every man heard . . . his own language*. This is not a description of jargon or incoherent speech ; the utterances were tested by those who had spoken the language from their youth.

Vs. 7, 8. *Galilæans*. All the apostles, with the exception of Judas, and probably the most of the 120, hailed from Galilee. They were people who had traveled little, and had therefore had no opportunities of learning the language of other countries than their own. *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. *Parthians, and Medes, and Elamites* ; Eastern or Babylonian Jews from the Persian empire beyond the Tigris and from Turkestan and Afghanistan up to the border of India. *Dwellers* (that is, by birth, though they were now resident in Jerusalem) *in Mesopotamia* ; "between the rivers," that is, the Tigris and Euphrates. The second class is Syrian Jews, corresponding to *Judæa . . . Cappadocia . . . Pontus . . . Asia . . . Phrygia . . . Pamphylia*. The last five names are of prov-

innees in Asia Minor. *In Egypt, and . . . Libya* (a country in Northern Africa); Egyptian Jews. *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. *Cretes* (from the Island of Crete, now Candia in the Mediterranean Sea) and *Arabians*; people from the farthest outlying districts. *Wonderful works of God*; the resurrection of Jesus and also all that the prophets had foretold, that Christ had done and that the Holy Spirit had conferred.

III. Power Questioned, 12, 13.

Vs. 12, 13. The multitudes were amazed and perplexed at what they saw and heard, and a charge of drunkenness was brought against the Christian preachers.

Light from the East

THE DISPERSION—For more than twenty-five hundred years the Jews have been the "scattered nation." In New Testament times those who lived outside Palestine were called the Dispersion. Some say that the scattering began in David's time, or in Ahab's time; we do know that the Assyrian kings carried away many thousands in the eighth century before Christ. But the great deportation that left Judea weak and dejected was the work of Nebuchadnezzar in B.C. 597. The Jews whom he took to Babylonia, lived on there, or scattered farther to Persia, to Media, to Armenia and the Black Sea coasts. Few ever got back to Palestine. The Jewish settlements in Babylonia continued till the 11th century after Christ.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP LESSON I.]

Last week we looked over Jerusalem's crowded house-roofs towards Olivet. To-day we will go down into one of the city's narrow streets (the exact spot where we are to stand is marked 2 on the Jerusalem map, page 19) and again face eastward. Such a narrow street as we find before us! Shops stand at either side and throngs of people are coming and going. Men as well as women wear long, loose robes, but the men's caps and turbans distinguish them from the few housekeepers whose faces are covered with cotton scarfs or "veils." Sunshine pours down over the housetops. Many shopkeepers have put up

blinds or awnings of cotton cloth to shield themselves and their wares from its fierce heat. The street is roughly paved with large flat stones. The shopkeepers' tables and benches, set along the way, leave little space for passers-by. It is a crooked street. We can see but a few rods ahead; then a slight change in its course closes the street vista with a mass of picturesquely irregular walls and roofs and projecting windows of upper rooms.

Use a stereograph entitled, *Crowded Bazaar and Thoroughfare of David Street; Outlook East to Olivet.*

THE LESSON APPLIED

1. The Pentecostal experience marked the "birthday of the Christian church." Why call it the "birthday?" Because a new light fell on the path it was to travel, a new hope entered into its heart, a new life and strength took possession of it. What was the real wonder of that blissful day? Was it the external signs of wind and fire? No. It was the *advent of the Holy Spirit*, that is, it was the coming of God into the human spirit. Is not this the secret of all triumph? To know that "God is for us," nay, more, to know that he is in our wills and hearts, encourages and fortifies us as nothing else could.

2. We must consider the *meaning of the symbols*, "wind" and "fire." Notice in the first place that it was *not* a "wind," but a "sound as of a rushing mighty wind." The "wind" had been used previously in this connection. Let the class linger for a moment over the suggestive vision in Ezekiel, Ezek. 37 : 9. Israel was like an army of dead men, their bones dry, sapless, and ready to rot. Then comes the great invocation: "Come from the four winds, O breath, and breathe upon these slain, that they may live." In those days "breath" was a synonym for

"life." Compare our Lord's use of the term in John 3 : 8. Similarly with the "fire." The passage reads "like as of fire." The Jews from ancient times thought of "fire" as a symbol of the divine presence. Turn to Ex. 3 : 2, and Deut. 5 : 4. Why is "fire" an appropriate symbol? Because of its aggressive, leaping, triumphant quality. Besides, it consumes and cleanses.

The teacher and scholars can readily apply these truths : the breath of God to infuse into the church new eagerness in the proclamation of the gospel to all men, to revive the cold, indolent, sordid church members, to give us all new life ; the "fire" of God to kindle our enthusiasm afresh, to destroy all unholy thoughts, to inspire us with all conquering energy and faith. As Christians we ought to take sides in the moral struggles of our age and country. We ought to contend for political purity,—our deep need in this respect is becoming a national reproach ; we ought to smite the liquor traffic without mercy ; we ought to learn to despise the stinginess and meanness of many Christians who live quite selfish lives and neither pray nor give their money for the church plans for the salvation of men everywhere.

THE LESSON GRADED

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

For Teachers of Bible Classes

For an introduction review the last lesson, showing how the young Christian community was being prepared for its work. Outline briefly the events of Acts 1 : 14-26. Explain Pentecost (Ex. 23 : 16 ; 34 : 22 ; Num. 28 : 26) and the great crowds. After the main features of the lesson have been sketched, it may be discussed under the following heads :

1. *The coming of the Holy Spirit*, vs. 1-5.

(a) Not a new coming, but a special coming. The Spirit of God was always present in the world. It is God in communicative activity. By the Spirit he created the world and sustains it, Gen. 1 : 2. Through the Spirit, men receive their knowledge and skill, Ex. 35 : 31. But there was, over and above this, a peculiar gift of the Holy Spirit to the prophets

3. Notice the *universality of the gift of the Spirit*. There is nothing aristocratic about Christianity. There is no hierarchy or priesthood separated from the rest of the community by the possession of miraculous gifts. Not merely the apostles, but *all* (one hundred and twenty) were filled with the Spirit. In the Middle Ages it was thought that the priesthood held in its hand the salvation or condemnation of human beings. Luther brought the world back to Paul's position that there was no privileged class with God. All could enter into the joy of the divine life without the intervention of a priesthood endowed with supernatural powers. This is the democracy of the gospel.

4. We may close with a glance at the *different attitudes* of the onlookers toward the spiritual upheaval before their eyes. One class of spectators were honestly perplexed, and eagerly asked the meaning of it all, v. 12. They were sincerely concerned with the marvelous facts. But the second class were flippant, and saw nothing solemn and mysterious in the experiences of these Christians. We must be on our guard lest we blunt the keen edge of our sense of the right, the noble, the eternally good.

to qualify them for service (Isa. 48 : 16 ; Hos. 9 : 7 ; Mic. 3 : 8) in order that Israel might be made holy. Hence, in this activity, the Spirit becomes known as a Holy Spirit. According to the prophets, in the Messianic age, this special prophetic experience of the Spirit was to be enjoyed by all men, Joel 2 : 28. Jesus, as the Messiah, therefore, felt the Spirit to be present with him. And, surely, it was the Spirit that led the disciples into the knowledge of the risen Lord and the perception of the meaning of his resurrection. But, in this lesson, we are told of a special coming of the Spirit to confirm men in their faith and to prepare them for testifying to their Lord with *power*.

(b) This special coming was manifested in the gift of tongues. In the highly exalted state of mind which these Christians experienced as they entered into the joy of their new faith, their emotions become uncontrollable, they burst forth into praise and testi-

mony. Show that the account in this chapter gives just a special form of this phenomenon so common in the early church, 1 Cor. 10 : 12 ; ch. 14.

(c) Note that this is not the highest form in which the Spirit manifests its presence. He is the Holy Spirit. Therefore, he manifests himself specially in holy living, in reproducing in us the life of Christ, 1 Cor., ch. 13 ; Gal. 5 : 22, 23 ; Col., ch. 3. Discuss fully this fact, seeking to show how our lives should manifest the presence of the Spirit.

2. *The contagiousness of the Spirit-filled life*, vs. 6-12 (compare ch. 2 : 41). Show the results of this wonderful experience. (Read ch. 2 : 41-47.) The best recommendation of Christianity is a Christian. Christian biography will yield many illustrations.

3. *The Spirit-filled life is not without criticism*, v. 13. John Bunyan described a Christian as one "who has his eyes lifted up to heaven, the best of books in his hand, the law of truth written upon his lips and the world behind his back." Such a man is often regarded by others as a fool.

For Teachers of the Senior Scholars

Question the class about the great events of New Testament history,—the birth of Christ, the crucifixion, the resurrection, the ascension—and show that in the lesson we have another of these epoch-making days. Note that when we find one hundred and twenty persons of one mind and one heart and one soul, looking up to heaven for ten days in earnest, believing, prayerful expectation, something marvelously divine is sure to happen. What is true of the church is true of the individual. No soul can lay itself open to divine things, can look longingly and lovingly to heaven without finding that the day is an epoch-making one in the life. What happened on the Day of Pentecost ?

1. *The Coming of the Holy Spirit*, vs. 1-3. Question the class about the outward manifestations of this great event, and bring out the meaning of the divine symbolism of wind and fire and tongues. Refer to other illustrations of the use of these symbols in the Bible. (See Matt. 3 : 11 ; John 3 : 8.) Show that this was not the first coming of the Spirit into the life of the world, that the

Spirit had been striving with men from the beginning (Gen. 6 : 3), but that this was such an outpouring of the Spirit as the world had never seen before, as the world was never prepared to receive before. Refer to some of the great revivals since that day.

2. *The Effect upon the Disciples*, v. 4. Note that the mystic symbols soon passed away, but that a larger vision of life and a stronger impulse to Christian service remained, and the disciples felt impelled by a power, not themselves, to make Jesus known to others. Discuss the gift of tongues, and show how the Spirit still touches the heart and opens the mouth to speak the wonderful works of God. We are always at our best when the Spirit has most complete possession of us.

3. *The Effect upon the Multitude*, vs. 5-13. Some wondered : some mocked. What is the effect of a Spirit-filled life upon the world to-day ? May the prayer of every heart be, Come, Holy Spirit.

For Teachers of the Boys and Girls

This is one of the lessons which can be understood only if it is closely linked with the lesson that precedes it. The lesson for to-day shows how it became possible for the great task spoken of in last lesson to be carried out. The teacher should recall, therefore : (a) what this task was,—to win the whole world for Christ ; (b) who were to undertake the task,—eleven plain, ordinary men and those who would join them ; (c) the power that lay behind the task,—that of Jesus, the perfect man, the greatest of teachers, the crucified Saviour, the risen and exalted lord and king ; (d) the promise of the Holy Spirit. To-day's lesson tells us how this promise was fulfilled. The points to be taken up are :

I. THE TIME. Get the scholars to tell you about Pentecost, the feast celebrated fifty days after the Passover, and ten days after the ascension of Jesus, ch. 1 : 3. Call for other names of this feast and for some account of the crowds who came to observe it in Jerusalem.

II. THE COMPANY. Ch. 1 : 13, 14 tells us who were met together in the upper room. Have the scholars pick out those who were present at that memorable gathering,—various sorts of people, but united in their

love to Jesus and their confidence in his promise. Emphasize their employment,—they were engaged in earnest prayer to God.

III. THE MIRACLE, vs. 2, 3. Get the scholars to tell what happened,—the rushing sound, not of actual wind, but which sounded like wind, and the appearance of fire, which yet was not fire of the common sort,—this dividing itself into tongues, which rested on each of the disciples,—not on the apostles only, but on all the disciples.

