

Vol. VIII, No. 1

January, 1902

Yearly in Advance, 50c.
Five or more 40c. each.

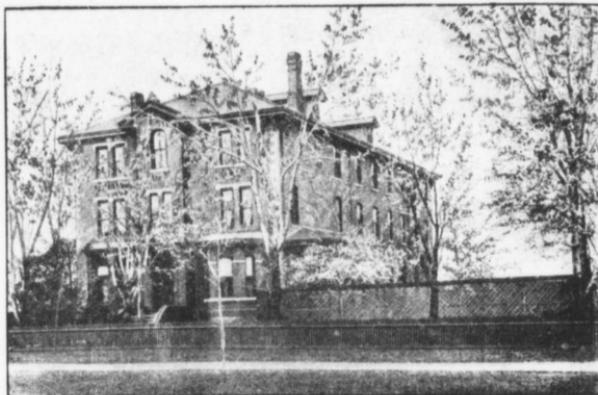
*Recd & forwarded to Publisher
8th Dec 20*

THE TEACHERS MONTHLY

The
Home Study
Series

Sabbath School Publications
Presbyterian Church in Canada

Rev. R. Douglas Fraser
Editor & Business Manager
Confederation Life Building Toronto



"Glen Mawr"

RESIDENTIAL AND DAY SCHOOL
FOR YOUNG LADIES

651 Spadina Avenue, Toronto

Thorough English Course. Individual Attention. Pupils Prepared for the Universities and for Examinations in Music and Art. Large Staff of Resident and Visiting Teachers.

MISS VEALS, Principal

THE CANADIAN BANK OF COMMERCE

Established 1867

HEAD OFFICE, TORONTO

PAID-UP CAPITAL, \$8,000,000

RESERVE, - - - \$2,000,000

DIRECTORS:

HON. GEO. A. COX, President. ROBT. KILGOUR, Vice-President.
W. B. HAMILTON, M. LEGGAT, JAS. CRATHERN, JOHN HOSKIN, K.C., LL.D. J. W. FLAVELLE, W. E. H. MASSEY, A. KINGMAN.
B. E. WALKER, General Manager. J. H. PLUMMER, Asst. Gen'l Manager.
A. H. IRELAND, Chief Inspector and Superintendent of Branches.

LONDON OFFICE: 60 Lombard St., E.C.

BRANCHES OF THE BANK IN CANADA:

<p>AVR. BARRIE. BELLEVILLE. BERLIN. BLENHEIM. BRANTFORD. CAVUGA. CHATHAM. COLLINGWOOD. DRESDEN.</p>	<p>DUNDAS. DUNNVILLE. FORT FRANCES. GALT. GODERICH. GUELPH. HAMILTON. LONDON. ORANGEVILLE. OTTAWA.</p>	<p>ONTARIO PARIS. PARKHILL. PETERBORO. PORT PERRY. ST. CATHARINES. SARNIA. SAULT STE. MARIE. SEAFORTH SIMCOE. STRATFORD.</p>	<p>STRATHROY. TORONTO (8 offices). TORONTO JUNCT'N. WALKERTON. WALKERVILLE. WATERLOO. WINDSOR. WOODSTOCK.</p>
<p>QUEBEC MONTREAL.</p>	<p>MANITOBA WINNIPEG.</p>	<p>YUKON DISTRICT DAWSON. WHITE HORSE.</p>	
<p>ATLIN. CRANBROOK. NELSON. NEW WESTMINSTER.</p>	<p>BRITISH COLUMBIA FERNIE. ROSSLAND.</p>	<p>GREENWOOD. SANDON. KAMLOOPS. VANCOUVER.</p>	<p>NANAIMO VICTORIA</p>

IN THE UNITED STATES:

NEW YORK! SAN FRANCISCO, CAL. PORTLAND ORE. SEATTLE, WASH
SKAGWAY, ALASKA.



INDEX.

Showing approximate directions and distances from Jerusalem. To find Athens, for example, see "Athens, N. W. 780." So Athens is Northwest of Jerusalem 780 miles. Circles on the map help to show distances from Jerusalem. Radient lines entering there, like wheel-spokes to their hub, show directions.

- Brundisium, N. W. 1089.
- CAANAN (Palestine).
- CARACIA, N. W. 55 & N. 470
- CAPPADOCIA, N. 400.
- CAPIA, N. W. 1340.
- CANDREA, N. W. 780.
- CHAFAN (Haran), N. E. 400
- CHIOS, N. W. 600.
- CHALDEA, E. 550.
- CILICIA, N. 300.
- CLAUDIA, W. 616.
- CAIDUS, N. W. 540.
- COLOSSE, N. W. 500.
- COOS, N. W. 550.
- CORINTH, N. W. 780.
- CARTE, W. 460.
- CYPRUS, N. W. 220.
- CYDRE, W. 750.
- DALMATIA, N. W. 1100.
- DELBACUS, N. 153.
- DERBE, N. 380.
- DIUM, N. W. 875.
- EGYPT, S. W. 100.
- EPHESUS, N. W. 590.
- EPHESUS, N. W. 950.
- ETHIOPIA, S. W. 500.
- FAIR HAVENS, W. 600.
- GALATIA, N. 500.
- GALLIE, N. 90.
- GREK, S. W. 50.
- GRECK, N. W. 800.
- Hierapolis, N. W. 525.
- IONIA, N. W. 440.

- ILLYRIUM, N. W. 1100.
- ITALY, N. W. 1100.
- JOPPA, W. 35.
- JUDIA, S. 1 to 60.
- LAODICEA, N. W. 510.
- LASSI, W. 600.
- LYBIA, W. 600.
- LYCAONIA, N. 400.
- LYCIA, N. W. 400.
- LYDIA, W. 56.
- LYSTRA, N. 400.
- MADIAN (Midian), S. 200.
- MACEDONIA, N. W. 900.
- MEDIA, N. E. 800.
- MELITA, W. 1300.
- MESOPOTAMIA, N. E. 350.
- Miletus, N. W. 580.
- Mitylene, N. W. 665.
- MYRA, N. W. 400.
- MYRIA, N. W. 600.
- Nazareth, N. 70.
- Neapolis, N. W. 850.
- Nicopolis, N. W. 925.
- Ophir (Transvaal), W. of S. 500.
- PAMPHYLIA, N. W. 350.
- Paphos, N. W. 250.
- PAPHLAGONIA, N. 600.
- PARTHIA, E. 1400.
- PATARA, N. W. 430.
- PATMOS, N. W. 600.
- PELAGONIA, N. W. 1000.
- PERGA, N. W. 430.

- Pessinus, N. W. 525.
- PIENICE, N. W. 100.
- PHILIPPI, N. W. 875.
- PHRYGIA, N. W. 500.
- PHIDIA, N. W. 400.
- PONTUS, N. 550.
- Ptolemais, N. 80.
- Fatouh, N. W. 1280.
- Red Sea, S. W. 250.
- Rhogium, W. 1125.
- Rhodes, N. W. 450.
- ROME, N. W. 1342.
- Salamina, N. W. 240.
- Salmote, W. 550.
- Samarita, N. 25.
- Samos, N. W. 600.
- Samothracia, N. W. 800.
- SARDIS (SARDIS), W. 25.
- Seleucia, N. 300.
- Sheba (Abyssinia), W. of. 1700.
- Sidon, N. 110.
- Sion (Mt. Sinal), E. 250.
- Sychem (Shechem), N. 30.
- Strauce, W. 1150.
- SYRIA (Palestine).
- Tarsus, N. 350.
- TAVIUM, N. 550.
- THESSALONICA, N. W. 900.
- Three Taverns, N. W. 1325.
- Thyatira, N. W. 610.
- Troas, N. W. 720.
- Tyre, N. 100.



The Teachers Monthly

Vol. VIII.

January, 1902

No. 1

Copy
Every improvement in our publications has been immediately followed by an increase in circulation and we are confident that the larger page and freer arrangement of matter in THE TEACHERS MONTHLY will become promptly popular. Our arrangements are now such that, whenever required, an additional number of pages may be given. We shall thus be in a position to keep close in step with the needs of the teachers and of the Bible Class scholars who use THE TEACHERS MONTHLY.

of which appears in this issue. A specialist in child study, a practical teacher, and thoroughly in sympathy with the Sabbath School, no one among us is better fitted for the task he has undertaken. In inviting Professor MURRAY to use the columns of THE TEACHERS MONTHLY we feel that we are conferring a substantial benefit upon all its readers.

THE LIVING HEAD *Editor*

Living, and therefore divine; for do not the evangelists and Paul, after them, take infinite pains to prove that He who died upon the Cross of Calvary rose again from the dead, and that therefore He is no mere martyr, but a divine Redeemer?

The "Test Questions" are a new feature, introduced with the present issue. They are for the teacher himself, not for the class, and are intended, as their name indicates, to test the teacher's grasp of the lesson. They are purposely framed to require some thinking, but in almost every instance may be answered from a study of the lesson passage itself, without commentary. It is our profound conviction that the most valuable teaching material is that which the teacher extracts for himself direct from the Scriptures, and the object of the Lesson Help should be to lead him to this independent study.

It is by one more steady look into the face of this risen Son of God that Luke begins his account of the early days of the church of Christ on earth. He recalls the "many infallible proofs" (Acts 1:3) of the resurrection, and depicts the scene of that memorable hour when, as He gave His last command to His disciples, He was taken up from their presence in the cloud of glory, and the promise was given by the messengers from heaven of His like glorious return.

One of the most hopeful signs in Sabbath School work to-day is the eagerness of teachers to know how to teach. Books on teacher training have good sale, and at Institutes and Conventions the emotional is giving place to the practical. THE TEACHERS MONTHLY announces an Institute for each month of the present year in the articles on Teacher Training by Professor Walter C. Murray of Dalhousie University, the first

These appearances of the risen Redeemer, and this final miraculous disappearance from earthly view, were not mere spectacular exhibitions to excite wonder, or even to confirm faith. They were meant to impress indelibly on the minds of the apostles and of the church of all the ages this great fact, that "the church's one foundation is Jesus Christ her Lord"—the risen, glorified, Son of God; and that the church, therefore, is no mere human society for the cultivation of

goodness, but a heavenly kingdom purchased by the blood of its Founder and Head, and endowed with His Spirit and power.

Membership in this church of Christ, it will be readily seen, is something more than to have been born into a Christian family, or to have been decently baptized, or to have one's name on a communion roll. The Head is divine. The members must be God-filled. It was "those that were being saved" who were added to the church day by day in those happy early days of its history—and "saved" by the washing of regeneration and renewing of the Holy Ghost. We must never discourage any who would unite with the church of Christ. No bars should be placed in their way that God has not placed. We should not demand ripened experience or perfect service: that would be putting a man's duties on the shoulders of a babe. But there is need of the babe's birth. Those only have a place in the kingdom of God—Christ Himself has said it—who have been "born again." The privileges of God's children belong only to those who have been renewed by the Spirit of God and thus adopted into God's family.

To keep in sight the divine King and Head of the Church is to exalt Christian service. To be a servant of Christ is to be a soldier in "The Guards," to be verily "laborers together with God." The humblest task is ennobled, because done for "Our King." The dusty pathway of daily life shines with the glory of heaven, because His feet tread it side by side with ours.

It is this thought, too, that gives assurance to our efforts in Christ's cause. It is not *our* enterprise, this saving of a world. It is His; and He is divine. Our efforts are, of course, ludicrously insufficient, just as the pressing of a button seems a childish freak. But none the less the machinery of a great Exposition begins to move, or the forces of Niagara are set loose on the turbine wheels. It is a surpassing source of inspiration in our feebleness, to know that the Lord Christ, who triumphed over death and the grave, and who rose in glory into the very presence of God in heaven, is pledged to the success of our labors as His servants, and adds His might to our weakness.

TEACHER TRAINING

By Professor Walter C. Murray

I.—TEACHING *Versus* PREACHING

Too frequently our teaching degenerates into preaching. Even the best teachers err in this respect. After the lesson has been explained, they think it necessary to emphasize the moral. This they do in a serious talk, instead of trusting to the suggestion of the story. At this point an observant teacher notices the boys slip away from him. The less troublesome compose themselves in resignation and think of something else; the more energetic grow restless and play tricks on their neighbors. The teacher persists out of a strict sense of duty, although he feels that he is only beating the air. These times of failure are remembered by both teacher and scholars as the unpleasant experiences.

Why do even the best teachers fail here? Is it not because they cease teaching and begin lecturing? Poor teachers who do all the talking, never get control of the attention of their scholars. What they say may be excellent. They themselves may be most worthy persons, yet their very virtues repel the children. Their words of wisdom are called goody-goody talk, and are denied entrance to the youthful mind. The failure is due to the attitude of the would-be teacher to the scholars. The right attitude is more important than method, more important than almost anything else. If the teacher be intelligent, and if he consciously or unconsciously adopt the right attitude of mind, the proper methods will present themselves sooner or later.

The lecturer and the teacher adopt very different attitudes to those whom they instruct. The lecturer talks to an audience—to listeners. He proceeds upon the assumption that those before him are waiting to receive the valuable information that he is to give them. He pours out his learning and they take it in. His work is to diffuse, pour out, useful knowledge. The audience before him is in a receptive mood, is willing, nay eager, to drink in his words of wisdom. Consequently, he tries to present his ideas in the clearest manner possible. His subject is well

thought out, clearly reasoned, even to the minutest detail, and is presented as a complete whole. A lecture, like a photograph, should be clear, distinct, and complete.

The teacher's task is quite different. His object is to direct and, if need be, to stimulate the activity of the boy. If, for the present, we neglect moral and physical education, and confine ourselves to the boy's acquaintance with the world in which he lives, we might say that the aim of the teacher is to awaken the boy's curiosity and to guide him in his attempts to satisfy it. The teacher proceeds upon the assumption that the boy is not a receptacle to be filled, but an activity to be directed. Consequently, his thoughts do not centre about the book to be explained, but about the boy to be taught. He studies the boy's interests, in order to find out the best way to awaken his curiosity about the lesson. He questions him, in order to awaken that curiosity and to lead it by suggestion where it may find satisfaction. He avoids telling him what he could easily find out, for he knows the boy delights in finding out things for himself. The teacher uses the book or the lesson as a tool. Consequently, he tries to adapt the book to the boy, not the boy to the book.

The course of the lesson is very different from that of the lecture. The latter proceeds in an orderly, systematic fashion from start to finish. The lesson, on the other hand, follows the twistings of the boy's mind. The teacher keeps in mind the idea which he wishes the boy to grasp, but he does not feel bound to follow one track to reach his object. He adapts himself to the peculiarities of the boy. It is a rare thing for two boys to reach the same result in exactly the same way. When they do, the lecturer has overcome the teacher and sacrificed some of the boy's interest and the power which he develops in finding things out for himself. The teacher's dependence on the turnings of the mind of the boy forces him to leave many things abruptly and to remain content with an increased interest and the gleam of intelligence that indicates that the boy has grasped the essential thing.

Since, then, the interest of the good teacher centres in the boy, it becomes a

matter of great importance for him to study the workings of the boy's mind. He should be as much interested in the ways the boy's mind works as the physician is in his body. The physician studies the body to discover what causes its diseases, how to avoid, and how to cure them. The teacher's concern is not limited to the mind's ills; he wishes to shape it as it grows.

Thring begins one of the chapters in his "Theory and Practice of Teaching" (one of the most suggestive books on education), with a graphic description of the teaching that does not educate. "It is useless pumping into a kettle with the lid on. Pump, pump, pump. The pump handle goes vigorously, the water pours, a virtuous glow of righteous satisfaction beams on the countenance of the pumper; but the kettle remains empty; and will remain empty till the end of time, barring a drop or two which finds its way in unwittingly through the spout." Thring adds: "This is no unfair picture of what is going on in the school-world to a great extent. The whole theory and practice amount to nothing more than a pouring out of knowledge on to the heads underneath."

Dalhousie University, Halifax, N.S.

THEIR OWN CHURCH

Mr. W. J. White, the Superintendent of St. Andrew's Sabbath School, Vancouver, writes thus of a new plan, introduced into that thoroughly organized Sabbath School. It is worth a trial elsewhere:

"We have succeeded in putting a new plan into force and are thus far getting a great deal of good out of it. It is as follows: One of our elders (Mr. McQueen, formerly of Dundas, Ont.) takes a different class every Sabbath, and instructs them along the lines of Church Doctrine, Church History and Church Government. He begins, say at the Bible Class, and then the next Sabbath takes one of the older classes in the school or sometimes two together, until he gets around the six or eight classes in the senior grade and then goes back to the Bible Class again and so on. The lesson for the day is of course dropped, the teacher of the class making up the connections the following

A Call to Heroism

Sabbath. So far, the idea is taking very well, and both teachers and scholars are very much interested in it and we intend continuing it right along."

A CALL TO HEROISM

By Rev. E. A. Henry, B.A.

All heroes are fundamentally of the same stuff. They have great heart, great soul, great thought and purpose, great sincerity.

What are the conditions of heroism? In short, the recognition of something worth striving for, willingness to endure, a self-habituated to unselfishness—the Knight "denied in his case the Holy Grail, has in the hour of self-sacrifice discerned the Vision splendid."

Are these conditions needed in Sabbath School work?

(a) Recognition of something worth striving for. What is Sabbath School work? It is the attempt to fashion the spiritual character of a child. The old Jews knew what that meant. "He who teacheth a child is like a man writing with ink on clean paper, while he who teacheth an old person is like a man writing on blotting paper." Francis Xavier knew what that meant. "Give me a child," said he, "for the first seven years, and I care not who has him after this."

Where the child is neglected, history has shown disaster. It has been said that the darkness of the middle of last century was due to neglect of effort for the young. And history proves that where the child has been considered, blessings have come. It was the Sunday School that saved England. Scotland and Wales were kept strong by its influence. The American people owe much to its presence. The heroic Sabbath School worker enters on his work in down-right earnestness, believing that it means help for our boys and girls, that they are worth reaching, and that Bible truth can reach them.

