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Lewis & Clark's Conquest of the West



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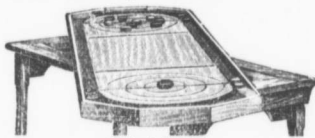
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This letter shows the great merit of **K.D.C.** and the following shows that its effects are lasting. Mr. Carter writes us July 31st, 1896, more than a year later. "Some time ago I sent you a letter testifying to the value of your wonderful **K.D.C.** to my wife. She is still enjoying good health, with no signs of her old trouble." Try it, sufferers. **K.D.C. Pills** are splendid for the liver and bowels.

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SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. XXXI.]

JANUARY, 1897.

[No. 1.

The Past Year.

THE year is past and over.

What has it done for thee?

Hast thou grown in love and each Christian
grace?

Hast thou grown more meet for the heavenly
place?

What may the record be?

The year is past and over;

Gone are thy golden days

In the which to serve the dear Lord of love

And to lay up treasure for realms above,

Winning the Master's praise.

The year is past and over.

Say, hast thou spent it well?

Hast thou lived each hour with a purpose true?

Hast thou done each task thou wert called to
do?

What does the record tell?

The year is past and over,

Save but a breath for prayer;

For the tasks undone, for the evil wrought,

O thou God of grace, is forgiveness sought—

Farewell, farewell, Old Year!

—Robert M. Offord.

Was Solomon Saved?

BY REV. J. C. JACKSON, SEN., PH.D.

WHILE we cannot be absolutely sure of Solomon's salvation, we may be almost certain. Speaking by divine inspiration to David before the young prince's birth, Nathan declared in God's name: "I will be his father, and he shall

be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my mercy shall not depart away from him, as I took it from Saul." Saul had landed in utter, irreconcilable, permanent unlikeness to God, and so was finally lost. But, unlike him, Solomon, though wandering far from God in sin, was amenable to the chastisement of a son, which was not for destruction, but recovery. Therefore God's mercy did not finally depart from him. This teaching of his ultimate salvation seems clear.

So also seems the words of Nehemiah. Six hundred years after Solomon's death the prophet wrote: "Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God." Here is a full recognition of the sin of his intermarriage with heathen wives and his consequent idolatry. But the inspired writer appears plainly to teach that his guilt did not deepen and darken into final apostasy. At last he was "beloved of his God," as still having something saveable in his nature.

God's love and grace are well-nigh invincible. While He will terribly punish, it is in compassion. He will save all He can. "He remembereth that we are dust." There is enough uncertainty about Solomon's fate to make us beware of presuming upon God's mercy; and yet hope enough to forbid despair for any soul which, amid its sins, retains one lingering remnant of divine light.—*Sunday-school Journal*.

PRAY for no particular blessings, but for that state of mind that will make His will ours.—*Heylin*.

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Sunday School Banner.

W. H. WITHROW, D.D., EDITOR.

TORONTO, JANUARY, 1897.

The New Year.

TRAVELLERS among the Alps are often so hemmed in by mountains on every side, so enshrouded by fogs or blinded by snow-storms, that they cannot well discover how far they have journeyed or in what direction. But when they climb some lofty hilltop, above the clouds and storm, they can trace all their pathway through the valleys, and see how every turn and winding of the road was necessary to overcome some obstacle or to escape some danger.

So these anniversary seasons of the year are hill-tops, as it were, which we may climb, and looking back with gratitude, see all the way which the Lord our God has led us, and looking forward to the unknown future, implore His guidance and trustfully fare onward in our life journey.

What to us is darkness, to Him is day;
And the end He knoweth,
And not on a blind and aimless way
The spirit goeth.

As we look back upon life's pathway during the past year, or during the whole of our past lives, we shall doubtless find that God has led

us by a way that we knew not, by a way that we might not have chosen for ourselves, but a way that has been wise and good and true. And when, at last, from the vantage ground of the higher, nobler life of heaven, where our souls

“Shall summer high in bliss upon the hills of God.”

with clearer vision, and with eyes purged by spiritual euphrasy, we shall look down upon the present life and shall find that every “crook in the lot,” that every winding of our mortal career has been wisely ordered by Divine Providence to save us from peril and bring us safe home.

These anniversaries are also mile-stones by which we may measure our progress to the celestial city. Some of us may have passed but a few of these, and the miles may seem very long; but others of us passed very many, and as we look back the distance between them seems very short, till in the remote distance they blend indistinctly into each other, just as in looking down a pillared colonnade the columns seem to approach closer and closer, till at last, in the distant vanishing point, they blend into one. And some of us may be near the end of our mortal journey. For us there may be few mile-stones left, or we may have already passed the last one, and it may be recorded in the book of doom concerning some of us, “Set thy house in order, for this year thou shalt die.”

New Year's Stock-Taking.

It will be well for us all, as do merchants of their worldly goods at this season of the year, to take stock of our spiritual possessions: to ask, Are we holier than we were a year ago? Are we happier? Have we more power over sin, or has sin more power over us? What usury have we gained of our Lord's talent entrusted to our care? Let us remember that now are we nearer to our salvation or to our condemnation, to our endless happiness or woe, than we were a year ago.

We ought to be much wiser in the things of God. We have been sitting for another year at the feet of Jesus, learning the lessons of His love, listening to the words of Him who spake as no man ever spake. Have they been engrafted into our hearts? Have they brought forth the peaceable fruits of righteousness in our lives? What result have we seen from our labours? Have any of our scholars been brought to God? Have any gone home rejoicing to the skies? Are some upon the road thither who a year ago were on the downward path? Thank God, our labours as a Church on behalf of the children committed to our care,

have not been in vain. Over two thousand of the scholars in our schools have been savingly converted to God, and are now rejoicing in the way to heaven.

Let us rise to the height of our opportunity and privilege during the coming year, and seek to reap fuller sheaves for the immortal harvest of the skies than we ever did before.

As with devout gratitude for the mercies of the past we exclaim,

“Here I'll raise my Ebenezer,
Hither by Thy help I've come,”

let us also set up our standard and say—“In the name of the Lord we will go forward.”

Although the future be unknown, and have in store for us many trials and sorrows, yet if God go with us, of whom or of what shall we be afraid? Let us then with renewed consecration of ourselves, our time, our talents, all we have and are, to the service of God, essay cheerfully the duties of the present, and trust Him for grace to supply every need of the future. Soon life's circling years will all be past. May we all be permitted then to assemble in our Father's house on high, the everlasting home of the soul, with all the objects of our earthly solicitude, the scholars for whose welfare we have laboured, and be able to say to the Master, “Lo, here are we, and the children whom Thou hast given us.” There through an unending year shall we sit together at Jesus' feet, and learn new lessons of His love, and with nobler powers and loftier faculties than we here possess, serve Him day and night in His holy temple on high.

Excursion to Europe.

SEVERAL events of special interest will take place in Great Britain and on the Continent during next summer. One of these is the World's Sunday-school convention in London in July. The last of these conventions was in 1889, when a large number of delegates from Canada accompanied Dr. Withrow's excursion to London. The completion of the sixtieth year of her Majesty's reign will also be celebrated with very imposing patriotic displays. These will run through several weeks and will be a great attraction to summer tourists to the Old Land. There is also to be held for several months in the city of Brussels, an International Exposition of art and industry which promises to be of great interest. The Rev. Dr. Withrow, who has conducted several excursions to Europe, will be prepared to take charge of a select excursion during this summer. Any person wishing further information may obtain it by writing to him at the Methodist Publishing House, Toronto.

Chancellor Burwash on “Valeria.”

Valeria, the Martyr of the Catacombs: A Tale of Early Christian Life in Rome. By the REV. W. H. WITHROW, D.D. Toronto: William Briggs.

We have few men in our Canadian Methodism with the peculiar literary gifts of Dr. Withrow. His is the rare power of painting life pictures; of grasping, with the sympathetic intuition of genius, the living significance of the dry facts which are recorded on monuments or catalogued in cyclopedias, and of moulding them into pictures instinct with life and truth. The work before us is such a picture. The materials are familiar only to those versed in later classical literature and primitive Christian archeology, in both which fields Dr. Withrow is a master. They are here presented in a form comprehensible by a child, and yet of intense interest to a grave and reverend student of church history. For our rising ministry and for our Epworth Leaguers this is a rarely valuable book, introducing the reader almost as by a magician's wand to familiarity with early chapters in the history of the Christian Church, chapters which immediately preceded the final triumph of Christianity in the Roman Empire. The mechanical execution is in the best style of the Book Room and beautifully illustrated. The book is just the thing for every Sunday-school library, or for a Christmas present.

The Oldest Magazine in Canada and the Most Fully Illustrated.

The Methodist Magazine and Review for January begins its forty-fifth volume with a vigorous number. A splendidly illustrated article describes “The Children's Crusade,” in which 100,000 boys and girls set out for Palestine, most of whom met with a tragic fate by famine, or shipwreck, or slavery. Another article, with many illustrations, is “In the Black Belt,” describing especially the negro preaching and the strange, weird, pathetic camp-meeting melodies. The music of several of the most striking of these is given. “The Boer's Daughter” is a stirring illustrated story of the British war in South Africa. “The Miseries of the Palace” recounts the pathetic life story of the Polish Countess Krasinski, great grandmother of both the reigning King and Queen of Italy. Prof. Reynar writes pleasantly on the “Faerie Queene,” the great English poem. An article of great interest is that by Dr. Abel Stevens, on “Mary Somerville,” the most remarkable woman scientist who ever lived. A popular science paper throws much light on the antiquity of man.

"The Warden of the Plains," or the cow-boy preacher, by Dr. Maclean, is a very graphic sketch of Canadian prairie life. A noble character study of "St. Paul, the Missionary," throws much light on the Sunday-school lessons for the year. A well illustrated account of the gold fields of Ontario, and up-to-date departments of the World's Progress, Current Thought, Popular Science and the like, make up a splendid number.

This magazine should circulate much more largely in schools than it does. It already goes to many schools, and has been taken year after year in numbers from two to as high as forty. For this purpose it is given at \$1.60 a year, the cheapest reading schools can get—always fresh and varied. Give it a trial and you will not be without it. Now is the time to subscribe. Send orders to Rev. William Briggs, Toronto; C. W. Coates, Montreal; or, Rev. S. F. Huestis, Halifax.

The Historic Episcopate.*

BY THE REV. T. G. WILLIAMS, D.D.

SOMETIMES a great service is rendered by doing that which to some may appear unnecessary. The boldness and persistence with which some Anglicans present what they call "The Historic Episcopate" demands refutation, or by mere repetition unchallenged the unwary may be misled.

Since Leo XIII. has so rudely, yet truthfully, denied the claim of the Church of England to a valid ministry on their own theory, we may expect that the Historic Episcopate sham will be pressed with new vigour. It is really the old "Apostolic Succession" claim with a new name, re-baptized because of the known absurdity of the old name.

Dr. Cooke, with judicial fairness, tries this Ecclesiastical "Tichborne Claimant." After a knowledge of the romantic claim of this Historic Episcopate action one might say, "They might have been passed by in silence if they had not appealed to history." To the bar of history Dr. Cooke takes them, and by the touch of that Ithuriel spear lays prone in the dust this new claimant to historical endorsement.

After reading this calm, cogent and masterly refutation of the claims of the Anglicans, one's wonder increases that any could so warp his judgment as to accept their theory, or so fortify himself as to openly profess a belief in that which is simply an affront to all reliable and unbiased history.

*The "Historic Episcopate," by Rev. Dr. Cooke. New York: Eaton & Main.

The following vital questions are among those discussed by Dr. Cooke:

"Was Archbishop Parker ever formally consecrated, or was he 'created' an Archbishop by Queen Elizabeth's mandate alone?"

"What is the historical value of the documents on which the validity of the processes by which it is claimed Parker was consecrated in harmony with canon law is established?"

"What are the probabilities regarding the much vaunted Lambeth Register? Is it one of the many forgeries of that age?"

"The illegality of the Edwardine Ordinal by which it is claimed Dr. Parker was consecrated."

The book is strong throughout, the argument conclusive, and the historical evidence crushing. It grinds the Historic Episcopate into an impalpable powder. Chapter 8, on the ordination of Wesley by a Greek bishop, and 9, on the Episcopal ordination of Dr. Coke, contain much interesting information and exhibit fine dialectic skill, but do not tend to materially strengthen the attitude taken by Methodism regarding the validity of our ordination, which rests upon the Scriptural identity of presbyter and bishop as an ecclesiastical order. The book is a valuable contribution at the present moment, and should be read by every searcher after truth regarding this matter.

New Sunday-school Books.

THE Wesleyan Conference Office, London, under the able management of the Rev. Chas. Kelly, issues the best and cheapest series of Sunday-school books that we know. They are illustrated with life-like sketches by Mr. Tressider, and are of special interest to Methodist readers as being largely on Methodist themes. They can be placed without hesitancy in all our Sunday-school libraries, which is more than can be said of some other so-called Sunday-school books. Our Book Rooms at Toronto, Montreal and Halifax keep full lines of these admirable issues. Among the recent issues are the following:

What he did for Convicts and Cannibals. Some account of the life and work of the Rev. Samuel Leigh, the first Wesleyan Missionary to New South Wales and New Zealand. By ANNIE E. KEELING. London: Charles H. Kelly. Toronto: William Briggs.

The story of Methodist missions in Australia and New Zealand is one of thrilling interest. So degraded were the man-eating New Zealanders that they knew not the properties of boiling water, and, endeavouring to steal meat out of a pot, exclaimed that the water had bitten their hands. But the missionary's

wife found a way to the hearts of the pagan mothers by caressing and fondling their children. The faithfulness and zeal of the missionary created a moral reformation among the cannibals of New Zealand and the convicts of New South Wales.

Caleb and Beceky. By CHARLES R. PARSONS. Same publishers.

Mr. Parsons has created a special Methodist literature of blended allegory and narrative in his "Man With the White Hat," and other stories. A new one from his pen will always be read with eagerness. There is a robust and manly piety about his tales that make one in love with religion. He has also a ringing utterance on the drink question that will strengthen the hands of the temperance workers in both the Old World and the New.

A Pioneer of Social Christianity, Count Zinzendorf. By FELIX BOYER. Same publishers.

Early in the eighteenth century three children were born who were largely to influence, for evil or for good, the three kingdoms of Great Britain, France and Germany. These were John Wesley, Marie Arouet Voltaire and Nicholas Zinzendorf. The last is the virtual founder of the Moravian Church, which has been famous for its piety and missionary zeal. Count Zinzendorf largely influenced the Wesleys, and, through them, the Protestant world. This is a biography of so great importance that we have placed it in good hands for the preparation of a special article on Zinzendorf for the *Methodist Magazine and Review*.

Mark Harvey, the Engine Driver, and other Stories of Cornish Methodism. By W. JAGO. Same publishers.

Cornwall is one of the strongholds of Methodism in the old land. It contains many types like Daniel Quorm and Brother Vivian. Mr. Jago knows his Cornwall well, and paints to the very life its queer but noble characters.

John Rowan's Trusts. By EDITH M. EDWARDS. Same publishers.

Miss Edwards has already made a reputation as an interesting and instructive writer. Her pictures of child-life are very sympathetic and beautiful. It will delight every reader, and is very fully and very well illustrated.

Robert Forward; or, a Life's Regret. By HARRY LINDSAY. Same publishers.

Mr. Lindsay is the author of several strongly written stories of Methodist life. In this tale the evils of drink, gambling and kindred vices are strongly set forth.

Three Children of Galilee. A Life of Christ for Young People. By JOHN GORDON. Illustrated. Boston: Joseph Knight Company. Toronto: William Briggs. Price \$1.50.

This is another attempt to reproduce for young people the life and times of Jesus of Nazareth.

It is written in easy and simple style, and gives very graphic pictures of life in Galilee and Judea in the time of our Lord. It will deeply interest even the youngest readers, so lucid is its style, while even the oldest may have his imagination kindled by its descriptions. A special feature of the book is its numerous illustrations, of which there are one hundred and thirteen. The writer, Dr. Gordon, is Professor of Church History in the Presbyterian Theological Seminary at Omaha, and is a lineal descendant of President Edwards. He has endeavoured in this work to help young people to know and love Jesus of Nazareth. The three young people from whom the book takes its title represent the three principal types of the era in which the scene is laid. The pure, historical Hebrew type appears in Miriam, the daughter of Rabbi Jairus. Solomon, the son of the Lord Chuzza, Herod's steward, represents the Hellenized Hebrew influenced by Greek culture and literature. Titus, the son of the Roman centurion stationed at Capernaum, displays the characteristics of the Roman race.

Waldtraut: A Story of the Forest. From the German of M. Rudiger. By SOPHY G. COLVIN. Edinburgh: Oliphant, Anderson & Ferrier. Toronto: William Briggs. Price 90 cents.

Like a chapter from a mediæval chronicle is this story of old German life five hundred years ago. It describes the stern feudal conditions of both castle and cottage. Yet the needs of the human heart are the same in every age. The soul gropes in the darkness after God and human affections throb under knightly armour and peasant's garb. The characters of the pious old monks, of the gentle chatelaine of the castle, of the rude Ritter and the stories of the gentle Waldtraut in their happy ending are vividly told in this interesting story. The Germans have a genius for such domestic tales. This is admirably translated and illustrated.

Gathered Gems of Song and Story. By H. L. HASTINGS. Boston: Scriptural Tract Repository. Toronto: William Briggs.

Mr. Hastings is well known as the publisher of evangelical literature, and of his anti-infernal library many tons have been circulated. Its short stories of Jesus with appropriate pictures will be an interesting addition to the Sunday-school or family library.

We hope our readers will preserve the coloured map accompanying this number. They will find it useful for reference in studying the history of the early Church and Travels of St. Paul. Of St. Paul's third missionary journey we shall give a large map later.

Old and New Year.

THE Old Year with its record
Is gone forever more ;
The New Year, full of promise,
Stands waiting at the door.

Ah, could we live it over !
So sigh we of the past ;
Live we the new as wish we now
That we had lived the last.

The past, its lessons teaching,
With guiding light should shine,
To warn from self-dependence
And lead to grace divine.

With high resolve and holy,
With purpose firm and true,
Let us go forth with meekness
God's will and work to do.

Canada Seen by American Eyes.

BY WILLIAM REYNOLDS.

I HAVE been attending the Ontario Provincial Sunday-school convention, held at London, October 27, 28 and 29. The Ontario conventions are always good. This was no exception. There were over six hundred delegates enrolled. A finer body of Christian men and women I have not seen.

The clergy take more interest and attend our conventions in Canada more than in the United States. They show their wisdom in keeping in touch with this most important branch of Christian work. A minister should be on the "front line" in Sunday-school methods. I wish our theological seminaries would place this department on an equal footing with other departments of study. A minister should know how to conduct a Sunday-school, from the primary to the normal class, so he will know how it ought to be done, even if he is not called on to do it. He should also know how to teach, as well as preach. If he is to be our leader, he should know how to lead in the work.

There is no better field worker on either side of the line than Alfred Day. God bless him, and may his kind increase. We need a large crop of such men, and the means to support them in the work.

Dr. John Potts' address on "Echoes from the Boston Convention" was most inspiring. He spoke of the devotional spirit that pervaded the entire sessions; of the admirable reports of the Executive and Lesson Committees; of the great gains that had been made

numerically, and improvements made in methods the past three years through more thorough organization, and the inspiring influences of conventions. He said the Bible was the great international and interdenominational book, and upon it was our work founded. The convention closed in a very impressive manner, and the verdict was that it was one of the most practical and helpful meetings ever held in the Province.

I spent Sunday in Toronto. No such city exists on this continent or any other. It is like a breath from heaven to breathe the religious atmosphere of this place. A city of 200,000 inhabitants with not a street car running, nor a store, saloon, cigar stand or fruit stand open on Sunday. No papers published or sold on Sunday (not a Sunday paper published in all Canada). The streets filled with people going to or coming from church. It is a model city, a pattern to our Sabbath desecrating cities. I tell these people they will not enjoy heaven as much as we will, because the change will not be so great.