IV. THE COMING OF THE HOLY SPIRIT, v. 4. Use the illustration of a vessel filled with some liquid to explain what being filled with the Holy Spirit means. Make it clear that, to be filled with the Spirit, we must be emptied of self, willing that God shall fill

us and believing that he will do so. Ask for the proof that the disciples were filled with the Spirit,—they were able to speak in languages which, up to that time, had been strange to them. (See Lesson Explained.) For other gifts of the Spirit see 1 Cor. 12: 8-11.

V. THE PREACHING OF THE GOSPEL, vs. 5-11. Go over the list of those who heard the glad tidings in their own tongue. With the aid of a map, the list can be made very interesting.

VI. THE EFFECTS, vs. 12, 13. Have the effect of the preaching on various people described, and then emphasize the truth that God desires to have the gospel preached to every one in the world and that he will equip and strengthen his people for this work.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Where does John the Baptist say that Jesus will baptize with the Holy Ghost and with fire?

2. Jesus called the Holy Spirit the "Comforter." Find the verse.

ANSWERS, Lesson I.—(1) John 20: 11-18; Matt. 28: 9; Luke 24: 34; 24: 13-35; John 20: 19-24; 20: 25-29; 21: 1-24; Matt. 28: 16-20; 1 Cor. 15: 7 (to James); Acts 1: 3-8. (2) Heb. 7: 25.

For Discussion

1. Is the Day of Pentecost rightly called the birthday of the church, or not?

2. Would miracles be more or less effective than preaching in leading people to accept the gospel?

Prove from Scripture

That God will give us the Holy Spirit.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear about Jesus' helpers being filled with the Holy Spirit.

Our Story—Jack and Willie were intensely interested in a motor transport filled with things belonging to the soldiers' camp. When the soldiers were marching past Jack and Willie's home on their way from their summer camp to their winter quarters, this motor

The Question on Missions

Ques. 2. The Scholars' Answer for the little ones and for the boys and girls describes the kind of houses in which the Ruthenians live, with their walls of logs and mud, their thatched roofs, mud floor and tiny windows which do not open. Usually the house has but three rooms,—a kitchen, a living room and one bedroom. The pigs and chickens sometimes live with the family. It should be explained, of course, that some of the Ruthenians who have been longer in this country and have got on well live in much better houses, more like those of English-speaking settlers. The Answer for the senior scholars and Bible Classes gives the number of Ruthenians in Canada as about a quarter of a million, that is, nearly one in thirty of our whole population, and describes them as chiefly engaged in farming in the great prairie provinces of the West, though some are working as laborers in our cities.

transport suddenly stopped. The boys climbed on the gate posts to see what was the matter, and sat there kicking the posts and watching with wide open eyes. "There is no gasoline," they heard the men say. So of course the motor had no power to move. It was not long till the tank was refilled, and off the big wagon moved.

Harvest Thanksgiving in Jerusalem—De-

scribe the Thanksgiving time in Jerusalem. They called it the Feast of Pentecost.

Waiting for Power to "Go on"—The apostles were gathered waiting for something. Perhaps some of you remember what Jesus had promised to send to them. Yes, they were waiting for the Holy Spirit to come upon them and give them power to go on and do the work Jesus had told them to do. They are expecting this may happen at any moment now. Suddenly they

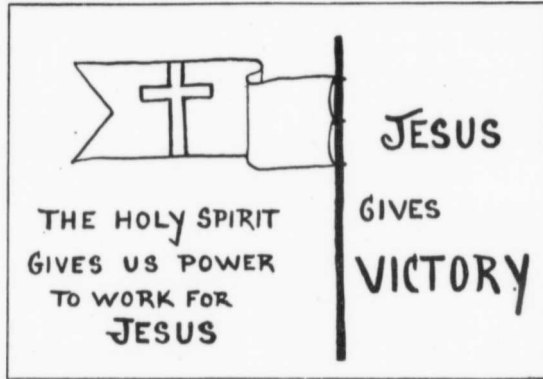
heard a sound from heaven like the sound of a rushing, mighty wind, and it filled all the house where they were sitting, and there appeared what looked like tongues of fire, which rested upon each one of them, and they were all filled with the Holy Spirit, and the Spirit gave them power to speak in strange languages, and to speak about Jesus as they had never done before.

God had now given them power to go on and work for Jesus. The people in Jerusalem were astonished when they heard them speak. They seemed so full of joy and gladness, some of the people even thought perhaps they had been taking too much wine. But we know why they felt so glad.

Our Leader Goes with Us—"Those trenches on that hilltop must be taken at any cost," said an old officer to a younger one, fighting in France. "You must lead your men to victory." "We shall, sir," said the young

officer, "if you will go with us," and he did, and the trenches were taken.

Jesus promised to go with his soldiers, "even to the end of the world." We are sure of victory, if we keep on bravely fighting for Jesus.



Golden Text—Repeat Golden Text. The Holy Spirit comes to little people as well as big people, just as soon as we give our hearts to Jesus.

Little Soldiers—

"We have work to do for Jesus,
There is work that must be done :
There are battles to be fought,
There are trenches to be won.

"Let us then go bravely forward
Doing the task we have to do,
Looking always to our Leader :
He will surely bring us through."

What the Lesson Teaches Me—I SHOULD
ASK GOD FOR HELP.

FROM THE PLATFORM

*Spirit Divine! attend our prayers,
And make this house Thy home ;
Descend with all Thy gracious powers ;
O come, great Spirit, come !*

The first verse of Hymn 105 is printed above. Have the School sing the whole of this hymn., and go over with the scholars the descriptions given of the Holy Spirit. He is like the

"light" (v. 2) helping us to know ourselves and guiding us in right paths; like the "fire" (v. 3), cleansing our hearts, so that they may be a fit offering to the Saviour; like the "dew," which refreshes the ground and makes it fertile; like the "dove," the emblem of gentleness and peace; like the "wind" with its irresistible power. Call attention to the fact that the hymn is a prayer that the Holy Spirit will be like all these things to us, and urge each scholar to make this his own personal prayer.

Lesson III. PETER'S SERMON AT PENTECOST January 16, 1916

Acts 2 : 22-24, 29-41. Study Acts 2 : 14-47. *Scripture Memory Verses.

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

22 Ye men of Is'rael, hear these words; Je'sus of Naz'areth, a man approved of God¹ among you by² miracles and wonders and signs, which God did by him in the midst of you,³ as ye yourselves also know;

23 Him, being delivered⁴ by the determinate counsel and foreknowledge of God, ye⁵ have taken, and by wicked hands have crucified and slain;

24 Whom God⁶ hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

29 Men and brethren, let me freely speak unto you of the patriarch Da'vid, that he⁹ is both dead and buried, and his¹⁰ sepulchre is with us unto this day.

30¹¹ Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins,¹² according to the flesh, he would¹³ raise up Christ to sit on his throne;

31 He¹⁴ seeing this before spake of the resurrection of¹⁵ Christ, that¹⁶ his soul was not left in hell, neither his flesh did see corruption.

32 This Je'sus¹⁷ hath God raised up, whereof we all are witnesses.

33¹⁸ Therefore being by the right hand of God exalted, and having received of the Father the promise

of the Holy Ghost, he hath¹⁹ shed forth this, which ye¹⁹ now see and hear.

34 For Da'vid²⁰ is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35²¹ Until I make²² thy foes thy footstool.

36 Therefore let all the house of Is'rael²⁴ know assuredly, that God hath made²⁵ that same Je'sus, whom ye have crucified, both Lord and Christ.

37 Now when they heard²⁶ *lais*, they were pricked in their heart, and said unto Pe'ter and²⁶ to the rest of the apostles,²⁷ Men and brethren, what shall we do?

38²⁸ Then Pe'ter said unto them, Repent²⁹, and be baptized, every one of you in the name of Je'sus Christ³⁰ for the remission of³¹ sins, and ye shall receive the gift of the Holy Ghost.

39 For³² 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 call³³.

40 And with many other words³⁴ did he testify and exhort, saying, Save yourselves from this³⁵ untoward generation.

41³⁶ Then they that gladly received his word were baptized: and³⁷ the same day there were added unto them³⁸ about three thousand souls.

Revised Version—¹unto you; ²mighty works and wonders; ³even as ye yourselves know; ⁴up; ⁵by the hand of lawless men did crucify and slay; ⁶Omit hath; ⁷pangs; ⁸Brethren, I may say unto you freely of the; ⁹both died and was; ¹⁰tomb; ¹¹Being therefore; ¹²Omit four words; ¹³set one upon his throne; ¹⁴foreseeing this spake; ¹⁵the; ¹⁶neither was he left in Hades, nor did his flesh see corruption; ¹⁷did God raise up; ¹⁸poured forth; ¹⁹Omit now; ²⁰ascended not; ²¹Till; ²²thine enemies the footstool of thy feet; ²³Omit Therefore; ²⁴therefore know; ²⁵him both Lord and Christ, this Jesus whom ye crucified; ²⁶Omit to; ²⁷Omit Men and; ²⁸And Peter; ²⁹ye; ³⁰unto the; ³¹your; ³²to you is the promise; ³³unto him; ³⁴he testified, and exhorted them; ³⁵crooked; ³⁶They then that received; ³⁷Omit the same day; ³⁸in that day.

LESSON PLAN

- I. Christ Crucified, 22-24.
- II. Christ Exalted, 29-36.
- III. Christ Accepted, 37-41.

DAILY READINGS

(By courtesy of I.B.R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—Peter's sermon at Pentecost, Acts 2 : 14-28.
T.—Peter's sermon at Pentecost, Acts 2 : 29-47. W.—Whosoever believeth, Rom. 10 : 4-13. Th.—A call to repentance, Isa. 55 : 1-7. F.—Salvation through Christ, John 3 : 14-21. S.—Fulness of joy, Psalm 16 : 1-11. S.—One in Christ Jesus, John 17 : 20-26.

Primary Catechism—*Ques. 68. Which is the Second Commandment?* The Second Commandment is, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in

the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them."

Shorter Catechism—*Ques. 43. What is the preface to the ten commandments?* A. The preface to the ten commandments is in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

Lesson Hymns—Book of Praise: 418 (Supplemental Lesson), 46, 50, 83 (Ps. Sel.), 559 (from PRIMARY QUARTERLY), 69.

Special Scripture Reading—John 1 : 32-51. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 895, Peter's First Sermon at Jerusalem. For Question on Missions, H. M. 67, Galician Men and Women Picking Potatoes. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

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Stereograph—For Lesson, Rock-hewn Tomb in a Hillside North of Jerusalem—Possible Tomb of Jesus (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 17).

THE LESSON EXPLAINED

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. God would not permit his own son to be vanquished by death. The second proof of our Lord's resurrection lay in the fulfillment of scripture. Psalm 16 is quoted, where things are said that were not applicable to David, or to any other than the Messiah.

Peter defends his brethren against the charge of drunkenness and explains that the gift of tongues was the outpouring of the Holy Spirit of which prophecy had spoken. He selects Joel 2 : 28, to show that this endowment was to be one of the features of the Messiah's kingdom. Vs. 14-21.

I. Christ Crucified, 22-24.

V. 22. *Ye men of Israel*; a title full of honor, meant to win the hearers by reminding them of God's covenant with their nation and preparing them for his argument that the covenant was not broken, but confirmed in the person of Jesus. *Jesus*; our Lord's human name. *Of Nazareth*; added to make clear who was meant, Jesus being a common name. *A man approved of God*; that is, one whom God showed clearly or pointed out or specially set forth. *By mighty works* (Rev. Ver.) *and wonders and signs*; three names for the miracles of Jesus, the first pointing to the power of the person working them, the second to the feeling which they excited in the beholders and the third to their moral and spiritual teaching. *God did by him*. The works of Jesus made the father known (see John 5 : 19; 16 : 10). *Ye . . . know*. The Jews did not deny the fact of our Lord's miracles, though they ascribed them not to God's power, but to Satan's (see Matt. 12 : 24).