(b) Endurance. There are Sabbath School difficulties to face. The teacher may not have the highest genius, the appliances may be insufficient, there are hard cases to study and reach, there is the pressure of other demands on time, there is an apparent lack of result,

there is often a lamentable absence of parental sympathy and co-operation, there are the criticisms of non-workers, and the worse criticisms of fellow-workers. But what of that? This is the moment for heroism, for persistent consecration to a work believed in, and the devil himself can't drive a real Sabbath School hero from his post.

(c) Self-sacrifice. Is that needed to-day? Yes, emphatically, yes! There is the need of willingness to allow some other things to suffer a little, or even go, in business, in home, in society, in self-gratification. There is need of study, patient investigation. "Workmen needing not to be ashamed" are not made otherwise. There is the need of hard work, visiting, praying, thinking, planning; not a perfunctory performance, but a real entering in. We cannot enter in, and save ourselves at the same time.

Brandon, Man.

THE HOME DEPARTMENT

The following acrostic is perhaps more ingenious than logical, but what it says of the Home Department is true, every word of it:

Helps the pastor.
Opens the Bible in the home.
Makes Christ real.
Enlists the indifferent.
Develops the timid.
Encourages the discouraged.
Plans uniform work.
Advances Christ's kingdom.
Recovers backsliders.
Takes hold of parents.
Makes the school stronger.
Eniarques church attendance.
Nurtures family religion.
Try it and see.

THE DAILY READINGS

The Daily Readings for 1902 are again those of the International Bible Reading Association. The TEACHERS MONTHLY is indebted for this courtesy to Mr. Charles Waters, the Honorary Secretary of the Association, whose headquarters are at 56 Old Bailey, London, England. The Association was organized in 1882, and it now has branches in every part of the world.

Our Publications

Lesson Helps

THE TEACHERS MONTHLY—At least 40 pages a month, 50c. a year; 5 or more to one address, 40c. each.

THE HOME STUDY QUARTERLY—Fully illustrated, 20c. a year; 5 or more to one address, 10c. each. *Largely used also in the Home Department.*

THE PRIMARY QUARTERLY—With a picture for each lesson; 20c. yearly; 5 or more to one address, 10c. each.

THE HOME STUDY LEAFLET—Fully illustrated, 5c. a year; sent only in fives or multiples of five.

THE PRIMARY LEAFLET—A picture for each lesson, 5c. a year; sent only in fives or multiples of five.

Illustrated Papers

JEWELS—For the Little Ones; every week, handsomely illustrated; single copies, 30c. a year; 5 or more to one address, 20c. each; months not broken.

THE KING'S OWN, continuing *The Children's Record*.—For school and home, every week, and handsomely illustrated; single copies, 40c. a year; 5 or more to one address, 25c. each; months not broken.

Samples of Lesson Helps and Papers free on application.

Other Supplies

SHORTER CATECHISM, per doz., 20c.; 100, \$1.25.

SHORTER CATECHISM, with proofs, per doz., 35c.; 100, \$1.75. Both our own revised editions.

LESSON SCHEME—Schedule of Lessons for the year, with Topics for Proof, Catechism, etc., 50c. per 100.

MEMORY PASSAGES—Connected and complete Scripture passages in line of lessons, (for General Assembly's Diploma and Primary Certificate); 50c. per 100.

CARSON'S PRIMARY CATECHISM, per doz., 35c.; per 100, \$2.50. **COLORED LESSON PICTURE ROLLS**, 75c. per quarter, \$2.50 for year. **PROVIDENCE COLORED ROLL**, 75c. per quarter, \$3.00 per year, recommended. **COLORED LESSON PICTURE CARDS**, 25c. per quarter, 10c. for year. **PROVIDENCE COLORED CARDS**, also highly recommended, 25c. per quarter, 10c. per year. Cards, sent only in lots of 5, 10, 15, etc.; no fives broken. **S. S. CLASS REGISTER (OUR OWN)** 5c. each. **S. S. SECRETARY'S RECORD (OUR OWN)** 20 classes, 30c., 40 classes, 40c. **S. S. SUPERINTENDENT'S RECORD**, new, try it, 10c. **REWARD CARDS AND TICKETS; CLASS ENVELOPES; LIBRARY CARDS. WILDE'S BIBLE PICTURES (6 by 8 inches) 1c. each. OXFORD TEACHER'S BIBLE**, with Oxford Helps, complete, \$1.25. "Gem" edition, with **PRESBYTERIAN BOOK OF PRAISE**, \$1.50. **BIBLE and PRESBYTERIAN BOOK OF PRAISE**, Oxford Press, 40c. **PRESBYTERIAN BOOK OF PRAISE**, 50c., 10c. and 8c. each. **THE OXFORD HELPS**, complete, pocket size, 40c.

FOR THE HOME DEPARTMENT—Membership Cards, per 100, 50c.; Quarterly Report Envelopes, 40c. per 100; **CAUVASSER'S REPORT**, per 100, \$1.00; **Descriptive Leaflet**, per 100, 50c.; **Class Record**, 2c. each. *Sample of Descriptive Leaflet free.*

TEMPERANCE PLEDGE CARDS, 50c. per 100; **PLEDGE BOOKS** 5c.

Y.P.S.C.E. TOPIC CARDS, containing "Uniform" topics, complete, and **SPECIAL TOPICS OF PRESBYTERIAN PLAN OF STUDY**, \$1.00 per 100; **Booklets, with same matter and DAILY READINGS**, \$1.50 per 100; **CONSECUTIVE BIBLE STUDIES**, 50c. per 100.

NOTE—1. Orders for less than a year, at proportionate rates.

2. Payment should accompany orders in every case.

3. Supplies cease when time for which ordered, ends.

ADDRESS **REV. R. DOUGLAS FRASER,**

CONFEDERATION LIFE BUILDING, TORONTO

ORDER OF SERVICE: First Quarter OPENING EXERCISES

I. SILENCE

II. RESPONSIVE SENTENCES.

SUPERINTENDENT. The Lord is risen indeed.

SCHOOL. The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool.

SUPERINTENDENT. Neither is there salvation in any other.

SCHOOL. For there is none other name given under heaven among men, whereby we must be saved.

III. SINGING.

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

V. READING OF LESSON PASSAGES, in concert or alternate verses.

VI. Singing.

THE LESSON

I. STUDY IN CLASSES. Let this be entirely undisturbed by Secretary's or Librarian's distributions, or otherwise. The Teacher should get through promptly with roll-call, the collection (which may be taken in a class envelope, or class and report envelope), the memory verses, and the catechism.

II. SINGING.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include Recitation in concert of Catechism, Lesson Title, Golden Text, Memory Verses and Heads of Lesson Plan.

CLOSING

I. ANNOUNCEMENTS; SECRETARY'S AND LIBRARIAN'S DISTRIBUTIONS.

II. SINGING.

III. RESPONSIVE SENTENCES.

SUPERINTENDENT. This same Jesus shall so come in like manner as ye have seen him go into heaven.

SCHOLARS. Even so, come, Lord Jesus.

IV. CLOSING HYMN OR DOXOLOGY.

V. BLESSING OR CLOSING PRAYER.

BIBLE DICTIONARY FOR FIRST
QUARTER, 1902

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

Ar-a'-bi-ans. Inhabitants of the peninsula between the Red Sea and the Persian Gulf.

A'-si-a. The Roman province comprising the south-west part of Asia Minor. Ephesus was the capital.

Al-ex-an'-dri-ans. Inhabitants of Alexandria, the great commercial city of Egypt, founded by Alexander the Great. It had a fine university, and a large colony of Jews.

An'-nas. The high priest who, with Caiaphas (See below) tried Peter and John (Acts 4 : 6). He had been deposed by Roman authority, A.D. 14, but was high priest by right, as the office was for life.

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

Ci-lie'-ia. A Roman province in Asia Minor. Its capital was Tarsus, the birthplace of Paul.

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

Cai'-a-phas. The son-in-law of Annas, (See Annas) and acting high priest from A.D. 14-36. He was deposed, and succeeded by a son of Annas, A.D. 37.

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

E'-lam-ites. A people of ancient Persia, just south of Media and Parthia. (See Parthia.)

Eg'-ypt. A province in Africa, divided into Upper and Lower Egypt. The former comprised the long, narrow valley, and the latter the delta, of the Nile.

Ga-ma'-li-el. The son of Rabbi Simeon and the grandson of Rabbi Hillel. He was president of the Sanhedrim for many years and was noted for his wisdom and moderation. It was a common saying that when Gamaliel died the glory of the law ceased.

Gal'-i-lee. The northern province of Palestine. Its population was engaged in farming, fishing and mercantile pursuits.

Is'-ra-el. A name given to the Jewish nation to denote descent from Jacob, who was also called Israel.

Ju-dæ'-a. The southern province of Palestine, with Jerusalem for capital.

Je-ru'-sa-lem. A Jebusite stronghold which David took and made his capital. Solomon built the temple there. The city was destroyed by the Romans about forty years after the death of Christ.

Ju'-das of Gal'-i-lee. A wild insurgent leader who led a rebellion against Rome in the early years of our Lord.

John. The disciple whom Jesus loved ;

the companion of Peter; banished to Patmos; wrote the fourth Gospel and three Epistles.

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

Medes. Inhabitants of Media, a country that played an important part in the ancient Persian Empire.

Mes'-o-pot-a'-mi-a. A province lying between the rivers Tigris and Euphrates, bordering on the West of Media.

Naz'-ar-e-th. A town in the south of Galilee, the home of Christ's boyhood and early manhood.

Phar'-i-sees. A religious party in the Jewish Church who had the merit of patriotism and of zeal for the law as they understood it. They persecuted Christ, and the members of the early Church.

Par'-thians. A Scythian people on the south-west of the Caspian Sea, and with the Medes and Elamites, belonging to the ancient Persian Empire, which had suffered decline long before the time of Christ.

Pont'-us, Phryg'-i-a, Pam-phy'-i-a ; provinces of Asia Minor.

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

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

Sa-ma'-ria. The central province of Palestine. Its capital of the same name was known as Sebaste in the time of our Lord.

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

Saul. Born at Tarsus in Cilicia, Asia Minor, about A.D. 2 ; educated at Jerusalem ; a zealous persecutor of the church ; but converted he became her great champion.

Sol'-o-mon's Porch. A colonnade 600 feet long, supported by two rows of marble columns, running along the outside of the court of the Gentiles on the east. Solomon built it wholly or in part.

Si'-mon Ma'-gus. Simon the magician, an impostor who was exposed at Samaria by Philip. He joined the church but soon showed his true character (Acts 8 : 17-21). He is said to have been the founder of a sect known as Gnostics, whose religion was a mixture of crude philosophy and of Christianity.

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

Sapph'-i'-ra. The wife of Ananias (See). She shared his sin and punishment.

The-oph'-i-lus. Probably an official Roman of high rank, with a Greek name (loved of God), and a convert to Christianity.

Theu'-das. An insurgent leader referred to by Gamaliel. Nothing more is certainly known of him.

International Bible Lessons

Studies in the Book of the Acts

LESSON CALENDAR: FIRST QUARTER

1. January 5	The Promise of Power. Acts 1: 1-11.
2. January 12	The Promise of Power Fulfilled. Acts 2: 1-11.
3. January 19	The Early Christian Church. Acts 2: 37-47.
4. January 26	The Lame Man Healed. Acts 3: 1-10.
5. February 2	The First Persecution. Acts 4: 1-12.
6. February 9	The Sin of Lying. Acts 5: 1-11.
7. February 16	The Second Persecution. Acts 5: 33-42.
8. February 23	The Arrest of Stephen. Acts 6: 7-15.
9. March 2	The Stoning of Stephen. Acts 7: 54 to 8: 2.
10. March 9	The Disciples Scattered. Acts 8: 3-13.
11. March 16	The Ethiopian Converted. Acts 8: 29-39.
12. March 23	Temperance Lesson. Eph. 5: 11-21.
13. March 30	Review. Or, Easter Lesson. John 20: 6-18.

Lesson I.

THE PROMISE OF POWER

January 5, 1902

Acts 1: 1-11. Study Acts 1: 1-14. Commit to memory vs. 6-8. Read ch. I.

1 The former treatise I have made, O Theophilus, of all that Jesus began both to do and to teach, 2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: 3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together with them, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which he said he, ye have heard of me.

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

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

Revised Version—Omit have: 2 Concerning; 3 To; 4 Received; 5 Had given commandment through the Holy Spirit; 6 He also shewed; 7 Omit infallible; 8 Appearing unto them by the space of; 9 Omit of; 10 Concerning; 11 He charged them not to depart; 12 Said he, ye heard from me; 13 Indeed; 14 Margin, in; 15 Dost; 16 Omit again; 17 Times or seasons; 18 Set within his own authority; 19 When; 20 My witnesses; 21 Omit in; 22 Said; 23 As they were looking; 24 Were looking stedfastly into; 25 Omit up; 26 Looking into; 27 Omit same; 28 Was received; 29 Behold him going.

GOLDEN TEXT

Acts 1: 8. Ye shall receive power, after that the Holy Ghost is come upon you.

DAILY READINGS

M.—Acts. 1: 1-14. The promise of power.
T.—Luke 24: 44-53. Beginning at Jerusalem:
W.—Matt. 10: 1-15. Christ gives power.
Th.—John 1: 1-19. Another Comforter.
F.—John 14: 20-31. A teacher.
S.—John 15: 17-27. The Spirit of Truth.
S.—John 16: 1-14. The guiding Spirit.

CATECHISM

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

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

8 But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and unto Samaria, and unto the uttermost part of the earth.

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

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

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

TIME AND PLACE

The spring of A. D. 30, May 18, forty days after the resurrection and ten days before Pentecost; the place, near Bethany, on the Mount of Olives.

LESSON PLAN

- I. The Risen Lord, 1-3. Through forty days giving proof of His resurrection.
- II. Promises the Holy Spirit, 4-8. The Spirit of Power, who was soon to come.
- III. Ascends up into Heaven, 9-11. In glory, but with the assurance of return.

LESSON HYMNS

Book of Praise 1: 98 (Ps. Sel.); 111: 437; 551; 334.

EXPOSITION

By Rev. Professor Falconer, LL.D., Halifax, N.S.

Introduction—"According to the best Manuscripts" says the Cambridge Bible, "the title should be simply 'Acts of Apostles,' not 'The Acts of the Apostles.'" The object of the book is to describe the fulfilment of the departing prophecy of ch.

1: 8, and only such portions of the work of the apostles, chiefly Peter's and Paul's are described, as are necessary for this purpose.

I. The Risen Lord, 1-3.

V. 1. *The former treatise*; the Gospel according to Luke. The two books are by the

same author. He was the "beloved physician" mentioned in Col. 4 : 14, and is further named by Paul in 2 Tim. 4 : 11 and Phil. 24. He seems to have joined Paul when the latter set out from Asia into Europe. See Acts 16 : 10, where the pronoun changes from "they" in v. 8 to "we." The word "treatise" declares the book to be not an idle tale, but, as we see from the preface to Luke's Gospel (ch. 1 : 1-4), the result of careful investigation. *O Theophilus.* See Luke 1 : 4 ; evidently a Greek of some position, probably a Christian. The name means "dear to God." *Jesus began,* etc. His life on earth was the beginning of an activity which was continued by the Holy Spirit working through His disciples. *Both to do and to teach.* His power to do enabled Him to teach with authority. See Mark 2 : 9-12. The miraculous cannot be removed from the life of Jesus without robbing His words of their power.

V. 2. *Taken up.* See Luke 24 : 50-53. *After that he had given commandment* (Rev. Ver.) ; to remain in Jerusalem till they should receive the Holy Spirit (Luke 24 : 49). *Through the Holy Spirit.* The Holy Spirit in and upon Jesus, is frequently referred to in the Gospels. (Luke 1 : 35 ; 4 : 1, 18 ; 10, 21.) *The apostles whom He had chosen.* The reason of their choice is given in Mark 3 : 14. See also Acts 1 ; 21, 22. They were to be authoritative witnesses to the world of what Christ was, they themselves having seen and companied with Him.

V. 3. *He shewed Himself alive;* not continuously, as before His death, but often enough to prove certainly the otherwise incredible fact, that after having been put to death He was still alive. Paul gives a list of the most important appearances in 1 Cor. 15 : 5-8. *Appearing unto them by the space of forty days.* (Rev. Ver.) ; at intervals during forty days. By these intermittent appearances He both convinced them of the fact of the resurrection and of His present glorified condition, and prepared them for His final departure. *Pertaining to the kingdom of God.* This was the theme of His teaching during His earthly life. (The phrase occurs 33 times in Luke, and 15 times in Mark. Matthew almost always says

"Kingdom of heaven.") Its meaning and the place of His death in it, could now be made plainer, after He and they had passed through the experience of His *Passion* (His suffering, the literal meaning of the Latin *passio*) and Resurrection. See Luke 24:45, 46.

II. Promises the Holy Spirit, 4-8.

V. 4. *Not depart from Jerusalem.* See Luke 24 : 49. Jerusalem had been the earthly Zion concerning which God had made so many promises. So the Kingdom of God, which was to be the new Israel, was to begin at the centre of the earthly kingdom of old Israel. Christianity sprang out of Judaism. *The promise of the Father.* The Old Testament was full of the thought that the Spirit of God would be poured forth upon His people in the coming Messianic age (Joel 2 : 28-31 ; Zech. 12 : 10). *Which ye heard from me.* See John 7 : 38, 39.

V. 5. *John indeed baptized with water ;* and, at the time the Acts was written, some knew nothing more than this baptism of water unto repentance (Acts 18 : 25). *But ye shall be baptized.* The least in the kingdom of God were greater than John, just because the Holy Spirit had been poured forth upon them. (Luke 7 : 28.)