From Toronto I went to Montreal. I find the work progressing very favourably under the charge of Mr. Geo. H. Archibald. This Province is so largely composed of Roman Catholics, outside of Montreal, that it is hard to work along our regular lines. Some entire counties have not a Protestant school, and others one, two and three each. But progress is being made. While our method of organization is splendidly adapted to almost every State or Province, yet there are places where other methods must be used, and the Province of Quebec is one.

The plan there is to "do the best you can with what you have got." Mr. Archibald issues a call and programme for what he calls "a Sunday-school workers' week." It is really an institute and county convention combined. He sends a programme to the superintendent of each school in the county, town or district, and asks for the names of all officers, teachers and others, who will promise to attend. He then sends a personal letter to each of these persons, expressing his pleasure at their acceptance of his invitation, etc. This is a good idea, and is worthy of the consideration of county and township officers in other places. It insures a good attendance and an interested audience.

WHAT PROF. HAMILL SAW.

One of the noteworthy incidents of the Nova Scotia convention was the constant attendance and interest on the part of the faculty and president of the Nova Scotia Normal School, located at Truro. Very hearty invitations were extended by them to the two visitors to address the students of their fine school. It is a hopeful sign in our Sunday-school work when these trained and accomplished secular educators are interested in Sunday-school convention work.

One of the unique and beautiful sights of Halifax is the regular Sabbath service for the British garrison. In their bright and picturesque uniforms, with a splendid band, they march under their officers to the "garrison chapel" and listen to their chaplain preach. By courtesy of Capt. Winn, of the Royal Engineers, Miss Vella and the writer were enabled to see the fine sight and to hear the thousand manly voices sing "God Save the Queen," as we never heard it before. Capt. Winn, a young man of thirty-seven, is already a veteran, decorated with Her Majesty's medals for notable service, and his beautiful home and family will be a life-long pleasant memory. Better than all else he is a valiant and consecrated officer in the army of Jesus Christ.—*International Evangel.*

The Stormy Days.

BY IDA KAYS.

"I AM sorry, indeed I am, to have only four here to answer to their names to-day. Only four out of thirteen!" repeated Mrs. Steele, class-record in hand, standing before her Sunday-school class, like a stern judge about to pronounce sentence.

"Suppose it isn't quite so pleasant as it might be, we must make an effort to get here. It isn't encouraging to talk to empty seats. You don't feel the same interest, I don't feel the same interest, and I hope this will not occur again. It pays to come to Sunday-school."

Does it, Mrs. Steele?

I could not but wonder if her class—her four boys and girls—felt paid for braving wind and cold, to sit and listen to an uninteresting lesson finished off with a scolding for those—who were not there.

Why could she not have made that lesson an unusually attractive one, including in a little personal talk with each of the venturesome few? She might even have told them a bright cheery story, though they weren't little folks, and made it a day for them—perhaps for herself—long to be remembered.

Then next Sunday, when the sun shone, and the seats were filled again, she could have greeted her class with sweetest smile, and said:

"How glad I am to see you all here! You don't know how badly I felt"—and the face would grow grave—"to have so many absent last Sunday. But we had a good time,—we always do on stormy days,—and I hope not one of you will be scared away from Sunday-school again."

Even grown people feel the injustice and the sting of having other people lashed over their shoulders.

"It was a miserable, stormy day," says an old friend, "and the few of us that ventured out to church thought we deserved great credit and a real spiritual treat; but what did we get? A merciless scolding because so few were there. We didn't go home feeling very good about it, either, nor strong in the determination to be one of the few on the next stormy day."

This preacher was akin to Mrs. Steele, and she is no creature of fancy,—just one of the many whose temperature varies with the atmosphere, and helps to freeze her class out of the Sunday-school.—*S. S. Times.*

Your Influence.

THE late Mr. Spurgeon told the following story: "When I go to Monaco, the grounds of the gambling hell there are the most beautiful in the world, but I never go near them, and why? Not because I think there is any danger of my passing through the gardens to the gambling tables. No! but a friend of mine once related the following incident to me: 'One day M. Blanc met me and asked me how it was that I never entered his grounds. 'Well, you see,' I said, 'I never play, and, as I make no return whatever to you, I hardly feel justified in availing myself of the advantages of your grounds.' 'You make a great mistake,' said M. Blanc. 'If it were not for you, and other respectable persons like yourself, who come to the grounds, I should lose many of my customers who attend my gambling saloons. Do not imagine that because you do not play yourself, you do not by your presence in the grounds contribute very materially to my revenue. Numbers of persons who would not have thought of entering my establishment feel themselves quite safe in following you into my garden, and from thence to the gaming table the transition is very easy.' After I heard that I never went near the gardens." So moderate drinking and its social allurements are the garden which surrounds the drunkard's place of bondage and ruin.

SOME parents have the foolish notion that it does a child no good to be compelled to attend church. They do not reason this way about attending school, or about the learning of other wholesome habits. The boy who has an aversion to daily washing his face or combing his hair is not allowed to exercise his preference in these matters. He learns habits of neatness, habits of study, habits of industry, by being compelled to cultivate such habits. Why not in the same way teach him habits of reverence, of worship, of Sabbath observance, and church-going?—*Herald and Presbyter.*

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES IN THE ACTS AND EPISTLES.

LESSON I. CHRIST'S ASCENSION.

[Jan. 3.]

GOLDEN TEXT. While he blessed them, he was parted from them, and carried up into heaven. Luke 24. 51.

AUTHORIZED VERSION.

Acts 1. 1-14. [*Commit to memory verses 7-9.*]
[Read the remainder of the chapter.]

1 The former treatise have I made, O The-oph'i-lus, of all that Je'sus began both to do and 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 showed 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, commanded them that they should not depart from Je-ru-sa-lem, but wait for the promise of the Father, which, *saieth 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 Is-ra-el?

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 Je-ru-sa-lem, and in all Ju-de'a, and in Sa-ma-ri-a, 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 steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

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

12 Then returned they unto Je-ru-sa-lem from the mount called Ol'i-vet, which is from Je-ru-sa-lem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both Pe'ter, and James, and John, and An'drew, Phil'ip, and Thom'as, Bar-thol'o-mew, and Mat'thew, James the son of Al-phe'us, and Si'mon Ze-lo'tes, and Ju'das the brother of James.

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

REVISED VERSION.

- 1 The former treatise I made, O The-oph'i-lus, concerning all that Je'sus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the Holy Ghost unto the apostles whom he had chosen: to whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God: and, being assembled together with them, he charged them not to depart from Je-ru-sa-lem, but to wait for the promise of the Father, which, *said he*, ye heard from me: for John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.
- 2 They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Is-ra-el? And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Je-ru-sa-lem, and in all Ju-de'a and Sa-ma-ri-a, and unto the uttermost part of the earth. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. And while they were looking steadfastly into heaven as he went, behold, two men stood by them in white apparel: which also said, Ye men of Gal'i-lee, why stand ye looking into heaven? this Je'sus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.
- 3 Then returned they unto Je-ru-sa-lem from the mount called Ol'i-vet, which is nigh unto Je-ru-sa-lem, a sabbath day's journey off. And when they were come in, they went up into the upper chamber, where they were abiding; both Pe'ter and John and James and An'drew, Phil'ip and Thom'as, Bar-thol'o-mew and Mat'thew, James the son of Al-phe'us, and Si'mon the Zea'lot, and Ju'das the son of James. These all with one accord continued steadfastly in prayer, with the women, and Ma'ry the mother of Je'sus, and with his brethren.

Time.—According to the usual reckoning, Thursday, May 18, A. D. 30. **Place.**—The Mount of Olives, near Bethany. **Rulers.**—Pontius Pilate, procurator (governor) of Judea; Herod Antipas, tetrarch in Galilee. **Introduction.**—Church history begins where Gospel history closes, with the risen Lord about to take leave of his followers.

Home Readings.

- M.* The Ascension. Acts 1. 1-14.
W. The parting blessing. Luke 24. 44-53.
W. To the Father. John 16. 1-11.
Tk. For us. Heb. 9. 23-28.
F. On the throne. Heb. 10. 1-13.
S. Head over all. Eph. 1. 15-23.
S. Alive for evermore. Rev. 1. 9-18.

Lesson Hymns.

No. 314, New Canadian Hymnal.

Look, ye saints, the sight is glorious.

No. 315, New Canadian Hymnal.

Oh, praise ye the Lord with a trumpet sound.

No. 316, New Canadian Hymnal.

Golden harps are sounding.

QUESTIONS FOR SENIOR SCHOLARS.

1. The Promise of the Father, v. 1-8.

What was Luke's purpose in writing "the former treatise?" Luke 1. 1-4.

What is known about Theophilus?

To what "commandments" does Luke refer?

How many times was the risen Jesus seen, and by whom?

Why did Jesus appear only to his friends?

Name the "infallible proofs" of the resurrection.

What "proofs" does John name in his first epistle?

What other apostle sums up the proofs, and where? See 1 Cor. 15. 5-8.

What was the chief subject of discourse during the forty days?

What final command did Jesus give the disciples?

By whom was the "promise" first given?

What baptisms are here contrasted?

What personal experience do these baptisms represent?

What question did the disciples ask about the kingdom?

How much may we know of "the times and the seasons?" See Matt. 24. 36, 42.

What gift would the Holy Ghost impart?

What duty would then follow?

What was the chief truth to which they were to witness? See Acts 2. 32.

2. The Farewell of the Son, v. 9-11.

What suddenly occurred as Jesus ceased speaking?

What warning had Jesus given of this event? See John 13. 33.

Who appeared in the place of Jesus?

What was their question to the disciples?

What promise did they give?

What was Jesus's own promise of return? See John 14. 1-3.

When will he return?

What says Paul about his coming? 1 Thess. 4. 16.

3. The Prayer for the Spirit, v. 12-14.

Where did the disciples at once go?

How far is a Sabbath day's journey? John 11. 18.

In what place did the disciples assemble?

What one of the twelve was absent?

What fate has befallen Judas?

Who else were with the apostles?

How were the company engaged?

What was the probable burden of their prayer?

Teachings of the Lesson.

1. The Gospel rests on a firm foundation. The resurrection of Jesus is an assured fact. "We have not followed cunningly devised fables." We know—and therefore we testify.

2. The Holy Spirit gives power to Christian believers. No witness can testify to what he does not know; no one can know Jesus as a Saviour save by the help of the Holy Spirit. See 1 Cor. 12. 3.

3. Jesus is coming again. The time no man knows. But "the same Jesus" will come in power, in great glory, with angels and saints, to welcome his own and take them to himself forever.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Verses 1-8.

To what book does Luke here refer?

What great privilege is ours?

How does Luke's gospel differ from the Acts?

By what proof did Christ show that he had really risen?

About what did he speak to the disciples?

Have we any duty but work?

For what were they to wait?

When did it come?

What wrong idea had they about Christ's kingdom?

Why was their request refused?

How would the Holy Ghost help them?

What were they to witness to?

If the Gospel is for all, how is it some will be shut out?

2. Verses 9-11.

- Who saw Christ ascend?
 How was the ascension important?
 What messengers appeared?
 How will Christ's second coming resemble the ascension?

3. Verses 12-14.

- How far had they to return?
 Where did they abide?
 For what three things was their prayer noted?
 How is the mention of the Virgin Mary remarkable?
 Who were Christ's brethren?

QUESTIONS FOR YOUNGER SCHOLARS.

- How did the disciples feel after the resurrection?
 What made them feel so?
 How long did Jesus stay on earth after he rose?
 Where did he meet the disciples in Jerusalem?
 Why did he want to tell them many things?
Because he was about to leave them.
 What did he bid them wait for in Jerusalem?
 What did he mean by the "promise of the Father?" **The gift of the Holy Spirit.**
 Where may we read about this?
 Where did Jesus afterward lead the disciples?
 What did they want to know?
 Why could he not tell them?
 What took place on the top of Olivet?

- Who came and stood by them?
 What did the angels say?
 What did the disciples go back to Jerusalem to do?

Think About This!

- Jesus is coming again some day.
 He wants us to be ready for his coming.
 He will give the Holy Spirit to "those who ask," to teach them how to get ready.

THE LESSON CATECHISM.

[For the entire school.]

1. To whom did Jesus appear after his resurrection? **To his disciples.**
2. During how many days did he appear to them? **During forty days.**
3. What did he promise them? **The power of the Holy Ghost.**
4. What did he command them to be? **Witnesses in his name.**
5. What did he do at the end of forty days? **He ascended to heaven.**
6. Repeat the GOLDEN TEXT. **"While he blessed,"** etc.

OUR CHURCH CATECHISM.

1. What do you mean by religion? Our who's duty to God our Creator.

THE LESSON OUTLINE.

BY J. L. HURLBUT.

Aspects of the Saviour.**I. AS A FOUNDER.**

- All that Jesus began.* v. 1.
 The chief corner stone. Eph. 2. 20.
 Foundation....Jesus Christ. 1 Cor. 3. 11.

II. AS A WORKER.

- Both to do.* v. 1.
 Went about doing good. Acts 10. 38.
 Works of him that sent me. John 9. 4.

III. AS A TEACHER.

- And teach.* v. 1.
 Remember the words. Acts 20. 35.
 A teacher....from God. John 3. 2.

IV. AS A LAWGIVER.

- Had given commandments.* v. 2.
 Whatsoever he saith. John 2. 5.
 Whatsoever I command. John 15. 14.

V. AS A CONQUEROR.

- Alice after his passion.* v. 3.

- Not possible....holden. Acts 2. 24.
 Hath abolished death. 2 Tim. 1. 10.

VI. AS A PROMISER.

- Ye shall receive power.* v. 8.
 All power....with you. Matt. 28. 18, 20.
 Christ which strengtheneth. Phil. 4. 13.

VII. AS DWELLING IN HEAVEN.

- He was taken up.* v. 9.
 I go unto him that sent me. John 7. 33.
 Ye cannot come. John 13. 33.

VIII. AS RETURNING TO EARTH.

- Shall so come.* v. 11.
 I will come again. John 14. 3.
 Come, Lord Jesus. Rev. 22. 20.

IX. AS HEARING PRAYER.

- Continued....in prayer.* v. 14.
 Ask, and ye shall receive. John 16. 24.
 Ask....I will do. John 14. 14.

EXPLANATORY AND PRACTICAL NOTES.**General Statement.**

As the title indicates, the central scene in our lesson is the ascension of our Lord. But when we closely read these fourteen verses we find minor topics of interest. First, we have an introduction to the Book of the Acts, which glides, apparently without consciousness on the part of the writer, into a résumé of the forty days between the resurrection and the ascension; then there are broken bits of con-

versation between our Lord and his disciples, a fourth list of the apostles, and a glance at the manner in which they waited for "the promise of the Father." "Luke," says Bishop Hervey, "is like a traveler who, having gained a summit, stops a little while to survey the scene he has traversed. He marks the sites which attracted his attention as he passed—the rising knoll, the conspicuous wood, the sheet of water, the open plain. But he now observes objects not seen before, objects which add richness and diversity to the scene; and so he adds them to his journal or his sketch. So the evangelist, having passed through the scenes of gospel story, and, being just about to enter upon the history of the apostolic Church, casts a lingering look over the closing days of our Lord's earthly sojourn, recapitulates the incidents which connect the gospel with the Acts, then adds some facts, throws in additional words from the lips of the Master, and by a few touches of his pen heightens the beauty of the strange scene which parted Jesus from his Church." The resurrection and the many proofs thereof, the walk to Bethany, the parting blessing, the ascension, the return of the apostles to Jerusalem, the continual prayers and praises of the waiting disciples—all these had been duly noted in the closing chapter of the gospel. But Luke wishes, before entering upon his new ground, to mark more distinctly this mysterious borderland, this strange period which belongs neither to the life of Jesus Christ on earth nor to the history of his Church, properly speaking—the days that intervene between the resurrection and the ascension. Circumstances of which he may not have been previously aware he now states, such as the period of forty days, the fact that the apostles did not lose sight of Jesus till he was enveloped in a cloud, and the presence of two angels who announce his sure return. The "homiletic essay," which we thus condense, shows that our lesson is a wonderful recapitulation and expansion of the closing narrative of the gospel.

Verse 1. The former treatise. Better, "the first narrative;" that is, the gospel written by Luke. **Have I made.** Better, "I made." **Theophilus.** Who this person was is not known. In the dedication of the gospel by Luke he is referred to as "most excellent," which, if not a title, is at least a very complimentary phrase; it was used of Felix by Tertullus, Acts 24. 3, and of Festus by Paul, Acts 26. 25. Theophilus means "Friend-of-God." A brother-in-law of Caiaphas, who succeeded him as high priest, and who probably was responsible for Paul's mission of persecution to Damascus, bore this name, which was not uncommon. **Of.** Better, "concerning." **All that Jesus began both to do and to teach.** Better, "All that Jesus did and taught from first to last." The juxtaposition of "do" and "teach" is not without its implications. Jesus was a prophet "mighty in deed and word," Luke 24. 19.

2. Until the day. Better, "until the very day." **Taken up.** Better, "received." **After that he through the Holy Ghost had given commandments.** Jesus gave his charge to the apostles through (or "by") the Holy Ghost. "The Spirit of the Lord" which was "upon him" spoke to them. **The apostles whom he had chosen.** "Those sent forth;" the twelve selected messengers. See verse 13, from the list of which Judas, of course, is omitted.

3. To whom also he showed himself alive. Ten appearances of the risen Christ are reported. **After his passion.** "Passion" means suffering, and includes death. **Infallible proofs.** "Demonstrations." **Being seen of.** Better, "appearing unto," a phrase which gives the idea of recurring appearances and disappearances, not of steady companionship. These fitful visits were spread over **forty days.** This is the only place where this note of time is given.

Speaking. Conversing, communing. **Of the things pertaining to the kingdom of God.** "Things" on which the twelve had for three years thought more carefully and constantly than on any other topic; but their best thinking had been erroneous, and they now received instruction from the King himself. Jesus led his disciples to look on Christianity as the coming into this world of a supernatural kingdom, whose laws fulfilled (and in that sense annulled) all other laws.

4. Being assembled together with them. Better, "as he was assembling with them"—that is, during occasional and fleeting visits—he **commanded them. They should not depart from Jerusalem.** Read Micah 4. 2; Isa. 2. 3. **Wait for the promise of the Father.** Read Luke 24. 49.

5. John truly baptized with water. "Indeed" is better than "truly." John's baptism marked a distinct stage in the development of true religion. It was epochal. Baptism was no new device, but the impressiveness of the "baptism of John" far outmeasured any other, whether by rabbi or by apostle. It stood for the most genuine, radical, pervasive repentance the world had ever seen. Just as an Englishman dates the birth of British liberty from the signing of the Magna Charta, so Jews and Gentiles by the thousand, even those who never believed Jesus, dated a great moral reformation from John's baptism. **But ye shall be baptized with the Holy Ghost.** Remember that in our Lord's life his converts were baptized, a fact to which allusion is not often made. John 3. 22, by itself would indicate that our Lord himself baptized his followers; John 4. 1, 2, may mean that he always performed the ceremony by proxy, or it may mean that at the time referred to he had ceased to baptize, having delegated that duty to his disciples. Like the "baptism of John,"

that of our Lord was "an outward and visible sign;" but the baptism which the disciples were now to receive was neither symbol nor outward observance; it was a profound spiritual experience.

6. When they therefore were come together. This is probably a reference back to verse 4. **Wilt thou at this time restore again the kingdom to Israel?** They had no other expectation than that the kingdom of Christ was to be at once established. That expectation had been extinguished by the crucifixion, but just as soon as they saw the Lord alive again it was revived with double force, especially as our Lord had just promised, verse 5, some unusual experience **not many days hence.**

7. It is not for you to know the times or the seasons. See Matt. 24. 36; Mark 13. 32; 1 Thess. 5. 1, 2; 2 Peter 3. 10.

8. Ye shall receive power. The Greek word is the one from which our modern "dynamite" has been formed. It is repeatedly used of the power of the Holy Ghost, Luke 4. 14; Acts 6. 8; 10. 38; Rom. 15. 13; 1 Cor. 2. 4; Eph. 3. 7.