Vs. 23, 24. *Delivered*; betrayed by Judas to the Jewish rulers. *The determinate counsel and foreknowledge of God*. Every part of

God's way of salvation was foreknown and planned. *By the hand of lawless men* (Rev. Ver.); people outside of the Jewish law, that is, the Romans, who actually crucified Jesus. *Whom God hath raised up*; so that the death of Jesus did not defeat or overthrow God's plan, but was a step in its fulfillment. *Not possible*; because the purpose of God could not fail. Vs. 25-28 contain a quotation from Ps. 16.

II. Christ Exalted, 29-36.

Vs. 29-31. *Men and brethren*; a more affectionate form of address than in v. 14. *The patriarch David*; a title of high honor, David being the ancestor of the kingly race from which Jesus sprang. *Dead and buried*; and therefore the promise of the psalm could not have been fulfilled in him. *Prophet*; declaring God's will and also how it would be carried out. *God had sworn*. See 2 Sam. 7 : 16; Ps. 132 : 11. *His soul was not left in hell*; Rev. Ver., "neither was he left in Hades," that is, the place of the dead.

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

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

Probably the flame-like appearances (v. 3) still rested on the disciples. *Hear*; the languages spoken (v. 4), and what was uttered in them.

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 cited to prove that the Messiah was to be Lord over David. 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.

III. Christ Accepted, 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. *Be baptized*; to indicate that they had died to their old life and were alive to the new faith. Baptism was the open acknowledgment that Jesus was Messiah. *In the name of Jesus Christ*. The fuller baptismal formula is given in Matt. 28 : 19. It is to be noted that Peter, in his First Epistle (ch. 3 : 21), lays stress on baptism. *Added unto them*

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

Light from the East

"THE . . . DAY OF THE LORD" (v. 20)—The "Day of the Lord" is the Lord's battle-day when he overthrows his enemies. In Old Testament times people and prophets alike believed in the coming of the Almighty to discomfit his foes. The God of Israel was a mighty warrior. He would come with thunder and lightning, with earthquake and burning fire, with famine and pestilence, with whirlwind and eclipse and every terrible force of nature. Jehovah was ever the champion against his enemies, "a man of war from his youth." But Israel was wrong if she thought that God would always be on her side. Sometimes she was herself as much God's enemy as the heathen; if she did the deeds of Moab and Tyre God's coming would mean her discomfiture as much as that of Moab and Tyre. "Woe unto you that desire the day of Jehovah! It is darkness and not light," Amos 5 : 18. On the other hand when the exiles sat by the rivers of Babylon a prophet taught that God's coming would mean their restoration to Palestine; when the Jews sat gloomy and dispirited among the ruins of the holy city other prophets told them that Jehovah's coming would usher in untold happiness and prosperity, Isa., chs. 56 to 66; Haggai; Zech., chs. 1 to 8. So men thought in New Testament days; the good time coming would be inaugurated by the Lord's advent with many wonders. Peter sees at Pentecost the wonders of which Joel spake; for Peter the new age was dawning.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

Our Jerusalem map, page 19, sets the figure 3 where we are to stand, at the base of a small hill. We are to face eastward. Those lines diverging from 3 include between them the ground we are to have in sight. Standing there, we find the hillside at our left a great mass of bare limestone, rising almost vertically, like the side of some huge building. There is a large cave in this cliff; the opening leading to it has been hewn—as we see—into

the shape of a doorway. If we were to enter that doorway we should find ourselves in the cave, a partly natural, partly artificial room, with another, inner cave, opening from it. The innermost room was long ago partially made ready to serve as the family tomb of some rich man, but it was never quite finished. Only one place for a dead body was ever completed, John 19 : 38-41. A great many Bible

scholars and students of ancient history believe that this may be the very tomb in which our Lord's body was laid after the crucifixion.

To see the burial place as it looks to-day, use a stereograph entitled, Rock-hewn Tomb in a Hillside North of Jerusalem—Possible Tomb of Jesus.

THE LESSON APPLIED

Perhaps the most notable feature of Peter's ringing speech is not its ideas, but the speaker, Peter himself. Seven weeks previously he had denied his master before a servant maid: now he is bold as a lion, and with a torrent of impassioned speech declares his recovered loyalty to Christ. *The transformation of Peter* is our first point. The vacillating and fearful disciple who had said, "I know not the man," now proclaimed Jesus to be "both Lord and Christ."

The amazing change in Peter is calculated to give us all hope. The gospel is the spiritual power which changes men, lifts them to a higher spiritual elevation. Paul declared in a burst of ecstatic joy: "I live, yet not I, but Christ liveth in me." The illiterate Billy Bray, the evangelist, exclaimed: "I was like a new man in a new world."

It may well be that the change in other natures will proceed with less violence, but the important matter is simply that it is taking place in us, and that we are being changed from one stage of character to another under the influence of our companionship with Christ.

A second point to be observed is this: *the universality of the Spirit's presence*. The ideal shadowed forth by Joel and quoted by Peter, includes all the world. Note v. 18. "Of old the light shone only on the highest peaks,—prophets and psalmists: now the lowest valleys were flooded by it."

There is no favoritism or partiality with God. He is the Father of all men, and must yet possess their hearts and wills. Christ is not a local or partial Saviour. His saving power reaches round the world.

THE LESSON GRADED

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

For Teachers of Bible Classes

Show that Peter's address is a carefully constructed defence of the new faith, indicat-

A third point is Peter's *use of the scriptures*. We may speak of his use of the scriptures as *religious*, rather than *scientific*. With marvelous insight he penetrated to the ideal meaning of Joel's prophecy of the day of the Spirit. Call to mind how Jesus fed his soul on the Old Testament. Ask the class for examples from his teaching. What use did our Lord make of the Bible during his temptation? What chapter did he read when he stood up in the synagogue in Nazareth to read? Did not all the New Testament writers make rich use of the Old Testament?

A fourth question may give rise to some perplexity. It is the declaration in v. 23 that Jesus was delivered up by the settled counsel and foreknowledge of God. Whatever one may say about this matter,—and Peter does not stay to discuss it at all—we must not forget that in the same sentence he declares that the Jews must bear the responsibility of the crucifixion. No matter what theory we may hold, let us stick fast to the evidence of our own consciences. We should be swift to blame ourselves, and not be over anxious about theories of foreordination.

A fifth point; *the result of the sermon*: "they were pricked in their heart, and said . . . brethren, what shall we do?" Is not this the object of all preaching? Should it not compel us to cry out, "What shall we do?" What shall we do about the support of our church, Sunday School, missions, colleges, etc.? What shall we do about the great cause of "foreign missions?" What shall we do about the vices of intemperance, impurity and political wrong-doing?

ing its main divisions: (a) the gift of tongues is a fulfilment of prophecy (vs. 14-21); (b) for Jesus is the Messiah, and has died and risen again as the scriptures foretold (vs. 22-32); (c) being now enthroned, as prophecy

predicted, he has given the Spirit to his disciples ; (d) let Israel recognize the crucified as the Messiah. After such an introductory sketch, the lesson may be studied under the following heads :

1. *Proofs of the Messiahship of Jesus*, vs. 22-36. Peter, in seeking to prove that Jesus was the Messiah by reason of His resurrection and exaltation, makes an appeal to the scriptures of the Old Testament. To a Jew no other argument was necessary. To show that anything had been prophesied constituted a sufficient reason for it. Show what value Peter's argument has for us. Christ fulfils the hope of the ages. But there are other arguments which are more salient to men of our age. Outline some of these, namely, (a) His satisfaction of our hunger for the divine. The soul of man cannot be permanently satisfied with things,—it needs God Himself (read 2 Cor. 4 : 6). (b) He gives peace to the heart. The sense of sin is the source of human unrest. The terrific war within our members can be assuaged only in Christ, Rom. 7 : 21-25. (c) No religion is comparable with his. The Hindu holds an arm aloft until withered and useless or measures the road to a distant shrine by his prostrate body in the hope of gaining eternal life.

2. *The breadth of the gospel's appeal*, vs. 37-40. No doubt Peter at this time thought of presenting the claims of Jesus only to the Jews and Jewish proselytes. They alone could be expected to understand these claims. But the proselytes came from all races and nations and the faithful belonged to all ranks and classes, Acts 2 : 9-11. Indicate that the appeal of Christ in modern times is equally broad and effective. The "monkey-men" of India—the Bhils—accept him as readily as the most enlightened and progressive peoples. Geddie's work in the New Hebrides will offer a good illustration. Let us remember that in our land and community, the gospel is not for a class. Is our church or class in danger of becoming "a little garden fenced around, of chosen and peculiar ground?"

3. *A growing church*, v. 41. The elements of success were not music, institutional equipment, nor organizations,—things valuable and helpful, upon which, however, we

often place an undue emphasis—but (a) an inner experience of Christ, (b) witness-bearing, (c) message, (d) unity. These Christians were more than church-goers ; they were Christ-men,—"not simply fellow disciples of a common master, fellow believers in a common faith. They were brethren in the fullest sense." Personal differences were sunken in full devotion to a common cause. Read also vs. 42-47.

For Teachers of the Senior Scholars

Question the class about why preaching has always occupied so large a place in the Christian church. (See Rom. 10 : 14.) Is preaching to-day as necessary as when Bibles and good literature were scarce, and educational advantages were fewer? Can anything ever take the place of the earnest loving spirit of a consecrated life in influencing the world for good?

"High thoughts and noble in all lands

Help me ; my soul is fed by such.

But ah, the touch of lips and hands,—

The human touch !

Warm, vital, close, life's symbols dear,—

These need I most, and now, and here."

Show how necessary it was on the day of Pentecost that some one should preach to the perplexed and amazed and mocking multitude. Who was there to do it?

1. *The Preacher*, v. 14. What kind of a man was Peter? Is Phillips Brooks right in saying that the most important thing in a sermon is the man behind it? Dwell upon the splendid natural endowment Peter had of sympathy and enthusiasm and genius for leadership. Make clear that we need the companionship of Jesus and the gift of the Spirit to fit us for any kind of work.

2. *The Sermon*, vs. 22-36. What did Peter preach about that day when this magnificent opportunity for doing good presented itself? Show that it was all about Christ, the Christ of history (vs. 22-24), the Christ of prophecy (vs. 29-31, 34, 36), and the Christ of religious experience (v. 32), who had come into their lives and was manifesting his marvelous power before the multitude. Peter's soul was full of Christ and nothing else seemed to him worth while. What is worth while that has nothing of Christ in it?

3. *The Effect of the Sermon Preached*, vs. 37-41. Note that the result was one of the greatest revivals in the history of the church. Dwell upon the tender encouraging way Peter dealt with the three thousand anxious inquirers, and remind the scholars that there is always something hopeful, even for the chief of sinners, where the Spirit of God is.

For Teachers of the Boys and Girls

The lesson for to-day continues the wonderful story of the Day of Pentecost, and the skilful teacher will carefully keep up the connection. Recall, from last lesson, how the disciples, who, filled with the Spirit, had spoken in new tongues, were charged by some with drunkenness. The unprinted verses of to-day's lesson, vs. 14-21, contain Peter's defence of his brethren against this unfounded charge, and his declaration that what had just been seen and heard was the fulfilment of Joel's prophecy. Peter goes on to show that Jesus, whom the Jews had crucified, was the one whom God had sent to be the Saviour of the world, now risen and exalted to the right hand of God. The printed portion of Peter's "sermon," with the effect which it produced upon the hearers, may be summed up under the headings of the Lesson Plan:

I. CHRIST CRUCIFIED, vs. 22-24. Call for the description which Peter gives of Jesus,—his name, the kind of deeds which he wrought and what these proved, his betrayal by Judas to the Jewish rulers, the place which all this

had in God's plan and the part taken by the Romans. Over against the crucifixion of Jesus by the Jews is set his resurrection by the power of God. Emphasize the fact that Jesus' death was not a defeat, but a part of God's great plan of redemption.