V. 6. *Doth thou at this time restore* (Rev. Ver.) ; the same hopes that they had before Christ's death. They looked for a new heaven and earth to come suddenly, in which purified Israel would triumph over all its enemies, enjoying the glory that it had in the palmy days of king David. They expected that their people would soon turn to the Lord, and gave little attention to the condition of the Gentiles.

Vs. 7, 8. *Times :* the duration, length of periods, the ages. *Seasons ;* crises, turning points. You cannot judge how soon by reading the signs of the times. Even the Son of Man does not know (Matt. 24 : 36). It would be waste of time for them to pry into what the Father has put in His own power. *But ye shall receive power.* The disciples have work to do on earth. For this work they were to be properly endowed (Luke 21 : 15 ; Mark 9 : 1 ; 2 Peter 1 : 3.) *After that the Holy Ghost (Spirit) is come upon you ;* a supernatural endowment.

From Him the power would come. The Holy Spirit was (1) the Spirit of Christ, (2) the promise of the Father, (3) a new energy and life within the Church. *My witnesses.* See note on v. 2. The Greek word is the same as our "martyr." Note the widening circles. (1) *Jerusalem*, (2) *all Judæa*, (3) *Samaria*, (4) *the uttermost part of the earth.* All that Jesus told them of "times and seasons" was that the kingdom was to be preached by the apostles all over the civilized world before He would return. The Acts relates how this was done. Jerusalem (chs. 1-7), Judæa and Samaria (ch. 8 : 1-25); and at the end of the book Paul reaches Rome.

III. Ascends up into Heaven, 9-11.

V. 9. *Had spoken these things.* His final instructions were very important. *As they were looking* (Rev. Ver.). He did not merely cease appearing, but the disciples could testify that they saw Him go upward into

the sky in glory, as on a chariot of cloud.

V. 10. *Looking stedfastly.* They expected Him to return. *Two men in white apparel;* heavenly messengers, as at the resurrection, to convince them that Christ had gone finally, and would not return till His great Second Coming.

V. 11. *Ye men of Galilee.* The eleven were Galileans, and though the Christian Church began at Jerusalem, very few of its first members belonged to Judæa or the capital. *Why stand ye gazing?* He is gone finally, and you have work awaiting you on earth. *Shall so come,* etc. See Matt. 26 : 64 ; 24 : 30, 31 ; also, for description of the new Jerusalem, see Revelation, chs. 21 and 22. The eleven were obedient to Christ's command.

Vs. 13, 14 show us the nucleus of the Christian Church. The whole body of the disciples, led by the eleven apostles, lived in hourly communion with God, and in perfect unity amongst themselves.

APPLICATION

By Rev. J. Macdonald Duncan, B.D., Woodville, Ont.

The former treatise have I made, O Theophilus, v. 1. In singling out one person to receive the message intended for the whole church, God acted as He usually acts. Take out of the Old Testament history the personality of Abraham and Moses and David and Nehemiah, and you remove the great forces in the development of the Jewish race. So, in New Testament times, Paul was selected to receive the gospel into the moulds of his own experience and give it to the world as thought out by himself. In modern days Luther and Knox, and Wesley and Carey have received the divine fire which has spread its flame of devotion and enthusiasm throughout the whole church. God bestows His gifts on the church by entrusting them to individuals, as we confine the fire in a stove that it may heat the house, or enclose the light in a lantern that it may illumine the path. What gift does God intend the church to receive through you?

Jesus began both to do and teach, v. 1. The whole activity of Jesus is summed up in *doing and teaching.* There is complete harmony between His conduct and His precepts.

His character corresponded with His words. His followers must do as well as teach, and their teaching will be judged by their doing. It has been quaintly said: "What you do speaks so loudly that I cannot hear what you say." An old Greek poet wrote: "Alas, that things done have not a voice for men, in order that fine words might have counted for nothing." The creed of the apostles owed its power to the acts of the apostles.

After that he had given commandments to the apostles, v. 2. The tone of command is natural to Christ. Even in His gentlest and tenderest invitations, we cannot miss the commanding tone. From His gracious lips the words fell sweetly when He said: "Come unto me;" "Follow me;" "Abide in me;" but they were the lips of a King. To decline His loving invitation is to disobey a royal command. For the One who issues them is not only human but divine, the Son of God as well as the Son of Man.

To whom also he shewed himself alive after his passion, v. 3. For once a human body came forth from the grave. May we not rightly argue that other human bodies can

and will do the same? Here is an acorn. It is planted and grows into an oak tree. You see another acorn and you believe that it too will become an oak if it is planted. So when we know that the body of Jesus has risen, we are assured of our own resurrection.

Ye shall be baptized with the Holy Ghost, v. 5. God can and does dwell in man. We are not to think of God after the fashion of the Greeks, who conceived of their deities as seated on the lofty summit of Olympus, which no man could ever reach, nor of the Indian philosopher who beheld his gods separated from him by such vast spaces that he was oppressed by the sense of his own nothingness, nor even of the later Jew to whom God's pavilion was so far off that he could not approach the divine presence, save through the mediation of angels. Truer is the thought of the poet who saw a divine element in man, "a presence that disturbs us with the joy of elevated thoughts." Shakespeare spoke of man as "infinite in faculties, and in apprehension like a god." Browning, with the same deep and true insight, has written :

"A spark disturbs our clod.

Nearer: we hold of God

Who gives, than of his tribes that take, I
must believe."

Lord, wilt thou at this time restore again the kingdom to Israel? v. 6. The disciples were still dreaming of an earthly kingdom which should be limited to Israel. The horizon of Jesus was wider. He conceived the idea of a spiritual kingdom which should include men of every race and color. He communicated this great thought to His followers, so that on the Day of Pentecost, Peter preached repentance and remission to all whom the Lord should call. (Acts 2: 38, 39.) Fired with the same divine impulse, Paul and Barnabas crossed into Europe to win a hostile continent for Christ. Boniface crossed the Alps to introduce Christianity and civilization among the barbarous northern tribes, and modern missionaries have won their triumphs in heathen lands.

In Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth, v. 8. City missions, home missions, foreign missions, are all included in the majestic sweep of this great commission.

POINTS AND PARAGRAPHS

By Rev. J. Macdonald Duncan, B.D.

The work of Jesus has a beginning but no ending. v. 1.

The hands pierced by the nails of the cross still hold the sceptre in the kingdom of God. v. 2.

The sufferings of Christ were the price of redemption; the resurrection of Christ was the assurance of redemption. v. 3.

The promise is fulfilled only to those who are at the post of duty. v. 4.

We cannot work for God until we have received power from God. v. 5.

The disciples were dreaming of thrones, the Master called them to service. v. 6.

There is work enough to do in the present to keep us from brooding over the future. v. 7.

A great task before them; a great preparation necessary. v. 8.

The unseen Christ is not an absent Christ. v. 9.

It is to those who look up into His face that God gives His messages. v. 10.

The thrill of hope gives strength for toil. v. 11.

The first meeting of the church was a meeting for prayer. v. 14.

Captain Cook, the discoverer, found in the South Seas some uninhabited islands waving with the fruits and flowers peculiar to Europe. No human hands had planted the seeds in that soil. They had been drifted across countless leagues of ocean by wind and current. So Luke's story, told to Theophilus, became in time the common possession of all lands.

Jesus, when He laid His commands on the apostles, knew full well what obedience meant. He looked into the future and saw the day when one apostle would be beheaded by Herod in Jerusalem, and another crucified head downwards in Rome, and a third

banished to the lonely island of Patmos. Before His mind were the coming days of fierce persecution when men and women, boys and maidens, would pay the penalty of their Christian profession by being burnt at the stake, killed by the sword, and torn to pieces by wild beasts. He foresaw all the sufferings which His followers in many countries would undergo for conscience' sake. The privations and hardships of modern missionaries were not hidden from Him. The loss, the reproach, the scorn, the contempt which, even in Christian lands, often falls to the lot of His true followers, were all known to Him. And yet He depended

on the faithfulness of His followers. He knew that they loved Him and that their love would keep them steadfast.

A little boy was once flying a kite. Higher and higher it went until at last it was out of sight. "You have lost your kite," said an onlooker. "Oh, no!" replied the boy, "I can feel it pull." We can no longer see Jesus with the bodily eye, but He still makes His gracious presence felt in our lives.

"When we stand gazing and trifling, the consideration of the Master's coming should quicken and awaken us, and when we stand gazing and trembling, the consideration of it should comfort and encourage us."

LIGHT FROM THE EAST

By Rev. Professor Ross, D.D., Montreal

KINGDOM—The Kingdom of Heaven is one of the forms of speech under which the true relation of man to God is described in Scripture. The control which God has over all persons and things in nature and providence is the basis of it, but on its spiritual side it is a community of free spirits voluntarily yielding homage to the Infinite Goodness. This was the ideal set before Israel (Ex. 19 : 5, 6), which, however, they were never able to reach. But the prophets kept alive the hope of a time when it would be realized.

Jesus in His teaching adopted the language of Jewish expectation, but constantly endeavored to transform and exalt the popular conception of the kingdom. The question of the disciples here evidently contemplates something like a restored Jewish theocracy and Jesus' answer, which deals with the endowment of spiritual power for witness-bearing, reveals the true nature of the kingdom and the means by which it would be set up. The church is the organized activity of the people of God for bringing men into the kingdom.

TEACHING HINTS AND HELPS

This section contains teaching material for the various grades in the school and from different points of view.

For Bible Class Teachers

AN ANALYSIS

By Rev. Principal MacVicar, D.D., LL.D.

The third Gospel gives an account, not full or complete, of "all that Jesus began both to do and to teach" during His earthly life, Luke 1 : 1. The book of the Acts, by the same writer, records what Jesus continued to do and to teach, through the agency of the apostles, in His exalted state. In preparing them for their mission Jesus :

1. *Gave them many proofs of His resurrection.* (a) He appeared frequently to them and to others during forty days. To Mary Magdalene and the other Mary (Matt. 28 : 1-9), to

Peter (Luke 24 : 34), to two disciples (Luke 24 : 15), to ten (John 20 : 19), to eleven (John 20 : 26), to seven (John 21 : 1-5), to over 500 (1 Cor. 15 : 6), to James (1 Cor. 15 : 7). (b) As special evidence that He had risen from the dead, He walked and talked and ate with the apostles, and showed the marks of crucifixion in His hands and side (John 20 : 26-29), and wrought miracles, John 21 : 4-7.

2. *He gave them commandments.* (a) The great commandment or commission, Matt. 28 : 19. (b) Special commandments ; for example, to remain in Jerusalem for a time (v. 4), and to test the efficacy of the gospel among His crucifiers (Luke 24 : 47), for whom He had prayed on the cross, Luke 23 : 34.

3. *He taught them special lessons.* (a) To wait for the promise of the Father (v. 4), which was His own promise as well, John 16 : 7-15.

They would thus be endued "with power," to teach and to work miracles, which they did, Acts 2: 14, etc., 5: 13-16; 9: 40, 41; 28: 3-9. The lessons delivered are not recorded in detail, but we are told that He spoke "of the things pertaining to the kingdom of God," enlightening them. (b) As to its spiritual nature. They understood not that it consisted in "righteousness, and peace, and joy in the Holy Ghost," Rom. 14: 17. They thought of a temporal kingdom of splendor and power. Their views were contracted and Jewish. Peter, for example, required a thrice-repeated vision from heaven to convince him that Gentiles should be embraced in the kingdom, Acts 10: 9-16. (c) He corrected their unwarrantable desire to know the times and seasons. The Kingdom would come in spiritual power and universal sovereignty. This was enough for the apostles to know. The time was to be kept secret with God. It is not for men to pry curiously into His hidden purposes, v. 7, Eccl. 12: 14. (d) He indicated their special mission—to be witnesses for Him—to testify the facts they had observed—His mighty works, His death and resurrection and the truth which He had taught them, all of which the Holy Spirit would bring to their remembrance, John 14: 26. This testimony they were to deliver everywhere "in Jerusalem, in all Judæa, and in Samaria, and unto the uttermost part of the earth," v. 8. They accordingly began in Jerusalem and met with amazing success, as the record shows, Acts 2: 47; 4: 4; 5: 14. Their converts being scattered by the hand of persecution carried the gospel into Judæa and Samaria, Acts 8: 1-4.

4. *He ascended into heaven in full view of His disciples*, v. 9. (a) The ascension was foretold by Him (John 6: 62), and was now the crowning proof of His resurrection and divine glory. (b) He had taught them that this departure was necessary (John 16: 7), necessary to prepare a place for His people (John 14: 2), to intercede for them (Heb. 7: 25), and to bestow gifts upon men, Eph. 4: 8. (c) The circumstances of His ascension—"a cloud received Him." A pillar of cloud and fire led the Israelites through the sea and in the wilderness, Exod. 14: 19, 20.

A bright cloud—the Shechinah—was the symbol of the Divine presence in the Tabernacle and Temple. A voice came out of a cloud on the Mount of Transfiguration, Matt. 17: 5. Angels appeared to teach the apostles (v. 11), perhaps the same mentioned in Luke 24: 4.

For Teachers of the Boys and Girls By The Editor

This should be an interesting book: it is a book of doings—The Acts; and doings of marvellous men—the apostles; for a wonderful leader—the glorified Christ; and by the strength of power sent from heaven—the Holy Ghost. Dwell on each of these points sufficiently to thoroughly arouse interest. It ought not to be difficult.

Now for the writer, v. 1. See for full explanation under "Exposition." He had a part in some of the events (See Acts 16: 10; 20: 5; 27: 1), and had made careful enquiry as to the truth of the rest. It is a reliable narrative, written under inspiration from God.

Jesus had been training the apostles for service. He had said "Come"—and they had come to Him, and He had taught them. Now He says "Go—preach—teach all nations." (Mark 16: 15; Matt. 28: 19.) It was a great task, for which his training of them had prepared them in part. His resurrection and various appearances (Acts 1: 2, 3) had further prepared them—they knew now that it was verily the Son of God whom they were serving. They are at last to receive the final preparation—the power of God to rest upon and dwell in themselves. Centre attention on THE FINAL INTERVIEW.

1. *Where it took place.* On the Mount of Olives near to Bethany, Luke 24: 50.

2. *Who were present.* The risen Christ, whose resurrection was already so thoroughly attested (See Principal MacVicar's Analysis), and the eleven apostles (Luke 6: 13): the Great Captain and the recruits, already marshalled and drilled, and now to receive their commission for active and perilous service.

3. *What was said.* They asked a natural, but foolish question (v. 6), to which He returned a weighty answer. It was not for them to know: only the Father knew (Matt. 24: 36). Their part was first to wait

till they received the power, and then to witness *at home*, and *from home*, and to *all the world*, of Christ Jesus, the crucified and risen Saviour of mankind. (v. 8.)

4. *What happened.* "He was taken up" (v. 9). Ex. 14: 19, 20; Ex. 25: 20, 25; Matt. 17: 5; Rev. 1: 7; Rev. 14: 14, will help to illustrate. It was a cloud of glory, not of darkness. "Two men stood by them" and delivered a message of assurance and hope, vs. 10, 11.

5. *What they did.* They did as they were told; and what better can anyone do when it is the Lord Jesus who has commanded? (vs. 12-14.)

The outcome, we shall see in the next lesson.

Some Test Questions

Who wrote the Acts? For what purpose? What "infallible proofs" did Jesus give of His resurrection? What is meant by the "Kingdom of God?" Why were they to tarry at Jerusalem, rather than some other place, for the promised outpouring of the Holy Ghost? Wherein did John's baptism and that they were to receive differ? In how far did Jesus answer the question of v. 6? In what respect does v. 8 direct us as to Christian work? What light is thrown on Christ's second coming?

FOR TEACHERS OF THE LITTLE ONES

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

Links—Two Sundays ago we talked about the birthday of the baby Jesus. To-day we are to hear about the end of His work on earth. Print "TWELVE APOSTLES," (strokes)



Prove from Scripture

That we should tell others of Christ.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The Book of Acts.
2. The first promise and command.
3. The Ascension.

The Catechism

Ques. 1. *Man's chief end.* It is a good time to look at the plan and purpose of the Catechism. It is sometimes supposed to be a book of dry doctrine, hard to grasp and with no very practical end in view. On the contrary, it is constructed on a simple plan, and is, in almost every line of it, practical. Even its doctrinal part bears on life, for as a man "thinketh in his heart, so is he" (Prov. 23: 7.) What we do, is determined mostly by what we believe. Questions 1-4 deal with the foundations of religion; 5-8, with what we are to believe; 39-107, with what we are to do. "Man's chief end" means the chief purpose for which man exists. This is (1) to honor God and make His greatness and goodness known to others Ps. 50: 23; Matt. 5: 16; John 21: 19; (2) To "enjoy him," in this present life (Ps. 16: 11; Isa. 29: 19; Phil. 3: 1; 4: 4) and to all eternity. Such a life is worth living.

count on fingers and name: Luke, a "beloved physician," who was a friend and fellow-traveller of Paul's—we shall learn about Paul by and by—wrote a book telling what the apostles of Jesus did for their Lord and Master after He went back to heaven. Show book of THE ACTS OF THE APOSTLES. Our stories for a great many Sundays are to be from this book.

Promises—Print "PROMISES." Who always keeps His promises? God—Jesus. (Make only good promises and

The Promise of Power

always keep your word.)

Jesus' Promised Gift—"Power to work for Jesus." What can Charlie do? Speak! He has "power" to speak. What can Mary do? Take care of sick sister! She has "power" to help. What can Willie do? Learn lessons! He has "power" to learn. Power is one of the greatest gifts. It is better to get power to do, rather than help to do. A furnace, stove or engine has no power till the fire is put in. Jesus promised to send the Holy Spirit to give power to His followers. We can have no warm love or zeal for Jesus' work without the fire of the Holy Spirit in our hearts.

Last Words—Draw outline of Mount of Olives. Picture Jesus and the eleven apostles gathered there to hear Jesus' last words. (Listen to words of our friends, they may be last words. Watch your own words. They may be your last words.)