10. Two men. Angels are often referred to as men. **White apparel.** The uniform of heaven. Whiteness is a type of purity. See Dan. 10. 5, 6; Matt. 17. 2; Mark 9. 3; Luke 24. 4; Heb. 7. 9, 13.

11. Ye men of Galilee. The printing press and other devices of modern civilization are so leveling the manners of men that differences in dress and dialect are not nearly so noticeable as they were in antiquity, and where they are noticeable it is not now polite to refer to them. But throughout the ancient world each little province, each little town, had its own customs, peculiarities of dress, and language, and these peculiarities were a matter of pride; so that "Ye men of Galilee" was a very natural form of address. **Why stand ye gazing up into heaven? Why stand ye looking skyward? Shall so come in like manner.** What that manner is Luke does not indicate other than that our Lord was hidden by a cloud or mist; it is noticeable that every description of our Lord's second coming makes mention of clouds, Rev. 1. 7; Dan. 7. 13; Matt. 26. 64;

Luke 21. 27. There is no other description of the ascension nearly so full as this; and there is no indication here of the beautiful environments which the painters and poets have thrown around this scene. If we had Luke's gospel only we should suppose that the ascension took place on the day of resurrection. **Ye have seen him go into heaven.** This seems not only to be a prophecy, but direct information to the disciples, who might not have known whether the Lord had disappeared if these angels had not told them.

12. Then returned they unto Jerusalem. Which now became the center of Christendom until, in the unfolding of God's providence through centuries, Rome for a time took its place. **The mount called Olivet.** From which our Lord had ascended. **A Sabbath day's journey.** Six or seven and a half furlongs.

13. An upper room. In the original, "An upper chamber;" a stated place of meeting; not unlikely the place where the last supper had been eaten; not unlike the house of Mary. **Where abode.** Where they were abiding. Now follows the list of the apostles, whose names, according to the Revised Version, are in the nominative case to the verb "went up;" instead of, as in our Bible, to the verb "abode." The list of the apostles here given is the same as that given in Luke except that Judas Iscariot is omitted and the order of the names is different. In all four lists Simon Peter stands first, Philip fifth, and James the son of Alphaeus ninth; and in the three other lists Judas Iscariot is twelfth. The second, third, and fourth names are always John, James, and Andrew, though the order varies. The sixth, seventh, and eighth are always Thomas, Bartholomew, and Matthew, though the order varies. The Jude of Acts and of Luke becomes Thaddeus in Matthew and Mark, while Simon the Zealot is by them called Simon the Cananean.

14. The women. It has been noted by many commentators that Luke makes frequent mention of women, especially as following the Lord. **Mary the mother of Jesus.** Mentioned as one of the members of the Church.

CRITICAL NOTES.

Verse 1. The former treatise. Literally the first, signifying that he was now about to treat the second. **Have I made.** Revised Version, "I made." There is nothing in the original to show such closeness of union of the two books as is indicated by "I have made." **O Theophilus.** Doubtless a real personage, but only mentioned elsewhere in Luke 1. 3. The title "most excellent" is significant, not of character, but of official position. See Acts 23. 26. Theophilus, though a proper name, signifies "dear to God." **Of all that Jesus began both to**

do and teach. The work and teaching recorded in the Gospel as begun while Jesus was upon earth is continued now that he has ascended to heaven. Jesus still superintends the work of the Church.

2. Until the day in which he was taken up. The gospel history ends with the ascension of Jesus; the Acts of the Apostles then begins. The ascension is the termination of his work while below, the beginning of his work from above. It is a connecting link, and belongs to both periods.

as the account of it is given in both of Luke's narratives. **Through the Holy Ghost.** The Divine Power, who descending upon him at his baptism, endued him while upon earth, and serves him on earth now that Jesus is in heaven, Isa. 61. 1; Luke 4. 18; Acts 10. 38. **Had given commandments.** As recorded in Matt. 28. 19, 20; Luke 24. 44-49; Mark 16. 15-18; John 21.

3. To whom also he showed himself alive. The persons to whom he showed himself were those whom he chose. He appeared to them in person, which was proof that he was alive. His resurrection, to them a matter of knowledge, is to us a matter of faith dependent upon their testimony. They were chosen in order that they might give this testimony. **After his passion.** Literally, "after he had suffered." The term occurs with this meaning in Acts 8. 18, and 17. 3. This primary meaning of the word, now fallen into disuse, is consecrated in the phraseology of the Church to express the Redeemer's last sufferings. **By many infallible proofs.** The original for "infallible" signifies proof that admits of no doubt. In medical language—remember that Luke was a physician—*tekmerion* is the "infallible symptom." The author evidently designs to emphasize the certainty of the proofs. They were addressed to the sight, hearing, and touch on eleven recorded occasions. **Being seen of them forty days.** Not continuously, but from time to time, and in different places. Between the passover and the Pentecost were inclusive fifty days. During forty of them these appearances took place. The remaining fifteen were **those days** of verse 15. Forty days seems to have been the preparatory stage of some great event. See Moses before the giving of the law, Exod. 24. 18; with the Hebrew spies, Num. 13. 25; with Elias, 1 Kings 19. 8; with Nineveh, Jonah 3. 4; forty days before Jesus was presented in the temple, Luke 2. 22; under temptation, Mark 1. 13; and forty days' preparation of the apostles before Pentecost began. **Things pertaining to the kingdom of God.** He explained to them the prophecies relating to himself, Luke 24. 27; the mission of the apostles, Matt. 28. 19; his own constant presence with the Church; and the promise of the Holy Spirit, Luke 24. 49; Acts 1. 8.

4. Being assembled with them. The marginal rendering, "eating with them," is preferred by good authorities. The final interview should take place near Bethany, Luke 24. 50. From the events of the forty days Luke selects such as are preparatory to the Pentecostal manifestation. 1. The command to tarry at Jerusalem for the Pentecostal baptism; 2. The promise of the gift; 3. The ascension; 4. The reclamation of the apostolic number—twelve. **They should not depart from Jerusalem.** Jerusalem was still the Holy City, and therefore the fit place for the

outpouring of the Spirit. The time of a great national festival, now approaching, was appropriate for the publication of any Gospel news. The new law, as well as the old, was to go forth from Jerusalem, Micah 4. 1, 2; Isa. 2. 3. **The promise of the Father.** So called because foretold in the Old Testament, Isa. 44. 3; Joel 2. 28, 29. This was the subject of conversation the night before the crucifixion, John 14. 16, 17; 15. 26; 16. 7-14.

5. For John truly baptized with water. Very properly not "in" but "with." So not in but with the Holy Ghost. See Greek Septuagint for Ezek. 16. 9: "I washed thee with [not in] oil." The essential meaning of the word "baptism" is found in the purpose of the ordinance, and not in the mode of administration; hence can never properly be rendered by any word signifying the mode of the application. **Baptized with the Holy Ghost.** The reference is to the prediction of John the Baptist, Luke 3. 16. It was to be something much more marked than the receiving of the Holy Ghost of John 20. 22. **Not many days hence.** Ten days. The time was left indefinite, which exercised their faith, while "not many" encouraged their hope.

6. Were come together. Near Bethany, and for the last time. A different occasion from that of verse 4. At this time. How different the succession and character of events from what they were anticipating! They expected liberation from Rome and national glory. On the other hand, very shortly they were to be scattered abroad, and Jerusalem, the Holy City, was to be destroyed. How wonderful the contrast between the littleness of man's ideas and the magnificence of God's plans!

7. It is not for you to know. A gentle rebuke spoken in kindness. Jesus maintained all of his human sympathy after the crucifixion. He is "the same yesterday, to-day, and forever." Speculations concerning times and seasons are attended by no good results. "The New Testament contains not one explicit literal declaration that the Jewish nation is to be restored or that Jerusalem is to be again the local head of the theocracy or kingdom of God."—*Whedon*. **Times.** Periods, in some cases, of considerable length. **Seasons.** Epochs for particular events.

8. Ye shall receive power. Every needed qualification to render them efficient in the work assigned. It should be both personal and organic. These are the greatest forces in the universe. Who can comprehend them? This power consists: 1. In an emancipation: from the fear of sin; from the fear of faces; from the fear of failure. 2. In an endowment: it is a divine energy in the soul; it is a divine enthusiasm in the soul; it is divine wisdom in the soul. See Keen's *Pentecostal Papers*. **After that the Holy Ghost is come upon you.** Revised Version. "when the Holy Ghost is come upon you."

Literally, the Holy Ghost coming upon you. Power does not follow, but accompanies. **Ye shall be witnesses unto me.** Our word martyr, is the Greek word here translated "witnesses." So often did the witness seal his testimony with his blood that witness came to mean martyr. **Unto the uttermost part of the earth.** For the apostles an ideal sphere. We, through the benevolences of the Church, are more nearly able to witness for Christ in reality to earth's remotest bounds.

9. He was taken up. The resurrection was the crowning event of our Saviour's life on earth; the ascension occurred as a matter of course. This may account for the brevity of the accounts given of it. **A cloud received him.** "The ascension of Elijah," says one, "was as the flight of a bird, which none can follow; the ascension of Christ, as a bridge from earth to heaven for all who will to ascend."

10. Two men. In form, men; in fact, heavenly messengers. **White apparel.** The sign of holiness. **The same Jesus shall so come in like manner.** Bodily and literally. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

Thoughts for Young People. Privileges and Duties of Disciples.

1. They build upon the foundation which their Master laid. Indeed, they build upon him—the facts of his life and resurrection, his holy character, his atoning power; "for other foundation can no man lay than that is laid, which is Jesus Christ." "But let every man take heed how he buildeth thereupon."

2. They realize that they have a loving Saviour. The deep conviction that God has us in his personal watchcare, that he enters into our plans, bears our burdens when we permit him, takes the stumbling-stones out of our path here, or, when he sees better to do so, lifts us over them—such an abiding faith will make any man strong in the midst of this world's duties and cares. "I live; yet not I, but Christ liveth in me."

3. They should think and speak of the interests of the kingdom of God. Our Lord's spiritual kingdom is of immeasurably more importance and interest to all of us than the noblest political party that ever was organized. The Gospel is a surer panacea for the woes of life than the wisest "platform" that ever was formulated. Surely we ought to be ever ready to "speak of the things pertaining to the kingdom of God." We are "witnesses unto Christ" just as really as was the little church in Jerusalem.

4. They should enjoy the fulfillment of the promise of the Father; that is, the gift of the Holy Ghost. That gift in its manifestation varies with the needs of disciples. He who to-day waits for

the "power from on high" receives it as certainly as ever; but such power is manifest in the particular way in which it is needed to do the particular work that is expected of each disciple.

5. They enjoy fellowship with each other while they unite in worship of the Lord. Few "means of grace" are so serviceable to the Christian as "speaking often one to another." Always the Lord hearkens and hears conversation, prayer, and song concerning holy things. All our human affections and the pleasure derived from social contact may be turned into spiritual helps.

Orientalisms of the Lesson.

The query (verse 6) whether the Lord was about at that time to restore the kingdom to the Jews was a very natural one. It was an hour when the Jews interpreted the signs of the times to indicate as much. They had no hope in anything but the supernatural interference of divine providence in the revealing of the Messiah, whom they supposed would be a man endowed with attributes more or less divine, who would be the founder of a kingdom which would extend its sway more or less over all the world and would last forever. The Romans had deprived them of the last fragment of independence. The Roman procurator even removed his residence to Caesarea, leaving Jerusalem of secondary rank only. But, far worse, the "lingering shadows of royalty and independence" had not only been removed from their political horizon, but the usurper struck down their ecclesiastical as well as their civil independence. In the Mosaic order the high priesthood was hereditary, and the incumbent held it for life. The Roman emperor now claimed the right to appoint the high priest and to remove him at his own pleasure. In the period between the death of Herod and the destruction of Jerusalem twenty-eight high priests were thus appointed, not by the Jews, but by the Roman authorities, and not one of these held the place till his death. But besides the immediate calamity which impelled the Jew to hope that the time had come when the kingdom of God would be set up, the whole Hebrew history was a prophecy. No other religion ever peered so much into the future, nor stood so on tiptoe of expectation. It was, after all, the only religion of Hope. All Hebrew hymns were redolent of the future, all prayers were centered in the "better time coming." Every Hebrew mother hoped her boy might inaugurate it.

And this kingdom, as wished for by the Hebrews, has not yet come, but the subjugation of the Hebrews still continues. A writer in a periodical recently commented on this as exhibited by a postage stamp on a letter received from Jerusalem. Here was, first of all, an Austrian postage stamp on which was the Turkish government's surcharge of

the value, "10 Bars, 10," in Turkish. Then there was the canceling stamp over all, first in English, and repeated in French. Thus four Gentile nations were represented—Austria, Turkey, England, and France—and the Jew could not mail a letter without the postage stamp itself carrying the evidence of his subjugation in the very city of King David, a reminder that Jerusalem is "trodden down of the Gentiles," for the Jew himself nor his nation anywhere appears on this postal arrangement.

By Way of Illustration.

"Many infallible proofs." Christ was always willing to offer proofs to men. When Thomas came to him and denied his very resurrection, and stood before him waiting for the scathing words, they never came. Christ gave him facts. Christ said, "Behold my hands and my feet." The Church says of the doubter, "Brand him!" Christ said, "Teach him." He was respectful and generous and tolerant toward the intellectual questioning of Nicodemus and Philip, and many others. He wants men of conviction who have been in touch with truth.—*Drummond.*

Verse 8. We have a supernatural work to do, and we must have supernatural power with which to do it. God has given everything its own peculiar motive power. The ship is propelled by the wind, the street car by electricity, and missions must be moved by the Holy Ghost. There is a sacred spot in Williams College where a few students prayed and waited upon God. The outcome was a great foreign missionary society, and its magnificent work for the century can be traced back to that time. Some energetic young men met behind a hay stack in the year 1886. And what was the theme in those memorable days? We did not think particularly about foreign missions, but the great theme was the endowment of the Holy Ghost. There was deep and earnest searching of the word. I remember how little groups of students went off into the woods and came back telling how God had visited them. It was a wonderfully spiritual occasion. We had no special thought as to what would come of it. But from it sprang the great Student Volunteer Movement. If we have the Holy Spirit, missions will come inevitably.—*Dr. A. J. Gordon.*

"A cloud received him out of their sight." Out of their sight, but not out of their hearing. Out of their sight, but not so far away but that Stephen, when he fell under the shower of stones, could see him standing at the right hand of God. O, surely if only the heavens were opened over us we could see Jesus, and that not very far distant from us. Yea, though he is out of our sight we are not out of his sight—a matter of infinitely larger import.—*G. F. Pentecost.*

Before the Class.

The approach to the lesson. Our lesson is connected with that period of Christ's life between his resurrection and ascension. During these forty days Christ appeared eleven times, and our lesson records the last of these especially, though reference is made to the fifth one also. Christ's appearances after his resurrection are usually placed in the following order:

1. To Mary Magdalene, Mark 16. 9.
2. To other women, Matt. 28. 9.
3. To Simon Peter, 1 Cor. 15. 5.
4. To two disciples, Luke 24. 13-15.
5. To disciples (Thomas absent), Jerusalem, Luke 24. 36.
(The above all on resurrection day.)
6. To disciples (Thomas present), Jerusalem, John 20. 26.
7. To seven (9?) disciples, Galilee, John 21. 1-14
8. To eleven disciples, Galilee, 1 Cor. 15. 5.
9. To five hundred disciples, Galilee, 1 Cor. 15. 6.
10. To James, Jerusalem, 1 Cor. 15. 7.
11. To all the apostles, Olivet, our lesson.

Method of presentation. This lesson yields readily to graphic treatment and word picturing. Refer to Luke's gospel and the Acts of the Apostles—both by the same author; both addressed to the same man—as volumes one and two of the same book. Tell all you can of Luke, his profession, his companionship with Paul, etc. Tell what is known of Theophilus, which, however, is meager. The meaning of the name, "Lover of God," is significant; also his title of dignity, Luke 1. 3. While the ascension is the central thought, the first five verses refer to the period just prior to it. The meeting mentioned in verse 4 is probably Christ's fifth appearance. See above. The meeting recorded in verse 6 was some five or six weeks later. Try to have the class imagine the feeling of disappointment the disciples must have had, as expressed by the two as they walked by Emmaus, Luke 24. What was probably the subject of their conversation in that upper room in Jerusalem before they knew Christ had arisen, and afterward? What did Jesus talk about at these mysterious appearances? Give the record and imagine the rest. Picture Olivet. Describe the company. What did their eager questioning about the kingdom show? The Lord's reply. How did they get their wrong ideas of the kingdom?

Next talk of the promise of the Holy Ghost. Who is he? What does he do? Why needed? Do I need him? How secured? Luke 11. 13.

The commission to witness. What is witnessing? What value does God place upon it? Am I under a similar commission?

Notice Christ's parting blessing, Luke 24. 51.

Picture the ascension and the awe-stricken disciples. The two men in white apparel. Who were they? Why did they appear upon the scene just when they did? Another great promise. The Lord is to return again. When? How? How shall I be ready for him? What is he going to do? What does his second coming mean to me now?

Describe the return to Jerusalem. Were they sorrowful or joyful? Why? Luke 24. 52, 53.

Tell of that wonderful prayer meeting in the upper room. Who were present? What may we imagine was the burden of their prayers? What made it a good prayer meeting? What makes any prayer meeting good?

Practical teachings. Verse 1. Doing and teaching are inseparable.

Verse 3. Jesus shows himself only to those who want to see him.

Verse 4. When Christ's disciples meet together he meets with them.

Verse 8. Power comes only with the Holy Ghost.

Verse 8. It is the Christian's business to witness for Christ.

Verse 8. The missionary spirit is the essence of true religion.

Verse 9. We can afford to have Christ out of our own sight if others can see him in us.

Verse 10. We should not spend time in gazing into heaven that ought to be spent at work.

Verse 11. Jesus is coming back again.

Verse 14. Prayer is the Christian's resource at all times and under all circumstances.

Verse 14. Oneness of heart and purpose make a good prayer meeting.

Heart thoughts. Am I trying to make my life teach what it should? Do I seek Jesus's presence as often as I should? Am I witnessing for Christ? Is Christ's second coming the inspiration to me it ought to be?

The Teachers' Meeting.

Explain in this lesson "former treatise," "passion," "promise of the Father," "the kingdom unto Israel," "the Holy Ghost come upon you," etc.... Give a general view of the events and "appearances" of the forty days.... Draw map of Jerusalem and its environs, marking as nearly as may be the scenes of death, resurrection, and ascension.... Why was the ascension necessary?.... The three accounts of the ascension—compare them, and harmonize.... The kingdom of God as here presented: (1) Begun by Christ; (2) Carried on by the Church; (3) Under influence of the Holy Ghost; (4) A spiritual kingdom; (5) A kingdom of work; (6) A conquering kingdom, verse 8, etc.... Aspects of Christ in the lesson.... The privileges and duties of disciples as here shown. See "Thoughts for Young People".... Our personal duty: (1) To wait; (2) To witness; (3) To work; (4) To watch.... Our

Saviour began the work of building his Church in the world, and then left his disciples to go on with it, first giving them commandments. So the building of many cathedrals in the Old World has been carried on for centuries according to the plans of architects who slumber beneath in their crypts. But while such dead architects can no longer aid the work our great Master-builder "ever lives above," and helps his workers. . . . The little company of disciples in the upper room was the spring out of which flowed a mightier river than the Nile or the Mississippi, the river of Christianity, which has brought fertility and life to all lands.

OPTIONAL HYMNS.

NO. 1.

Golden harps are sounding,
O holy Saviour.
All the way my Saviour leads me.
Far out on the desolate billow.
Safe in the arms of Jesus.

NO. 2.

Praise the Lord.
Jesus lives.
Christians, lift your voices.
When in the tempest he'll hide me.
Once for all the Saviour died.