II. CHRIST EXALTED, vs. 29-36. The verses omitted in the printed lesson contain a quotation from Psalm 16. Help the scholars to follow Peter's argument from the Psalm. It could not have referred to David, he says, because David is dead and buried, while the one of whom the Psalm speaks, is one who cannot be held by the power of death. And that one must be Jesus whom God has raised from the dead.

III. CHRIST ACCEPTED, vs. 37-41. Bring out the effect of Peter's sermon. It brought home to his hearers their sin in the crucifixion of Jesus and moved them to ask the way of salvation (compare chs. 9 : 6 ; 16 : 29, 30). The teacher will follow through Peter's dealing with these inquirers. They must: (1) repent, that is, not only be sorry for their sin, but give it up and turn to God; (2) be baptized, and so confess Christ before men. (See Matt. 10 : 32 ; Rom. 10 : 9.) Emphasize the promise of the Holy Ghost, and Peter's great earnestness, which the teacher should imitate. Call attention to the ingathering,—the suddenness of it, the size of it, the joy of it, and the blessed after results.

This is a good opportunity to press home upon each unsaved scholar the personal acceptance of Christ as his own Saviour

ADDED HINTS AND HELPS

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

Something to Look Up

1. Where is it written that Jesus came to seek and to save that which was lost?
2. Paul says that Jesus rose from the dead and became the firstfruits of them that slept. Find the verse.

ANSWERS, Lesson II.—(1) Luke 3 : 16.
(2) John 14 : 16.

For Discussion

1. Which deserved the greater blame for Jesus' death, Judas or the rulers of the Jews?

2. Are we responsible or not for the crucifixion of Jesus?

Prove from Scripture

That God gave his Son to save the world.

The Question on Missions

Ques. 3. The home life of the Ruthenian boys and girls is the topic of this Question. The sympathy of the little ones will be awakened when they learn that, amongst the Ruthenians, even very young children have to work very hard, both girls and boys being compelled to help in field work and in looking after cattle and other animals, while the girls also cook and sew and the boys drive horses

and help to haul in grain. They have very little time to play. A description of the dress worn by Ruthenian boys and girls is given in the Answer for the boys and girls. The Answer for the senior scholars and Bible Classes takes up the form of religion

which the Ruthenians bring from their home land,—a mixture of the doctrines of the Greek Church of Russia and the Roman Catholic Church. The church worship consists of long and gorgeous ceremonies with very little teaching.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—To-day we are going to hear about one of Jesus' helpers preaching about him. This helper was Peter, one of the fishermen disciples (show a small toy boat, or a paper boat pinned on the board, or make a sketch), who left his fishing boat up there on the Sea of Galilee and followed Jesus when he called him.

Review — We have heard of Peter very often. Recall what the children know about Peter in the days when the disciples followed

Jesus through Judea and Galilee and Samaria. Do they remember that day when Jesus was being tried before the high priests and Peter was afraid to tell the maidservant that he was a follower of Jesus? Jesus forgave him, and after that Peter was very brave in preaching and teaching about Jesus. Recall the fact that the risen Jesus told the women who came to the tomb to "go and tell Peter," and Peter's wonder when he saw the empty tomb. Recall the promise which Jesus gave to his apostles that, when he went back to heaven, he would send the Holy Spirit, who would give them power to work for him, and last Sunday we heard how the Holy Spirit came (recall last Lesson).

A Story of Victory—On a high hill, Queenston Heights, here in our own country, stands a tall monument. This is to keep in our minds the great General Brock who fell on that hillside, shot in battle by the enemy who was invading our country, just as this brave general was leading his troops up the hill.

He lay dead, but do you think his soldiers stopped fighting? No! They rushed on up the hill and drove the enemy away and gained the victory.

Jesus' apostles did not give up and become sad and downhearted after their master was taken from them. No! They were determined to tell Jesus' message to all the world. The Holy Spirit helped them and they had great success.

Now we see Peter filled with the Holy

Spirit going out to preach to the people who were gathered at the thanksgiving feast of Pentecost. The streets were full of people from all parts of the country. What a splendid chance for Peter to tell them about Jesus!

The First Christian Sermon—Picture Peter as he stands in the midst of the crowd and preaches the first Christian sermon. (Tell vs. 22-36.) When the people heard this great sermon they were afraid and many of them were sorry they had treated Jesus that way. They gathered around Peter asking, "What shall we do?" Tell Peter's answer, vs. 38-40. Then those who listened to his message were baptized by the apostles and became followers of Jesus. There were about three thousand of them. (One of the children may make a great many strokes on the board to help us to remember what a lot of people learned to follow Jesus because Peter was brave in telling them about him.)

PETER WAS { BRAVE
I SHOULD BE {
IN TELLING OTHERS ABOUT JESUS
" WHOSEVER
WILL
MAY COME "

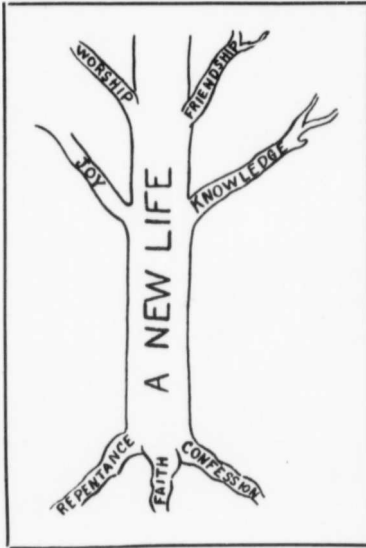
Golden Text—Repeat Golden Text. All Jesus' followers should be brave and tell his message to all the people they can.

Hymn—Sing v. 1, Hymn 457, Book of

Praise, "Whosoever heareth, shout, shout the sound," etc.

What the Lesson Teaches Me—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 SPIRIT OF LIFE

January 23, 1916

Romans 8 : 12-17, 26-30. Study Romans 8 : 12-30. *Scripture Memory Verses.

GOLDEN TEXT—As many as are led by the Spirit of God, these are sons of God.—Romans 8 : 14 (Rev. Ver.).

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Ab'ba, Father.

16 The Spirit himself beareth witness with our spirit, that we are the children of God :

17 And if children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with him, that we may be also glorified together.

Revised Version—¹ So then, brethren ; ² must die ; ³ by the spirit ye mortify ; ⁴ these are sons ; ⁵ received not ; ⁶ unto ; ⁷ Omit have ; ⁸ spirit (*small "s"*) ; ⁹ himself ; ¹⁰ Omit the ; ¹¹ with him ; ¹² And in like manner ; ¹³ infirmity ; ¹⁴ how to pray as ; ¹⁵ to them that love God all things work together for good, even to them that are called ; ¹⁶ foreknew ; ¹⁷ foreordained ; ¹⁸ And whom.

LESSON PLAN

- I. Duty, 12, 13.
- II. Liberty, 14-17.
- III. Hope, 26-30.

DAILY READINGS

(By courtesy of I.B.R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)
M.—The spirit of life, Rom. 8 : 12-21. T.—The

* The Scripture Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages, for the correct recitation of which Certificates, Diplomas, Stars and Seals are awarded by the Assembly's Sabbath School Board. The passages and awards are graded according to the ages of the scholars ; and the various QUARTERLIES and LEAFLETS give the passages appropriate to the ages represented. Write to us for the complete Lists ; and for Form of Application for the awards, to Rev. J. C. Robertson, B.D., our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

spirit of life, Rom. 8: 22-30. W.—A new heart, Ezek. 36: 25-31. Th.—“His abundant mercy,” Luke 15: 18-24. F.—Tested, 1 Pet. 1: 3-9. S.—Renewed in mind, Eph. 4: 17-25. S.—Inseparable love, Rom. 8: 31-39.

Primary Catechism—*Ques. 69. What is the danger in using images or pictures in the worship of God?* We may come to worship the image or picture instead of God.

Shorter Catechism—*Ques. 44. What doth the preface to the ten commandments teach us?* A. The preface to the ten commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore

we are bound to keep all his commandments.

Lenten Hymns—Book of Praise: 418 (Supplemental Lesson), 203, 100, 77 (Ps. Sel.), 552 (from PRIMARY QUARTERLY), 404.

Special Scripture Reading—Isa. 42: 1-12. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, S. P. 341. The Chains of Habit. For Question on Missions, H. M. 616. Galician School Children Near Vegreville. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Via Sacra Over Which Rome's Triumphal Pageants Passed; West from the Colosseum (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 17).

THE LESSON EXPLAINED

Lesson Setting—The Epistle to the Romans was written, by Paul, perhaps about the end of A.D. 58 or the beginning of A.D. 59, from Corinth, to the Christians in Rome. The epistle, like most of those from the apostle's pen, falls into two parts; (1) Doctrinal (chs. 1 to 11); (2) Practical, chs. 12-16. The aim of the lesson chapter is to show that the possession of the Spirit of life in Christ Jesus is the pledge of present and future holiness.

I. Duty, 12, 13.

Vs. 12, 13. *Therefore.* The apostle has been speaking of the blessed condition and hopes of Christians. Now he turns to the corresponding obligations which rest upon Christians. *Brethren*; an affectionate title for the readers of the Epistle. *We are debtors.* We owe a duty because of our privileges. *Not to the flesh*; not to the sinful human nature that is in us. We are not to live so as to please that. *Live after the flesh*; live as our sinful desires would prompt us. *Ye shall die.* Sinful living can lead only to death. *Through the Spirit*; in the power of the Holy Spirit dwelling in us. *Mortify* (put to death) *the deeds of the body*; the deeds that our evil nature would lead us to do. *Ye shall live*; have eternal life.

II. Liberty, 14-17.

Vs. 14, 15. *Led by the Spirit of God*; who dwells in believers as their teacher and guide. *Sons of God*; with all the privileges of that high rank. To be God's children,—this is life indeed. *Not received*; when they become Christians. *The spirit of bondage*; such a spirit as slaves have. *Again to fear*; to take them back again to the fear and dread of God which they had while living in sin.

But . . . the spirit (Rev. Ver., small “s”) of adoption; a spirit such as true and loving sons have. *Cry, Abba, Father.* “Abba” is the Aramaic (the form of Hebrew spoken in Palestine in New Testament times) for “father.” God's true children call him “Father, Father,” dwelling on the name with loving repetition.

Vs. 16, 17. *The Spirit itself*; God's own Holy Spirit. *Bearth witness with our spirit.* We cry, “Abba, Father,” because our own spirit tells us that we are God's children. But our speaking thus to God is, we know, prompted by the Holy Spirit. *Children of God*; showing his nature. *Heirs.* What the inheritance is, 1 Cor. 2: 9 tells. *Joint-heirs with Christ*; sharing his glory and blessedness. *Suffer with him*; suffer here as he suffered while on earth. *Glorified together*; share with him the glorious life of heaven.

Vs. 18-22 describes the unconscious longing of the lower creation for redemption from the consequences of sin; and vs. 23-25 the yearning hope of Christians themselves. These both testify to the glorious future which awaits believers. A third testimony is found in the intercession of the Spirit in vs. 26, 27.

III. Hope, 26-30.

Vs. 26, 27. *The Spirit also*; as well as the “hope” of v. 25. *Helpeth our infirmities*; “as with a clasping, supporting hand.” *We know not.* Our “infirmities” consist in our ignorance. *Pray for as we ought.* “We do know what we are to pray for—the perfecting of salvation; but we do not know what we are to pray for according as the need is at the moment.” *The Spirit itself*; the Holy Spirit. *Maketh intercession*; “as the father inter-

prets the wants of the child, which the child does not himself understand." *Groanings which cannot be uttered.* The Holy Spirit in the believer prompts desires which baffle words. *The mind of the Spirit*; what the Spirit is set upon. *According to the will of God*; in agreement with the divine will.