Waiting for God's Answers—(Verse 4.) What promise? Print Golden Text on a "Bow of Promise" (yellow chalk). See Blackboard.

Witnesses—"Mother, I know what a 'witness' is" said little Jim. "If I look on at anybody doing anything, I am a witness. When Fred Moore saved Mary Brown from drowning in the river, the Humane Society wanted to give Jim a medal and all we boys

who saw him do it, were asked to tell what we saw. We were witnesses." That is just what Jesus told the apostles they were to be, to tell everybody what they had seen and heard Jesus doing and saying. Begin at home to be witnesses for Jesus (Verse 8). Perhaps, by and by, you may go to very distant places to tell of Him. Just now you can give money to send others.

Print **W**e can be witnesses for Christ. (Explain how.)

Out of Sight—Let the children look upward, with outstretched arms, while you describe the Ascension. Remind the scholars that Jesus, though out of our sight, sees, and hears us, watches our ways and words and answers our prayers.

Repeat with clasped hands and upward look—

"I thank Thee Jesus gone above,
That Thou dost watch o'er me in love."

Looking Upward—Jesus wants us to look upward after Him.

"Looking upward every day,
Sunshine in our faces,
Pressing onward every day
Toward the Heavenly places."

Looking Around—Look around, for work to do for Jesus.

BLACKBOARD REVIEW

By The Editor

POWER

The need of it
The promise of it
The way of it

Take the case of the construction of a factory or a railway. All the time the building is going on and the machinery is being placed, or the track is being laid and the coaches built, workmen are busy making the engines. It seems a great amount of labor and money to be put into boilers and piston rods; but when the day comes that something has to be done, the engine is indispensable; for no work can be carried on without power. The planning and surveying and drilling and blasting at Niagara Falls, in order, at last, to harness the waters of Niagara to turbine wheels, is another way of illustrating the same thought. The rest of the lesson can be easily got at by questions. The need of power—to bring a world to Christ; the promise of it—from Christ's own lips; the way of it—through the Holy Spirit of God. There can be no failure here.

Lesson II.

THE PROMISE OF POWER FULFILLED

Jan. 12, 1902

Acts 2: 1-11. Study Acts 2: 1-31. Commit to memory vs. 2-4. Read ch. 2: 1-36; Joel 2: 21-32.

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

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

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

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because

Revised Version—1 Now come; 2 Together in one place; 3 Tongues parting asunder; 4 Each one of them; 5 Spirit; 7 Now; 8 From every; 9 And when; 10 Sound was heard; 11 Speaking; 12 Omit one; to another; 13 Language;

GOLDEN TEXT

Acts 2: 39. The promise is unto you and to your children.

DAILY READINGS

- M. — Acts 2: 1-21. The promise of power fulfilled.
- T. — Acts 2: 22-36. Peter's testimony.
- W. — Joel 2: 21-32. The prophecy.
- Th. — Rom. 1: 9-16. Power of the Gospel.
- F. — Rom. 8: 1-14. Life by the Spirit.
- S. — Eph. 3: 13-21. The Spirit of might.
- S. — 1 Cor. 12: 4-13. Gifts by the Spirit.

CATECHISM

Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?

A. The word of God, which is contained in the

that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another. Behold, are not all these which speak Galilæans?

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

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, and Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and 11 strangers of Rome, Jews and proselytes,

12 13 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

14 Sojourners from Rome, both; 15 Cretans; 16 Mighty.

Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

TIME AND PLACE

Ten days after the lesson of last Sabbath, May 27 or 28. A. D. 30, Pentecost; in the upper room at Jerusalem.

LESSON PLAN

- I. The Holy Ghost and the Gift of Tongues, 1-4.
- The Holy Ghost sent as promised, in tongues of fire.
- II. The Apostles and the Multitude, 5-11.
- With the new gift of tongues the apostles proclaim the gospel, and the crowds marvel.

LESSON HYMNS

Book of Praise, 114 (Ps. Sel.); 552; 105; 551; 107; 232.

EXPOSITION

Connecting Links—The first act of the disciples after the Ascension of their Lord was to fill the vacancy in the apostolic band caused by the suicide of Judas. Expecting as they did an earthly kingdom co-terminous with the old kingdom of Israel in its twelve tribes, and taking literally Christ's promises (Matt. 19: 28; Luke 22: 30), they proceeded to elect an apostle (Acts 1: 15-26). When Paul was chosen an apostle by God to carry the gospel to the Gentiles, the church began to put less stress on the literal interpretation, and men like Barnabas were called apostles besides Paul and the twelve.

I. The Holy Ghost and the Gift of Tongues, 1-4.

V. 1. *The day of Pentecost*; the second of the three great Hebrew festivals, the others being Passover and Tabernacles. It fell on the fiftieth (hence the name) day after the offering of the sheaf of the first-ripe barley during the feast of the Passover (Lev. 23: 9-11). It was the closing festival of the harvest season (Exodus 23: 16), and, like the other two great feasts, attracted immense multitudes to Jerusalem. *Was fully come*;

and therefore the crowds were at their fullest.

They were all, i. e., the apostles and the 120 brethren (1: 15); possibly also some of the former disciples of Jesus who had come up from Galilee to the feast. *With one accord*; perfect unanimity of heart and mind.

V. 2. *A sound as of the rushing of a mighty wind* (Rev. Ver.). It was supernatural; it was not a wind, but a sound like the rushing of a mighty wind. Wind was often used as a symbol for the presence of the Holy Spirit, John 3: 8. A resistless power was coming upon them, so that the whole house and its inmates seemed possessed by it.

V. 3. *Tongues parting asunder*. (Rev. Ver.). It seemed to them as though a living Presence were distributing tongues, not of actual fire, but like fire. Fire often symbolized the Divine Presence: taking the shape of a tongue, it would denote that Divine Power was to be with them to enable them to utter divine things. *It sat on each of them*; not on the apostles alone, but upon all.

V. 4. *Filled with the Holy Ghost*; the first mention of the gift to the church. This does not imply that they had not had the Holy

Spirit at all before; rather, that He came upon them in such measure that it was a new experience. *Began to speak*, etc. Here is a great miracle, simply told. This, though the first, was only one of the manifestations of the Holy Spirit. For others see, especially 1 Cor. 12: 4-11. *With other tongues*; usually thought to imply a miraculous gift of foreign speech bestowed upon the disciples. It is more likely that it was a form of the gift of tongues described by Paul in 1 Cor. 14. This was a new miraculous gift to the church. A new language was given to the believers to express an entirely new experience, and it was understood by all who had faith, because the Holy Spirit interpreted the meaning to each. Later, in Corinth, the gift of interpretation, like the gift of tongues, was confined to a few in the congregation. At Pentecost, both gifts seemed to have been universal among the believers.

[The common view is given in the Cambridge Bible thus: "Other tongues"; "Spoken of as new tongues (Mark 16: 17). It means languages which they had not known before, and from the history it would appear that some of the company spake in one and some in another language, for the crowd of foreigners, when they come together, all find somebody among the speakers whom they are able to understand." Page and Walpole make this comment: "With regard to this event nothing is known except what Luke tells us. From his words it is clear (1) that he describes speakers speaking in languages they did not know before, and the hearers understanding them, vs. 8, 11; (2) that the event is described as exceptional and accompanied by great excitement, v. 13; (3) that it is connected not with teaching, but with praise and adoration, v. 11.—Editor.]

II. The Apostles and the Multitude, 5-11.

V. 5. *There were dwelling at Jerusalem*; some permanently, having come from all parts of the world to wait for the consolation of Israel (Luke 2: 25), and to die there, others just for this feast. *Devout men*. For men of this fine religious spirit, see Luke 2: 25; Acts 8: 2; 22: 12. *Out of every nation under*

heaven. The Jews were scattered eastward and westward and to the uttermost parts of the earth.

Vs. 6-8. *When this sound was heard* (Rev. Ver.); the sound mentioned in v. 2. *The multitude came together*. Writers tell us that upwards of 2,000,000 Jews sometimes gathered to Jerusalem at the great feasts. *Galileans*; who were uneducated provincials. Probably they would speak both Aramaic and Greek, but in the local dialects only. *Every man in our own language* (Rev. Ver.); those who heard understood, each his own language.

V. 9. Enumerates the countries from which the people came. *Parthians*; a large empire extending from India to the Tigris. The Jews living among the Parthians are meant, and they would speak a dialect of Aramaic. *Medes*; often loosely used for Persians. *Elamites*. Elam was south of Assyria, east of Persia and had Susa (Shushan) for its capital. *Mesopotamia*; between the Tigris and the Euphrates. Many of the Jews in the foregoing countries might be descendants from the ten tribes which did not return after their captivity. *Judea*; a loose term for Palestine. *Cappadocia*; in the eastern portion of what we call Asia Minor. *Pontus*; a province on the Black or Euxine Sea. *Asia*; the Roman province of that name in Asia Minor.

V. 10. *Phrygia*; in the heart of Asia Minor. *Pamphylia*; on its southern coast. *Egypt*; the chief centre of the western or Greek-speaking "Dispersion." *Cyrene*; further west than Egypt. *Sojourners from Rome* (Rev. Ver.). Jews were numerous in Rome. *Both Jews and proselytes*; all districts included. Proselytes converted from heathenism to Judaism were very numerous in the western "Dispersion" where the Greek Bible was read in the synagogues.

V. 11. *Cretes*; from the island now called Candia. *Arabians*; from the peninsula between the Red Sea and the Persian Gulf. *Wonderful works of God*; especially the marvellous gift of salvation now assured to them by the Holy Spirit.

V. 13. *Others mocking*; not the devout Jews. *New wine*; in which the process of fermentation was still going on. It was a stupid, although, perhaps, natural mistake.

APPLICATION

And when the day of Pentecost was fully come, v. 1. The date of this feast was reckoned from that of the Passover. The second feast depended upon the first. Without the Passover there could have been no Pentecost. The Passover represents the atoning death of Jesus Christ. Pentecost is associated with the bestowment of His great gift upon the church. We must therefore trace back all the spiritual blessings enjoyed by the church to Calvary. The blood of Jesus Christ is the price of the church's heritage.

They were all with one accord in one place, v. 1. There were no absentees in this congregation. Everyone was in his or her place. No one was kept away by threatening weather or shabby clothes, or trifling ailment or laziness. How it would cheer the heart of teachers and superintendent to see *all* the scholars present in the Sabbath School! How glad the minister would be to see all the children as well as the grown-up people at the public services in the church!

And suddenly there came a sound from heaven as of a rushing mighty wind, v. 2. By His life and death Jesus Christ introduced a new force into the history of the world. There is a picture called "The Dream of Pilate's Wife." It represents the woman standing on a balcony and looking down the vista of the coming ages. In the foreground is Christ bearing the rough, heavy wooden cross of the Romans. Behind Him are the apostles with their converts. Then comes the primitive church with the great fathers. They are followed by the early church with the majestic forms and splendid accoutrements of the crusaders. Last follows the modern church with its missionary heroes, while in the background are the shadowy figures of an innumerable multitude. A great company of angels look down upon the scene with intense interest, while over all is the cross, now transfigured into the brightness of a star, while the Saviour still bears the rough wooden reality in the foreground. The mightiest forces in the world are those which spring from the cross, and their triumphs will not cease until the sway of that cross becomes universal.

Cloven tongues like as of fire, v. 3. Fire is one of the active principles of nature. The intensity of God is set forth and illustrated by this active element of nature. In creation, in providence, in redemption, God is constantly energizing. Then, with fire we associate the idea of power. Fire is one of the mightiest of man's servants, enabling him to fashion the stubborn metals into shapes of utility and beauty, and to surpass the speed of the greyhound as he travels by land or sea. In it we see reflected the power of God who has opened up the floodgates of the deep and chained the waves, who has piled up the mountains, and scooped out the river-beds. Once more, we connect with fire the idea of purity. Nothing in nature is as pure as the ray of light or the flame of fire. It illustrates the holiness of God, which on the one side is a love of the good, and on the other a hatred of the evil.

And they were all filled with the Holy Ghost, v. 4. There is no aristocracy in the church of Christ. There is no favoritism in the bestowal of spiritual gifts. To be filled with the Holy Ghost is the privilege of every believer.

And they began to speak . . . as the Spirit gave them utterance, v. 4. It is to be remarked that in all the several cases recorded in the Acts of men being filled with the Holy Ghost, that they spoke suitably to the occasion. The immediate effect of being so filled was that men began to witness for Christ. The purpose of the Holy Ghost in coming into our hearts is that we shall witness. If we refuse to carry out this purpose, we cannot expect Him to dwell in us.

Every man heard them speak in his own language, v. 6. The message must be delivered to every man in "his own language" if it is to reach his heart and change his life. We must speak to children in the language of children and to men in the language of men. Spurgeon once said that to hear some men preach, one would think that the Lord had said "Feed my giraffes" or "Feed my camelopards" instead of "Feed my lambs."

And it shall come to pass that whosoever shall call on the name of the Lord shall be saved, v.

21. Nothing is more remarkable in the address of Peter than the universality of his offer of salvation. A short time before, he and his fellow apostles had been speaking and thinking of the kingdom of God as an earthly kingdom confined to Israel (Acts 1: 6) and in which the twelve apostles

should sit upon twelve thrones. Now he is proclaiming salvation to all men who shall call on the name of the Lord. We cannot explain such a change except by the miracle of Pentecost, which gave Peter and the rest not only new tongues to speak, but a new message to deliver.

POINTS AND PARAGRAPHS

Christianity is a social religion. v. 1.

A harvest feast; and, as we shall see, a harvest of souls. v. 1.

He who moves the wind can move the hearts of men. v. 2.

The energy of fire reveals the energy of God. v. 3.

One flame, many branches; one Spirit, many gifts on many men. v. 3.

A supernatural effect requires a supernatural cause. v. 4.

Curiosity stimulates attention. v. 6.

The preacher of the gospel has always a wonderful message. v. 7.

The message-bearers must suit their words to the understanding of the message-hearers, v. 11.

I looked recently at a very remarkable sight, the burning of a huge floorcloth manufactory. I was just about returning from my Master's work, when I saw a little blaze, and in an incredibly short space a volume of fire rolled up in great masses to the skies. Why blazed it so suddenly? Why, because for months before many men had been busily employed in hanging up the floorcloth, and in saturating the building with combustible materials. I do not mean with the intention of making a blaze, but in the ordinary course of their manufacture; so that when at last the spark came it grew into a great sheet of flame all at once. So it is with an individual soul; so sometimes with a community. God had been mysteriously at work months before in that man's heart, preparing his soul to catch the heavenly flame, so that there was only a spark needed and then up rolled the flame to heaven.—Spurgeon.

A lambent flame upon the head was believed by the Rabbins to be a token of divine

favor; as by classic poets (Iliad. 13: 214), Virgil (Æneid 2: 683).—Cook.

"The human tongue, illuminated and sanctified by fire from the inner sanctuary, was about to be the instrument of the gospel's advancement, not penal laws, not the sword and fire of persecution; and so long as the divinely appointed means were adhered to, so long the course of our holy religion was one long-continued triumph."—Professor Stokes.

There are in Scripture, says this same writer, six leading emblems of the Holy Ghost, which we have direct warrant to recognize as such. These are—the wind, water, fire, a seal, oil and the dove.

"By the wind the Lord taught the mysteriousness, penetration and variety of the work of the Holy Ghost. The emblem of water shows us how He cleanses us and makes us fruitful.

"Fire is the next emblem . . . there are things with water does not cleanse, but which fire does.

"The seal is another emblem—the seal which was set upon Christ (John 6: 27); which is set also on the people of Christ. (Eph. 1: 13; 4: 30.) It brings security in the certainty of God's promise. . . It brings holiness, for the very image of Christ is on the seal.

"The oil is one of the most characteristic of all the emblems of the Holy Ghost. 'God anointing Jesus of Nazareth with the Holy Ghost' (Acts 10: 38). And we, too, have 'an anointing from the Holy One' (1 John 2: 20).

"And, last of all, there is the emblem of the dove, so patent at the baptism of Jesus—but restricted in the meantime to Him. Of that emblem the two-fold meaning seems to be purity and peace."

Some thought that the disciples were drunk. The effect of both wine and the Spirit is to stimulate. But the one stimulates unnaturally, the other supernaturally.

At the beginning of this century there were about fifty translations of the Scriptures in existence, but only thirty-five of these were in living languages, and not the entire Bible in all of these. The total number now is over 400. Seven-tenths of the human race are believed to have the Scriptures in their own tongue.

Light from the East

GALILEANS—In our Lord's day Palestine west of the Jordan was divided into three provinces, Judæa, Samaria and Galilee. The last included the country between Jordan and the sea, with the exception of the Tyrian territory, and stretched from the ridge of

Carmel on the south to the gorge of the Leontes on the north. In this region the Jewish people had overlapped and intermingled with their pagan neighbors more largely than anywhere else on the borders of their land, and the result was a mongrel population with peculiarities of speech, loose morals and an imperfect ceremonialism which laid them open to the contempt of the exclusive Jews. But they were a hardy, brave, enterprising and intensely patriotic people. The Messianic hope was stronger among them than in any other part of the land and from among them came most of the political leaders of the nation.

JUDÆA—Some think it strange that Judæa should be mentioned since its speech was the same as that of the disciples. But for a Galilean to speak pure, polished Hebrew was almost as great a miracle as to hear him discoursing in ancient Persian.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

After witnessing the ascension of their Lord the disciples, to the number of about one hundred and twenty, assembled in an upper room in Jerusalem "and continued with one accord in prayer and supplication," Acts 1: 13, 14. Mary, the mother of Jesus, is here mentioned for the last time in the New Testament.