References.

FREEMAN'S HANDBOOK. Ver. 10: White garments, 472. Ver. 12: A Sabbath day's journey, 824. Ver. 13: The upper room, 333.

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

These are delightful lessons with which we begin the New Year. They are most practical for everyday living and are exceedingly rich in spiritual sweetness. Like bees in a garden of flowers we ought to gather from them a great store of precious things.

Critical knowledge of the text of Scripture is good, but it cannot be compared in value with that knowledge which comes through having the "eyes of [the] heart enlightened." If such enlightenment through the Holy Spirit might but come to teacher and scholar in the beginning of the year, what fruit for eternity would be gathered!

Jesus "began" to do and teach many things before the day of Pentecost. Much was left for the Spirit "to do and teach" through his apostles and followers. Some things are to be done and taught through the Spirit in my class to-day.

It was blessed to sit with him in the upper room at Jerusalem; to see him alive after his passion; to hear him speak of the things pertaining to the

kingdom of God. But he says the presence of the Holy Spirit is even better for us than this. Think of it! While we read together this lesson we have something even better than the sight of Jesus's face or the sound of his voice to help us understand it.

If his apostles had disobeyed his command and tried to teach and preach with a merely intellectual apprehension of the things they had seen and heard, without the baptism of the Spirit, their mission would have failed utterly. The same is true of us. The natural gifts of an acute mind and ready speech are good; they are the gifts of God; but power to use them at their best comes only through the Holy Spirit.

Truly to know Jesus as Ruler, Teacher, Saviour would right all the wrongs and cure all the ills of this world. To be his witnesses, then, is the highest service we can give to humanity. A witness, if his testimony is of any value, does not say, "I hope it is so," or, "I think it is so," or, "I have heard it is so;" he says, "I have seen it," "I know it," "I am sure of it." The reason our witnessing for Christ is so imperfect and of so little use in helping others to know him is because the Holy Ghost has not come upon us in such a way as to speak, not only through our lips, but in the things we do and say each day that we live.

The question of the disciples about the restoration of the temporal kingdom was very natural. Only a divinely taught mind can see the relative values of the material and the spiritual. Things which appear of great consequence now will seem very trivial when our spiritual eyesight is clear.

It is not wise to speculate about the secret things which God has not revealed. The chief thing for us is to learn of him how to live that true life which in his own time will unfold into the life eternal as the bud opens into the flower.

While they beheld Jesus was taken up. This was no vision or dream. How near is the spirit world! The cloud received him from their sight, but if their sight could have reached beyond the cloud they would have seen him still. And so should we. It is only the cloud of mortal environment which hides him from us. He speaks to us through the Spirit now as truly as he spoke to his disciples before he ascended.

This same Jesus "will come again in like manner" out of the invisible into the visible. How blessed to know that he will be the same Jesus, "our faithful, unchangeable Friend." Luke says, "it was while he blessed them" he was parted from them. His hands are still outstretched in blessing.

How sweet to live in such fellowship with him as to say every day with a glad bound of the heart, "Even so, Lord Jesus, come quickly."

Blackboard.

BY J. T. HARTNAGEL, ESQ.



LESSON II. THE HOLY SPIRIT GIVEN.

[Jan. 10.]

GOLDEN TEXT. They were filled with the Holy Ghost. Acts 2. 4.

AUTHORIZED VERSION.

Acts 2. 1-13. [Commit to memory verses 1-4.]

[Study also verses 14-31.]

1 And when the day of Pen'te-cost 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 Je-ru'-sa-lem 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 And when the day of Pen'te-cost was now come,
- 2 they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like 4 as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.
- 5 Now there were dwelling at Je-ru'-sa-lem Jews, devout men, from every nation under heaven.
- 6 And when this sound was heard, the multitude came together, and were confounded, because

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 Gal-i-le'-ans?

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

9 Par'thi-ans, and Medes, and E'lam-ites, and the dwellers in Mes-o-po-ta-mi-a, and in Ju-de'a, and Cap-pa-do-ci-a, in Pon'tus, and A'si-a,

10 Phryg'i-a, and Pam-phyli'a, in E'gypt, and in the parts of Lib'y-a about Cy-re-ne, and strangers of Rome, Jews and proselytes,

11 Cretes and A-ra'bi-ans, we do hear them speak in our tongues the wonderful works of God.

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

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

Time.—Ten days after the ascension; approximately, Sunday, May 28, A. D. 30. **Place.**—An "upper room" in Jerusalem. **Connecting Links.**—Matthias chosen as one of the apostles, Acts 1. 15-26.

Home Readings.

- M.* The Holy Spirit Given. Acts 2. 1-13.
Tu. Fulfillment of prophecy. Acts 2. 14-24.
W. The promise. John 14. 15-26.
Th. Spirit of truth. John 16. 12-16.
F. The Revealer. 1 Cor. 2. 6-14.
S. Spiritual gifts. 1 Cor. 12. 1-11.
S. Fruits of the Spirit. Gal. 5. 16-25.

Lesson Hymns.

No. 211, New Canadian Hymnal.

We praise thee, O God! for the Son of thy love.

No. 208, New Canadian Hymnal.

Oh, thou who camest from above.

No. 207, New Canadian Hymnal.

Gracious Spirit, Love divine.

QUESTIONS FOR SENIOR SCHOLARS.

1. The Holy Spirit, v. 1-4.

When and in what spirit were the disciples together?

What event did Pentecost commemorate?

What was suddenly heard by the disciples?

What strange sight accompanied the sound?

What new experience was felt?

Of what promise was this a fulfillment?

How long time had passed since Jesus promised this gift?

that every man heard them speaking in his own language. And they were all amazed and marvelled, saying, Behold, are not all these 8 which speak Gal-i-le'-ans? And how hear we, every man in our own language, wherein we were 9 born? Par'thi-ans and Medes and E'lam-ites, and the dwellers in Mes-o-po-ta-mi-a, in Ju-de'a and Cap-pa-do-ci-a, in Pon'tus and A'si-a, in 10 Phryg'i-a, and Pam-phyli'a, in E'gypt, and the parts of Lib'y-a about Cy-re-ne, and sojourners 11 from Rome, both Jews and proselytes, Cre'tans and A-ra'bi-ans, we do hear them speaking in 12 our tongues the mighty works of God. And they were all amazed, and were perplexed, say- 13 ing one to another, What meaneth this? But others mocking said, They are filled with new wine.

2. His power, v. 5-13.

How did the Spirit first manifest his power?

What visitors were then in Jerusalem?

Why were so many strangers there? See Deut. 16. 16.

How were these people affected by what they saw and heard?

What was the first cause of amazement?

Why should the Galilean element cause surprise?

What was the next fact that surprised them?

How many countries were represented?

What did each hear in his own language?

What question did some ask?

What answer did some give?

What did this answer assume?

Who gave the true answer?

What was Peter's explanation?

What great fact did the gift of the Holy Spirit confirm?

Teachings of the Lesson.

1. Pentecost was the fulfillment of a promise given eight hundred years before. God's word is as sure for a millennium as for a decade or a day.

2. "Other tongues" were symbols of power. A new speech comes to all on whom the Spirit falls. They tell a new story in a new way—with new power.

3. The world rarely understands spiritual zeal. Jesus was said to be in league with Beelzebub. Paul was called a madman. These disciples were sneered at as drunken. Fear no ill names in this goodly company.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Verses 1-4.

What did Pentecost commemorate?

Upon whom did the Holy Ghost descend?

In what state of mind were the disciples when the blessing came?

How do we know this was a special gift?

What signs attended it?

What did cloven tongues of fire mean?
What is it to be filled with the Holy Ghost?

2. Verses 5-13.

Were there many Jews living outside Palestine?
What brought them to Jerusalem?
What caused a crowd to gather on this occasion?
Of what country were the apostles supposed to be natives?
Why did the multitude wonder?
About what did the apostles speak?
How did some explain the speaking with new tongues?
Why was this foolish?
What may we expect when we try to do good?

QUESTIONS FOR YOUNGER SCHOLARS.

How long did the disciples wait for the Holy Spirit?
What great day had now come?
What was the day of Pentecost?
When was it held?
What gave it this name?
How long was it now since Jesus rose?
Where did the believers hold an early prayer meeting?
How many were at the meeting?
What great sound came suddenly?
What strange sight was seen?
What strange power was given to the disciples?
Why was this power given them?
Why did the people in the city come running to the house?
What did they see and hear?

What did some think?
What did some say?
What did these strange things mean?

Do Not Forget—

That the Holy Spirit still comes to the heart of believers.

That he comes to those who *ask*.

That he comes to give new light and new power to the life.

THE LESSON CATECHISM.

[For the entire school.]

1. On what day did the Spirit descend upon the disciples? **On the day of Pentecost.**
2. How long was this after Christ's ascension? **Ten days.**
3. In what form did the Spirit descend? **In tongues of fire.**
4. What was the effect upon the disciples? **They spoke in other languages.**
5. Who heard them speak with other tongues? **Jews from every land.**
6. Of what were the strange sights and sounds a symbol? **GOLDEN TEXT: "They were all," etc.**

OUR CHURCH CATECHISM.

2. How may you divide that duty? Into two parts: What we have to believe; and what we have to do.
3. Who is the great Teacher of religion? **Jesus Christ, the Son of God, our Redeemer.**
4. What do you call His religion? **Christianity.**

THE LESSON OUTLINE.**The Baptism of Power.****I. THE PREPARATION.**

With one accord in one place. v. 1.
Continued in prayer. Acts 1. 14.
Continually in the temple. Luke 24. 53.

II. ITS SOURCE.

A sound from heaven. v. 2.
Your heavenly Father give. Luke 11. 13.
I will answer. Isa. 65. 24.

III. THE MANIFESTATION.

Cloven tongues... fire. v. 3.
Baptize you... with fire. Matt. 3. 11.
My word like a fire. Jer. 23. 29.

IV. ITS NATURE.

Filled with the Holy Ghost. v. 4.
Will pour out my Spirit. Joel 2. 28.
Given to every man. 1 Cor. 12. 7.

V. ITS EFFECT.

Spirit gave them utterance. v. 4.
Wonderful works of God. v. 11.
Not ye that speak. Matt. 10. 20.

VI. ITS INFLUENCE.

All amazed and marvelled. v. 7.
Pricked in the heart. Acts 2. 37.
Reprove the world. John. 16. 8.

EXPLANATORY AND PRACTICAL NOTES.**General Statement.**

Our Lord's ascension is usually dated on Tuesday, May 18, A. D. 30. The Holy Spirit was given ten days later, on Sunday, May 28, A. D. 30 (as we believe). The annual feast of Pentecost, during which this wonderful revelation was made, lasted for only one day; but thousands of people, some of them from very remote places, crowded into Jerusalem to participate in it. It was celebrated on the fiftieth day counted from the "morrow after the passover Sabbath," and the word "Pentecost" is Greek for

fiftieth. The Old Testament name, "the feast of weeks," has a similar origin, for just seven weeks—"a week of weeks"—passed between passover and Pentecost. The early traditions of Christendom made this particular Pentecost fall on a Sunday, and modern calculations, as we have seen, corroborate this tradition. But we must be careful not to take such data as certain; for, in the first place, there is doubt as to which of two days the fifty days are to be calculated from; and a chronological difficulty arises also from the limits of the Jewish day, which was measured from sundown to sundown instead of from midnight to midnight, as with us. On "the passover Sabbath" Jesus lay in the grave; early the next morning he arose; during forty days the disciples had had some association with him, and now ten days have passed since his ascension, during which they have waited for the outpouring of the Holy Spirit. One of the first things that we note in the story is that the disciples were together when this revelation came. One common impulse had merged their separate existences; and homes, business callings, independent plans, were all ignored so that they might all be in one place. Not one of them felt himself quite sufficient to himself; each needed the others. This gathering was not only helpful to those who came; it must also have made a deep impression on outsiders. If a solitary man had told the story of the resurrection he might have been set aside as an eccentric fanatic, but twelve leaders and one hundred and twenty followers compelled respect. They felt themselves members of one body, and so evidently did God regard them, for they were "all filled with the Holy Spirit;" that is, upon each of them came divine power. This endowment of power shared by all tended greatly to increase their unity of will and purpose. Their voices were many, but their theme was one—"the mighty works of God." A year's study would hardly exhaust the teachings of this passage. On its surface it shows that with God there is no respect of persons, and that God's children on earth should be united in sympathy and plan.

Verse 1. When the day of Pentecost was fully come. See GENERAL STATEMENT. "Now" is better than "fully." They were all with one accord. They were all together. The Greek does not specially indicate their harmony, though doubtless they were in perfect agreement with each other. **In one place.** In what sense they abode together we cannot certainly say. This meeting was probably for the purpose of united prayer, see Acts 1. 14; and, as we shall presently see, the hour for public prayer and sacrifice was close at hand.

2. Suddenly. Without warning. **There came a sound from heaven.** That is to say, downward. **As of a rushing mighty wind.** Better, "as of the rushing of a mighty wind." **Filled all the house.** See note on verse 7.

3. There appeared. Bishop Hervey calls attention to the gradation of the revelation—they first hear the sound, then the tongues of fire appear, then they feel the Spirit working in them. **Cloven tongues.** Better, "tongues parting asunder." The plain meaning of this seems to be, not a tongue cut in two, but that from one center many tongues or flames seemed to sever themselves and to settle one upon each of the disciples. The idea of a tongue cut in two, however, has fastened itself on the tradition of the Church, and from this comes the peculiar shape of the crown, commonly called a miter, given to Roman Catholic bishops. Notice that these tongues were not of fire, but like as of fire; just as the sound was not the sound of wind, but like as of wind. **Each of them.** Each one of them that is, of the one hundred and twenty.

4. They were all filled with the Holy Ghost. That this "all," like the "all" of verse 1, and the "each" of verse 3, includes all the be-

lievers in Christ that congregated at Jerusalem is made plain by the attitude of Peter and the eleven, verse 14, who defended the rest against the charge of drunkenness, which they would hardly have done if all had not been speaking with tongues. **Other tongues.** See Mark 16. 17. We have no very clear conception of what the miraculous endowment of "tongues," so often alluded to in the New Testament, was; but verses 8 to 11 very clearly state the peculiarities shown on this occasion. Later references show that the gift of "tongues" came to be valued chiefly as a sure manifestation of the power of the Holy Spirit, and that they were used on occasion in pronouncing "mysteries," 1 Cor. 14. 2, more often in prayers, psalms, blessing, and thanksgiving. Paul seems to have understood that they were sometimes "tongues of men" (foreign languages) and sometimes "tongues of angels" (languages of heaven).

5. Dwelling at Jerusalem. Foreign residents are here mentioned, in addition to sojourners who came up to the feast. **Devout men.** This phrase in its New Testament use does not refer to Christians, but to devoted men, men thoroughly conscientious in their adherence to the Mosaic ritual. Most of them, doubtless, having lived in foreign countries, had planned to die and be buried near the Holy City. **Every nation under heaven.** No region known to ancient civilization was without Jews. Far beyond the limits of the Roman empire they had gone, and were everywhere known for mental force, for the power to produce wealth, and for intolerance of faiths other than their own.

6. When this was noised abroad. Better, "when this sound was heard." Not only within four walls, but through all the streets and houses of the neighborhood, this sound "as of the sound of

a rushing mighty wind" had made itself heard, and people ran outdoors in alarm. Hastening in the direction from which it came, they found themselves, a nervous, curious crowd, around the doors and on the staircases of the house in which the Christians were. **Were confounded.** Were thoroughly perplexed.

7. Amazed. Beside themselves with wonder. **Are not all these which speak Galileans.** This seems at first a strange question; but doubtless the nationality and provincialism of the disciples were easily discernible; very likely by their features, for the life of antiquity was far more provincial than ours; very likely by their dress, for, though the Galilean garb was not different from that of Judea, there would be little touches by which a Galilean might unconsciously distinguish himself, just as in our times, though Englishmen and Americans imitate the same patterns of clothing, a newly arrived Englishman in Chicago or New York, or an American in London, might be promptly picked out by his dress; then, too, the Galilean accent was peculiar and well known, and it is not beyond belief that, while the Spirit gave these men facility in languages which they had never been taught, the burr or brogue of their own tongue may have still asserted itself. But a more pleasing cause for this question may be found in the probability that "the house where they were sitting" was a—if not the—Galilean synagogue. There are indications that in Jerusalem at this time the people of each province had a synagogue to themselves; and we know that in Galilee the doctrines of Jesus had been received more gladly than anywhere else, and if there was a Galilean synagogue it could hardly help being largely Christian in sentiment.

8. Our own tongue. Doubtless the Jews who had lived for centuries in foreign lands had a knowledge of Hebrew very similar to the knowledge which Jews now have, who think in German or in English, according to the country in which they have been born, but who for religious purposes have a somewhat unintelligent verbal knowledge of Hebrew. We are to remember that Galileans did not speak pure Hebrew, and that when the Bible was read in the synagogues it was translated sentence by sentence into the Aramaic of the common people. The miracle was not performed on the ears of the hearers but on the tongues of the speakers.

9. Parthians, and Medes, and Elamites, Jews, of course, but residing with these races, as Jews born in this country might be called Americans. It was to Parthia, Media, and Elam that the earliest captives from the Ten Tribes had been

taken by the Assyrians. The boundaries of the three provinces varied much during the centuries, but they all were absorbed in the Persian empire. Josephus refers to the Jews who lived in this region as "a numerous multitude, not to be estimated by numbers." **The dwellers in Mesopotamia** were probably many of them descendants of Nebuchadnezzar's captives. Why **Judea** is mentioned here it is not easy to say. **Capadocia** was a Roman province of Asia Minor. **Pontus** lay along the shore of the Black Sea. By **Asia** is to be understood, not the continent of Asia, nor Asia Minor, but a small Roman province in the western section of the latter.

10. Phrygia and Pamphylia were both in Asia Minor. **Egypt** swarmed with Jews; the third great deportation of Jews, that effected by Ptolemy Lagus, served to populate Egypt. Two thirds of the population of Alexandria were Jews. **Libya** was a north African country east of Egypt, of which **Cyrene** was a large city. "Jews formed one quarter of the population of Cyrene." **Strangers of Rome.** Better, "sojourners." That is, Roman Jews sojourning in Jerusalem, doubtless as pilgrims to the feast. **Both Jews and proselytes.** Bishop Hervey applies this to the Romans only, and interprets the phrase, "Those of us who are Roman sojourners at Jerusalem, whether Jews by race or proselytes;" but it is probable that we may refer it to the entire passage, as well as to the Cretans and Arabians afterward mentioned. So the crowd was made up partly of foreign Jews and partly of Jewish proselytes, whose mother tongues are indicated by the nationalities enumerated.

11. Cretes. Inhabitants of the island of Crete, where Jews were many. **Arabians** were neighbors of the homeborn Jews. It is probably true, as some assert, that Greek was spoken in both Crete and Arabia; but note that the word "tongues" which Luke uses refers to dialects rather than to languages. **Wonderful works of God.** "Mighty" instead of wonderful.

12. Were in doubt. Were perplexed. **What meaneth this?** "What will this be?" as if they foresaw in it the foreshadowing of some great result.

13. Others mocked. Contemptuous, rather than curious. **These men are full of new wine.** "Sweet wine." Men who are incapable of appreciating the enthusiasms of God are apt to attribute them to unworthy causes. So Festus said, "Paul, thou art mad." "They that are born after the flesh do persecute them that are born after the Spirit."

CRITICAL NOTES.

Verse 1. When the day of Pentecost. The day was no doubt selected by the Lord as a time when a very large number of strangers—Jews

from many countries—should be present in Jerusalem, who, hearing the Gospel and witnessing the gift of tongues, should themselves go forth as wit-

nesses for the truth. We find in Acts 9, 2, that there were Christians at Rome before any of the apostolic band had gone thither. **They were all.** Not only the apostles, but the disciples as well. **With one accord.** The Holy Spirit cannot work except where the disciples are in accord. **In one place.** Not, probably, at the temple, but at the house where the election of Matthias was held.