Vs. 28-30. *We know*; because God is ever with us, and will not forsake us at the last. *All things work together for good*; whatever God does in the whole universe. *Them that love God*; their description from the human side. *Called according to his purpose*; the description from the divine side. *Fore-knew* (Rev. Ver.); as those whom he would make his children. *Predestinate*; set apart beforehand. *Called*; so that they heard and responded. *Justified*; forgave, blotting out their sins and reckoning them as righteous in his sight. *Glorified*. The tense is past as if the glory of the future were already being enjoyed, so sure may the Christian be of it.

Light from the East

"THE SPIRIT OF ADOPTION" (v. 15)—The early Hebrews and their neighbors spoke of the

relation between God and his people as if God were a master and the people his "slaves." The common Oriental term for a worshiper of any god was "slave" or "servant." Every Moabite was Chemosh's "slave," every Israelite a "servant" or "slave" of Jehovah. This way of speaking lived on into Christianity; Paul often spoke of himself as "Christ's servant" or "Christ's man." Another human relationship that was used in early times to illustrate what a god and his people were to each other was that of father and son. Primitive man thought of his god as a remote ancestor; he was descended from his god by physical descent. So the people of any god thought of themselves as "sons" of that god. The Israelites were "sons" of Jehovah. It was Hosea who put more than a physical meaning into the word and prepared the way for Jesus to impart the *spirit* of sonship. A Christian is not descended from his God; his sonship is a thing of the spirit, a kinship and a confidence of the soul. The Christian has received the *spirit* of adoption, of sonship, when he can say from the heart: "Our Father, which art in heaven."

THE GEOGRAPHY LESSON

We will, to-day, stand in one of the upper stories of the famous Colosseum at the eastern end of the Roman Forum, and face west. We find down before us a space of level grassy ground from which a street runs almost directly westward. A dozen rods ahead a great monumental arch of stone spans the way. At either side of the street we see fragments of the stone foundations and walls of buildings that were long ago burned or overthrown. Grass and flowers grow now all about the remains of the lost buildings, so the place is not actually desolate. At the right some modern buildings rise high above the level where the old ones stood. At the left a low hill shows parts of more ancient walls, with vines veiling the crumbled stone,

and trees growing beside them, fresh and green in the sunshine. In the distance, straight ahead, another hill closes our outlook. That hill is covered with buildings which are in use to-day; the most conspicuous one has a tower which looks like a church belfry. All the holiday parades and processions used to pass through the street which we now see bordered by ruins. That splendid arch was not standing in Paul's time; it was built a dozen years later to celebrate Jerusalem's destruction by Roman soldiers.

Use a stereograph entitled, *Via Sacra Over Which Rome's Triumphal Pageants Passed*; West from the Colosseum.

THE LESSON APPLIED

In this passage we have an inexhaustible supply of riches, a mine of precious wealth. We must limit selection to a few outstanding thoughts.

First, the apostle lays down *two ways of*

living,—by the "flesh," and by the "spirit." How do men serve the "flesh" to-day? Plainly those who are drunkards, who live licentious lives, who are indolent and seek ease, are to be numbered among the devotees

of the "flesh." But our definition must take a wider sweep still. In his book called *The Turmoil*, Booth Tarkington pictures the surrender of the soul to the idea of mere commercial success. Finally the man utters this prayer :

Give me of thyself, O Bigness,
Power to get more power,
Riches to get more riches

O Bigness, for thine is the power and the glory,
And there is no end but Bigness, forever and ever.

The war is teaching us the folly of all this mammon and "flesh" worship. What is the result of this style of living? Spiritual death. The other life is that of the "spirit." And notice that we are to be "led" of the Spirit, not driven, coerced, dragooned into the service of God. The service of the Lord is perfect freedom, but more of this in a moment. What is the result of this kind of life? It is "sonship." We become related to God as sons of a father.

Secondly, the apostle declares that *two motives shape these two ways of living*,—the motive of "fear" and the motive of "love." Have you ever thought what a large part "fear" plays in human life? Think about it. We are afraid of one another; or to put it in another way, we are afraid of "public opinion." The other motive that is to move our life is love to our heavenly Father. We will gladly

run on his errands, joyfully take from his hand whatever he bestows. The "love of Christ" constrained Paul. That spirit of fraternity so far as our fellow creatures are concerned, and of filial trust so far as our relation with God is concerned, makes the true life.

The example of Jesus is very illuminating and helpful at this point. He did not complain of his lot. When the powers of darkness were triumphant over him, whose only crime was to love men and seek to serve them even at the cost of his own life, he did not utter any reproach. No wild word escaped his lips. Why not? Simply because he knew that he was doing the Father's will, and that he was in the Father's keeping.

Thirdly, fellowship with Jesus in the spirit of sonship means *fellowship in his sufferings*. This is becoming a profounder reality to us in these trying days. We must realize with new conviction that if we would follow Jesus, we must be prepared to endure hardness as good soldiers; we must deny ourselves, and take up our cross. We may shrink from that service; we may refuse these conditions; we may plead this or that excuse; but the gospel abides.

Fourthly, the children of the Spirit are sustained by the mighty truth that *all things work together for their good*. It is important to recognize that this doctrine becomes real for us only if we are able to view all that happens to ourselves and in the wide world, in the spirit of Jesus.

THE LESSON GRADED

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

For Teachers of Bible Classes

Connect the lesson with those preceding. Lesson II. gives us an account of the outward expression of the Spirit's presence. Paul turns our attention to the facts of the inner experience. He analyzes that experience in order that Christians may more clearly understand their heritage. Elaborate carefully the following features of the lesson passage :

1. *The Spirit confers life* (compare John 3 : 3 ; 17 : 3), vs. 12, 13. Show that in the New Testament. the emphasis is never on the

length of life, but the quality or intensity of life. The Christian life is that of a new order of being because a new principle has been introduced in us. The Spirit lifts us into a higher kingdom where we are no longer subject to the powers that characterize the lower order. We are delivered from the sway of passion, lust and animal-interest. Illustrate how the dominion of these things means death—the curtailment of personal growth, the distinction of our finer qualities. Certain fish have eyes without the power of vision because they have chosen to live in the black depths of the sea.

2. *The quality of the life conferred is sonship,*

vs. 14-17. The highest quality of life to which any creature can attain is promised to us. Note the condition of attaining it is that we shall be led by the Spirit. Indicate now the marks of sonship: (a) Absence of fear, v. 15. How the heathen quail before their gods, the godless before fate! They fear all things,—nature, misfortune, death, the divine ill-favor. (b) Liberty. "All things are ours" because God is our Father (compare Heb. 4: 16). (c) Assurance. Our own spirit might deceive us were we not assured by the Holy Spirit through a continual aspiration for higher spiritual perfection that we are the sons of God. The result of sonship (v. 17) is the total assimilation of all that God is. We shall be sons, "just like our Father." Two friends walked together for many weeks during a certain part of each day. At length a third acquaintance said to one of them, "You walk just like your friend." So shall we be known as sons of God.

3. *The progressive realization of sonship through the Spirit*, vs. 26-30. We are all sons in the making. At this point refer to John Bunyan's experiences on the Hill of Difficulty. Undue pessimism and undue optimism are the foes of progress in Christian living. The Spirit travails for us,—coaxing us forward by placing within our hearts a continual discontent with present achievement.

After the development of these thoughts, draw the members of the class into a discussion of their own experiences. Some may feel that they lack assurance, others may feel that their experience is otherwise incomplete. This will give the teacher an opportunity to assist young Christians to a better discernment of their experience.

For Teachers of the Senior Scholars

Show how the chapter before us reveals what a blessed thing it is to be a Christian. No other kind of life is worth living. Note that we have in this lesson the work of the Spirit indicated in making human life what it ought to be. When man is living at his best he is:

1. *Led by the Spirit*, vs. 12-17. Show how through the power of the Spirit we overcome our evil appetites and passions (vs. 12, 13), and realize that we are related to God in the

tenderest and most loving way, vs. 14-17. Bring out that while self-control in one sense of the term is a good thing, life is always a failure when no power higher than self exercises a controlling influence over us. Life must be Spirit-led in order to reach the highest and happiest development, and accomplish the best results.

2. *Helped by the Spirit*, vs. 26, 27. Note that the special reference is to prayer, that human life is often weak on the devotional side, that many a one who has no difficulty under ordinary circumstances in expressing himself has a poor, lisping, stammering tongue in his approach to God. Impress upon the class that it is the Spirit that brings us into a devotional mood, and interprets our deepest longings, and helps us into sweet fellowship with God.

3. *Taught by the Spirit*, vs. 28-30. Bring out that we have here one of the best lessons we ever learn, one instinct with joy and hope and comfort and encouragement even when life is at its worst, and one which can be learned nowhere else but in the school of Christ. Make clear that no education is complete without knowing this great lesson.

For Teachers of the Boys and Girls

This may seem to the teacher a difficult lesson to teach to the boys and girls. It will be best with classes of this grade not to try to follow the reasoning too closely, but rather to select a few outstanding points which will easily be grasped and understood. These are as follows:

1. *Two kinds of life*, vs. 12, 13. The first kind of life mentioned is life "after the flesh." Make clear to the scholars that the "flesh" means the sinful feelings and desires which are in us all by nature. To live after the flesh is to live according to such feelings and desires, and such a life can end only in death. In the second kind of life we "mortify the deeds of the body," that is, we put to death, utterly destroy our sinful feelings and desires. And we can do this "through the Spirit," that is, in the power which the Holy Spirit gives. Now Paul says we are "debtors," or, in other words, we ought to live this second kind of life because God has been so good to us.

2. *God's Spirit and our spirit*, vs. 14-16. Bring out some of the things which God's Spirit does for us. He leads us, and when he leads us, we know that we are living as "sons of God." Next, he takes away from us all dread of God, so that we look up to him and call him our father.

3. *Children and heirs of God*, v. 17. It will be easy for the teacher to enlarge on this point and speak of the many blessings which belong to the inheritance of God's children. Even if we have to suffer with Christ here,—and we should be ready for that—our present sufferings will be as nothing compared with the future glory which we shall enjoy with Christ.

4. *The Holy Spirit our helper*, vs. 26, 27. One writer on this passage uses the illustration of a father interpreting the wants of the child, which the child himself does not yet understand. So the Holy Spirit understands our deepest desires and presents them to God.

5. *God's plan for us*, vs. 28-30. Impress the truth that God has a plan for us, which is as old as eternity, and this plan is that we should be like Jesus and share His glory.

The lesson to press home is how safe and happy all those are who give themselves to God and live under the direction of his blessed Spirit.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "Perfect love casteth out fear," wrote John. Find the saying.

2. "Man looketh on the outward appearance, but the Lord looketh on the heart." Where is this verse found?

ANSWERS, Lesson III.—(1) Luke 19 : 10.
(2) 1 Cor. 15 : 20.

For Discussion

1. Have we any good reason to be afraid of God?

2. Can we be free if God foreknows what we are to do?

Prove from Scripture

That we may be God's children.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—Jesus' helpers being given promises by God.

Golden Text—Print and repeat. Take this for your lesson thought.

The King's Children—"Mother, mustn't it be lovely to be the king's children?" said a sweet young girl as she looked at a picture of the children of our king. I believe you all think it would be nice to be the king's children. (Raise hands.) Perhaps some of you will tell me why you think it would be nice. "To have lots of nice things," "To have a

The Question on Missions

Ques. 4. The Ruthenians as Canadian citizens is the topic of this Answer. The little children are anxious to become like Canadian children. They are quick imitators and are anxious to dress like little Canadians and to have the same kind of manners. They like the books and toys given to them, and are thankful for good clothes to wear. They have many things, however, to learn. The Answer for the boys and girls lays stress on their need of learning to speak, read and write our language, and to be truthful and honest. The Answer for the senior scholars and Bible Classes directs attention to what we owe to the Ruthenians amongst us. They do much of the heavy work on our railways, on our city streets, in factories and mines and on the farms of the West. They settle on some of the roughest land on the prairies, and, in time, turn it into good farms.

pony to ride," "To have nice dresses," "To live in a palace." Yes, all these would be very nice, but there are things that are better.