1. *The time of the fulfilment of the promise of "power."* (a) The day of Pentecost—the fiftieth day after the feast of the Passover, or seven weeks after the sixteenth of the month Nisan or Abib. (b) Pentecost was known also as "the feast of weeks" (Exod. 34: 22), "the feast of harvest," because the barley harvest then ended (Exod. 23: 16); and the day of the waving of the first fruits, Lev. 23: 17; Num. 28: 26. It was a day of thanksgiving and the most largely attended of the three annual Jewish festivals. All male adults were required to attend that day in Jerusalem. It becomes now the day of the ingathering into the Christian church of the first fruits of the great spiritual harvest

typified by the Jewish festival. Three thousand added, v. 41.

2. *The miracles by which the promise of power was fulfilled.* A miracle is a work of God aside from His ordinary mode of acting. We have here (a) an extraordinary natural sign—"a sound from heaven." Of what sort? "As of a rushing mighty wind." There was no wind, only "a sound." At the giving of the law there were "thunders and lightnings," Exod. 19: 16. The wind was used by Ezekiel (37: 9, 10), and by Jesus (John 3: 8), as the symbol of the Holy Spirit. So also "He breathed upon them, and said, Receive ye the Holy Ghost," John 20: 22. The sound "filled all the house." The appeal was to the ear and it reached every one in the assembly. (b) A second sign, addressed to the eye—"Cloven tongues like as of fire" (v. 3)—not fire, but what impressively resembled fire, which was the symbol of the Spirit. Isaiah's lips were touched by "a live coal," ch. 6: 5-7. John the Baptist foretold a baptism of fire (Matt. 3: 11), which Jesus declared to signify the Holy Ghost, Acts 1: 5. (c) The realization of what was meant by these signs: "they were all filled with the Holy Ghost" (v. 4)—filled in the sense of the promises of Christ recorded in

the 14th and 16th chapters of John. (d) The immediate effects of this baptism of the Spirit—"The Spirit gave them utterance." He opened their mouths, "and they began to speak with other tongues." This was the meaning of the tongues "as of fire," and the fulfillment of Christ's promise to them, Mark 16 : 17. They spoke in the various tongues of the nationalities represented in the assembly. This was a token, a sign of the great truth that the gospel was to be proclaimed to all nations, and that "every tongue shall confess," etc., Phil. 2 : 11. Other instances of the Holy Ghost bestowing the gift of tongues are recorded in Acts 10 : 46 and 19 : 6. The gift was for a sign, and therefore temporary. There is no historic record of its continuance in the church after apostolic days.

3. *The impressions produced by these miracles.* To estimate these, take into account (a) The composition of the assembly, drawn by the miraculous sound or voice to the very house in which the disciples met. "They came together," v. 6. They rushed to the spot, a truly "mixed multitude." The historian enumerates the various nationalities, "Parthians and Medes," etc., vs. 9-11. The Sabbath School teacher need not consume his limited time over learned geographical, ethnological and historical details in this connection. He may leave these to secular schools and colleges. (b) Amazement, doubt, and mockery were the effects produced among the multitudes. This is twice referred to, vs. 7, 12, 13. Devout ones were amazed, critical ones "were in doubt," and reckless, sceptical ones mocked and said they were drunk. How grossly Christ and His servants have been slandered! He was called "a wine-bibber," Matt. 11 : 19. Miracles will not convince and save men, Luke 16 : 31.

4. *Peter's testimony to the reality of the work of God,* vs. 14-21. He vindicates the disciples; treats the scene as the fulfilment of prophecy, Joel 2 : 28, 29; Ezek. 11 : 19 and 36 : 27; John 7 : 38, 39.

For Teachers of the Boys and Girls

It was a great day next only to that day when the Lord Jesus came to earth, and that day He died upon the Cross, and that

day when he rose from the dead, and that other day, but ten days past, when He ascended where He was before. All these days led up to this Pentecost. There has never been another such day since; nor ever shall be till that day spoken of in Matt. 25 : 31.

What are the outstanding facts in this day's happenings?

1. It was *the day of Pentecost.*

The harvest feast full of joy and praise and hope; a fitting symbol for the ingathering that was to come.

2. All *with one accord in one place.*

A condition of things most likely to be followed by blessing (Ps. 133; Matt. 18 : 19).

3. There was a *sound as of a wind.*

It came "suddenly"—God takes His own counsel; it came with overwhelming power, so that even *earth* was heard, v. 6 (Rev. Ver.).

4. There were *tongues as of fire.*

Separating themselves, so that "it"—one flame in many divisions—"sat on each of them." (1 Cor. 12 : 4-11.)

5. They were *filled with the Holy Ghost.*

It was of the Holy Spirit that the wind, with its unseen yet mighty force, and the fire, with its blazing energy and purifying effect, were emblems. It was to this outpouring that what goes before, leads up. If anyone asks, "What is meant by being filled with the Holy Ghost?" who can answer? We can tell what it means only by the results of such an infilling, just as we can tell what life is only by the effects it produces. We are in the one case, as in the other, face to face with God.

6. They *spoke with other tongues.*

This was the miracle most appropriate to the occasion, partly because in no other way could the multitude have been more impressed, and partly because it enabled the apostles to deliver the Gospel message to the largest number.

7. The multitude *were amazed.*

Little wonder! The preachers, a handful of Galileans, and uneducated at that; the hearers, from the four corners of the earth and everyone hearing in his own language. The details concerning this widely scattered crowd should be gone into with a view to these three impressions, the greatness of the miracle, the common need of Christ's gospel

by people so diverse, the vastness of the work before us, if we are to reach all nations. The wonderers, (v. 7), the doubters (v. 12), and the mockers (v. 13) all stand for various classes of hearers of God's word still. "To which do I belong?" let each one ask.

8. Peter explained it all.

Not drunken, Peter said, but Spirit-filled (Eph. 5 : 18), according to the ancient prophecies (vs. 16-18) : and then followed the message of salvation for all (v. 21) from the exalted Saviour, who, being at the right hand of God the Father, had sent forth the Holy Spirit of grace and power (v. 33).

Some Test Questions

How many great Jewish Feasts were there, and what place had Pentecost among them? Why does the writer note that the day "was fully come?" Who were present in the place of meeting? What exactly was heard? What was seen? What is the significance of wind as an emblem of the Holy Spirit? Of fire? What was signified by the separating of the tongues of flame? What followed? With what immediate result? By what was the multitude drawn together? By what were they confounded? What three different attitudes towards the miraculous occurrence were assumed? (vs. 7, 12, 13). Who is the spokesman of the apostles? In what respects does he differ from the

Peter of the night of Christ's betrayal? What is his explanation? And what his message?

Prove from Scripture

That united prayer is commanded.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Pentecost.
2. This Pentecost.
3. Peter of the denial and Peter of the Pentecost.

The Catechism

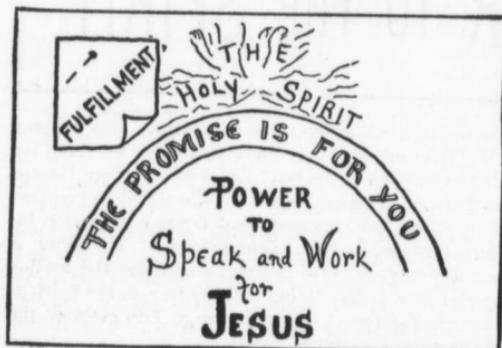
Ques. 2. *The only rule*—that is, the only unerring and all sufficient rule; for there are many lights to guide us, the teachings of wise men, the example of good men, the better impulses of our own nature, the light of conscience. All these guide heavenward and Godward; but one and all fall short, or lead astray. The "Word of God" alone is sure. That word is contained in the Scriptures written by holy men under the inspiration of the Holy Ghost (1 Tim. 3 : 16). The Scriptures are the Old Testament (or Covenant)—"Christ's Bible"—and the New Testament, the Bible which contains Christ's teachings and those of His disciples. The Roman Catholic church joins tradition to Scripture, as well as decisions of the great councils and of an infallible Pope. We hold to the Scripture as complete and sufficient.

FOR TEACHERS OF THE LITTLE ONES

Links—In ancient Madrid, however humble a home might be, if it were built under the common law of Spain, all upper rooms were Royal possessions and could be claimed and

used by the king. Is there any room in our house for the King of kings? Does He own the heart-room of our body-house? Speak of the "upper room" where the disciples were gathered in prayer after the ascension. (Verses 13, 14.) We may call this the King's room in the disciple's house. Recall lesson.

Pentecost—A harvest festival—a time of the gathering of God's people from all places. The children will be able to tell you of some people (perhaps little children) who are foreign-



ers, and cannot speak as we do. There were a great many strangers and foreigners in Jerusalem at the Feast of Pentecost. (Show on map some of the places whence they came.) (Verses 9-11.)

The Promise Fulfilled—You may all stand and wave your arms to show me how the wind comes rushing, blowing the trees and everything in its way. The disciples were gathered talking and praying together at the time of Pentecost. Describe the coming of the Holy Ghost (Verses 2, 3). It was God touching the disciples and giving them some of His fire, His power, so they could speak and work for Him, God giving part of Himself, the Holy Ghost (keeping His promise).

The children will remember several times when God appeared to His people like a flame of fire, the burning bush, the pillar of fire, etc. *Verse 4.* Describe the surprise of the foreigners when they heard the disciples speak in their language. How eagerly they listened! What do you think Jesus' friends would speak about? (Verse 11.)

Golden Text—Draw the yellow "Bow of Promise." Print on it the Golden Text. Is it not nice that God says "to your children" (v. 39)? It is for us, for Charlie, for Mary, etc.? God says if we are sorry we are bad, and if we take Jesus for our Saviour, we also shall receive the gift of the Holy

Ghost. God will give us power to speak and work for Him.

A New Language—When we love Jesus we will speak in a NEW LANGUAGE. Don't you think our words will be more kind, our voices more gentle, if we love Jesus? No cross words, no bad words. It is the Holy Spirit who helps us to speak and act in the new way. Teachers may speak of missionaries who go away to foreign countries and learn to speak the language, so they can tell "the wonderful works of God."

"Kindle the little sticks, and the big ones will take fire."—Do you know how we make a fire? Yes, we take little sticks and lay them this way and that way, and then we set them on fire and when they begin to burn, we put on big sticks and soon the little ones kindle the big ones and quickly we have a fine blaze. That is just what God wants to do. He wants to kindle your little hearts and make you burn with love for Jesus, so that you may help to make big people's hearts burn with love too.

The Holy Spirit in the heart—Repeat with the scholars the following beautiful prayer to the Spirit:

Holy, loving, as Thou art,
Come and live within our heart,
Never from us to depart;
Hear us, Holy Spirit.

BLACKBOARD REVIEW

A PRAYER TO THE SPIRIT

The very words "A Prayer to the Spirit," will strike some as strange. May we pray to the Spirit of God, as we pray to the Heavenly Father? Most assuredly; for is not the Holy Spirit also a Person, just as are the Father and the Son? And are the three Persons in the Godhead not equal in power and glory? This explained, the school will be prepared for a Review by the singing of a hymn, which takes us somewhat beyond the lesson for the day, but will make the Holy Spirit very real in His various activities. The hymn is Number 105 in the Book of Praise. Before each verse is sung, emphasize the leading thought in a few well-thought-out words: in v. 1, His divine nature; in v. 2, the Spirit as the Light; in v. 3, as the Fire; and so on, the prayer expanding in v. 7 to embrace the whole lost world: "O come, great Spirit, come!" Amen.

THE EARLY CHRISTIAN CHURCH

Jan. 19, 1902

Acts 2: 37-47. Commit to memory vs. 37-39.

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, ¹Men and brethren, what shall we do?

38 ²Then Peter said unto them, Repent ³and be baptized every one of you in the name of Jesus Christ ⁴for the remission of ⁵sins, and ye shall receive the gift of the Holy Ghost.

39 For ⁶the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words ⁷did he testify and exhort, saying, Save yourselves from this ⁸untoward generation.

41 Then they that ⁹gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

Revised Version—1 Brethren; 2 And Peter said; 3 Ye; 4 Unto; 5 Your sins; 6 To you is the promise; 7 Unto him; 8 He testified and exhorted them; 9 I took; 10 Omit gladly; 11 Teaching; 12 The breaking of bread and the prayers; 13 They; 14 According as any; 15 Day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did eat their food; 16 To them they by day those that were being saved.

42 And they continued stedfastly in the apostles' ¹¹doctrine and fellowship, and in ¹²breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And ¹³sold their possessions and goods, and parted them to all ¹⁴men, as every man had need.

46 And ¹⁵they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

47 Praising God, and having favour with all the people. And the Lord added ¹⁶to the church daily such as should be saved.

GOLDEN TEXT

Acts 2: 47. The Lord added to the church daily such as should be saved.

DAILY READINGS

M. — Acts 2: 37-47. The early Christian Church.
T. — Acts 16: 16-34. What must I do?
W. — Rom. 10: 1-13. How to be saved.
Th. — Acts 19: 13-20. Proofs of conversion.
F. — John 3: 14-21. Life by faith.
S. — Eph. 4: 1-15. Unity of the Church.
S. — Isa. 60: 1-10. A vision of the Church.

CATECHISM

Q. 3. What do the Scriptures principally teach?

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

TIME AND PLACE

The same day as last lesson, probably Sunday, May 28 A.D., 30, and continuing into the days following; near by the upper room, and then in the Temple and city.

LESSON PLAN

I. The Gospel Preached, 37-40.
By Peter and the others, and very faithfully.

II. The Converts Baptized, 41.
To the number of about three thousand.

III. The Church Steadfast and Prospering, 42-47.
Though but as yet in its merest infancy.

LESSON HYMN

Book of Praise, 162, 92 (Ps., Sel.); 206; 551; 218; 558.

EXPOSITION

Connecting Links—On the day of Pentecost, after the outpouring of the Spirit, Peter (Acts 2: 14) addresses the multitude which had hurriedly gathered from the city (v. 6). He showed them that prophecy foretold not only the outpouring of the Holy Spirit but also the resurrection. The death of Jesus did not disprove that He was the Messiah, but demonstrated that Jesus now at the right hand of God is both Lord and the Messiah or Christ of Israel, and from Him comes this Holy Spirit. Peter convicts those whom he addresses of having crucified their Messiah, and they turn in flocks to repentance.

I. The Gospel Preached, 37-40.

V. 37. They were pricked in their hearts. Conscience began to reprove them. Peter had charged them with killing the Lord Jesus, the Messiah. Peter and the rest of the apostles. In the earlier chapters of Acts, Peter is the leader of the apostles; the second half of the book is occupied chiefly

with the work of Paul. Brethren. (Rev. Ver.) They were all Israelites, though the Christians differed from the rest by believing that Jesus was the Messiah. What shall we do? A question of honest need.

V. 38. Repent. This is more than regret. It is a change of mind and heart. Their attitude to Jesus was to be entirely reversed. John the Baptist and Jesus began their ministry with the same demand (Matt. 3: 2; Mark 1: 15). Be baptized. This was the command of Christ (Matt. 28: 19). Baptism is a term denoting the rite of initiation into the Christian church. The word itself tells us nothing definite as to the mode. From other scriptures and from the Jewish method of baptism, it is inferred that it was to be by sprinkling or pouring. In the name of Jesus Christ. The "name" denoted what a person is; here it means that the baptized person acknowledged that Jesus is Lord and Messiah, and that He is able to do what the baptizing with water

signifies, namely, cleanse from sin. And so it is added: *unto the remission of your sins* (Rev. Ver.). *And ye shall receive the gift of the Holy Ghost*; as had those whom they had seen. The outward manifestations of the Spirit, such as speaking with tongues, prophesying, etc. (1 Cor. 12), were usual in the early days; but as the church grew in power and spiritual understanding, these lesser gifts fell into disuse, and the more excellent gifts, the fruit of the Spirit in life and character, became the dominant feature, as they should be to-day, of all baptized persons.

V. 39. *For to you is the promise* (Rev. Ver.); of the Spirit, made by the prophets to your fathers. (See v. 18.) *And to your children*. In Israel the family was a unit, and the prophecy just referred to applies to the sons and daughters, as well as to their parents. It is probable that children were with their parents here and were baptized with them. *And to all that are afar off*; the Gentiles. The apostles expected that the Gentiles would enter the Kingdom as Christian proselytes, that is, be circumcised. *As many as the Lord our God shall call*; in his love and compassion.

V. 40. *Testify*; protest solemnly, especially against the false view of Jesus held by many of those whom Peter was addressing. *Crooked generation* (Rev. Ver.); rebellious. See Deut. 32: 5; Acts 7: 51, 52. The present Jewish nation were not the true Israel, they were only a crooked branch from the good stock.

II. The Converts Baptized, 41.

V. 41. *Received his word*; accepted the offer of the Gospel which he made. *Three thousand souls*. "Three thousand burning and shining lights were scattered over the city."

III. The Church Steadfast and Prospering, 42-47.

V. 42. *The apostle's doctrine* (teaching). As companions and disciples of Jesus, they knew His mind, and they all agreed in the substance of what they taught. *Fellowship*; a wide term, involving spiritual communion, as well as mutual help through the sharing of goods. *Breaking of bread*. In remembrance of the last Supper, an especial sanctity was attached to meals which they had in

common as Christians. Every meal would call to mind that memorable "breaking of bread" by Jesus with His disciples (1 Cor. 11: 23). *And in the prayers* (Rev. Ver.); perhaps held, like the Jewish prayers in the Temple, at regular hours.

V. 43. *Fear came upon every soul*; reverential awe, due to the feeling that the Spirit of God was in their midst. Mockers were silenced. *The wonders and signs* were proof of God's working in and through them. "Wonders" are miracles from the view of their awe-inspiring effect. "Signs" are miracles as witnessing to the Divine power.

V. 44. *Had all things common*. The brethren shared their possessions with one another. No law either of Christ or the apostles compelled them to do this. It was the spontaneous expression of Christian love.