2. There came a sound from heaven as of a rushing mighty wind. It was not a wind, but the Spirit came with the sound of wind.

3. There appeared unto them cloven tongues like as of fire. Revised Version, "Parting asunder." "There appeared to them tongues becoming distributed, firelike."—*Meyer*. They were not fire, but like fire, tongue shaped, symbolizing the power with which on the occasion the disciples were to be endowed. Firelike also because fire is as a purifier, one of the symbols of the Holy Spirit. "The attempts to convert this appearance of firelike tongues into an accidental electric natural occurrence are in vain." "Three events took place: (1) A murmuring sound came from heaven and pervaded the whole house; (2) flames, glowing like tongues of fire, filled the chamber, a tongue of flame settling on the head of each one present; (3) everyone felt a new and mighty power, and the ecstatic utterance of praise which followed was merely an outward sign of the grace and power of the Holy Spirit."—*Schaff*.

4. They were all filled with the Holy Ghost. "This was the great fact of the Pentecost, the great fact of the New Testament dispensation—the advent of the Spirit."—*Whedon*. The Holy Spirit did not act on the day of Pentecost for the first time. Under the old dispensation skillful men like Bezaleel, leaders like Joshua, were filled with the Spirit of God, Exod. 31. 3; Deut. 34. 9. The Spirit of the Lord dwelt at times among the prophets. But now came the fuller measure of the Holy Ghost promised by the Messiah as the abiding comforter and helper who should be the constant source of power to the Church and to the individual believer. Henceforth he should be their very life, Rom. 8. 10, their guide and helper, John 16. 13; the divine agent without whom no man can say Jesus is Lord, 1 Cor. 12. 3. **Began to speak with other tongues.** Different from their native tongues. There are many theories set up to explain the manner of operation of this miracle. Some have conceived it to be only an increase of fluency of speech on the part of the apostles; others, that their organs, formerly instruments of the flesh only, now came under the power of the Holy Ghost; others, that the apostles, in order to preach the Gospel with success in different lands, were permanently endowed with the gift of speech in various languages; others, that each

apostle now for the first time spoke one foreign language; others, that the assembled multitude were suddenly endowed with the gift of hearing and understanding in other languages than their own. Whatever we may prefer, we must remember that it was a miracle, undisputed and impressive, without fraud or preconcerted arrangement of any kind, yet probably temporary in its character, since it was never again referred to, nor do we have any intimation that any of the apostles had extraordinary linguistic powers after this time.

5. There were dwelling at Jerusalem. The Greek word for "dwelling" signifies "permanent residents." Some doubtless resided there in order to enjoy the sacred memories of the city, others to await the coming of the Messiah, some to trade and carry on business. **Of every nation.** Where Jews were accustomed to make their homes.

6. When this was noised abroad. Revised Version, "When this sound was heard." Not the rumor of what had occurred, but the sound from heaven. They were confounded. Coming to the place indicated by the sound they did not know what to make of it.

7. They were amazed, and marveled. The new religion, which it was thought had been crushed out with the death of the founder, springs forth into new and more wonderful power than ever before. **Are not all these Galileans.** All of the apostles except Judas, now dead, were from Galilee, a region where education was limited and the standard of culture low.

8. In our own tongue. These were Jews by descent and religion, though born in other lands.

9. Parthians. The following catalogue embraces fifteen nations, each of which spoke a different language, showing how various were the peoples represented and how wonderful the miracle. Parthia, Media, and the Elamites embrace the old Persian empire, where Shalmanezar, King of Assyria, settled the ten tribes at the first captivity, and lay to the east of the Euphrates. **Mesopotamia.** Situated between the Tigris and the Euphrates. Thence came Abraham, and there Nebuchadnezzar settled the captive Jews in his time. **Judea.** While Judea was not like the others, a foreign country, yet its people were among those who wondered at the miracle. **Cappadocia and Pontus.** Both provinces of what is now called Asia Minor. **Asia.** At that time the western coast of Asia Minor, embracing Caria, Lydia, and Mysia.

10. Phrygia and Pamphylia. Also provinces of Asia Minor. **Egypt.** Great numbers of Jews lived here. The Greek version of the Scriptures known as "the Septuagint" had been prepared for them. **Parts of Libya about Cyrene.** West of Egypt. Cyrene was a large city, one fourth of whose population were Jews, according to Josephus. They had a synagogue of their own

in Jerusalem, Acts 6. 9. **Strangers of Rome.** Revised Version, "Sojourners." It is probable that these sojourners, or their converts, founded the Church which flourished there when Paul arrived in that city, Acts 28. 14, 15. **Proselytes.** These were converts from heathenism to the Jewish religion.

11. Cretes. Inhabitants of the island now called Candia. **The wonderful works of God.** This was the first great testimony, and God blessed it in a most remarkable manner.

12. They were in doubt. Not concerning the facts, but how to account for them.

13. Others mocked. The first were perplexed, but without prejudice. The second class began to manifest a hostile spirit by ascribing the wonderful manifestation to the influence of wine. Thus it has always been. Festus charged Paul with madness. The Jews ascribed the miracles of Jesus to the power of Beelzebub. **New wine.** The grapes of the year had not been gathered, so that real new wine could not yet have been made. "The new wine—literally, sweet wine—was probably that produced from dried grapes by soaking them in old wine and then pressing them a second time."—*Schaff*. Though the Pentecostal brethren were exulting with joyous rapture, yet was everything done decently and in order.

Thoughts for Young People.

The Results of Waiting upon God.

1. Those who wait upon God receive manifestations of the presence of God. Verses 1, 2.
2. Those who wait upon God receive a divine power coming from God. Verses 3, 4.
3. Those who wait upon God receive a new experience, transforming and renewing the nature. Verse 4.
4. Those who wait upon God are enabled to speak with power to men. Verse 6.
5. Those who wait upon God find themselves prominent and observed among men. Verse 6.
6. Those who wait upon God enjoy in their experience, and declare in their testimony, the wonderful works of God. Verse 11.
7. Those who wait upon God must expect to meet with criticism and scorn from those who are ignorant of the Gospel. Verse 13.

Orientalisms of the Lesson.

The observance of Pentecost is continued in the Greek Church as in some Protestant Churches in commemoration of the descent of the Holy Ghost, as Whitsunday, which is the English name of Pentecost, though in the Greek Church it still retains the Greek name. The ancient Christian Church was accustomed during Pentecost to read in the Acts

of the Apostles and administer baptism in commemoration of the baptism of the Holy Ghost. During the time of this festival all fasting and kneeling at prayers were prohibited, the standing posture in prayers being enjoined by the Council of Nice. It was the last Jewish feast which Paul kept and the first which Christians observed.

Verses 5. "There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven," some of whom were foreigners as to residence, but who were abiding in Jerusalem during the fifty days that the passover actually lasted, or possibly for many days before that, as the pious Jews loved to linger as long as possible in the sacred precincts of the religious capital, the only center of their nation. There were, however, many Jews who had been born or were long resident in foreign lands who had become able to reside permanently in the city or its environments. They might be from the great region of Persia, which at this time was the home of thousands, possibly of millions, of the descendants of the Jews carried into captivity. Egypt would furnish a heavy contingent. Two thirds of the population of Alexandria were said to be Jews. But in fact Jews were everywhere throughout the Roman empire. Paul found the Jewish synagogue wherever he went to be the natural starting point in all his preaching, and when he wished to earn money for his own support he joined the Jew colony at any place and worked at his trade as tent or sailmaker.

The Jews are, probably, speaking more languages than any other race on the globe even to-day. But they exhibit the same longing to return to Jerusalem, and if the way were open to them thousands would turn their faces to the holy hill, Zion. Fifteen years ago the Jew population of Palestine was supposed not to exceed more than forty thousand, of whom not more than twenty thousand resided in Jerusalem; now it is reckoned that Palestine contains a hundred thousand Jews, and that out of a population of sixty thousand in Jerusalem at least forty thousand are Jews. These have come from Arabia, Persia, Bokhara, Central Asia, and from Eastern and Central Europe, and, with slight rhetoric, "out of every nation under heaven." There are many Jew colonies settled in the agricultural districts, whereas fifteen years ago such a thing as a wholly Jewish village was unknown in all Palestine. This is but an illustration of the passion of the race through all its later history, and the multitude thus settled or temporarily resident in Christ's day was incalculable. Multitudes of Jews still visit the Holy City on passports from the Turkish authorities, which limit their stay to thirty or sixty days.

The same general character obtains to-day in the motley crowds which make their way to Jerusalem for holy week of the Christian festival as that gathered at Pentecost, Syrians, Turks, Persians,

Russians, Egyptians, Nubians, Abyssinians, Europeans, and Americans, embracing Jews, Moslems, Armenians; Latin, Maronite, and Coptic Christians, all appear in the great throng going to David's city.

By Way of Illustration.

Obedience. Had the disciples been disobedient to their Lord's command to tarry in Jerusalem they would have missed the blessing. Obedience stands at the threshold of blessing. A wise class leader said to his class, "Most of us are waiting for an inspiration when we should do a duty." Moody says, "Many Christians mourn over their lack of faith when the lack is not faith but obedience."

Unity. I was in a room which was connected by telephone with a concert hall. Those who came in to enjoy the rare privilege of music became of one heart and one mind. They each and all took their places at the telephone receivers and put themselves in connection with the strange power, and to them all came the message of beautiful music.

The Holy Ghost works through men. I saw the other day the great engine in the power house of the New York cable road, and out on the cars I saw some little, weakly men turning cranks and letting on and off the power which was furnished them. Suppose one of these men had appeared before the company and said, "I am strong enough to pull a heavy car through New York?" His business is not to pull the car, but to turn on the power which the company has put at his disposal. Our business is not to push forward the kingdom of God, but by faith in the Holy Spirit and consecration to turn on the omnipotent power that is at our disposal.—*Dr. A. C. Dixon.*

Need of the Holy Spirit. Suppose we saw an army sitting down before a granite fort, and they told us that they intended to batter it down, we might ask them, "How?" They point to a cannon ball. "Well, but there is no power in that. If all the men in the army hurled it against the fort they would make no impression." They say, "No, but look at the cannon." "Well, but there is no power in that; a child may ride upon it, a bird may perch in its mouth; it is a machine, and nothing more." "But look at the powder." "Well, there is no power in that; a child may spill it, a sparrow may peck it." Yet this powerless powder and powerless ball are put in the powerless cannon; one spark of fire enters it, and in the twinkling of an eye that powder is a flash of lightning, and the cannon ball is a thunderbolt which smites as if it had been sent from heaven. So it is with our efforts and implements, useless, unless we have the baptism of fire.—*Arthur.*

Before the Class.

Approach to the lesson. Review (by questioning, if possible) the last lesson, making prominent the salient points. Call especial attention to the promise of the baptism of the Holy Ghost which was to be "not many days hence," as the fulfillment of that promise makes the subject of this lesson. We left the disciples engaged in prayer in the upper room. Little did they know that it was to be the most remarkable prayer meeting of all time. For ten days they waited upon the Lord. What mingled feelings of hope and fear must have filled their hearts! At some time during that ten days' meeting Peter, who is now the recognized leader, takes the initial step toward filling Judas's place, so that the original number as appointed by the Master may be complete. Notice his familiarity with the Scriptures. No less than four separate prophecies are referred to as fulfilled in Judas and his fate, *Psalm 41. 9; 55. 23; 69. 25; 109. 8.* The qualifications of the man to be chosen are made clear. Have the class tell what they were, *Acts 1. 21, 22,* and why insisted upon. Two were selected, and a choice to be made by lot. Notice they did their part and God did his. Explain the "lot" (*Bible Dictionary*). Make it clear that there was no "chance" about it, as at present understood, but that "the whole disposing thereof is of the Lord," *Prov. 16. 33.* The lot was of the Lord's devising, and, conducted under his direction, always enabled men to know his will. Matthias was as truly God-chosen as Peter was Christ-appointed.

Method of presentation. The most remarkable thing in the history of the early Church is about to happen. Picture the place, the people, their frame of mind after ten days of communion with God, making it live before the class. Tell about Pentecost; meaning of the word; meaning of the feast; when established; when celebrated and how. Did the events of our lesson just happen to fall on that day? Is it any special help to God's people to be "of one accord in one place?" What promises may they claim under those circumstances? Describe vividly the approach of the heavenly messenger. Notice it does not say there was a wind, but a sound like a wind. The wind was not the Holy Ghost. The sound filled the house. The Holy Ghost fills hearts, *verse 4.* The tongues were not of fire, but like it. The tongues (possibly indicating the use the disciples were to make of this new power) sat on each—an individual matter, like repentance, forgiveness, baptism, etc. This wonderful new power for service came upon all. And they all began to use it. All classes of people among them, but no preferences shown by the Holy Ghost. He had use for all. So to-day. For one member of this class to fail to perform his God-given work will make a discord in heaven's an-given work will make a discord in heaven's an-given work, and may reduce the number who might

otherwise sing the "new song." The Holy Ghost not only gave them power, but instructed them when and how to use it. Notice that no sooner are these disciples ready and prepared to present the message than an audience and opportunity are provided.

The ability of these disciples to talk in the language of all present was a miracle. Don't try to explain it away. Nothing so appeals to a man as his mother tongue. The same is true of dialects and provincialisms. When evangelists talk to sailors they will use nautical terms—to soldiers, military phrases, etc. Why? Is there authority for it and advantage in it? Trades-men understand it. A glance at these countries named show that nearly the whole known world was represented. Show a map large enough for the class to see. "Asia" means simply the small provinces of Mysia, Lydia, and Caria. What was the theme of their discourse? The most important theme for all of us—"The wonderful works of God."

Teaching points. Verse 1. Blessings only come when we are "fully" ready.

Verse 1. A church, to be blessed, must be united in purpose and prayer.

Verse 2. All of God's blessings are full and free.

Verse 3. Our preparation for service must be an individual matter.

Verse 4. The Holy Ghost may be had by all who are ready to receive him.

Verse 4. Not till we receive the Holy Ghost are we ready for service.

Verse 6. When we are really ready to deliver the message people will be ready to hear it.

Verse 6. Nothing so appeals to a man as his mother tongue.

Verses 9-11. Preachers and teachers reach many who do not hear their voice.

Verses 12-13. There are two classes of hearers in every audience—those who accept and those who reject the message.

Verse 13. The Christian worker must expect to be misjudged.

The Teachers' Meeting.

The teacher will find in Dr. Glog's note "On the Gift of Tongues," in his exposition on these verses, a full discussion of the subject.... Notice "the seven elements:" (1) Time; (2) Place; (3) Persons; (4) Events; (5) Difficulties; (6) Doctrines; (7) Duties, as good outline for teachers' meeting or for study of the lesson.... The requirements for the descent of the Spirit: (1) A promise; (2) The spirit of unity; (3) The spirit of prayer; (4) The fullness of time; (5) The receptive condition.... The manifestations of the Spirit: (1) A sound; (2) A wind, "breath;" (3) A fire; (4) A tongue.... The effects upon the disciples: (1) A new experience; (2) A new language; (3) New

testimony; (4) New character; (5) New power over men; (6) New knowledge of the word of God.... Effects upon the world: (1) Awakening attention; (2) Causing wonder; (3) Inspiring belief; (4) Imparting conviction; (5) To some causing scornful unbelief. What the lesson demands of us: (1) To believe in the promises; (2) To expect the blessing; (3) to testify for Christ, etc.

OPTIONAL HYMNS.

NO. 1.

O day of rest and gladness.
Come, Holy Ghost.
Come, Holy Ghost in love.
Holy Spirit, faithful guide.
Lord, I hear of showers of blessing.

NO. 2.

Come, Holy Spirit, come.
Thou, who camest from above.
Come, Holy Spirit.
Our blest Redeemer.
He has come.

Heart Talks on the Lesson.

There is no greater event in the world's history than this we are considering to-day. It enfolds the destiny of the race. Yoursalvation, and mine, through the atonement of the Lord Jesus, is assured to us only through the office and work of the Holy Spirit. We ought to study this lesson as one would study a document assuring him of release from sentence of death and restoration to freedom from behind prison bars. Let us make this scene in Jerusalem very real, praying that we may be made to see how vital is its relation to our own spiritual life.

Strange that such a great event should have interested only that little company in the upper room! But we must remember that the indifference of the multitude to religious truth is no proof of its minor importance. The great majority of men and women are as blind as those in Jerusalem, but blessed are your eyes if you see!

For ten days one hundred and twenty persons had been praying for the coming of the Spirit. Why should they pray for what had been already promised? Because that is God's order. He says in reference to every good thing he has promised, "Ask, and ye shall receive." He gives the Holy Spirit in special measure to them that ask him; and they needed the preparation of these days of prayer that they might be ready to receive the gift of power when it should come. Why did not the answer come sooner? God does nothing in haste. His answers to prayer are often delayed for reasons that he best knows; but they come. One of the sweetest lessons we can learn is to "wait patiently for him." Some of the most precious promises in

his word are to those who "wait." He never fails, and when he answers, he answers royally.

"They were all filled with the Holy Ghost." Are you praying to be filled with the Spirit? He will surely come. It may be that "suddenly" he will fill "all the house" of your being, or gradually he may lead you into fullness of blessing.

The outward manifestation of the Spirit was cloven tongues like as of fire. The inward, which we all may share, is his presence in the heart, making us bold to witness for Jesus, full of joy, unselfish, and devoted to the interests of Christ's kingdom.

The human tongue has great possibilities for good or evil. What wonderful use of it followed the revelation of those tongues of fire! St. James says, "The tongue can no man tame." But the Holy Spirit can. He makes the harsh tongue gentle; the stammering, eloquent; the critical, kind; the repelling, persuasive; the false, true; the murmuring, grateful; the complaining, full of praise. It is glorious to possess a tongue purified and consecrated by the Holy Spirit. Its power in prayer, in testimony, in song, and in social conversation cannot be measured.

How blessed it would be if we—you and I—should henceforth "speak with other tongues as the Spirit gave us utterance," not only in prayer

meeting, but in school, in business, at home, and in society. Is it possible? Indeed it is. Let us try it and see how much more lovely life will be for ourselves and for all who know us.

Only those who experience it understand the work of the Spirit in the heart. The world is still "in doubt saying one to another, What meaneth this?" Do you know the heavenly secret? Have you seen visions of his transforming power in your own nature, and of the grand possibilities of your life in service for him?

Blackboard.



LESSON III. A MULTITUDE CONVERTED.

[Jan. 17.]

GOLDEN TEXT. The promise is unto you, and to your children, and to all that are afar off.
Acts 2. 39.

AUTHORIZED VERSION.

Acts 2. 32-47. [Commit to memory verses 38, 39.]
32 This Je'sus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

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

35 Until I make thy foes thy footstool.

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

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

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

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

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

REVISED VERSION.

32 This Je'sus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath poured forth this, which ye see and hear. For Da'vid ascended not into the heavens: but he saith himself,

The Lord said unto my Lord, Sit thou on my right hand,

35 Till I make thine enemies the footstool of thy feet.

36 Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Je'sus whom ye crucified.

37 Now when they heard this, they were pricked in their heart, and said unto Pe'ter and the rest of the apostles, Brethren, what shall we do?

38 And Pe'ter said unto them, Repent ye, and be baptized every one of you in the name of Je'sus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord

40 our God shall call unto him. And with many other words he testified, and exhorted them,

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

42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking 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 sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And they, 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 favor with all the people. And the Lord added to the church daily such as should be saved.

saying, Save yourselves from this crooked generation. They then that received his word were baptized : and there were added *unto them* in that day about three thousand souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. And fear came upon every soul : and many wonders and signs were done by the apostles. And all that believed were together, and had all things common ; and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them day by day those that were being saved.