I know of one who is a greater king than King George. He would like to have more children in his family, so he has sent messengers to tell you to come and be one of his children. This king has big children and little children, and they share in all the good things he has to give. This king is king of kings. He can give us more than any earthly king can give.

Repeat this verse, line by line, after the teacher :

"My Father is rich in houses and lands,
He holdeth the wealth of the world in his
hands ;

Of rubies and diamonds, of silver and gold,
His coffers are

full, he has
treasure untold.

I'm the child of
a King, the
child of a King,
With Jesus my
Saviour, I'm a
child of the
King."

*Our Father in
Heaven*—This
king is God,
our heavenly
Father. Jesus
taught us to

say, "Our Father, which art in heaven," and
Jesus said, "I go to my Father, and your
Father" (repeat 1 John 3 : 1).

Our Elder Brother—Jesus is our Elder
Brother. Think of all the kind, big brothers
you know. Jesus is kinder than any.

"His is love beyond a brother's,
Oh, how He loves."

Our Leader—Recall the promise of and the

coming of the Holy Spirit. The Holy Spirit
leads those who love God.

God's Promises—Our lesson is full of God's
promises. God promises that the Holy
Spirit will come to all who love God. He
will pray for us and teach us how to pray.

(Sing Hymn
551, Book of
Praise.) God
promises that
"All things
work . . . for good
to them that
love God." A
little girl had to
lie on her back
for a whole year
with hip disease.
She said, with a
smile, "I'll be
patient, for I
know God will

make some good come out of me having to
lie here." God's promises are sure.

All Children of the Father—We have brothers
and sisters in China, India, etc. Those
ragged little urchins in the back street are
your little brothers and sisters. Jesus loves
them just as he loves you and me. How can
we be kind to them ?

Lesson Teaches—GOD'S PROMISES ARE SURE.

God is King of Kings



"I am a child of a
King"

GOD'S PROMISES ARE SURE

FROM THE PLATFORM

CHILDREN OF GOD

Ask the children to repeat the Golden Text, and tell them that you wish them to answer some questions about the CHILDREN OF GOD (Print). The questions suggested are as follows:

- (1) *Against what have they to fight ?* The answer is found in vs. 12, 13. It is the "flesh," that is, all sinful desires.
- (2) *Who is their leader ?* v. 14 tells this.
- (3) *How are they to feel toward God ?* As loving and trustful children, V. 15 says.
- (4) *How many know that they are God's children ?* Bring out the meaning of the Spirit's witness (see v. 16).
- (5) *What is their inheritance ?* For the answer, see v. 17.
- (6) *What does the Holy Spirit do for them ?* See vs. 26, 27.
- (7) *What is God's plan for them ?* This is told in vs. 28-30. Point out, in closing, that we become children of God through simple faith in Jesus Christ.

Lesson V.

THE LAME MAN LEAPING

January 30, 1916

Acts 3 : 1-12. Study Acts, ch. 3. *Scripture Memory Verses.

GOLDEN TEXT—Peter said, Silver and gold have I none ; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.—Acts 3 : 6 (Rev. Ver.).

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.

Revised Version—¹ were going up into ; ² that was ; ³ door ; ⁴ to receive an alms ; ⁵ from ; ⁶ But Peter ; ⁷ what I have that give ; ⁸ Omit rise up and ; ⁹ raised ; ¹⁰ his ankle-bones ; ¹¹ leaping up, he stood, and began to walk ; ¹² he ; ¹³ took knowledge of him that ; ¹⁴ Gate ; ¹⁵ he held Peter ; ¹⁶ man ; ¹⁷ fasten ye your eyes on us ; ¹⁸ godliness ; ¹⁹ him.

LESSON PLAN

- I. The Cripple, 1-3.
- II. The Cure, 4-8.
- III. The Crowd, 9-12.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—The lame man leaping, Acts 3 : 1-11. T.—The lame man leaping, Acts 3 : 12-20. W.—The lame man leaping, Acts 3 : 21-26. Th.—Blessings of Christ's kingdom, Isa. ch. 35. F.—Gratitude for God's mercies, Ps. 107 : 8-15. S.—Christ heals the lame, John 5 : 1-9. S.—Lord increase our faith, Matt. 17 : 14-21.

Primary Catechism—Ques. 70. Which is the Third Commandment ? The Third Commandment is, "Thou shalt not take the name of the Lord thy God in vain."

Shorter Catechism—Review Questions 39-44.

Lesson Hymns—Book of Praise : 418 (Supplemental Lesson), 132, 134, 17 (Pa. Sel.), 549 (from PRIMARY QUARTERLY), 148.

Special Scripture Reading—Luke 4 : 16-31. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson B. 180, The Lame Man Healed. For Question on Missions, H. M. 614, Ruthenian Children at Teulon Waiting for Education. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Jerusalem, Beautiful for Situation, from the Southeast (Order from Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, see page 17).

THE LESSON EXPLAINED

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 Cripple, 1-3.

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," from the lower city to Mount Zion, on which the temple stood. *The ninth hour*. There is some ground for believing that pious Jews, following the example of Daniel (see Dan. 6 : 10 and compare Ps. 55 : 17) were accustomed to observe three set hours of prayer each day, namely, the third (nine a.m.), the sixth (noon), and the ninth (three p.m.), the last being the time of the evening sacrifice.

* The Scripture Memory Verses for each Sunday are from the General Assembly's Lists of Scripture Memory Passages, for the correct recitation of which Certificates, Diplomas, Stars and Seals are awarded by the Assembly's Sabbath School Board. The passages and awards are graded according to the ages of the scholars ; and the various QUARTERLYS and LEAFLETS give the passages appropriate to the ages represented. Write to us for the complete Lists ; and for Form of Application for the awards, to Rev. J. C. Robertson, B.D., our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

Vs. 2, 3. *Man lame from his mother's womb.* Luke, with the physician's habit of mind, mentions the duration of the infirmity. *Was carried.* The Greek expresses a customary act. The cripple was borne each day to the temple at an hour when it would be thronged with worshipers. *Gate . . . called Beautiful.* (See *Light from the East* below.) *To ask alms.* "The same custom continues without the slightest change throughout the East. The lepers, the blind, the cripples, have each their accustomed spot in the thoroughfares, but especially outside the city gates, and outside the door of the mosques, to which they are led or carried daily by their friends, and where they sit, with their wooden bowls in front of them, to receive the alms of passers-by, uttering their piteous, ceaseless wail. A like custom prevails in European cathedrals. *Seeing Peter and John*; who, by this time were well known persons, and therefore readily recognized by the beggar. *Asked an alms*; literally, "that which is given in pity."

II. The Cure, 4-8.

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

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

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

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

III. The Crowd, 9-12.

Vs. 9-12. *All the people saw him.* There was no lack of testimony to the reality of the cure (compare ch. 4: 16). *Knew*; recognized in the man now leaping and walking the lame beggar whom they had been accustomed to see. *Held Peter and John*; clinging to his benefactors,—a life-like touch. *Porch . . . called Solomon's.* This was a portico or colonnade running along the eastern side of the Court of the Gentiles. Similar colonnades were found on the other three sides. *Peter saw it*; the wonder of the people. *Answered*; the unspoken thoughts of the crowd. *Why look ye . . . on us . . . ?* "Do you see," comments Chrysostom, "how clear of all ambition he is, and how he repels the honor paid to him?"

The remainder of the lesson chapter (vs. 13-26) contains Peter's sermon to the assembled multitude.

Light from the East

BEAUTIFUL GATE; SOLOMON'S PORCH—The Temple of Solomon was destroyed by Nebuchadnezzar's soldiers in B.C. 586. Zerubbabel (B.C. 520-516) put a very modest building in its place. Little change took place then till the great building era in Jerusalem that began with Herod the Great. His greatest architectural undertaking was the rebuilding of the temple of Zerubbabel. He began about B.C. 20, and the Jews could say to the master that the work had been in progress for 46 years. It involved much filling in of earth and the erection of huge retaining walls to secure a level court about a thousand feet square, quite twice as large as Zerubbabel's. A porch about 30 cubits (45 feet) wide enclosed this court on the west, north and east sides; two rows of white marble pillars supported a cedar roof. The porch on the east was known as Solomon's.

The south or Royal Porch had four rows of columns. The temple buildings stood within the court and nearer to the north than to any other side. If you approached from Solomon's Porch and walked west you would pass up steps through a great gateway into the Court of the Women. Crossing this court you would come to 15 steps rising like

a dais to a pair of splendid double doors (30 by 15 cubits), made of Corinthian bronze and adorned with gold and silver. It is said they were so heavy that it took twenty men to close them. This was the Beautiful Gate ; it opened into the Court of the Jews, beyond which lay the Court of the Priests and the temple proper where the Presence dwelt.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

The number 5 on our Jerusalem map (page 19) marks a spot near the Bethany road on the western slope of Olivet. This is what we see if we stand there to-day : We look across a gorge, the valley of Kidron, and see its opposite side, a steep ascent partially made into terraces, but not well cultivated. The hilltop above is surrounded by the ancient defence wall of Jerusalem. From our high position we can see over the battlements, across a broad space of open ground that looks like a park in the nearest corner of the city, and then over a bewildering mass of city buildings. Near the middle of the airy,

open space which looks like a park, we see a building crowned by a large dome. It occupies a terrace or platform a little higher than the surrounding level, and the platform is reached by a stone staircase on each of the three sides visible to us. That Moslem building with the dome stands directly over the foundations of the old Hebrew altar for burnt offerings, in the highest and innermost of the temple courts. (For the Beautiful Gate and Solomon's Porch see Light from the East).

Use a stereograph entitled, Jerusalem, Beautiful for Situation, from the Southeast.

THE LESSON APPLIED

The first lesson that meets us in this passage is the tenacity with which old forms project themselves into new conditions. We cannot understand the early history of the Christian church if we overlook this fact.

The early Christians had been born and educated in the Jewish church, and its rites and ceremonies were dear to them. There was actual danger that the gospel would become a mere appendage to Judaism. Later we shall see how Paul faced this peril with uncompromising vim. But in the meantime we must notice that Peter and John were going up to the temple at the hour of prayer. They were still devout Jews.

Notice in the second place the *wealth of the apostles*. They had not silver or gold, but they had sympathetic hearts, and the desire to bless and strengthen the weak and unfortunate. Here we have money set in contrast to the human touch : the latter is infinitely more valuable. "Silver and gold ! the poor man is he who has only these ; the rich man is he who has high ideals and warm sympathies, whose wealth is in his thoughts, his aims, his

plans for good." I may throw help to a man as I throw a bone to a dog, but the "gift without the giver is bare." The influence of Jesus has been exerted through his spirit only, and he who has not the mind of Christ is none of his.

Thirdly, *evil is overcome by an appeal to the name of Jesus*. Fay Mills was a famous evangelist about twenty years ago. He began to doubt the efficacy or truth of the gospel and he proclaimed, and for years sought to heal the wounds of humanity by this or that theory. But quite recently he appeared before the Presbytery of Chicago asking to be restored as a member of that body, and declaring that now he felt the emptiness and hollowness of his theories, and that the sin of man required the saving help of Jesus. Once more he is making his appeal to that glorious name. There is no substitute for it. Wherever that name is proclaimed, it brings freedom and joy and redemption. The lame walk, the blind have their sight given to them, the dead stand

forth in newness of life. The power that Christ exercises is unlimited, and to his sway all the world shall yet bend.