Vs. 45-47. *Possessions*; landed property. *Goods*; personal property. *As every one had need*. This was the principle of love; it was no unworthy charity on the one side, nor mean alms-taking on the other. *In the temple*. These earliest Jewish Christians were stricter Jews for being Christians, that is, when the Jewish observances did not conflict with their new faith. Gradually the light became clearer and empty Jewish forms were dropped. *Breaking bread at home* (Rev. Ver.). The "breaking of bread" was not a Temple service. *Took their food* (Rev. Ver.); in the common meals which rich and poor shared together. Exultant joy and simplicity distinguished them. There was no guile, false pride, or selfishness to destroy the harmony of the brotherhood. *Praising God*. Their whole life was one of devout thankfulness to God for the blessings of redemption. *Having favour with all the people*. Their glad-some, simple life, full of love, made friends for them among the common people, who would regard them as very pious Jews, though eccentric in believing that Jesus who had been crucified was the Messiah. *Those that were being saved*; the work of whose salvation was begun through faith in Christ. We read of salvation as past (Eph. 2: 8, Rev. Ver.), as future (Acts 15: 11) and as in course of accomplishment, as here. All depends on the point of view, as to which meaning is to be understood.

APPLICATION

They were pricked in their heart, v. 37. The first effect which the gospel produces in those who hear it is sorrow and alarm. Sin so blinds and deadens the soul that it must be startled out of its insensibility. As birds who build their nests in belfries are undisturbed by the clamor of the bells, or as those who live beside a cataract cease to notice its roar, so the sinner is unaware of his guilt and danger. It is true kindness to rouse him. A sinking ship or a burning house is not the place for quiet sleep. The true friend is the one who shouts our danger in our ear and rouses us to seek safety. The terror and grief which the gospel awakens in the soul lead us to flee to the only refuge.

What shall we do? v. 37. It is not sufficient to have our emotions stirred by the preaching of the gospel. If we are to realize its saving power it must reach our wills and lead us to action. We have not finished with a sermon when we have listened to it. It remains for us to act out its teachings. The listening is over, the doing is just begun.

Repent, v. 38. A soldier defined repentance as a "right-about-face." Some one has said that to repent is to take the first turn to the right. Repentance is a change of mind. It is a necessary step to salvation. Unless we repent, we cannot receive the forgiveness of sins. It is true, in one sense, that believers have been forgiven from eternity, because the Lamb was slain "from the foundation of the world," but when this is said of them, they are looked upon as having already repented and believed in Christ.

Be baptized, v. 38. Along with the inward change there must go the outward sign. This badge of discipleship serves not only to indicate to others which side we are on, but also to confirm our own faith. Looking at this symbol reminds us of the position we have taken and the vows we have made. It is to us what the blood sprinkled on the doorposts was to the Israelites (Exod. 12:13), a token that they belonged to the Lord and were under His special protection.

In the name of Jesus Christ, v. 38. The apostles baptized their converts in the name of their Master. This means that they acted

under His authority. We sometimes send a messenger and bid him use our name. He is clothed with authority from us. More than this, it means that they were acting in the interests of His kingdom. When we do a thing in another's name, it is for him we do it. When we take possession of money or property in the name of a society, it is not for our own use but for the use of the society. When an officer arrests a man "in the king's name," he is not gratifying his private malice; and when the tax-collector gathers money in the name of the government, it is not to fill his pocket, but the coffers of the state. When the apostles baptized, they received new citizens into the kingdom of heaven, and those who submitted to this rite assumed the obligations as well as the privileges of citizenship.

Ye shall receive the Holy Ghost, v. 38. The one thing that keeps the Holy Ghost out of our hearts is sin that is unrepented of and so unforgiven. When we repent of our sin, He comes in as the sunlight floods the room when the shutters are thrown open, or as the waters rush forth when some barrier is removed.

And to your children, v. 39. The children are included in the covenant which God makes with his people. Peter offered to parents a salvation which included their children. The children in our Sabbath Schools belong to God's kingdom as really as they are subjects of the British Empire. And because they belong to that kingdom, special obligations rest upon them. What boy or girl would willingly disgrace the name of an earthly father? How much more should they shrink from doing anything that would dishonor their Heavenly Father!

And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers (Rev. Ver.), v. 42. Look at the four marks of these early converts. First, they made progress. They were converted at Pentecost, but that did not make them perfect Christians. They must grow into the likeness of Christ. The means of growth was the teaching of the apostles. Their souls were fed by the lessons which

their teachers drew from the Old Testament and by the memories of Jesus. *Secondly*, they had fellowship with one another for mutual help and encouragement. In 1 Cor. 10: 16, the word here translated fellowship is applied to the Lord's Supper, and in Rom. 15: 26, it is used of a contribution for the poor. The fellowship consisted therefore in these two things—partaking of the same holy feast and ministering to one another's outward necessities. *Thirdly*, they united in the "breaking of bread." This is the earliest New Testament name for the Lord's Supper. From the beginning it took its place as a sacrament along with baptism. *Fourthly*, they gave themselves to prayer. This means social prayer and we learn that the prayer-meeting has always had a place of honor among the services of the church.

Were together and had all things common, v.

POINTS AND PARAGRAPHS

It would seem that hearts must be broken if they are to be joyful. v. 37.

Sorrow for sin is worthless unless it leads to the forsaking of sin. v. 37.

Men are responsible not for being converted, but for repenting. v. 38.

It is doubtful loyalty that refuses to wear the king's uniform. v. 38.

Repentance is man's share, remission, God's. v. 38.

The company of believers is not complete without their children. v. 39.

The Church was born in a revival. v. 41.

A living church is a multiplying church. v. 42.

The world trembles before a spirit-filled church. v. 43.

A selfish church is an unchristian church. v. 44.

Steadfastness, gladness, singleness, thankfulness is the quartette that makes music in the Christian soul. vs. 46, 47.

"Sinners when their eyes are opened cannot but be pricked to the heart for sin."—Matthew Henry.

On one occasion a man who had heard Dr. John Hall preach in Fifth Avenue Church, New York, was heard to say as he

44. This is not an ordinary communism, where each claims a share by right, but a communism of generosity. The permanent teaching of this feature of early church life may be summed up in the two statements: (1) that our neighbors have a claim upon our sympathy and help, and (2) that our property is not our own. We have been "bought with a price" and this purchase includes our possessions. If we do not love our brother whom we have seen, it is in vain that we profess to love God whom we have not seen. (1 John 4: 20.)

The Lord added to the church daily, v. 47. We see what kind of a church it is to which the Lord adds. It is a living church, whose members feed upon the word and are united one to another in bonds of brotherhood and seek in the sacraments and prayer the blessing of God. May ours be such a church!

came out, "The old man gives a fellow no chance to dodge." So Peter brought home to the multitudes their guilt so that they could not escape it and then shewed them the way of salvation.

Horatius Bonar depicts the workings of conscience in the lines:

I see the crowd in Pilate's hall,
I mark their wrathful mien,
Their shouts of "Crucify" appal,
With blasphemy between.

And of that shouting multitude
I feel that I am one;
And in that din of voices rude,
I recognize my own.

I see the scourges tear his back,
I see the piercing crown,
And of that crowd who smite and mock,
I feel that I am one.

Around yon cross the throng I see,
Mocking the Sufferer's groan;
Yet still my voice it seems to be,
As if I mocked alone.

The greatest saints have been the greatest penitents.

St. Francis of Assisi wept so much over his sins that he injured his eyesight; but he would listen to no remonstrance. "I would

rather choose to lose the sight of the body than repress those tears by which the interior eyes are purified that they may see God."

George Herbert, when dying, said: "I am sorry that I have nothing to present to God except sin and misery, but the first is pardoned, and a few hours will put a period to the latter."

Francis Quarles, when his friends urged him not to express so great sorrow for sin replied that "they were not his friends that would not leave him room to repent."

Bunyan wrote: "I was more loathsome in my own eyes than was a toad, and I thought I was so in God's eyes too. . . I thought none but the devil could equal me for inward wickedness and pollution." v. 38.

Your children shall still have, as they have had, an interest in the covenant, and a title to the external seal of it. . . When God took Abraham into covenant, He said, I will be a God to thee and to thy seed; and accordingly every Israelite had his son circumcised at eight days old. Now it is proper for every Israelite, when he is by baptism to come into a new dispensation of this covenant, to ask, What must be done with my children? Must they be thrown out, or taken in with me? "Taken in," saith Peter, "by all means"; for the promise, that great promise of God's being a God to me, is as much to you and to your children as it ever was.—Matthew Henry.

"Love awakens love; Peter had called the crowd *brethren*; they respond in the same manner to the followers of Jesus whom they had persecuted."—Lindsay.

Light from the East

YOUR CHILDREN—Among the Jews children stood in a somewhat different relation to their parents and to the family to that which they hold among us. The idea of individual personal responsibility was much less fully developed than it is now. The family was the unit of humanity in all the actions of Divine worship. The father sacrificed and prayed, and all the rest were accepted in him and through his service. The clan and the tribe were regarded by the Hebrews as simply extensions of the family and the rights and responsibilities of the father were transferred to the chief and to the king. The community dealt with the family and not merely with its individual members. If the father sinned against the community, all his children and all the members of his household shared his punishment, as in the case of Achan (Josh. 7 : 24), because they seemed to be included in his personality and thus shared his guilt.

Any religious privilege possessed by the father belonged to the child as such, and the children were included in any covenant made with the father. Peter here definitely reminds his hearers of the privileges which by the constitution of Israel they and their children now share.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

Through the power of the Holy Spirit on the day of Pentecost, Peter reproved and instructed the mockers who said "These men are full of new wine," and his sermon was followed by:

1. *Deep conviction of sin.* (a) This was the effect of the word. It penetrates the heart and conscience, v. 37; Heb. 4 : 12. Peter's sermon consisted of a recital of historical facts supported by quotations from Scripture.

(b) The sermon was direct and fearless. It set forth with the utmost plainness the wicked conduct of the hearers. It pressed home the guilt and danger of their awful crime in the crucifixion of Jesus, v. 36. They could not gainsay facts so fresh in their memories. Their sense of guilt was the beginning of repentance. There is hope of men when they confess that they have sinned—"If we confess our sins, he is faithful and just to forgive us our sins"—(1 John 1 : 9), and when they ask "What shall we do?" as did Saul and the jailer. Acts 9 : 6; 16 : 30.

2. *Apostolic instruction.* (a) The first step

insisted upon is repentance, which when genuine, implies the exercise of faith. (See Shorter Catechism, Question 87.) To have "a true sense of sin," we must believe what God says about it. To turn from sin to God, we must believe in the pardon and Saviour He provides. (b) The motive to repentance, which is urged is the promise of forgiveness and of the gift of the Holy Spirit, v. 38. John the Baptist preached repentance (Matt. 3 : 2), and so did Jesus, Mark 1 : 14, 15. Repentance when simulated, as in the case of Pharaoh and Judas Iscariot, worketh death, 2 Cor. 7 : 9, 10. Repentance should be distinguished from regeneration, in which we receive spiritual life *once for all*, and which is never quenched or withdrawn; but we need to repent, to confess and forsake sin, daily.

3. *The reception of members into the church.*

(a) Adults were received by baptism upon their giving evidence of repentance. The baptism enjoined by Peter was to be in the name of Jesus Christ, and not according to the form prescribed in Matt. 28 : 19. Why this change? Because "being by the right hand of God exalted" (v. 33), candidates for baptism should understand, as Calvin remarks, that "the force and effect thereof is in Christ. Wherefore every one profiteth in baptism just so far as he learneth to look unto Christ." (b) Households were recognized in connection with church membership. Infants eight days old received the "seal of the righteousness of faith" (Rom. 4 : 11) in the church as organized under the Abrahamic covenant, Gen. 17 : 10-12. The promise in this covenant, which Jesus calls "the promise of the Father," (Acts 1 : 4) is still in force. It was repeated by Joel and cited by Peter. As set forth by Jesus (John 16 : 8-10), it embraced the ordinary "fruit of the Spirit" (Gal. 5 : 22, 23) as well as His special gifts. It cannot be doubted that the Spirit regenerates infants as well as adults, and, therefore, they should be recognized as having a place in the church of God. "The promise is unto you and to your children," etc., v. 39.

4. *True and practical church fellowship.* This was shown (a) By devout steadfastness in the faith professed, v. 42. (b) Unity of spirit and the recognition of common inter-

ests, vs. 44, 45. This did not necessitate giving up the right of personal ownership, chap. 5 : 4. (c) The observance of appointed ordinances of the sanctuary, v. 46. (d) The exercise of definite influence for good among those with whom they came in contact, and the rich enjoyment of God's blessing. On the nature and practice of the Communion of Saints teachers should study minutely chapter 26 of the Westminster Confession of Faith.

For Teachers of the Boys and Girls

A perfectly new 1902 coin—if such can be obtained—will make a good introduction to this lesson. The scholars will examine it eagerly and will notice the clean-cut image of the sovereign, and every letter of the superscription sharp and clear, the coin as yet unworn or untarnished.

Here is the Christian Church fresh from the mint, as it were. Or, if you will, here is the giant in his cradle, who is yet to be the most powerful of the forces of earth.

It will be a dull soul, whether of child or man, that will not be quickened to mark the characteristics of this fresh born Church.

1. It is made up of ordinary, very ordinary people; "Not many wise men after the flesh, not many mighty," etc., 1 Cor. 1 : 26-29.

2. They are born of the Word of God. It was Peter's sermon that brought them into the light. See 1 Cor. 1 : 21.

3. They pass through the door of repentance and by the pathway of sorrow. (Matt. 5 : 4). How can it be otherwise with those who are the enemies of God, and who have so sinned against His grace? For the two sorts of sorrow, see 2 Cor. 7 : 10.

4. They confess Christ in His own appointed way, namely, in baptism (Matt. 28 : 19), which signifies the cleansing of heart and life that Christ effects. Such open confession of Christ has great promise (Matt. 10 : 32). The neglect of it leads to doom (v. 33).

5. They receive a blessing for their children as well as for themselves; so strangely intertwined are the souls of parents and children. The child starts well in the race of life who has a godly ancestry.

6. They stand firm and hold out, v. 42. Enlistment in Christ's service is no "short

term" engagement. It is for life; and as God pledges Himself to hold us fast, so we should swear eternal fealty to His name and person.

7. They are known by their doings: their brotherhood—all things common; their worship and communion—daily in the Temple and at home; their joy—the joy of sincere and grateful hearts; their graciousness—"having favor with all the people." So they attract others to the Gospel, fresh converts flocking to them every day. It should be impressed, even upon quite young children, that an earnest, consistent, joyous Christian life is one of the best ways of winning others to the Lord Jesus and His service. One reason why so many in Christian lands are slow to find their way into the kingdom of God is that those who profess to be within it are so half-hearted in Christ's cause.

Some Test Questions

- What had awakened their consciences?
- What was their cry?
- What conditions of salvation laid down?
- What great promise recalled?
- Why were they baptized?
- From whom were the 3,000 gathered?
- By what marks known? v. 42.
- Explain the first clause of v. 43.
- What is the difference between the Com-

munion and the practice described, vs. 44, 45?
 What is meant by "breaking of bread"?
 Wherefore such large additions?

Prove from Scripture

That we all need to repent.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The place of repentance in conversion.
2. Who should be baptized?
3. The Church of these first days as a model.

The Catechism

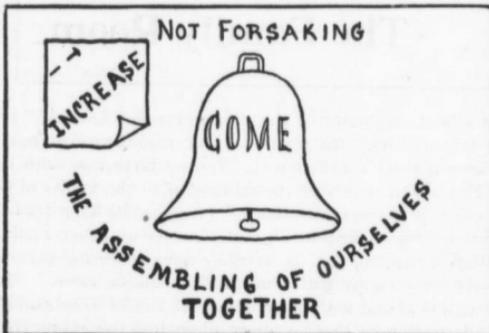
Ques. 3. *What the Scriptures principally teach.* Here is an example of the care with which the Catechism was drawn up. The aim of this question is not to describe all that Scripture teaches, but its chief truth or truths; hence the word "principally." The answer is an example, further, of the surprising directness and grasp of the Catechism. In one brief clause the contents of the written revelation are compressed—"what man is to believe concerning God, and what duty God requires of man." Belief first, it is to be observed, duty springing out of that belief; and belief on adequate testimony, the testimony of God Himself in the Word, and of those who have known God. Duty, too, on highest ground, namely, because God, who made and redeemed us, requires it.

FOR TEACHERS OF THE LITTLE ONES

Links—The children have perhaps seen trains standing on the track without an engine attached. Can these trains move themselves? No. They must have the *power* from the

steam-engine or they are useless. Can the trolley cars move without connection with the wires above? No. Without the electric power they are useless. Each one of us needs the power of the Holy Spirit before his or her life is useful and good. We heard about this power last Sunday. Where do we get it? To whom was it first given? (Recall lesson.)

Christ's Church—Draw outline of a church such as the children are familiar with. Whose house is it? Why so called? Will



not Jesus meet with His friends any place else? In *our* houses! Yes, any place where He is asked to come. Why then should we go to church? ("Forget not the assembling of yourselves together.") Explain that "Christ's church" means all who love Him. It does not mean the building only. We are one big family, children of God, Jesus our Elder Brother.

Living beside Jesus—A missionary visiting a sick Indian child heard the child's sister say to some children, "That is Miss Missionary. Do you know where she lives?—She lives beside Jesus." Will it make us good to live near the church? How can we "live beside Jesus?"

The First Preacher—Here is a mark for one of the apostles—Peter, who was filled with power and whose heart burned to preach and work for Jesus. Listen! he is preaching now to the crowd gathered at the Feast of Pentecost. What are they asking him? What is he saying? (Verses 37-40.)

The First Church—The apostles and those who believed and were baptized formed the *Church of Jesus Christ*. Jesus blessed His church, and drew many, many people to join it, every day adding to the numbers (Golden Text). Speak of the joy of these Christians (Verses 46, 47).

Love for Christ's House—We should receive

Jesus' messages gladly (Verse 41), and tell them to others. Love your church. Love one another. Ask people to come to church and Sunday School. Perhaps Jesus will let you help in this way to add to the church.