Time.—Same day as last lesson, Sunday, May 28, A. D. 30. **Place.**—Jerusalem, in the neighborhood of the upper room where the events of last Sunday's lesson occurred. **Connecting Links.**—Peter answers the criticisms of the crowds. He sets aside the charge of drunkenness as absurd, and declares that the miracles are the fulfillment of ancient prophecy ; that they are signs that the climax of Hebrew history has come. He proclaims Jesus of Nazareth as the Christ of God, and charges his hearers with having murdered him.

Home Readings.

- M.* A multitude converted. Acts 2. 25-36.
Tu. A multitude converted. Acts 2. 37-47.
W. Call to repentance. Isa. 55. 1-7.
Th. Confession and salvation. Rom. 10. 4-13.
F. Born anew. 1 Peter 1. 17-25.
S. Joy in heaven. Luke 15. 1-10.
S. The prodigal returning. Luke 15. 11-24.

Lesson Hymns.

No. 132, New Canadian Hymnal.

All praise to our redeeming Lord.

No. 130, New Canadian Hymnal.

Come, ye that love the Lord.

No. 131, New Canadian Hymnal.

Blest be the tie that binds.

QUESTIONS FOR SENIOR SCHOLARS.

1. Earnest Seeker, v. 32-40.

Of what fact were the apostles witnesses ?

What honor and what promise had Jesus received ?

What had he to do with the scenes of Pentecost ?
 What testimony had David borne of him ?
 What truth did Peter now declare to Israel ?
 What evidence of the power of truth was given ?

What two duties were declared to be necessary ?
 Who first preached the duty of repentance ?
 Wherein does baptism " in the name of Christ " differ from John's baptism ?

What promise was made to the obedient ?
 How general was the promise ? (GOLDEN TEXT.)
 To what salvation were the people exhorted ?
 What promise has Jesus made to every earnest seeker ? (Matt. 7. 7.)

2. Glad Believers, v. 41-43.

How many were there of these glad believers ?
 What four things show that they were real Christians ?
 Which of these are binding duties upon Christians now ?

What experience became general ?
 What power was given to the apostles ?
 Name some of these " wonders " and " signs." Why were miracles so called ?

3. United Christians, v. 44-47.

In what were these Christians first united ?
 What property interests had they in common ?
 How far should their example be a rule for us ? (See Rom. 15. 1, 2 ; Gal. 6. 2.)
 How did they further show the spirit of unity ?
 Whose favor did this spirit win ?
 How did God indorse their fellowship ?

Teachings of the Lesson.

1. The resurrection of Jesus is a well-attested fact.
2. The Holy Spirit is the abiding witness to the risen Christ.
3. Repentance is a divine demand and a universal duty.
4. Obedient believers become happy Christians.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Verses 32-40.

- Why did not Peter prove Christ's resurrection?
Who witnessed it?
How was Christ honored?
Had Christ said why his Father would send the Spirit?
Did the outward signs appear only for a moment?
What words of David did Peter quote?
Why could not these have been meant of David himself?

- How do Eastern conquerors treat their foes?
With what crime did Peter charge his hearers?
What effect had Peter's sermon?
Mention the two things he told them to do.
What two things would God then give them?
For whom was the promise?

2. Verses 41-43.

- How did they treat Peter's message?
How many did this?
In what did the converts continue?
Why did others fear?

3. Verses 44-47.

- What experiment did they try with their property?
Did it succeed?
What evil fruit did it bear?
Did the Christians at once forsake the temple?
Why were the converts so happy?
Why were they esteemed by the people?
How can true members be added to the Church?

QUESTIONS FOR YOUNGER SCHOLARS.

- Who preached on the day of Pentecost?
What did he say the strange sights and sounds meant?
What prophet had foretold this?
How were John the Baptist's words fulfilled?

Whom did Peter preach to the crowd?
Why was he not afraid? **He was filled with the Holy Spirit.**

- What great crime did he charge upon the people?
How did some feel when they heard his words?
What did they say?
What good news could Peter tell them?
Whom did Peter obey in teaching these things?
How many were baptized that day?
How did the new believers live together?

Lessons for Me.

- Sin, when we see it, pricks the heart.
The way to get rid of sin is to repent and forsake it.
Those who love Jesus love one another.

THE LESSON CATECHISM.

(For the entire school.)

1. What did Peter tell the people to do on the day of Pentecost? **To repent and be baptized.**
2. To whom did he say that God had given the promise of salvation? **To them and to their children.**
3. How did the people receive Peter's words? **With joy and gladness.**
4. How many were on that day added to the Church? **Three thousand people.**
5. How did the believers show their love for each other? **By giving as each needed.**
6. What is the GOLDEN TEXT? **"The promise," etc.**

OUR CHURCH CATECHISM.

5. Are there any other religions in the world? **There is only one Divine Teacher, and only one true religion; but there have been many false teachers, and there are many false religions.**

THE LESSON OUTLINE.

Traits of a True Conversion.

I. DEEP CONVICTION.

- Pricked to the heart.* v. 37.
Godly sorrow....repentance. 2 Cor. 7. 10.
My sin is ever before me. Psalm 51. 3.

II. EARNEST INQUIRY.

- What shall we do?* v. 37.
What wilt thou? Acts 9. 6.
What must I do? Acts 16. 30.

III. OPEN CONFESSION.

- They....were baptized.* v. 41.
Confess me before men. Matt. 10. 32.
Baptism doth....save us. 1 Peter 3. 21.

IV. GOSPEL INSTRUCTION.

- The apostles' teaching.* v. 42 (Revised Version).

- Attendance to....doctrine. 1 Tim. 4. 13.
To virtue, knowledge. 2 Peter 1. 5.

V. CHRISTIAN FELLOWSHIP.

- All that believed....together.* v. 44.
That ye be like-minded. Phil. 2. 2.
One new man. Eph. 2. 15.

VI. LIBERAL GIVING.

- Parted....as every man.* v. 45.
Distributing to....saints. Rom. 12. 13.
Do good unto all men. Gal. 6. 10.

VII. ZEALOUS WORSHIP.

- Daily....in the temple.* v. 46.
Not forsaking the assembling. Heb. 10. 25.
How amiable....tabernacles. Psalm 84. 1.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

This lesson connects closely with the preceding one. The criticisms with which our last lesson ended were tremendously answered by Peter. Like the orator he he saw that his hearers belonged to two classes, foreign-born and home-bred Jews, and he makes a special appeal to each. He tosses aside as absurd the charge of drunkenness, shows that Joel had prophesied what was now occurring, directly charges upon his hearers the murder of Jesus, declares that he had been approved of God and had been raised from the dead, and that this also was a fulfillment of special prophecy, and throughout his speech maintains that Jesus was the promised Christ. The closing passages, beginning with verse 32, are in our lesson.

32. This Jesus. See verse 24. **Hath God raised up.** Better, "did God raise up." **Whereof we are all witnesses.** This phrase may have included all the disciples, for it is probable that by this time the resurrection was generally admitted throughout Jerusalem. The duty of "witnessing" the resurrection of Christ was the most important duty of the early Church. Great care had been taken to secure competent witnesses.

33. By the right hand of God. Better, "to the right hand of God." **The promise of the Holy Ghost.** Given to the apostles by the Lord, especially toward the close of his life.

34. David is not ascended into the heavens. This is the close of an argument which Peter has based on Psalm 16, which he quotes in verses 25 to 28 of this chapter. It will be necessary for the teacher to read carefully the whole speech with special reference to this argument. **The Lord said unto my Lord.** Peter doubtless was present at the incident given in Matt. 22. 42-45, and heard our Lord's own proof that such a phrase as this could not apply to David himself.

35. Until I make thy foes thy footstool. Until I give thee complete conquest of thy foes.

36. The old version of this verse is immeasurably better than that of the Revised Version. **The house of Israel** means the Jewish nation. For Christ read "Messiah."

37. Pricked in their heart. Vexed, grieved, conscience-smitten. **Said unto Peter and to the rest.** We have repeatedly in these notes called attention to the true and natural primacy of Peter, his moral and intellectual leadership. He is always the first to speak, the first to decide, the first to act, the first to challenge; but it is apparently the primacy of intellectual and emotional force. There is not the slightest indication that he had any such precedence over the rest as the pope now claims over cardinals and bishops; indeed, if one were searching for the most striking contrast possible to the artless simplicity of the primitive Church he would find it in the Vatican. **Men and brethren.** Better, "men who are my brethren." A phrase not unlike our "fellow-citizens," but with far more meaning to an ancient Jew. Not improbably some of the very men who thus, with

penitent affection, asked the apostles what they should do, had only a little while before mockingly accused them of drunkenness. The wonderful effectiveness of Peter's sermon was due to the presence and power of the Spirit of God. **What shall we do?** So soon as God's Spirit impresses a human heart with a deep sense of sin, that heart at once sets about changing its course of thought and action. Repentance, turning around, closely follows penitence.

38. Notice in this verse five steps in salvation. **Repent and be baptized.** First, do your utmost to change your life, inside and out. Second, connect yourself with the Church of Christ on earth. **In the name of the Lord Jesus.** Third, exercise faith in God through Christ his Son. **For the remission of sins.** For salvation from the guilt and power of sin. This is the fourth step in the process; it is what the theologians call justification. **Ye shall receive the gift of the Holy Ghost.** This is the fifth and final step—sanctification.

39. The promise is unto you, and to your children. See Acts 1. 4; 2. 33. **To all that are afar off.** The Gentiles. See Eph. 2. 17. **As many as the Lord our God shall call.** See Rom. 1. 6; 8. 28, 30; 9. 24; 1 Cor. 1. 2; Gal. 1. 6.

40. Save yourselves from this untoward generation—Better, "crooked generation." Very crooked it was. It had tolerated the unspeakable iniquities of the Herods; it had run in a frenzy of penitence to be baptized by John, and then had supinely watched his murder; it had permitted the scribes and Pharisees to fatten on its superstitions, and had applauded when our Lord denounced them; within five days it had sung, "Hosanna to the Son of David!" and "Crucify him!" Its daily habits were "sensual and devilish;" its patriotic outbursts were as fitful and ineffective as its religious impulses; a few years later it was destroyed by a catastrophe so awful that the "fall of Jerusalem" has ever since pointed a proverb. Everywhere the apostles—Paul as much as Peter—repeat this exhortation with quivering nerves and tremendous spiritual conviction, "Come out from among them, and be ye separate!"

41. Gladly received. Welcomed.

42. Apostles' doctrine. Better, "teaching."

Fellowship. That is, the close brotherhood of the Church, in which for a while all property was held for all, and they were all actuated by one holy purpose. **Breaking of bread.** Doubtless in the sacrament of the Lord's Supper, as well as in love feasts. **In prayers.** The Greek is noticeable here, the prayers.

44. Were together. Lived in the closest possible association. **Had all things common.** Doubtless this would be the natural way to live if Christian love and unity were perfected, but even in Jerusalem it seems soon to have been found impracticable; and that in the apostolic Church there were distressing cases of laziness, of fraud, of riotous living, and of sin against the Holy Ghost, is one of the saddest and most practical lessons Christian history gives us.

45. Parted them to all men, as every man had need. At the first, apparently, this was done from holy impulse and with very little system.

46. In the temple. There was not yet in any Christian mind (so far as we can see) the slightest idea that the Church would ever separate itself from the Jewish temple. This little group of disciples probably formed, as we have seen, a synagogue by themselves. Certainly they had no temple to themselves, nor any church in the modern sense of that phrase. In place of **from house to house** read "at home;" probably in that upper room, that "one place," already repeatedly mentioned, Acts 1. 13; 2. 1, 2, etc. **Eat their meat.** Take their food. **Gladness and singleness of heart.** This side of heaven nothing so beautiful as this has ever been seen.

47. Added to the church daily. Better, "added to them day by day." **Such as should be saved.** Better, "those that were being saved." This has direct reference to the exhortation of verse 40. Peter said, "Save yourselves." Three thousand began at once to do so, and day by day, as they came, they were promptly received to the heart's love of the little company.

CRITICAL NOTES.

Verse 32. This Jesus. The very same who was approved of God, verse 22; the man whom you took and laid wicked hands upon, verse 24. **God hath raised up.** David, verse 26, spoke of a resurrection which did not apply to himself, but which has come to pass in this Jesus. **Whereof we are all witnesses.** They had been endued on the day of Pentecost for the very purpose that they might give infallible testimony, which they could do, if they would, because they had been personally cognizant both of his death and of his after life.

33. Therefore. In consequence of the resurrection. **By the right hand.** Not that Jesus was assigned to a certain place, but that he was exalted to equality in honor. **The promise of the Holy Ghost.** Called in Acts 1. 4, the promise of the Father. **He hath shed forth this,** which Jesus had received from the Father. The three persons of the Trinity are represented in this verse. **Which ye now see and hear.** They themselves were made witnesses to the greatest of the miracles, that of Pentecost.

34. For. The proof that Jesus has been exalted to the right hand of God is now to be given. Above it was assumed. Peter proves this by appealing to common ground. The Jew professed to believe the prophecies. The passage now quoted is the Septuagint translation of Psalm 110. 1. **On my right hand.** This refers, not to the original dominion which Christ as God possesses, but to his mediatorial throne. The exaltation in question he enjoys by reason of his obedience and sufferings. "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God," Heb. 12. 2.

35. Thy footstool. Revised Version, "the

footstool of thy feet." **Let all the house of Israel know assuredly.** How unlike an untutored fisherman all this sounds! No wonder the people were amazed and marveled at such power as was manifest in such preaching. Peter gives the matter in hand double emphasis by the word "assuredly." **God hath made that same Jesus Lord and Christ.** Lord of all by exalting him to his right hand and the Messiah as well.

37. They were pricked in heart. Not necessarily all, but three thousand. Stung with remorse for having crucified the very Lord for whom they had been devoutly looking. **Unto Peter and to the rest of the apostles.** Though the first to speak and the leader on all occasions, he is nevertheless only one of them. **What shall we do?** How shall we escape from the guilt in which we are involved? **Brethren.** A term of respect and even affection. The people were not angered, but were thankful for the rebuke which Peter had administered. If it had not been so three thousand souls would not have been converted that day, verse 41.

38. Repent. Repentance means primarily an afterthought, different from a former thought; then a change of mind which issues in regret and in change of conduct. The essential idea of the word is not sorrow, but change; first of thought, second of conduct. When we come to see that we have been doing wrong sorrow follows as a natural consequence. But unless the sorrow be sufficiently deep and thorough to work a change of life it is too superficial to constitute one a disciple. The exceeding great importance of repentance in its true and comprehensive sense accounts for the fact that John the Baptist (Matt. 3. 2), Jesus (Matt. 4. 17),

and Peter following the direction of Jesus (Luke 24. 17) all began their preaching with this doctrine. **Be baptized.** "The word may be taken in the sense of washing or sprinkling."—*Dr. M. R. Vincent, Word Studies.* "The Teaching of the Apostles," a writing belonging to the early times of Christianity, in chapter 7 says: "Baptize in living water. But if thou hast not living water, baptize in other water; and if thou canst not in cold, then in warm. But if thou hast neither, pour water upon the head thrice in the name of the Father, and of the Son, and of the Holy Spirit."

In the name of Jesus Christ. Command had already been given that baptism should be in the name of the Father, Son, and Holy Ghost; here in the name of Christ as the most prominent representative of the Church. Baptism signified the outward sign and manifestation of an inward change and was of no force except as it signified change. We are not, however, to underrate the importance of water baptism. Whoever willfully neglects it violates Christ's express command as truly as he who commits any other sin. **For the remission of sins.** Baptism is not the cause of the remission of sins. Believe and thou shalt be saved. Baptism is only the sign of that which has taken place because of faith in the soul. **Ye shall receive the gift of the Holy Ghost.** The Book of the Acts brings out the work of the Holy Spirit so prominently as sometimes to be called "the Acts of the Holy Ghost." The four gospels mention the Holy Spirit about forty times in all; the Acts nearly fifty times.

39. The promise is unto you and to your children, and to them that are afar off. To you who have killed the Lord. To posterity also. Finally to all who shall call on the name of the Lord, verse 21. The question whether the Gentiles were to be included was not at the time of this utterance under consideration. The apostle was setting forth the largeness of the promise of God both in time and place.

40. Other words. Luke means that we have here but an outline of Peter's speech. **Save yourselves.** Meet the conditions necessary to salvation. **Untoward.** Literally, "crooked." Christ had called them "wicked and adulterous."

41. They that gladly received his word were baptized. Revised Version omits "gladly;" it is not found in the principal manuscripts. As in India at the present time baptism was followed by instruction. "It is not likely that three thousand could have been immersed in one day in Jerusalem, where the supply of water was not abundant. The first baptism probably was administered by sprinkling or pouring."—*Schaff.*

"The supply of water within the walls of Jerusalem was extremely scanty, and access to the reservoirs, most precious to the population of a large

city, would not have been allowed to such a large multitude."—*Bible Commentary.*

42. The apostles' doctrine. There was as yet no New Testament. The prophecies were interpreted, the life of Christ narrated, and his commands and prophecies explained. **Breaking of bread.** There were no church buildings. The meetings were held in private houses. There were no set forms. Jesus had left to his disciples much larger liberty than they allow for themselves. Every day they had a Lord's Supper. The love feast was an institution of the earliest apostolic times. It was revived in modern times by the Moravians, and adopted by John Wesley as one of the institutes of Methodism.

43. Fear. Not terror, but religious awe. In similar manner fear came upon the Canaanites when the Israelites first entered the Promised Land; so they were allowed to settle unharmed. So now for a time the mockers were hushed and all violent opposition was stayed.

44. Had all things common. The belief that "this same Jesus [1. 11] shall so come in like manner as ye have seen him go into heaven" was abroad that he should come very soon. In consequence the ordinary duties of life, especially of provision for the future, were suspended.

45. People sold their possessions, lived on and rapidly used up what they had accumulated, resulting shortly in great poverty and destitution among the church at Jerusalem. For the time, however, they had all things in common.

46. Continuing with one accord daily in the temple. They were no separatists, no come-outers, but cleaved unto the temple worship even more punctually and devoutly than ever before. As long as the temple stood they stood by the temple. To the people they were Jews, but of a more devout and zealous sort.

47. And the Lord added to the church daily. Literally, *to them.* "The most authoritative text is, 'And the Lord added day by day together such as were in the way of salvation.'"—*Cambridge Bible.* This salvation, begun at conversion and carried on day by day, requires constant faith and activity as well as constant watchfulness. Final salvation belongs to those only who have crossed to the "other side."

Thoughts for Young People.

The Gospel According to St. Peter.

1. Peter's Gospel reaches to the ends of the earth and to the end of time. It is "to all that are afar off" in the remotest regions on which the sun shines. It is "unto you and to your children" from generation to generation until the sun shall cease to shine. It is to every one who hears the summons, "Whosoever will may come;" "to as many as the

Lord our God shall call;" that is, to every creature.

2. *Peter's gospel is first revivalistic, philosophic afterward.* For Peter was not without philosophy. Paul found that out, and all the churches of Christendom, and some agreed with it and some did not. But when a soul was to be saved he laid his philosophy on the shelf and said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." He talked in the power of the Spirit of God until his hearers were pricked in their hearts. He told them what they had done until they were constrained to cry out, "What shall we do?" He told them what to do to "save themselves from this untoward generation," and how.

3. *Peter's Gospel preaches the necessity and privilege of spiritual life.* First, sins will be remitted; second, the Holy Spirit will dwell in the hearts of those whose sins are remitted, cleansing the thoughts of our hearts by his inspiration, empowering us for the burden and battle of life, sanctifying our nature, preparing us for heaven.

By Way of Illustration.