Fourthly, it is correct therefore to call Jesus the *prince of life*. Why did Jesus come into the world? The answer is: "I am come that they might have life, and that they might have it more abundantly." The words used in our passage signify, according to some scholars, "the prince and inaugurator of life." But what sort of life? I have heard it said that the men who contributed most to the life of the country were the railway builders, and the controllers of large enterprises. Well, our mighty captains of progress have doubtless made an important contribution to the country's welfare, but to

place them in the place of preeminence, is foolish in the extreme. What shall we say about our educators and schoolmen? Education is invaluable, but Germany shows how morally bankrupt a nation may become, although the land be studded with universities. No, the life that is life indeed, is religious life, begotten of our companionship with Christ.

Lastly, note the *points emphasized by Peter in his speech*:

(a) The resurrection, v. 15. Again and again we meet this joyful assertion of the resurrection.

(b) Peter's new insight into scripture. Now he knows that the Christ must suffer, v. 18.

(c) The necessity of repentance, v. 19.

THE LESSON GRADED

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

For Teachers of Bible Classes

Draw attention to the fact that the miracle related in the lesson was regarded as another manifestation of the activity of the Spirit. Make clear to the scholars the different ways in which the Spirit was believed to be working, Rom. 12 : 4-8 ; 1 Cor., chs. 12-14. Impress upon them that our vocation and talents as gifts of the Spirit should be consecrated to His service. The lesson may be discussed in the following way :

1. *A lame man and a defunct religion*, vs. 1-3. The ideal Jewish religion did not contemplate such a sight as this lame man at the gate Beautiful. The best exponents of the religion intended the poor and the unfortunate to be provided for amply out of a national purse (compare Lev., ch. 25 ; Deut., ch. 15). But the religion had become defunct, having lost not only spiritual vision (Matt. 5 : 6) and national vision (Luke 23 : 18), but also all vision of its social obligations (compare Luke 10 : 31, 32, which was no doubt a common spectacle). So the lame man expected nothing from this religion, and it had no thought of duty to him. They were set over against one another, both lost to better things. Point out the danger that we may become self-satisfied, indifferent to social evils and familiar sinners.

2. *A new power and a live-wire*, vs. 4-7. It is not enough that we have all power in heaven and in earth behind us. We must be quick to apply it. Peter took quick advantage of a good opportunity. We should all be busy buying up opportunity. The fact that a woman cared enough for him to screen his bloated face from the sun as he lay in a drunken stupor in a ditch reclaimed John B. Gough, the greatest personal temperance power in America. A missionary offering his coat to Jerry Macaulay to induce him to return from his thieving ways sealed Macaulay's decision for Christ and set him on a course of soul-winning which has been the marvel of the world. Enforce the lesson of giving "such as I have."

3. *A healed man and an open soul*, vs. 8-11. Note that we are not told that this man became a Christian. But he must have been disposed to become one if ever a man did. He went into the temple holding to Peter and John, v. 11. Now draw the attention of the class to the importance of preparing a way for the gospel. Discuss the importance of social and political reforms,—such as just land laws, cheap food distribution, temperance legislation in relation to evangelization. The down-town problem, the Home Mission work among the foreigners, fresh-air work and all of the various movements which tend to heal the body and to strengthen man-

hood may be described as ways of clearing the way to give the gospel a chance.

For Teachers of the Senior Scholars

Have a talk with the class about the friendships of life, about this "mysterious cement of the soul, this sweetener of life." What goes to the making of a true friendship? How can we account for the intimate friendship of disciples so unlike in character and temperament as the practical, impulsive Peter and the mystical, contemplative John? Is Tennyson's explanation of his undying friendship for Hallam the true one?

"He was rich where I was poor,
And he supplied my want the more
As his unlikeness fitted mine."

Note that the friendship of Peter and John began away back when they were fishermen on Galilee, and was made stronger by the blessed ties which bound their hearts in Christian love. (See Luke 5 : 10 ; John 18 : 15 ; 20 : 2-4.) In the lesson we have a memorable incident which occurred as they went one day to a prayer-service. Dwell upon the following points :

1. *The Poor Cripple*, vs. 2, 3. Point out that this was no unusual sight in that country then and that it is no unusual sight now, and bring out how much Christianity has done in the way of almshouses and hospitals and asylums of various kinds to make this a better world for the poor and afflicted. Remind the class that a man may be as poor as poverty in all the better qualities of life who has enough and to spare of this world's goods, and that he may be crippled in intellect and soul who is physically all right.

2. *The Cripple Cured*, vs. 4-8. How was this miracle wrought? Note that this poor fellow received something infinitely better than he expected. Health is something worth far more to a man than money, and salvation from sin is worth far more than health. Impress upon the class that God is always ready and willing to do more than we can ask or think. Bring out that it was through the human touch that Christ worked and that he works in the same way still. It is through some kind word or loving hand that divine healing comes into many crippled lives.

3. *The People Amazed*, vs. 9-12. Picture the scene and bring out Peter's explanation of what they had witnessed, and refer to the wonderful things which Christ is doing in the world to-day.

For Teachers of the Boys and Girls

Call for the Golden Text, and have a little discussion about things which are better than earthly riches, such as health, a happy home, kind friends, God's great salvation, the blessedness of heaven, etc.

Proceeding with the lesson, call attention (v. 1) to the companion of Peter. Ask why it was natural for these two men to be together. (See Lesson Explained.) Bring out the purpose of the two men in going up to the temple. Refer to the great things which they had been doing (see ch. 2 : 43). And yet they needed to pray. Prayer is necessary for the greatest and the wisest of men.

Next bring out what the two apostles saw (v. 2) when they reached the temple,—a lame man placed at the Beautiful Gate of the temple to beg. There are one or two points for discussion here: the Beautiful Gate, which should be described and its place in the temple plan pointed out; the custom of begging in public places; and the apparent ignorance on the part of the lame man of who Peter and John were, though the apostles were so well known to others. This ignorance was shown by the man's request for an alms, as if he were speaking to ordinary strangers who could give him no more than money.

Call attention to Peter's look (v. 4) and what it meant. It would arrest the man's attention, for one thing, and perhaps awaken his expectation of something more than an alms. At least he hoped for something, v. 5.

And now (v. 6) comes Peter's wonderful word. Discuss the gift which Peter bestowed and the power which enabled him to bestow it.

And the word of healing was followed by an act full of the kindest sympathy, v. 7. The strong grasp of the apostle would strengthen the man's faith and encourage him to put forth his strength. Lead the scholars to discuss how we can help in the salvation of men by our sympathy and love, though only God can save.

The result of Peter's word (vs. 7, 8) and touch was marvelous. Get the scholars to see that the man's new strength was of God and that just as really, the gradual restoration of health under the care of a physician now is God's work. Call attention to the man's use of his new power,—entering into the temple that he might praise God.

The next point is the wonder of the people, v. 9, 10. Was this strange? God is always doing wonderful things.

Peter's explanation is the last point. Not the power of the apostles, but the power of Jesus had healed the lame man. Point the scholars to Jesus as the only and all-sufficient Saviour.

ADDED HINTS AND HELPS

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

Something to Look Up

1. John tells how Jesus once said to a sick man, "Rise, take up thy bed and walk." Read the story.

2. "All power is given unto me in heaven and in earth." Find these words of the Saviour.

ANSWERS, Lesson IV.—(1) 1 John 4 : 18.
(2) 1 Sam. 16 : 7.

For Discussion

1. Which is the most valuable possession, health or wealth?

2. Is the healing of the sick the church's business?

Prove from Scripture

That Jesus can heal the sick.

The Question on Missions

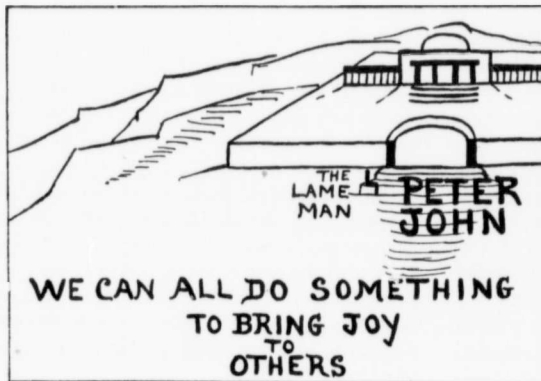
Ques. 5. This Question takes up the reasons why our church should help the Ruthenians. Even the little ones will understand some of these reasons when they learn in their Answer that the Ruthenian children are not trained in their homes to be cleanly and truthful and honest, and that, saddest of all, they are not taught rightly about Jesus and his love. The Answer for the boys and girls points out that many of the Ruthenians of their own age live a long way from school, while the schools near others are open only during the summer, and that some are orphans who have no one to care for them. In the Answer for the senior scholars and Bible Classes, the danger is pointed out that the Ruthenians in our land may lose their religion, while they fail to get ours and that they may grow into a separate and hostile people. This danger it is the duty of our church to help in preventing.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear about Jesus' helpers bringing joy.

The Hour of Prayer—How many of you pray every

day? Oh, yes! I knew the hands would go up. Of course you all pray every day. Now tell me when you pray. "In the morning." Yes, that is good. You then thank God for taking care of you through the night. "At night." Yes, that is good, too. You then ask God to take care of you through the dark hours of the night. "Every night and every morning." Yes, that is the best way. Do you remember our lesson last Sunday told us about one who would teach us to pray? (Recall.) The Jews



had a great many "prayer times." It was the law that all Jews should pray at the hours of 9 o'clock in the morning, and 3 o'clock in the afternoon. (How do we tell the time? How did they tell the time? At these hours crowds might be seen walking up the hill to the temple at Jerusalem to pray.

Peter and John Going to the Temple—One afternoon Peter and John (recall) went up to pray. (Sketch the temple, etc.) Away ahead of them they saw a lame man being carried. At the Beautiful Gate of the temple the man was put down on the white marble steps. Everybody knew him, for he had been carried there every day for many years to beg money from the passers-by. He had never been able to walk. Where do our lame and blind and sick people go for help? Had the Jews in Palestine any such places? Who has put it into our hearts to give money to build hospitals?

Just as Peter and John were going into the temple, the lame man stretched out his hand to them asking for money. He did not look up, but Peter and John looked at him, and Peter said, "Look at us," and the man looked up quickly, expecting to receive some money. But Peter and John had no money to give the lame beggar. They were poor men themselves, having given up everything they owned, in order to work for Jesus. But they

had something far better than money to give.

Golden Text—Then Peter said the words of the Golden Text. Continue the story, vs. 6-10. Tell also vs. 11, 12. God had not made Peter and John rich, but his Holy Spirit had given them power to make others glad.

What Little Ones Can Give—God can give us this same power to help others and to bring joy to other lives. Remember that sometimes rich people need our help as well as the poor. If you have no money to give, there is one thing you can all give,—joy. We can all make others glad. You go home and take a pencil and paper and write down the names of all the people you know and see how you can make each one of these people glad. Repeat :

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

"With smiles of peace and looks of love,
Light in our dwellings we can make.
Bid kind good-humor brighten there—
And still do all for Jesus' sake."

(All stretch out hands and sing v. 1, Hymn 532, Book of Praise. Illustrate by means of simple story.)

What the Lesson Teaches Me—I SHOULD MAKE OTHERS GLAD.

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 helpers 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.

*AN ORDER OF SERVICE : First Quarter

Opening Exercises

I. SINGING. All stand.

Holy, holy, holy, Lord God Almighty !
Early in the morning our song shall rise to
Thee ;

Holy, holy, holy, merciful and mighty,
God in Three Persons, blessed Trinity !
—Hymn 1, Book of Praise

II. PRAYER ; closing with the Lord's
Prayer repeated in concert.

III. RESPONSIVE SENTENCES. Psalm 65 :
1-4.

Superintendent. Praise waiteth for Thee,
O God in Sion : and unto Thee shall the vow
be performed.

School. O Thou that hearest prayer, unto
Thee shall all flesh come.

Superintendent. Iniquities prevail against
me : as for our transgressions, Thou shalt
purge them away.

School. Blessed is the man whom Thou
choosest, and causest to approach unto Thee,
that he may dwell in Thy courts :

All. We shall be satisfied with the good-
ness of Thy house, even of Thy holy temple.