Swimming to Church—"A little girl, Uyangande, lived in the west of Africa near the Ogowe river. One afternoon as she was going away from the missionary's house, the missionary said, 'Don't forget that you have promised to come to church to-morrow.' 'Yes,' replied Uyangande, 'I surely will not.' Next day, when she went down to the river to get in the boat to go to church, she found someone had stolen the little boat, but her mind was made up to go as she had promised, so she swam all the way to church. The current was swift and the river a third of a mile wide, and it was hard work, but she got to church." Remember the little heathen girl when you are tempted to stay away from God's house for some trifling reason.

"Jesus, we love to meet

On this Thy holy day,
We worship round Thy seat
On this Thy holy day.

"Thou tender, Heavenly Friend,

To Thee our prayers ascend;
O'er our young spirits bend,
On this thy holy day."

BLACKBOARD REVIEW

<p>The Knocker</p>	<p>The Entry-Way</p>
<p>The Door</p>	<p>The Family Room</p>

It may be necessary, in some schools, to describe the old-fashioned "knocker"; for in these days of electric bells it has well-nigh disappeared. One who draws can readily put the whole scheme of Review into a sketch on the board. Those who cannot draw may find the print as above helpful. The lesson describes the admission to the family of God and the happiness that reigns therein. "What shall we do?" (v. 37)—the Knocker beats loud and strong. "Repent"—that is Peter's first word, and there is no other mode of entrance. Through The Entry-Way of baptism (vs. 38, 41) they came to be recognized as God's children. Verses 42-47 describe the happy gathering in The Family Room. Mark the joy of learning, of fellowship with God and with one another, of the brotherhood that counted self-denial a privilege; and show how this joy drew others into the happy circle.

Lesson IV.

THE LAME MAN HEALED

January 26, 1902

Acts 3: 1-10. Study Acts 3: 1-16. Commit to memory vs. 6-8. Read ch. 3.

1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

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

3 Who seeing Peter and John about to go into the temple asked them alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

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

6 Then Peter said, Silver and gold have I none;

Revised Version—I were going up; 2 That was; 3 Door; 4 To receive; 5 From; 6 But Peter; 7 What I have that give I thee; 8 Walk; 9 Raised; 10 Began to walk; and he; 11 Took knowledge of him.

GOLDEN TEXT

Ex. 15 : 2. The Lord is my strength and song, and he is become my salvation.

DAILY READINGS

M. — Acts 3: 1-16.	The lame man healed.
T. — Acts 3: 17-26.	Peter's exhortation.
W. — Matt. 9: 1-8.	Command with power.
Th. — Luke 10: 1-9, 17-20.	Healing power.
F. — John 5: 1-9.	Christ's healing Word.
S. — Phil. 2: 1-11.	The exalted Name.
S. — John 20: 24-31.	Life through His name.

CATECHISM

Q. 4. What is God?

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

but 7 such as I have give I thee: In the name of Jesus Christ of Nazareth 8 rise up and walk.

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

8 And he leaping up stood, and 10 walked, and entered with them into the temple, walking, and praising, and praising God.

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

10 And they 11 knew that it was he which sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.

Q. 5. Are there more Gods than one?

A. There is but one only, the living and true God.

TIME AND PLACE

An afternoon probably in June, A.D. 30, not long after Pentecost; the Temple, and at the Gate called Beautiful, which led from the outer Court to the Court of the Women.

LESSON PLAN

I. The Lame Man's Request, 1-3.
For an alms from Peter and John as they passed.
II. Peter's Gift, 4-8.
Not silver or gold, but strength and healing.

III. The People's Wonder, 9-11.
Which Peter uses to preach Jesus Christ to them.

LESSON HYMNS

Book of Praise, 574; 87 (Pa. Sel.); 188; 156; 551; 544.

EXPOSITION

Connecting Links—This incident is an example of the life of the church in Jerusalem, illustrating what was told in the last lesson. It is one of the signs done by the apostles which caused fear to come upon the people (ch. 2: 43). It is told in such minute detail, partly because so striking in itself, and partly because it led to the first collision with the authorities.

I. The Lame Man's Request, 1-3.

V. 1. *Peter and John*; the two leading apostles, often mentioned together in the gospels (Luke 5: 10; 22: 8; John 20: 2-5), and occasionally in the first half of Acts. *Up to the temple*. Compare Ps. 2: 6, the "holy hill." *The ninth hour*; 3 p.m. "There were three hours of prayer—the third, sixth and ninth, the latter being the time of the evening sacrifice. Compare Dan. 6: 10; Ps. 55: 17." (Page and Walpole.) The apostles still regarded themselves as strict Jews, although followers of Christ.

V. 2. *Lame from his mother's womb*; and so a case beyond hope. *Gate of the temple*; Rev. Ver. "door." It is impossible to decide which gate was called "Beautiful."

Some say Nicanor, a great gate on the East leading to the Court of the Women, made of Corinthian bronze of surpassing value; others, the gate Shushan, also on the East near the Porch of Solomon. *To ask alms*. It was an especial virtue among the Jews to give alms to the poor, in part because the poor would thereby be enabled to pay their temple dues and provide the sacrificial offerings.

II. Peter's Gift, 4-8.

Vs. 4, 5. *Peter*; as so often, the leader. *Fastening his eyes upon*. Something in the man or his well-known case moved their sympathy. *Look on us*. They are not chance distributors of alms, but witnesses for Jesus Christ. *Expecting to receive*; perhaps something more than ordinary.

V. 6. *Silver and gold have I none*. He had left all when he followed Christ (Mark 10: 28). *What I have* (Rev. Ver.); better than silver or gold. *In the name of*. In the life time of Jesus He had given the twelve power to heal in His name (Matt. 10: 8), and now the promise of Matt. 28: 20 is being fulfilled. *Jesus Christ of Nazareth*.

By speaking thus the apostles virtually demand that the lame man should confess that Jesus of Nazareth is Messiah—a hard demand, seeing that Jesus had been crucified only a few weeks before this. But the man had probably heard Jesus preaching in the temple. (See John 7 : 14.)

V. 7. *Took him . . . lifted him up.* The faith of the man (he doubtless knew of the miracle of John 5 : 2-14) allowed the apostles to attempt what to others would have been absurd. *Immediately*; a strong word, to denote that power entered into the weak limbs simultaneously with the touch of Peter's hand.

V. 8. *Leaping up.* See Isa. 35 : 6. *Entered with them into the temple.* The most natural and the best use to make of his new powers. How vividly the whole story is told. (Compare ch. 14 : 8-10.)

III. The People's Wonder, 9-11.

Vs. 9, 10. *They took knowledge of him* (Rev. Ver.). This was one purpose of the miracle, that the people should be reached. *Filled with wonder.* It was properly believed that such marvels could be wrought only by the power of God (John 9 : 32, 35). *Amazement*; or bewilderment. The miraculous was the unusual, then as now. The miracle proved that the disciples spoke truly when they said that Jesus was Lord, and was risen and now reigning in power. Peter answers (vs. 11-16) the people's wonder. The power to do this miracle comes from the risen Lord Jesus. He is the Messiah of Israel, promised to their fathers, the servant lowly in heart, and suffering, whose resurrection proves Him to be the Prince of Life, and therefore a life given to the world.

APPLICATION

The hour of prayer, v. 1. It is a good thing to have regular times for prayer. It is related of General Gordon that for half an hour every day a white handkerchief lay on the ground at a little distance from his tent. This was a well-known signal that the general must not be disturbed because he was at prayer. So great were the demands on his courage and strength that he must renew the energies of his soul by waiting upon God. In the time of secret prayer in the morning, we shall find a fountain whose streams will refresh and gladden us all through the day.

Ask an alms, v. 3. The request which came from the lips of the lame man was for money, but the deep yearning of his heart was for strength to walk. God answered not the audible petition, but the inward desire. He understands not only what we say but what we need. In His wisdom He often withholds from us a minor blessing, that He may bestow a greater one.

And Peter fastening his eyes upon him . . . said, Look on us, v. 4. There must be in us a preparedness of mind, if we are to receive blessing from God. When Jacob, full of self-confidence, sought to enter the land of Canaan, he had to wrestle with God. It was only after he had been made to see his own helplessness and dependence that he

had power with God and man. God gives the blessing, but our faith is the necessary condition of our receiving it.

Silver and gold have I none, v. 6. Peter was a poor man and naturally took a special interest in the poor. Christianity is the religion of the common people. It upholds the dignity of labor. St. Crispin is the patron saint of shoemakers. This is his story. He was a Roman senator, brought up in the lap of luxury. He became acquainted with the religion of Jesus during a time of fierce persecution early in the fourth century. He was baptized, and feeling that a life of ease and idleness was not consistent with his Master's example, he gave up his honors and his wealth, retired into Gaul, and there took up the trade of shoemaking, because it could be exercised in great quietness. At a time when manual toil was considered fit only for slaves, Christianity emphasized the dignity of labor.

Such as I have give I thee, v. 6. The confidence of Peter sprang from his assurance that the risen Saviour, though He was absent from His disciples in bodily form, was really present with them in His power and spirit. Their work was but a continuation of His. They were but carrying on the work which He began. An example, and an inspiration, verily, to all Christian workers!

In the name of Jesus Christ of Nazareth, v. 6. The Romans had crucified Jesus Christ and His friends had laid His sacred body in Joseph's tomb. Men had killed His body. But He had another life besides His bodily life. There was that life which consisted in perfect obedience to the will of His Father. There was that life in virtue of which He exercised authority over the forces of nature, over disease, over death, over the world of good and evil spirits. It was impossible that this higher life of Christ could be crushed by the mallets which drove the nails into His cross. That life survived the grave. It re-appeared in the activity of His disciples. It was only a few weeks before this that the temple courts had been thronged by crowds of blind and lame seeking to be healed by Jesus (Matt. 21 : 14). And now, although the Master had been crucified and buried, the disciples on the very same spot were repeating His miracles. How vain had been

all the attempts of men against that invulnerable life! The Crucified lived on and worked on through the presence and power of His Spirit in His followers. And at this day there is no name in the world so powerful, no authority so potent in the world as the name and authority of this same Jesus Christ of Nazareth.

And he entered . . . into the temple . . . praising God, v. 8. The first thing his strengthened limbs did for this man was to carry him into the house of God to join in its praises. His conduct proves that not only his body but also his soul had been acted upon by divine power. It would have been sad indeed if he had employed his quickened energies to enter on evil courses before impossible. But not less sad is it to see those who have always enjoyed health and vigor, use their powers, not in the service of God, but of self and sin. All that is so spent is clear loss; all spent for God, clear gain.

POINTS AND PARAGRAPHS

Persistent prayer leads to successful service. v. 1.

The great Physician undertakes the most desperate cases. v. 2.

Human petitions are not the measure of divine gifts. v. 3.

God conditions His gifts on our faith. v. 4.

Our expectations fall short of God's generosity. v. 5.

The choicest blessings of life are not purchased with money. v. 6.

Those who have received help should be ready to extend help. v. 7.

Sincere gratitude is shown by right conduct. v. 8.

To wonder at or even to admire Christ is not to experience His saving power. v. 10.

Do not be ashamed of going to prayer-meeting. When bicycle runs were the rage, a young man in one of our cities braved the ridicule of his companions by declaring that if they selected Wednesday evening for their weekly bicycle run, they must go without him because he went to prayer-meeting on that evening. He was laughed at, but he stood his ground and won his

point, for the evening of the bicycle run was changed.

"He prayeth well who loveth well
Both men and bird and beast ;

He prayeth best who loveth best
All things both great and small ;
For the dear God who loveth us,
He made and loveth all."

This beggar was a representative of humanity. Men cannot save themselves. The only power that can save them is the power of Jesus Christ. Civilization of itself cannot uplift men morally and spiritually, for it was Greece and Rome, the most highly civilized nations of antiquity, which Paul had before his mind when he wrote the first chapter of Romans, of which an eloquent writer says : "Paganism is protected from complete exposure by the very enormity of its vices. It must suffice that once for all the apostle of the Gentiles has seized heathenism by the hair and stamped indelibly on her brow the stigma of her shame." Education will not suffice, or else Francis Bacon would not have been the meanest as well as the wisest of mankind.

The power of the church to do God's work in the world does not spring from her material resources. It is said that, at a time when the church had grown rich in money and lands, one of her dignitaries remarked that she could no longer say of herself: "Silver and gold have I none." "Neither," was the reply, "can she say to the lame, 'Rise up and walk.'" It is as true as ever that "not by might, nor by power," but by the "Spirit" of the "Lord of Hosts" (Zech. 4: 6) are the mountains of opposition to the kingdom of God to be levelled to the plain. v. 6.

"The celebrated statue of Minerva which stood in the Acropolis at Athens was renowned for its graceful beauty and its exquisite sculpture, but there was in it another feature which no close observer failed to notice. Deeply engraven in the buckler on the statue was the image of Phidias the sculptor; it was so deftly impressed that it could be effaced only by destroying the work of art itself. In like manner, in the life of every true Christian is the name of Christ; it is so inwrought in the character, in the disposition, in the whole being that it cannot be destroyed. It is towards the filling out of the meaning of this name that all Christian culture aims. All our lessons are lessons in growing Christ-like. To get the beauty of Christ out of the Christian's life, the life itself must be utterly destroyed."

This miracle is an acted *parable of redemption*; the helplessness and the need; the de-

sire for help and healing; the gospel offering priceless gifts; the command in Jesus' name; the faith that led to obedience and to doing the impossible; the joy in the new-found life; the wonderful change; the amazement of the people.—Peloubet.

Light from the East

BEGGARS are extremely common in the East still. There are very few charitable institutions there yet, and in ancient times there were none. And so all diseased and incurable persons among the poor frequent public places, that they may appeal to the sympathy of those passing by. In Palestine blind people, cripples, idiots, poor children, and lepers assail you on every hand with piteous cries. Even where there are hospitals for them, they still prefer to beg, and the government will not compel even the lepers to remain in these institutions. A favorite place is the church door or the mosque gate, because a man seeking a favor from God or departing with some assurance of forgiveness, is supposed to be peculiarly sensitive to the miseries of his fellow-men and mindful of the duty of helping them, and therefore a more profitable quarry.

This custom extended in mediæval times to the cathedrals of Europe, whose doors once swarmed with mendicants, but since tourists have increased greatly in number, the church authorities, seeing there was money in it, have rented the privilege of begging at the church door for a large sum, which only one or two can afford to pay.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

Upon the day of Pentecost the apostles experienced the fulfilment of the promise of Jesus (John 14: 12) "greater works than these shall ye do," etc. Notice therefore:

1. *The miracle.* (a) It was wrought upon a hopeless cripple. He was such from birth, v. 2. It was the mission of Christ and His followers to help the helpless, to seek and

to save the lost, Luke 19: 10. So let it be with us. (b) It was wrought unexpectedly and unsolicited. It is safe to say the poor man when laid in his place that morning, did not expect to return home healed and strong. "I am found of them that sought me not," Isa. 65: 1. What the cripple expected was alms, what he received was infinitely better. "God is able to do exceeding abundantly," etc., Eph. 3: 20. (c) It was wrought through human agency. God performed the miracle, but He used Peter and John as instruments. God works His

sovereign will, but man must work too, Phil. 2 : 12, 13. We are co-workers with Him. So here, Peter took him by the hand, while the power of Christ thrilled his frame and removed his weakness. (d) It was wrought publicly, amid the concourse of the people. Everybody knew this poor man who was carried and laid daily at the gate of the temple. The reality of the miracle could be attested by hundreds of competent witnesses. No history is sustained by such convincing evidence as that of Christ's redemptive mission and work.

2. *The effects of the miracle.* (a) Upon the cripple. He was healed physically and spiritually saved. The bodily healing was but the token of the deeper, mightier work effected in the inner nature—the soul. It was Christ's method to touch and to remove the root of all ailments, sin. Again and again He said to those whose bodies He healed, "Thy faith hath saved thee; go, and sin no more." "Here appears both the force of the word, and the fruit of faith. The cripple is so touched by the word that he obeys without delay; that it gives strength to his dead members, and after a sort renews the man." (Calvin.) (b) Upon the multitude. They were amazed, moved beyond measure. They ran so impetuously to the apostles that the healed man had to cling to them for safety. Those healed, saved by Christ, exert a mighty influence. They are the salt of the earth. They "can do all things through Christ," Phil. 4 : 13. Lazarus was so influential and so many of the Jews believed on Jesus through him, that the chief priests concluded to put him to death, John 12 : 10, 11.

3. *The apostolic interpretation of the miracle.* The spiritual teaching which they found in what utterly astonished the people—not glory to themselves, but to their Divine Master. They protested against being thought anything more than mere instruments in His hands. (a) The trend and pith of their teaching was to fix the attention, the eyes and hearts of all, upon Jesus. Peter said in effect—"We have not healed this man; cease to look to us, look to Jesus." This was the distinctive peculiarity of the teaching of Jesus Himself. He taught as having

authority. He directed all to turn their eyes towards Him as the Light of the world, as the Way, the Truth and the Life. "Look unto me," "Come unto me," etc. (b) The teaching also consisted in an appeal to scripture, and to facts which the multitude knew and could not deny—great fundamental facts—that Christ was denied, condemned and crucified by them, that God glorified Him by raising Him from the dead and exalting Him as Prince of life, vs. 13-15. (c) The climax of the teaching was that faith in His name saved the cripple and gave him "perfect soundness." Christ—the only and all-sufficient Saviour, the One mighty to save to the uttermost. Let this be our constant theme.

For Teachers of the Boys and Girls

This is a rare lesson for direct dealing with the scholars—not by way of exhortation, but by making clear the *parable of salvation* which underlies the miracle of healing. It will be a memorable lesson if some scholar shall find divine strength in it. A common-place place and a common-place day, glorified by the power of a great salvation. Such will be the thought in the teacher's mind. Into this thought—and if possible the experience of this salvation—he will lead his scholars by striving to make real to them FIVE SCENES :

1. *Peter and John on the way.* Two well-tried friends and fellow laborers (See Exposition, v. 1); better still, disciples of, and fellow laborers with, Jesus the Christ. Utterly different the one from the other, plain unvarnished fishermen both of them; but alike ennobled by the service of their Master.