"They were pricked in their heart." A preacher who had become well known as an evangelist, said that in his earlier ministry he felt that he succeeded, if people went away saying, "What a fine sermon—how finished and scholarly and doctrinal!" But after he had received the baptism of the Holy Spirit, he felt that every sermon was a failure that did not cause men to cry out, "What must I do to be saved?"—*Spurgeon.*

"Repent." Repentance is not alone a sorrow for sin; it is not remorse, it is not weeping. Repentance is "right about face." It means that a man who has been walking in one direction has turned about and is walking in exactly the opposite direction. It is an act of the will, and may or may not be accompanied with weeping. The important thing is the turning from sin to righteousness.—*Moody.*

"Be baptized in the name of Jesus Christ for the remission of sins." We do not issue a receipt till we receive the money involved, and then it is given as an acknowledgment of debts paid. In like manner we are not baptized to get remission, but having received forgiveness of sins in Jesus Christ, we are baptized for "remission;" that is, in acknowledgement of his gift, and as a declaration that we receive it. Then follows a promise: "And ye shall receive the Holy Ghost." This is the gift of God to the obedient believer.

Verses 41-47. At a convention of Christian workers there was a question box, and the questions ran like this: "How shall I get a harmonious spirit

into my church?" "Give suggestions on how to bring men to Christ." "How shall I get my people to praise more?" "How shall I provide for the needy ones of my flock?" The leader read the questions without comment, and then turning to Acts 2, read the last ten verses. "You see," he said, "that the one answer to all these questions is 'Receive ye the Holy Ghost.' When he dwells in the hearts of believers there are harmony, benevolence, additions to the church, miracles of grace, and a spirit of praise. Just as in a great mill there are a variety of machines doing a variety of work, yet all must receive their vitality from the great engine; so every department of Christian work must receive its motive power from the Holy Spirit."

Before the Class.

Approach to the lesson. Bring up the last two lessons by very brief reference to the leading points. The ascension, the return to Jerusalem, the ten days' prayer meeting, choice of Matthias, baptism of the Holy Ghost, commotion in the city, and charge of drunkenness.

Peter, as usual taking the lead, declares the charge of drunkenness to be unreasonable because of the hour of the day, and tells the assembled multitudes that it is the work of the Holy Spirit, and that Joel's prophecy is thereby fulfilled. He then begins his memorable sermon, a portion of which is in our lesson. He is bold and direct in accusing them of murdering their Messiah, and is profuse in quoting the prophecies which were fulfilled in his death and resurrection. He quotes freely from Psalm 16, and shows that every detail of David's prophetic view had been exactly fulfilled. At this point the lesson opens.

Method of presentation. Peter is just approaching the climax of his great sermon. He has focused their minds on Jesus. They knew of his death and burial, but questioned his resurrection. Having led their minds to this point by statements they were bound to accept, Peter declares that God had brought Jesus out of the grave, and the apostles at least were witnesses of that fact, for they had seen him, and eaten with him, and handled him, after his resurrection. Then follows a close-knit argument to show that only Christ could fulfill David's prophecy, and the only possible conclusion, namely, that he must be the promised and looked for Messiah. Peter appeals to Jews, for none others would understand the force of the prophecies and the arguments based thereon. The climax, verse 36, is severely forceful and heart reaching. Having led them to see the wickedness of crucifying the chosen One, Peter lays the crime at their door, and thus brings them face to face with God as before their judge. Ask the class to define conviction, also repentance. Is conversion simply "feeling bad and then feeling better?" Can there be true repent-

ance without obedience to every known command of God? What promise was made to those who repented and obeyed? Is that promise good now? Why is the Holy Ghost called a "gift?" Luke 11. 13.

What a day in Jerusalem! That was a revival worth naming. Three thousand in a day! They received the word "gladly." Why? Can the word be received any other way than gladly? How did they prove the genuineness of their conversion? What is the meaning of their "fear"? Could they "fear" and be "glad" too? Possibly the mockers "feared." If so, why? What is the best way to silence mockers? How important is steadfastness in the Christian life! They were so filled with the joy of their new life in Christ that they trusted each other implicitly and gave themselves wholly to living their profession. They were not ashamed of their Master, and were enthusiastic in his service. They went to church regularly and often. What are the benefits of Church membership—to the individual, to the Church, to the cause? Whose is the greatest loss when a man tries to live a Christian life outside of the Church? Why?

Practical teachings. Verse 32. Only bold, confident witnessing is effective.

Verse 33. Every promise of God is kept.

Verse 35. The whole world shall yet acknowledge Christ.

Verse 36. What the Christian knows he should "know assuredly."

Verse 37. The Holy Ghost uses plain truth to convict the heart.

Verse 37. None cry for help till they realize that they need it.

Verse 38. The gift of the Holy Ghost follows repentance and obedience.

Verse 41. The Christian religion is a religion of gladness.

Verse 46. The Christian religion draws Christians together in purpose and prayer.

Verse 47. The Lord saves, but uses human agencies to reach the people.

The Teachers' Meeting.

Give a brief account of Peter's sermon preceding the lesson: (1) The time; (2) The hearers; (3) The circumstances; (4) Characteristics of the sermon: (a) Scriptural; (b) Having Christ as a theme; (c) Direct and plain; (d) Practical; (e) Bold.... The results of Peter's discourse: (1) Conviction; (2) Resolution; (3) Faith; (4) Conversion; (5) Steadfastness; (6) Growth.... The characteristics of a true revival: (1) Earnest preaching; (2) Many conversions.... The character of the Pentecostal church.... What does this lesson teach as the duty of: (1) Those who hear the Gospel? (2) Of young disciples? (3) Of the Church toward seekers and new members?

OPTIONAL HYMNS.

No. 1.

Come with thy sins to the fountain.
The Spirit and the Bride say "Come!"
Jesus, my Lord, to thee I cry.
Love divine, all love excelling.
Saviour, let me still abide.

No. 2.

Hark, my soul! it is the Lord.
I bring my sins to thee.
To-day the Saviour calls.
The Saviour is calling.
Come, every soul by sin oppressed.

References.

FREEMAN. Ver. 34; The post of honor, 686. Ver. 46; Place of meeting in the temple, 704.

Heart Talks on the Lesson.

Every promise and prophecy concerning the Holy Spirit had its confirmation in these events immediately following the day of Pentecost. Through him, the risen Lord was as real to Peter as when he saw him ascend to heaven. Through him he understood what David had written ages before in the Psalms. Thus the Spirit always makes the word of God plain and convincing to us. If you find your Bible not very interesting reading, or if you cannot understand it, ask the Holy Spirit to teach you, and it will seem to you like a new book.

What Peter said to others through the Holy Spirit went straight to their hearts. He said, "This same Jesus whom you crucified," and although there were many present who had had nothing to do with the actual crucifixion of Jesus, the Holy Spirit showed them that they really were responsible for it. They were pricked in their hearts.

Have you ever been pricked with the thought that it was for your sin Jesus suffered? How can we look upon his cross and not feel the deepest shame and sorrow for sin and the most reverent love for him who bore so much to deliver us from its power?

A view of ourselves in our true relation to Jesus always leads to the question, What shall we do? The answer is direct and plain. Repent. Think seriously; look at sin as God sees it; do not trifle with it nor excuse it. That is greater folly than it would be to treat lightly some terrible disease which will surely end in death unless it is cured. We are safe only when we bring it to the great Physician for a radical cure.

Be baptized. Openly confess Jesus. "He that is ashamed of me and of my words, of him will I be ashamed before my Father and the holy angels." Be honest, frank, true to him who is so true to us.

Act immediately when the Spirit speaks in your heart. The Holy Spirit always is given to us when we do these things. The promise is even to those who are "afar off." We are never too far for God's voice to be heard if we will listen, nor for his hand to reach us if we truly desire it.

What a blessed change the Holy Spirit works in the heart! What a picture of helpful, happy living we have in these newly converted disciples! Do you think it takes the gladness out of life to be a Christian? Never was a greater mistake. Nobody has a right, really to be glad except a Christian. How loving, kind, unselfish, these new converts became. The Holy Spirit showed them that their good things of life were not given to be used for themselves alone, but to be shared with others. It was the love of the owners, not the envy of the poor, which led to this division of property.

The Holy Spirit does not teach that it is a sin to be rich, but he does teach that it is a sin to be selfish.

We cannot enjoy the full blessing of the Holy Spirit if we neglect to use the helps at hand to strengthen us in faith and good works. We must

continue in the doctrine, in attendance upon worship, in fellowship with Christians, and in prayer.

There were three thousand converted that day when the Holy Spirit spoke through the lips of Peter. O, the joy of seeing one converted in my class this day!

Blackboard.



LESSON IV. THE LAME MAN HEALED.

[Jan. 24.]

GOLDEN TEXT. His name, through faith in his name, hath made this man strong. Acts 3. 16.

AUTHORIZED VERSION.

Acts 3. 1-16. [Commit to memory verses 13-16.]

1 Now Pe'ter 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 Pe'ter and John about to go into the temple, asked an alms.

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

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

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

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

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

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

10 And they 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.

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

REVISED VERSION.

- 1 Now Pe'ter and John were going up into the temple at the hour of prayer, being the ninth
- 2 hour. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered
- 3 into the temple; who seeing Pe'ter and John about to go into the temple, asked to receive an
- 4 alms. And Pe'ter, fastening his eyes upon him, with John, said, Look on us. And he gave
- 5 heed unto them, expecting to receive something from them. But Pe'ter said, Silver and gold have I none; but what I have, that give I thee. In the name of Je'sus Christ of Naz'a-reth, walk.
- 7 And he took him by the right hand, and raised him up; and immediately his feet and his ankle-
- 8 bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and
- 9 praising God. And all the people saw him walking and praising God; and they took
- 10 knowledge of him, 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.
- 11 And as he held Pe'ter and John, all the people ran together unto them in the porch that is
- 12 called Sol'o-mon's, greatly wondering. And when Pe'ter saw it, he answered unto the people,

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

13 The God of A'bra-ham, and of I'saac, and of Ja'cob, the God of our fathers, hath glorified his Son Je'sus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

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

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

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

Ye men of Is-ra-el, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk?

13 The God of A'bra-ham, and of I'saac, and of Ja'cob, the God of our fathers, hath glorified his Servant Je'sus; whom ye delivered up, and denied before the face of Pilate, when he had

14 determined to release him. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the

15 Prince of life; whom God raised from the dead; whereof we are witnesses. And by faith in his

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

Time.—June, A. D. 30, afternoon. **Place.**—The court of the temple, Jerusalem.

Home Readings.

- M.* The Lame Man Healed. Acts 3. 1-11.
Tu. The Lame Man Healed. Acts 3. 12-21.
W. Christ healing. John 5. 1-9.
Th. The power of Christ. Luke 5. 18-26.
F. In Christ's name. John 14. 1-14.
S. Signs following. Mark 16. 14-20.
S. Power of faith. Matt. 17. 14-21.

Lesson Hymns.

No. 147, New Canadian Hymnal.

God kindly keepeth those he loves.

No. 149, New Canadian Hymnal.

I heard the voice of Jesus say.

No. 404, New Canadian Hymnal.

We have heard the joyful sound.

QUESTIONS FOR SENIOR SCHOLARS.

1. The Miracles, v. 1-11.

What were the Jewish hours for temple worship?

Why did the disciples observe these hours?

Where was an appeal for help made to them, and by whom?

What advantage was it to the man to be near the temple?

What command did Peter give?

What reason can you give for this command?

What degree of faith was awakened in the man?

What gift better than money had Peter to bestow?

What human help did the man receive?

What divine help was given?

What shows the man's complete cure?

What did the people know of the man's previous condition?

What effect had the miracle on the people?

Was the miracle then a "sign" or a "wonder?"

2. The Sermon, v. 12-16.

What surprise did Peter express?

What power did he disclaim?

What had wrought the miracle and in whose honor?

What wicked choice had these people made?

Whom had they killed?

How had God honored Jesus?

What had given the lame man strength?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Verses 1-11.

Why did Peter and John go together?

How did the apostles show their wisdom and piety?

At what hour did they go to the temple?

How would the lame man be well known?

Which gate did he lie at?

Why did he go to the temple and not to the crowded street?

What had the apostles that was better than money?

How did this miracle differ from those wrought by Christ?

Is it enough to advise people to be good?

When did he receive strength?

Was the cure gradual?

How did the crowd know the cripple?

Why did he hold Peter and John?

2. Verses 12-16.

What led Peter to preach?

Did he take the credit to himself?

Why was the miracle wrought?

Whose faith caused it?

How may children help great workers?

Teachings of the Lesson.

1. The gate of the temple is near to the door of human hearts. True worship incites the spirit of benevolence. Love to God is the source of true love for men.

2. Faith is the secret of power. It is the hand of human need outstretched to receive God's gift of love. To it all things are possible.

QUESTIONS FOR YOUNGER SCHOLARS.

How did Jesus still live on earth? **In his disciples.**

What did the apostles do in his name?

Where did Peter and John go one day?

What offering was made at this time in the day?

A lamb was sacrificed.

Whom did they see at the gate Beautiful?

What did he ask of them?

What did they give him?

Do you think he was surprised?

Would he have been cured if he had not tried to walk?

Do you think the beggar had faith in the name of Jesus?

What did the people think who saw him?

Why did Peter and John not want to be praised?

To whom did all the glory belong?

Where did Peter preach another sermon?

Whom did he tell the Jews they had killed?

The Prince of life.

Wonderful Truths.

That Jesus lives now in hearts that love him.

That he can do great works through us.

That he has some strange power to give us. *Shall we take it?*

THE LESSON CATECHISM.

[For the entire school.]

1. Whom did Peter and John meet at the Beautiful gate of the temple? **A lame man.**

2. What did Peter say to him? **"Rise up and walk."**

3. In whose name did he say this? **In the name of Jesus Christ.**

4. What did the lame man do? **"He leaping up stood and walked."**

5. What did this miracle show? **The power of Jesus's name.**

6. By what name did Peter call Jesus? **The Prince of life.**

7. What did he declare that the people had done to him? **They had denied him and slain him.**

8. How did he say God had glorified him? **GOLDEN TEXT: "His name."**

OUR CHURCH CATECHISM.

6. How did Jesus Christ show that He was a Teacher sent from God? By performing signs and wonders such as could be performed only by the power of God. 7. In what other ways did He show this? By the heavenly wisdom, the authority, and the graciousness of His teaching.

THE LESSON OUTLINE.**The Spirit of the Gospel.****I. A SPIRIT OF FELLOWSHIP.**

Peter and John . . . together. v. 1.

Spake often . . . another. Mal. 8. 16.

By this . . . men know. John 13. 35.

II. A SPIRIT OF WORSHIP.

Went up . . . into the temple. v. 1.

I was glad. Psalm 122. 1.

Evening . . . morning. Psalm 55. 17.

III. A SPIRIT OF SYMPATHY.

Fasting his eyes. v. 4.

On the things of others. Phil. 2. 4.

Another's wealth. 1 Cor. 10. 24.

IV. A SPIRIT OF HELPFULNESS.

Such as I have give I thee. v. 6.

One another's burdens. Gal. 6. 2.

Infirmities of the weak. Rom. 15. 1.

V. A SPIRIT OF POWER.

His feet . . . received strength. v. 7.

A new creature. 2 Cor. 5. 17.

Put on the new man. Eph. 4. 24.

VI. A SPIRIT OF PRAISE.

Leaping and praising God. v. 8.

Singing with grace. Col. 3. 16.

O that men . . . praise. Psalm 107. 15.

VII. A SPIRIT OF TESTIMONY.

Ye men of Israel. vs. 12-16.

Preach the word. 2 Tim. 4. 2.

Whom we preach. Col. 1. 28, 29.

EXPLANATORY AND PRACTICAL NOTES.**General Statement.**

God does exceedingly abundantly above all that we ask or think. For forty years the poor cripple of whom we learn to-day had lived without hope. He had never danced in his mother's arms when a babe. He had never played hide and seek with childish companions in the crowded street, or tag upon the lawn. He had never walked out to school, or to earn his daily bread, or to purchase the needs and

luxuries of life with the money he had earned. All his life he had depended on the whims of others. Poor man! How he must have watched the faces of the passers-by! I have no doubt he could have given points to a lecturer on physiognomy. Most beggars could. Now he sees two men go into the temple to pray, and he asks a few pence. The next moment he is well. He need lie on the stone slab no longer! he can rise; he can stand; he can walk; he can leap! "Praise God! praise God! praise God!" he cries, and for the first time in his life enters the holy court, singing as he goes. But how did it all happen? He asked for small things, God gave him large. Let us from this lesson learn the infinity of God's love, the unsearchableness of his riches, the unspeakableness of his gift. His goodness is past finding out. The larger our conception of that goodness, the more our own goodness will grow. Another thought among many of great value which come from this lesson is this—and it is a very old one—"men judge by the outward appearance." Like so many others the onlookers mistook the instrument for the cause. To-day the world recognizes outward visible signs, but ignores inward spiritual grace. We must never forget that there is a strong spiritual force which is manifested in every stage of human life.

1. Peter and John went up together.

Very beautiful is the friendship of these two apostles. From the time they started together in the fishing business on the Sea of Galilee they were partners in the deeper experiences as well as in the secular profit and loss of their life. They were present together at the transfiguration, at the agony in the garden of Gethsemane, at the palace of Caiaphas when Jesus had been betrayed, at the sepulcher on the morning of the resurrection, again when the Lord asked Peter, "Lovest thou me?" Now that the Holy Spirit had come upon the disciples Peter and John standing side by side in the front of the little Society. **Into the temple.** It is evident that none of the followers of Jesus up to this time had any thought of the passing away of the temple, with its magnificent symbolic service. They were still loyal Jews, and to them the sacrifice and the incense meant as much as they had ever meant, indeed immeasurably more. **At the hour of prayer.** The hour of the evening sacrifice. The time when the priest went into the sanctuary to burn the incense while the people stood outside in prayer. The story of Zacharias makes the circumstances familiar to us.

2. A certain man lame from his mother's womb. Born a cripple and evidently in poverty. **Was carried.** Unable to walk. **Whom they laid daily.** Every morning the sad procession started from his tenement, and he was laid at the gate; every evening friendly hands lifted and carried him back again. **The gate.** Probably he was leaned up against one of the open doors. **Called Beautiful.** No one knows certainly what this gate was. Josephus gives two accounts of the gates of the temple which, unfortunately for us, do not agree. He says first that there were ten gates, four on the north, four on the south, and two on the east, and that fifteen steps led up from the women's inclosure to the great gate which was exactly opposite to the door of the temple; and again he says that there were three gates on the north, three on the south, and one on the east, and that women were permitted to enter through the great gate on the east. And as Josephus was the only

man of those who saw the temple whose description of it has been preserved, our ideas of it are left in confusion. But if there were two gates on the east, we may suppose that one was that described by Josephus as elaborately wrought of Corinthian brass, and the other a greater one leading from the court of the women to the inner court. **Ask alms.** **Beg. The temple.** We cannot too often remind ourselves that the temple included a whole series of porches and courts within courts, in the heart of which was the sanctuary.

3. Seeing Peter and John. But probably not paying any more attention to them than he did to others who passed. **Asked an alms.** He had no interest in anybody except for the help he could get from them.

6. In the name of Jesus Christ of Nazareth. This was no incantation. Read verse 12 and verse 16 of this chapter. He who would be healed must exercise faith, have confidence in, lean upon the power of, the murdered and detested Jesus the Messiah of Nazareth.

7. Took him by the right hand. With friendly helpfulness. **Lifted him up.** Better, "raised." **His feet and ankle bones.** This is one of many indications of Luke's medical knowledge.

8. This should be read, "and, leaping up, he stood, and began to walk." **Into the temple.** Passing through the court he mounted the fifteen steps up which he had often looked, but had never stepped upon before.

11. The Revised Version is much more direct, "And as he held Peter and John." **The porch that is called Solomon's.** The colonnade at the eastern end of the temple inclosure. When Solomon's temple was built, the king enlarged the eastern side with solid masonry, and upon this artificial foundation erected a covered colonnade. Afterward all sides of the temple were adorned with porches, but the one that stood on the original site was still called Solomon's porch.

12. Why marvel ye at this? Better, "Why marvel ye at this man?" **Look ye so earnestly.** "Fasten ye your eyes." See verse 4. **By our**

own power or holiness. The "sacred" people of the East, fakirs, dervishes, and Mohammedan saints of all varieties, are superstitiously believed to possess healing power because of their holiness.