IV. SINGING. Hymn 149, Book of Praise.

V. PRAYER.

VI. SINGING. Hymn 418, Book of Praise.
(It is expected that this hymn from the
Supplemental Lessons will be memorized
during the Quarter.)

VII. BIBLE WORK. From the Supple-
mental Lessons.

VIII. READING OF LESSON PASSAGE.

IX. SINGING. Psalm or Hymn Selected.
(This selection may usually be that marked
"From the PRIMARY QUARTERLY." See each
Lesson.)

X. READ RESPONSIVELY. See SPECIAL
SCRIPTURE READING in THE TEACHERS
MONTHLY, in connection with each Lesson.

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 En-
velope. The Class Treasurer may collect
and count the money.

III. RECITATION. 1. Scripture Memory
Pasages from the Supplemental Lessons. 2.
Catechism. 3. The Question on Missions
from the Supplemental Lessons.

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 209, Book of Praise.

II. REVIEW FROM SUPERINTENDENT'S
DESK ; which, along with the Blackboard
Review, may include one or more of the fol-
lowing 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. RESPONSIVE SENTENCES. Hebrews
12 : 1, 2.

Superintendent. Let us lay aside every
weight, and the sin which doth so easily beset
us, and let us run with patience the race
that is set before us,

School. Looking unto Jesus the author
and finisher of our faith ; who for the joy
that was set before him endured the cross,
despising the shame, and is set down at the
right hand of the throne of God.

IV. SINGING.

His name forever shall endure ;

Last like the sun it shall :

Men shall be blessed in Him, and blessed

All nations shall Him call.

—Hymn 613, Book of Praise



A PRACTICAL PLAN To get the Boys and Girls to Church



THE BUTTON

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Name		Age		Address		Date		Description		Remarks		Initials		Signature		Date		Name		Age		Address		Date		Description		Remarks		Initials		Signature		Date		Name		Age		Address		Date		Description		Remarks		Initials		Signature		Date																																															

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Probably the finest poems produced by the present war are the series of sonnets by the young Englishman, Rupert Brooke, which comprise the first part of **1914 and Other Poems** (J. M. Dent and Sons, Toronto, 55c., postage, 9c., 63 pages). Though only twenty-seven, Mr. Brooke had already made his reputation as a poet, and great things were looked for from him. But he joined the Royal Naval Reserve as a sub-lieutenant at the very beginning of the war, and was killed in action in the Aegean in April, 1915. The set of five sonnets, especially *The Dead*, and *The Soldier*, come like the brave cry of all the young and heroic men who are giving up their lives for the empire. The other poems on *The South Seas* and miscellaneous subjects have many beauties, but it is in the war sonnets that the heart of this little volume is found.

The Obsession of Victoria Gracen, by Grace Livingston Hill Lutz (McClelland, Goodchild and Stewart, 301 pages, \$1.25 net), is a story which all who are interested in boys just passing into manhood should read. It tells of how four boys of that critical age, each of them with his own peculiar temptations and perils, were saved for the church and for society by the influence of a sweet and sensible Christian woman, who gave her time and sacrificed many of her favorite pursuits that she might help these lads, one of whom was her own nephew, the son of her dead brother. The story is in itself of absorbing interest, besides being rich in suggestions to workers in the field in which it moves.

I. T. Thurston is known to many readers through her boy's story *The Bishop's Shadow*, and her later stories of Boy Scout life. In **Just Girls** (Fleming H. Revell Co., Toronto, 277 pages, \$1.00 net) she deals with the organizing of girls' summer clubs—Eight Week Clubs, by the Y.W.C.A., in villages and country districts. A young college girl's motor breaks down in a remote village. She comes into touch with a despairing young invalid, a girl of seventeen, and through her with other girls of the village, who find life dull and monotonous. Through the efforts of the young college girl a club is organized with classes in handicraft, domestic science, millinery, Bible study and so on for the girls, and good times for all the community. Besides being a pretty story, *Just Girls* should give many useful hints to leaders in girls' clubs and classes.

Three delightful books from McClelland, Goodchild and Stewart, Toronto, are: **Suzanna Stirs the Fire**, by Emily Calvin Blake (358 pages, \$1.25); **The Forest Pilot: A Story for Boy Scouts**, by Edward Huntington (266 pages, 50c., postage 5c.); and **Sonny Bunny Rabbit**, by Grace McGowan Cooke (210 pages, \$1.35 net). Suzanna, in Miss Blake's book, will take her place with the most charming and lovable children in fiction. With her precious gift of imagination she brings out of the most commonplace things the most wonderful interpretations, and wherever she goes she stirs in human hearts the sacred fire of love. Mr.

Huntington's story is of a city boy who, with an old hunter and guide, is the sole survivor of a wreck on the bleak coast of Labrador. The adventures of the strangely assorted pair, and what the boy learns of woodcraft, before they reach civilization and safety, form a tale which no boy would willingly miss. *Sonny Bunny Rabbit* contains the folk lore stories told by the old black shoemaker of a Southern plantation to the children from the "great house," who were brought to his bench by their nurse girl.

To all little readers who are just beginning to lose faith in pure fairy-tale romance, Zelia M. Walters' brief story of **The Magic Window** (Standard Publishing Co., Cincinnati, O., 56 pages, illustrated, 50c. postpaid) will prove especially pleasing. It is a semi-probable account of how a rich and spoiled little boy comes into contact with his poor neighbors and finds out about himself, his strange godmother and his mysterious "fairy gift." The adventures that convert Gregory into a strong and manly little fellow are told with considerate simplicity, while the lesson of an unselfish childhood is tactfully implied throughout. The book can scarcely fail to provide pleasure to the most restless little nine or ten-year-old.

In **A King Among Men** (Fleming H. Revell, Toronto, 128 pages, 50c. net) the writer, Mary Stewart, tells afresh the stories of the life of our Lord, as a summons to young life everywhere, to attach itself to him, and to help in the spread of his kingdom in the earth. The stories, the author tells us, have been told to groups of Italian boys, from eight to sixteen years old, in a crowded city, and were received with intense interest and hearty response.

Every one knows Amos R. Wells as an experienced and practical Christian worker, singularly fertile in plans and a ready writer. He knows how to say a thing pungently. It is not surprising, therefore, that in **The Successful Sunday School Superintendent** (Westminster Press, Philadelphia, 179 pages, 75c.) he has given us an admirable book. The thirty-one brief, bright chapters take up, one would think, every problem the superintendent, especially where the Uniform Lessons are used, is likely to have, and always with new light thrown upon it. We could wish every superintendent in our church had a copy.

The Camp Fire Girls' movement has evidently come to stay and prosper. It is proving as desirable and practicable as the Boy Scout idea. In **The Camp Fire Girls of Brightwood**, by Amy Blanchard (W. A. Wilde Co., Boston, 309 pages, \$1.00 net, postpaid \$1.12), one of the "Girls' Dollar Bookshelf" series, we have a fun-loving, lively group, at work and at play, in a quiet, humdrum village. The origin of their Society; its activities—startlingly varied; the merry pranks and rivalry with "the boys;" the Camp Fire's deeper influence in the lives and characters of its various members,—these form clever and effective settings for an informal but thorough revelation of what the Camp Fire movement is and of what it is capable. Through it all runs the up and down story of an orphan girl, living amid uncongenial surroundings. Her faults and misfortunes, friendships and experiences, are depicted with a naturalness that should charm every girl reader.



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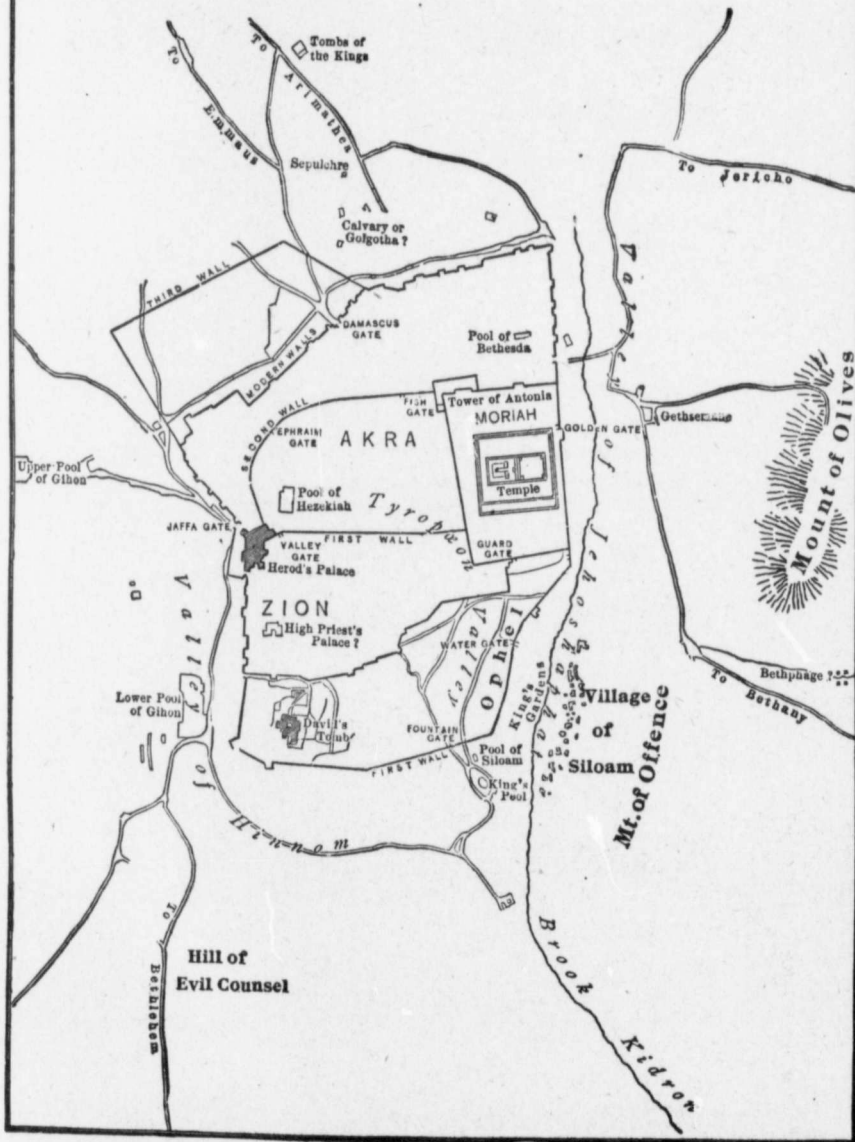
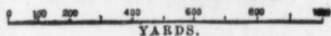
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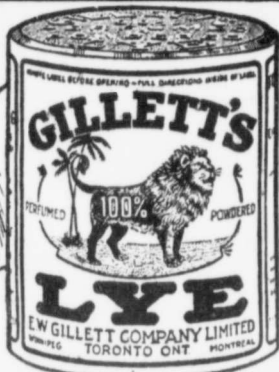
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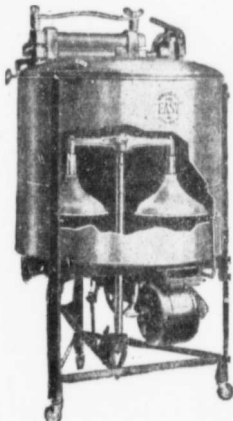
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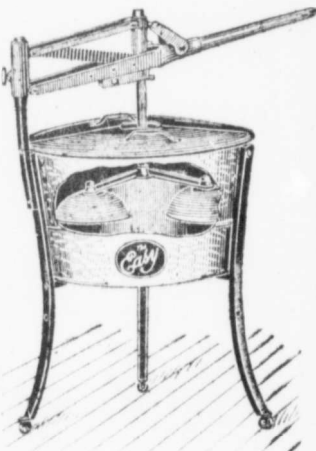
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