2. *The cripple at the gate.* With much knowledge, doubtless, of Jesus and His disciples, for was he not daily at the gate of the Temple, where so many things had happened? Possibly with the hope of cure some day; perhaps even with faith that it would come through these wonderful men.

3. *The meeting of the three.* Eventful for Peter and John, for it was their first miracle of healing after the resurrection, and they had proof, therefore, that the old power still remained, though their Lord had gone; the one hour of a lifetime—for the cripple, for his life-long humiliation was to be ended.

4. *A made-over man.* By a word and a hand grasp, and because these were given in the name of Jesus Christ of Nazareth. Made entirely well, so that he leaped, stood up, walked, leaped again, very exuberance of strength; and the healing of the soul, may we not also believe, as complete.

5. *A wondering multitude.* "Wondering greatly," we are told; and one wonders in turn, how, with such happenings as the "gift of tongues" and the changed lives of thousands before their eyes, and now a fresh miracle like this, anyone should fail to see Jesus as the Saviour. But before we condemn let us explain our own slowness to believe on Him and trust in His name.

Some Test Questions

Name the stated "hours of prayer."

Why do Peter and John, being Christians, still attend the Temple worship?

Describe the Eastern customs as to alms.

Explain verse 4.

What was the man's expectation? v. 5.

Wherein consisted Peter's riches?

What part did Peter contribute to the miracle?

What part, the lame man?

What tokens of a complete cure?

Describe the sensation caused.

Why were the people so slow to accept

the proofs of Christ's Messiahship?

What was the gist of Peter's address?

Prove from Scripture

Giving should be voluntary.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Eastern customs of almsgiving.
2. The scene at the Beautiful Gate.
3. This miracle as a parable of redemption.

The Catechism

Ques. 4. *What is God.* Simonides, a heathen poet, was asked by Hiero, king of ancient Syracuse, *What is God?* but after many days of anxious study of the question, he was unable to give a more satisfactory answer than this: "The more I think of God, He is still the more dark and unknown to me." (Boyd on S. Catechism.) The following passages of scripture should be turned up in succession. They are the justification, word by word, for the wonderful definition given in the Catechism: John 4:24; Job 11:7; Ps. 90:2; Jas. 1:17; Ex. 3:14; Ps. 147:5; Rev. 4:8; Rev. 15:4; Ex. 34:6. The definition is said to have been the first sentence of a prayer of George Gillespie, the youngest member of the Westminster Assembly, who led the Assembly for divine guidance in framing the definition of God.

FOR TEACHERS OF THE LITTLE ONES

Links—Who were at church this morning? (Stand.) Some of you may tell me what you saw and heard. Who stood on the platform and preached to the people? Can you remember anything he said? I am

going to print the name of the first preacher after Jesus went to heaven. Can you tell me what letter to make first? P—E—T—E—R. Who gave Peter power to preach? Recall lesson. Will Jesus help His church and workers now?

Introduction—Show outline of Temple courts, previously drawn on paper, or draw on the board an outline from memory. Some teachers have a model ready for use at any time, made of pasteboard or blocks



which can be arranged on a table, before the class. Teachers should be familiar with the structure of the temple, courts, gates, etc. Call special attention to the gate Beautiful and the steps leading up to it. See! I am placing a man on the steps. (Pin on steps a sitting figure, with paper crutches lying beside him.) He cannot walk. His friends had to carry him and place him there. What is the matter with him? Lame! Did you ever see a lame person? How sad it is not to be able to walk and run! Why does he sit on these steps all day? (Verse 2.)

Lesson—Here come two men to the Temple at the hour of prayer. We have seen them before. One is the preacher we heard about last Sunday. The other is "the beloved disciple"—(strokes). Tell the lesson story.

A Thankful Heart—Speak of the lame man's gratitude to God when he was healed. God helps us in many ways. Repeat Golden Text. We should have thankful hearts, and show our thanks to the good God.

"Take my feet and let them be
Swift and beautiful for Thee."

The Lord is my Strength—Tell Peter's words. (Verses 12, 16.) Without Christ we can do nothing. Show some money. Speak of the usefulness of money. What Peter had was better than money.

Healing—the gift; *Christ* the giver; *Peter*—the carrier.

Ways of Helping—Some of us have money to help those in need.

"Take my silver and my gold,
Not a mite would I withhold."

Some have no silver norgold, but can give
kind words and kind deeds.

A gentleman was once walking behind a very handsomely dressed young girl and thought, "I wonder if her heart is as nice as her clothes." A poor old man was coming up the road with a loaded wheelbarrow of coals, and just before he reached this young girl, he made two attempts to go into the yard of a small house, but the gate was heavy and would swing back before he could get through. "Wait," said the young girl, springing lightly forward, "I'll hold the gate open." She did, and received his thanks with a pleasant smile. "She deserves to have the beautiful clothes," thought the gentleman, "for she has a beautiful spirit."

A Beautiful Hymn—It is a very familiar one. This verse will recall the others—

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

BLACKBOARD REVIEW

THE **G**ate
ift
ain

The teachers have described the lame man at the Beautiful Gate. Go back to him again, for we are all so like him—outside of the Beautiful Gate of life, and helpless to enter in; so much in need of peace and joy and strength and no one to bestow these on us. Who can give what our souls need? Can Peter? Or John? Or any man? Who can? He alone to whom all power is given in heaven and in earth. Recall how great His gift to the lame man through Peter was, and how closely it fitted his needs, and withal, how freely it was bestowed. Then follow the lame man as, now restored, he enters into the temple. What gain has he made? All that could make life happy—sound and strong limbs, eyes to see His Saviour and a heart to praise God, the company of good men, and by testifying of Jesus, an acceptable and useful way of serving God.

Presbyterian Ladies' College

TORONTO

Rev. W. Caven, D.D., Principal of Knox College, Visitor and Adviser.

Rev. A. McMillan, Lecturer.

Miss Margaret T. Scott, formerly Principal of the Model School, Toronto, Principal.

Affiliated with Toronto Conservatory of Music and Elocution.

T. Mower Martin, Art Director.

Full Academic Course. The highest record of pupils taking Matriculation and University Examinations.

Also Primary Day School Department forenoon sessions. Properly qualified teachers and the most approved methods.

ADVISORY COUNCIL

REV. PRINCIPAL CAVEN, D.D., LL.D., Toronto

REV. W. G. WALLACE, M.A., B.D., Toronto

W. BARCLAY McMURRICH, M.A., K.C., Toronto

JOHN A. PATERSON, M.A., Toronto

WILLIAM HOUSTON, M.A., Toronto

REV. D. C. MACINTYRE, Ph.D., Beamsville

REV. R. N. GRANT, D.D., Orillia

REV. D. CURRIE, M.A., B.D., Perth

REV. P. WRIGHT, M.A., D.D., Portage la Prairie

REV. J. CAMPBELL, M.A., Ph.D., Victoria, B.C.

REV. PRINCIPAL MACVICAR, D.D., LL.D., Montreal

References also permitted to REV. ROBT. WARDEN, D.D., Moderator of the General Assembly, Toronto; HON. E. H. BRONSON, Ottawa; J. C. GLASHAN, Esq., LL.D., Ottawa; REV. JOHN LAING, D.D., Dundas, Ont.

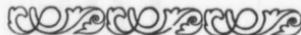
Applications should be made in advance to

S. W. MACINTYRE, President

St. Andrew's College ..

TORONTO

A Residential and Day School for Boys



Attendance, 140.

Boys prepared for the Universities and Military College.

UPPER AND LOWER SCHOOLS.

SEPARATE RESIDENCE for Juniors.

Re-opens for WINTER TERM on Jan. 7th, 1902.

REV. D. BRUCE MACDONALD, M.A.
Principal

THE BOOK PAGE

The price of *Deborah*, a Tale of the Times of Judas Maccabeus, Fleming H. Revell Company, Toronto, and noticed in the TEACHERS MONTHLY for December, is \$1.50.

Principles of Religious Education. Longmans, Green & Co., New York, 292 pages, including Topical Index, \$1.25.

It is a hopeful sign for its future progress that the Sabbath School is coming to be recognized as a *school*, where the main business is to teach. Not that the methods of the day school apply in their entirety to religious education, but they are the same boys and girls who are found in both, and the same object is in view, namely, the development of character; only that in the case of the Sabbath School, the director, surer way is taken of bringing the child's mind and heart into living contact with the revealed Word of God, that, through the Word and Spirit, there may be a new birth to the soul, and hence a new desire for and efforts towards holiness of heart and life. The word is to be *taught*; and it is evident that a first care of anyone who assumes the office of a teacher should be himself to know the Book, and to understand also the best methods of teaching it. Teacher training bulks largely, and rightly so, in the plans of progressive Sabbath School workers. It is concern for this vital matter that led to the series of lectures on "Principles of Religious Education," under the auspices of the S. S. Commission of the Diocese of New

York. The lectures are ten in number, embracing such topics as "Religious Instruction and its Relation to Education," "Religious Instruction in England, France, Germany, and the United States," "The Religious Content of the Child-mind," "The Study of the Bible as Literature." There is almost nothing sectarian in the lectures, and they are under such eminent names as Professor Butler, of Columbia University, Dr. Walter Hervey—whose lecture on "The Preparation of the Sunday School Teacher" is one of the most luminous of the series,—President Stanley Hall, and Professor Moulton, the author of the Modern Reader's Bible. We have not met any one recent book which contains so much and so varied material likely to be of service to a Sabbath School teacher anxious to get at the heart of his work.

The Man from Glengarry: A Tale of the Ottawa. By Ralph Connor. The Westminster Company and William Briggs, Toronto. 473 pages, \$1.25.

Ralph Connor has shown true insight in his choice of the setting for "The Man from Glengarry." It would be hard to find finer material for picturesque treatment than the Ottawa lumber camps and the river run, quaint old Quebec, the wilds of British Columbia—for the most part then a new and unexplored province—not to speak of Glengarry itself, where a piece of the Scottish Highlands has been transplanted bodily. And it is only scant praise to say that the material has been well handled. But the heart of a story is always the people in it, and

LIBRARY PRIZE.... Books

WHEN you wish to replenish your Sabbath-school library, we will be glad to hear from you. We offer every facility for making a good selection. If you desire a quantity of books to choose from, we will be pleased to send them. Our aim is to furnish books that are instructive and entertaining, and at the same time Christian in teaching. We carry a large collection of books suitable for libraries and prizes, and will gladly furnish catalogues and prices on application.

Upper Canada Tract Society
102 Yonge Street, : : Toronto, Ontario

Ronald especially is drawn clearly and strongly. Passionate and wayward in his boyish love, as in all else, but all the while true as steel to truth and honor, he has in him from the first the makings of the man of leading he becomes. Mrs. Murray, the minister's wife, Ronald's friend and—we had almost said—saviour, we have met before in "Black Rock", but she is one of the sort of whom we cannot see too much. With some unevennesses, the book is one thoroughly worthy of Ralph Connor's high reputation. The men of Glengarry, and their deep, strong fear of God are worth remembering; the author knew them at first hand, and in his vivid portraiture they have a lasting memorial.

The Child, His Nature and Nurture.
By W. B. Drummond. George N. Morang & Co., Toronto, 148 pages, 40c.

The title indicates the scope of this little book—the nature and the nurture of the child. The results of recent child-study are kept in view and the aim of the author is to lead to a right understanding of, and therefore proper care and training of the child. He possibly attempts too much for the space at his disposal, and there are some details, for example, as to the care of the infant, which belong rather to a book on nursing, but the chapters on Child Study, The Growth of the Child, The Senses, The Muscles (with some account of Play), The Emotions, The Intellect, The Will, Habit, are very valuable. To those who are entrusted with the care of the children the many practical suggestions of this Primer will be of

essential service, and any who wish to enter fully into that fascinating branch, Child-study, will find in it a capital starting point, affording, as it does, a summary of the present state of knowledge in that department. It may be mentioned that this is one of the series of "Temple Cyclopedic Primers," which deal with subjects as diverse as First Aid to the Injured, The British Empire (by Dr. George Parkin), and Greek and Roman Mythology.

The Divine Pursuit. By John Edgar McFadyen, B.A. (Oxon.), M.A. (Glas.), Professor of Old Testament Literature and Exegesis, Knox College, Toronto. The Westminster Co., Toronto, 209 pages, \$1.00.

It is a high compliment to a devotional book that it is thoroughly readable. Prof. McFadyen's is more than readable. Its literary style is charming and enticing, and the writer constantly reaches the deep things of the spiritual life, whilst strong and virile to a degree. "The glad faith, the sweet patience and the heavenly hope of all her earthly days," "of his mother in heaven," to whom the book is dedicated, seem to have been transmitted to the worthy son and to have found expression in these pages. He habitually turns his eyes, first of all, Godward, and in his meditations on God's wonderful ways with men, discovers the ground of truer and richer and more joyous service of God on earth. The strenuous Christian worker, the defeated and discouraged, the suffering and weary, will find a message of cheer and comfort.

Books that Command Attention

The Messages of the Prophetic and Priestly Historians

The writings of the Historians of the Old Testament, arranged so as to distinguish their principal sources, and freely rendered in paraphrase. By John Edgar McFadyen, M.A. (Glas.), B.A. (Oxon.), Professor of Old Testament Literature and Exegesis in Knox College, Toronto. Cloth, net, \$1.25.

History, Prophecy and The Monuments Or, Israel and the Nations.

By James Frederick McCurdy, Ph.D., LL.D., Professor of Oriental Languages in University College, Toronto.

The period covered by the third volume is one in which every student of the Old Testament is peculiarly interested—the eighty years or so between the reformation of Josiah and the decree of Cyrus, which empowered the exiles to return. Vol. III., cloth, \$3.00; three volumes in box, \$9.00.

First Canadian Edition—10,000.

The Man from Glengarry

By Ralph Connor, author of "Black Rock," "The Sky Pilot," etc.

This new story reveals in even stronger light the author's extraordinary power to engross the reader's attention, so that as he reads, characters and scenes alike are intensely real and true to him. "The Man from Glengarry" presents in vivid colors the picturesque and adventurous life of the lumberman. Cloth, net, \$1.25.

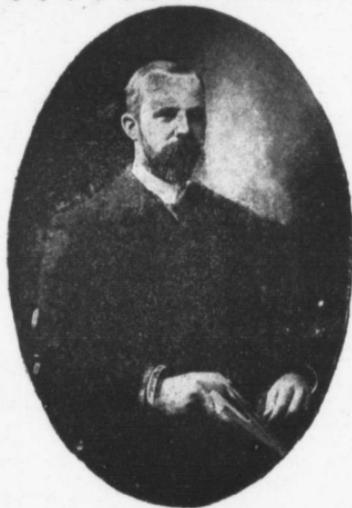
Henry Drummond

A Biographical Sketch (with Bibliography). By Gilbert Lennox. Cloth, net, 75c.

Dundee Courier—"This work does not cross to any extent the lines of Professor George Adam Smith's Biography of Drummond, and no admirer of its subject can afford to be without it. Mr. Lennox is sympathetic without fulsome, natural without carelessness, and reminiscent without tediousness. It is an ideal biography of its kind and will find a place on all well-ordered bookshelves."

SENT POSTAGE PAID

WILLIAM BRIGGS, 29-33 Richmond St. W., Toronto



MR. W. H. SHAW, Principal.

THE
**Central Business
College**

AND

SCHOOL OF SHORTHAND

TYPEWRITING AND TELEGRAPHY is well known from one end of the Dominion to the other as the most progressive, best equipped, business training institution in our country.

Winter Term from January 6th,
but members may enter at any time.

Twelve experienced teachers; **eighty** first-class typewriters; **sixteen** study halls and class rooms suggest something of the character of our School. If interested, please write for names of several Presbyterian ministers as references, whose young people have been lately with us.

Catalogue sent on application. Address

W. H. SHAW, Principal.



... **Estey Organ**

Style H. 38.

13 stops with three full 5-octave sets of reeds, and one octave of Manual Sub-Bass Reeds.

**If you desire Perfect
Musical Satisfaction**

PURCHASE an Estey Organ, Style H. 38, as roughly described above. Yes! it will cost you a little more than other organs, but you get a tone unobtainable in any other organ. This is because of the famous **PHILHARMONIC REEDS** which nearly double the volume and pipe-like quality of each note. Catalogues and fuller specifications upon application. **Price, \$130.00** on terms of payment ranging from 12 to 18 months, or **\$117.00 Cash** Stool free with each organ; Cases in Solid Walnut or Oak.

Gourlay, Winter & Leeming 188 Yonge St., Toronto

—————The Confederation Life
Association

The New 5% Gold Bond Policy



PROTECTS YOUR FAMILY
PROVIDES FOR YOUR OWN DECLINING YEARS
GUARANTEES A GOOD INVESTMENT

Send for Pamphlets.

HON. SIR W. P. HOWLAND, K.C.M.G., C.B., President.

W. H. BEATTY, Esq. W. D. MATTHEWS, Esq.

Vice-Presidents.

W. C. MACDONALD, Actuary J. K. MACDONALD, Managing Director.

—————Head Office: Toronto



UNIVERSITY OF TORONTO

INSTRUCTION given in the University Faculties of Arts (degrees of B.A. and Ph.D.), Medicine (M.B. and M.D.), and Applied Science (B.A.Sc. C.E., M.E., E.E.), and in the Affiliated Colleges and Schools of Dentistry, Pharmacy, Agriculture, Music and Veterinary Science. Fully equipped Library and Science Laboratories. Gymnasium and Recreation Grounds for Physical Culture. Thorough course of preparation in all branches for professional or business career.

For Calendar and all information, apply to **JAMES BREBNER, B.A., Registrar.**