13. The God of our fathers. It is well to notice the connection made by Peter of the Mosaic religion with that of Jesus. He is conscious of no break between the two. This continuity of the New Testament with the Old is emphasized by Paul also, but argumentatively, and for quite another purpose. Peter's speech, which goes on until it is broken in upon (at the beginning of the next chapter) by the captain of the temple, is an elaborate statement that he has no new doctrine to introduce, but that if Israelites are true to their own doctrine they must be true to Jesus. **His Son Jesus.** This should be "his servant Jesus." **Ye delivered up.** The whole Jewish nation is regarded by Peter as having been responsible for the death of Jesus. **Denied him in the presence**

of Pilate. Better, "denied before the face of Pilate." See Luke 23. 13-23.

15. Killed the Prince of life. The successive paradoxes of this speech are striking. "You spared the life of one who for base ends took away life, and you took away the life of one who was the Author of life." Interwoven with this is another, you killed the Prince of life, whom God has brought back to life. **Whereof we are witnesses.** Witnessing to the truth of the resurrection was one of the most important duties of the apostles. With the exception of Paul, they did little in the way of formulating theology; their great duty was to witness to the pivotal truth, which must endure through the eternal years of God.

16. This perfect soundness. And meanwhile the happy man was leaping and singing and dancing. No doubt in the world about his soundness.

CRITICAL NOTES.

Verse 1. Peter and John. Just how long after Pentecost when this incident occurred cannot be determined. Peter, James, and John were the specially intimate friends of Jesus. Peter and John were found together much after they were selected to make preparation for the passover, Luke 22. 8. After the occasion now about to be described they were sent together to Samaria, Acts 8. 14. **Went up together.** The temple stood above the city on Mount Moriah. **Into the temple.** This was the abode of Jehovah the king, who dwelt in the Holy of Holies. The courts were his inclosed grounds. The temple included the entire inclosure situated on Mount Moriah. The largest and outer was the Court of the Gentiles, beyond which only a Jew might pass. The next inner court was that of the women, so called because no women except for sacrifice ever went farther. Then came the Court of Israel; and last the Court of the Priests, within which was the sacred house itself. **At the hour of prayer.** This was three P. M., the time of evening sacrifice, when the people stood without in prayer while the priest offered sacrifice and burnt incense. The third hour, Acts 2. 15, and the sixth, 10. 9, together with three o'clock, make the three times of Dan. 6. 10. The disciples were doubtless regular in attendance upon the worship at the temple and devout in a deeper sense than ever before in their lives. We have already seen that in addition to the temple worship they had religious services among themselves at their homes.

2. A certain man lame. Born lame. Now more than forty years old, Acts 4. 22. **Carried.** The cripple and his restorers are coming to the same spot. Laid daily at the gate. So long as the Church shall be true to its mission the poor will

flock to its doors. But the help the Church should give is not always of the kind to please. The end of the Gospel, while always relieving immediate necessity, is to enable the needy to become self-dependent. Every person who can should not only help himself, but also others as well. Giving to a poor man or to a worthy cause to get rid of it is not God's method, and cannot be attended by God's blessing. **Beautiful.** Probably on the eastern side leading from the Court of the Women. Its position is at most a matter of surmise. **Asked an alms.** A noun in the singular number.

4. Fastening his eyes upon him. Peter and John under the guidance of the Holy Ghost had like thoughts. Looking with a fixed gaze upon the cripple they knew whether he was really expecting anything, and whether he gave such closeness of attention as to be worthy of or fitted for a cure. **Look on us.** Peter and John were the Church come to the poor. They ought to be able to help.

5. He gave heed to them. This was the first step of faith. Possibly he had seen them before, and knew who they were. Now the emphatic command of Peter awakens expectant attention.

6. Silver and gold have I none. Nor could silver and gold have made him better body or soul. What this man needed was a cure for his body, and salvation for his soul. That Christian faith can heal the body in all cases seems unlikely. It can save the soul, and give grace sufficient to compensate for the bodily weakness or affliction. **In the name of Jesus Christ of Nazareth rise up and walk.** Literally, "In the name of Jesus, Messiah, Nazarene, rise and walk." Peter was a poor penniless man having neither authority nor power of his own. But the gift of the Holy

Ghost, the enduement of power, made it possible to do all that should be done. Notice that while Jesus always said "Arise," Peter must say, "In the name of Jesus, arise."

7. He took him by the right hand. Peter was not afraid of personal contact. He was willing to help the man's faith by giving him a lift. He was willing to manifest his own faith by taking the first step after the cure had begun to take effect. **His feet and ankle bones received strength.** The peculiar words used here in the original show the accuracy of the author, befitting Luke as a physician.

8. He entered with them into the temple, walking, leaping, and praising God. The vivacity of the description is like that of an eyewitness. The actions of the man are the most natural possible. His gratitude to God signifies the fitness of the man for the work which the apostle, as he looked intently into his face, intended to effect.

9. All the people saw him. The man could not have been healed except by a miracle. The act was not performed in an out-of-the-way place. The testimony is not that of interested witnesses, but of the people generally, who had probably known of his helpless condition for many years.

11. The porch that is called Solomon's. Had this been written after the destruction of Jerusalem the writer would not have said "is called." The minuteness of the description also indicates familiarity with the situation. This porch or colonnade was built on the eastern side of the temple on a foundation constructed in the time of Solomon.

12. Peter answered. Peter's boldness and quickness cause him to take advantage of every opportunity to present in any form the truth of the Gospel and the doctrine of a crucified and risen Saviour. The people standing about in wonder and awe furnish the best possible occasion for a favorable hearing. The Holy Spirit opens up unexpected and surprising opportunities to him who is willing to be the messenger. **Men of Israel.** An honorable and friendly form of address. Israel was the sacred name for the Jews, and therefore an especial badge of honor. It is said that the Jews of the East in our day delight in this title. **Power or holiness.** The Jews believed that the power of working miracles was given as the reward of a very high degree of holiness.

13. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus. Peter does not come forward as the representative of a new religion. This miracle is in the line of the many wonders God has wrought at different times. God has not honored his Son in this only, but in the many mighty works he performed before his death. The Revised Version reads **servant** instead of son. The

Messiah in the prophecies is constantly called the servant of the Lord, the one who carries out the predetermined plan of God for the redemption of the world. "Unless we render 'servant' in the passages where the phrase, *pais Theou*, occurs in the New Testament, there will be no allusion throughout it all to that group of prophecies which designate the Messiah as the servant of Jehovah, who learned obedience by the things he suffered."—*Trench.*

14. Whom ye delivered up. Note the remarkable contrasts which Peter groups together, piling up one after another. Jesus, whom God glorified, ye have despised. Pilate, the heartless Roman, would have released him; ye clamored for his blood. When ye were offered the choice between the Holy One and a murderer, ye chose the murderer.

15. The Prince of life. Better, "author," as the American Revision has it. The same word is translated "author of our salvation," Heb. 2. 10, and "author of our faith," Heb. 12. 2, and designates the first from whom life, especially eternal life, proceeds. **Whereof we are witnesses.** This is the ever-recurring thought of the apostolic preaching. Christianity is an historic religion, based, not upon speculation, not upon philosophy, but upon fact of which its adherents have been from Peter's time until this day competent witnesses.

16. His name hath made this man strong. The name of Jehovah and of Deity always had peculiar power in the Jewish mind. This because the name of persons was so frequently, if not always, typical of character. But Peter makes the case much stronger by adding "through faith in his name." Faith was the gift of God conferred upon the apostolic agents. To this was added the faith of the lame man, who had, however, only indefinite belief in the apostles, and expected nothing better than money. **In the presence of you all.** Yourselves are witnesses to the fact that no other power than that of God has worked this cure, and given to him perfect soundness.

Thoughts for Young People.

Concerning Sin and Salvation.

1. The sinner is a cripple. Paralyzed by his sins, unable to move toward God, "outside the gate," and excluded from the highest and deepest privileges. He is "born in sin."

2. The sinner is in poverty and need, an object of pity to all who realize his condition. He is utterly unable to help himself.

3. Salvation comes to the sinner while he is unconscious of it, or seeking the commoner and lower gifts of life. All he thinks of is "silver and gold," or some other inadequate form of relief.

4. Salvation comes to the sinner through a human instrumentality. There is always a Peter to

extend to him the power of God and to lift him up.

5. *The sinner who would be saved must exert himself and, by God's help, strive to do what he cannot do by nature.*

6. *The sinner who would be saved must have faith when the opportunity of salvation is presented. If he responds to the divine call, and acts with faith, new power will be given to him, and a transformation wrought in him.*

7. *The first impulse of the saved sinner is to enter God's house and offer praise to God. His next is to cling to good men.*

Orientalisms of the Lesson.

The custom of carrying the lame, blind, or sick to place them in the way of charitable assistance has never been absent from oriental lands. A lady writing from Damascus says: "A singular and interesting custom prevails here during hours of public prayers on Sabbath morning, and on frequent state seasons during the week. It is that of the poor and diseased, lame and blind, being gathered about the church doors to solicit alms. They present a very strange appearance, sitting together along the walls or standing in groups with the hands extended for charity, and remind one of the account given in Acts 3, 2, of the laying of the lame man 'at the gate of the temple, which is called Beautiful.' The feeble and blind are often led to these public places, and the lame literally carried on the shoulders of some good Samaritan friend. A most pitiable-looking man is thus often laid near the door of a schoolhouse, where his voice may be heard the entire day imploring blessings upon the passers-by in the hope of receiving a pittance from some of the many who throng the street. Blind persons are often seen by the wayside begging, and in some instance occupying the same place from year to year."

It appears to have been a custom, even as long ago as in the days of ancient Babylon, to place the sick in a public square that they might get aid; and Dr. Edersheim quotes the Talmud to the effect that it was expected that each passer-by would carry away a portion of the disease, and that "whoever visits the sick carries away one sixtieth part of his sufferings." Dr. Van Lennep says they have hope that some one will give them a prescription which will relieve them, or that especially some representative of God may exert supernatural power to heal them. Dr. Trumbull speaks of seeing an old blind beggar, a regular dependent of the convent of Saint Catharine, Mount Sinai. He found blind, sick, and crippled sitting at every street corner and on every square at Cairo, laid at every mosque door, and crouching under the Pyramids and along the Nile banks on either side. Every mud village swarms with them. Lower and Upper

Egypt still recognize what they call "the people of blessing," who may be sheikhs, saints, ascetics, or even crazy people, and some who claim to represent the Arabic "ginn" or spirits, all of whom are reputed to exercise the power of healing human infirmities by more or less supernatural means. Dr. Trumbull, Dr. Thomson, Dean Stanley, and many other writers give more or less extended accounts of meeting such persons in the East. It must be borne in mind that there were no almshouses or hospitals.

This man was laid at the gate which is called "Beautiful," which, according to Josephus, was erected by Herod the Great when he was building or beautifying the temple, and was made of Corinthian brass, at that time esteemed preferable to gold or silver, though it was covered with thick plates of gold and silver, and was fifty cubits high; it was reached by fifteen steps and fronted the holy place. It was the gate most frequented in reaching the temple. There was a gate in Constantinople bearing the same name, and Constantinople was itself sometimes called the "Beautiful."

By Way of Illustration.

And a certain lame man was carried, whom they laid daily at the gate of the temple called Beautiful. Who carried him? We cannot tell. Peter and John found him at the Beautiful gate of the temple, and healed him there. But the main actors of the drama were the men who brought him to the gate, and these are nameless; they are known only to God. Do we remember the modest lives that, like the angels of Jacob, blessed us, and refused to give their names? Do we remember the mothers that planned for us, and the sisters that spun for us, and the strangers by the wayside that lent us a helping hand? How often do I read, "And they brought him to Jesus." Who are "they?" It is known only to God.—Matheson.

"To ask alms of them that entered into the temple." The alms of the world are dispensed from God's temples. Hospitals and asylums and refuges are the outcome of our religious worship, and are connected with it. Heathen lands have them not. Philanthropy and Christianity are inseparably joined.

Verses 6 and 7. It is significant that on this first occasion when the disciples of Christ came into contact with confirmed poverty, with helpless physical need, they gave no money; but wonderfully and powerfully gave a better help. From which we gather that man's real need is much deeper than that which money can reach; that the Gospel has something infinitely better to give to man than money. It is in the long run far better to put men in the way of helping themselves than to give them help for the moment. If the Gospel

of Christ takes men who are down in this world and lifts them up to life and hope, it is better a thousandfold than to feed and clothe them, for then they can feed and clothe themselves.—*Pentecost.*

"*Walking and leaping and praising God.*" A young man who had been lifted from a life of most debasing sin was converted. He was filled with praise. When the leader of a meeting at which the young man was present suggested that his "Praise God!" sounded forth very often, he replied, "I have so much to praise him for, how can I stop praising him?"

Verse 12. A young woman who had professed conversion was reprimanded for unchristian conduct, to which she replied, "I'm all right. I'm one of Mr. Blank's converts" (naming an evangelist). Only divine power can change a man or woman, and when they are converted by human agency instead of divine they are apt to be very unworthy of their calling. As well might the engineer argue that his unaided strength pulled the train, as the Christian worker claim that by his own power he had made men whole.

Before the Class.

Approach to the lesson. A short time elapses between this and the last lesson. The great excitement has in a measure subsided, as the multitudes who had come up to attend the feast have returned to their homes, many no doubt to scatter the Gospel seed. The Church had grown wonderfully within a very few days, and was now settling down to regular work. Most of them no doubt kept up their temple worship, but the sacrifices had a new meaning. Our lesson presents a miracle, but it is probably not the first miracle performed by the apostles. Acts 24. 43.

Method of presentation. A good lesson for questions. Two men on the way to church at church time! Who are they? Why together so much? Were they alike in anything? Partners in the Lord's business. What church? Where? Who built it? Describe it? When were the hours of prayer? When you know a man has regular habits of churchgoing what is the natural conclusion? Why so? Who attracted their attention? What was his trouble? How old? Acts 4. 22. Where was he? How often? What for? Why at that gate rather than in the market place? Who do most for charity? What did Peter command? Why look? Give an Old Testament instance of healing for a look. What would the look indicate? Was there egotism in the request of Peter? Why did Peter refer to silver and gold? What did he "have" to give? Peter was confident. He knew what he had and that God would honor it. Do we learn anything here about how to treat beggars?

What did Peter tell him to do? Notice he told him what to do and then helped him to do it. We cannot heal people, but we can extend our hand and lift them up. What did the lame man do first? Where did he go? What did he do then? May we learn anything of his character from this? Why did he not "praise" Peter? He gave his first best strength to God. What effect did this miracle have on the people?

(Note.—The above questions are very simple. It is not expected that they will be used as here given, but they will suggest a good way to treat this lesson "Before the Class." Always intertwogate rather than lecture if possible.)

This newly healed man was so demonstrative in his praises to God and gratitude to his benefactors that soon a great multitude came together. Notice that this gives Peter a chance to preach another sermon. What makes Peter so fearless to declare the truth? Is the same spirit in the earth now? If so, how secured? Is it needed?

Practical teachings. Verse 1. Have regular habits of church attendance.

Verse 2. Christian people are the most charitable.

Verse 6. The best way to help a man is to help him to help himself.

Verse 6. It is not always wise to bestow money upon those who ask it.

Verse 7. We should seek to lift up those who need our help.

Verse 8. Every blessing should lead us to praise God.

Verse 10. The healing of a soul is more wonderful than the healing of a body.

Verse 11. Gratitude is queen among the Christian graces.

Verse 12. The Christian should give all the glory to God.

Verse 13. The sinner should be told plainly but kindly of his sin.

Verse 16. Faith in the name of Jesus is the source of all power.

Teachers' Meeting.

Draw a diagram of the temple showing the Beautiful Gate and Solomon's Porch.... Explain "hour of prayer;" "Beautiful Gate;" "alms;" "in the name of Jesus Christ;" "Solomon's porch;" etc.... Present in the same man the type of the sinner's condition—hopeless, poor, dependent, unable to enter God's spiritual temple.... Show the way in which he was healed a type of salvation:

- (1) In what was required—attention, faith, action;
- (2) In what was done—power given from God.... Show the part taken by the apostles in the work, an illustration of human instrumentalities in salvation; their thought, sympathy, willingness to impart benefit, dependence upon Christ, etc....

See "Thoughts for Young People" for teachings of the miracle....How does this lesson apply to those who are in sin? How apply to those who are desirous of salvation?

OPTIONAL HYMNS.

No. 1.

To the Name of our Salvation.
There is no name so sweet on earth.
How sweet the name of Jesus sounds.
Father, I stretch my hands to thee.
I'm poor, and blind, and wretched.

No. 2.

I love the name of Jesus.
There is a name I love to hear.
When in the tempest he'll hide me.
Jesus Christ is passing by.
The great Physician now is near.

References.

FREEMAN'S HANDBOOK. Ver. 1. The hour of prayer, 595; "The ninth hour," 806. Ver. 2. The "gate called Beautiful," 704. Ver. 11. Solomon's Porch, 704.

Heart Talks on the Lesson.

We must remember that the events we are now studying are a continuation of the personal acts of the Lord Jesus, performed through his apostles by the power of the Holy Ghost.

The same Jesus who healed the lame, the sick, and the blind, when he was visibly present in the world, was the healer of this crippled man at the gate of the temple. Never let us forget that Jesus lives, and is with us now as really as if our mortal eyes could see him. He told his disciples that, when the Holy Ghost should be given them, they should do the same works that he had done. He says, "As the Father hath sent me into the world, even so send I you." How serious a thing it is to live! How delightful! How inspiring! We are really the instruments through which Jesus now, by the power of the Holy Spirit, blesses the souls and bodies of men. Christians should be light-hearted and happy indeed, but surely never frivolous in the use of time and talents intended for such noble purposes. This man, lame from his birth, lying so helpless and in such pitiful need at the gate of the temple, is a picture of this poor, sinful world. Indeed, we may as well make it a personal matter and say it is a picture of ourselves. So near the temple, symbol of all that is pure, noble, and worth possessing, the place where God is enshrined, and where the immortal soul finds its

aspirations satisfied, and yet outside, helpless to enter. But it is beside the Beautiful gate the helpless one is lying. He who said, "I am the Way," is near to make possible an entrance to all the glories and blessedness of the presence of God.

Do you say you are not so helpless by nature, spiritually, as was this poor cripple physically? You do not realize your utter helplessness because you have lived amid the influences of Christian thought and Christian surroundings all your days. You must look at the people who have never had any knowledge of the Gospel of Jesus if you would see the utter helplessness of humanity without him. The world without Christianity would be like this picture with the temple blotted out, the Beautiful gate destroyed, the figures of the sympathetic and helpful disciples faded from view, and only the helpless beggar left.

This man looked at these more fortunate ones, "expecting to receive something of them." So this sorrowful world looks at you and me. It has a right to expect something from us. How much we have in our lives that we ought to share with those who have less. What has God given us? Let us stop a moment and think. There is something better than silver or gold to give away—personal help; sympathy; yourself for humanity. Jesus gave himself for us; such as you have, give. Can you sing? Sing to make some one happy. The singing of a hymn by one who had consecrated her voice to Jesus brought a soul into the light of God. Every gift of conversation, of personal appearance, of social influence—all may be used to make the world better and happier.

What a wonderful Saviour is Jesus! "His name, through faith in his name," made a man strong who had never been able to walk or stand in all his life; he manifested "perfect soundness" in the presence of all who had known his miserable helplessness. What he did for this man's body, he can do for your heart and mine; but only through faith in his name.

Blackboard.



LESSON V. THE BOLDNESS OF PETER AND JOHN.

Jan. 31.

GOLDEN TEXT. There is none other name under heaven given among men, whereby ye must be saved. Acts 4. 12.

AUTHORIZED VERSION.

Acts 4. 1-14. [*Commit to memory verses 10-12.*]
[*Read also verses 15-31.*]

1 And as they spake unto the people, the priests, and the captain of the temple, and the Sad'du-ees, came upon them,

2 Being grieved that they taught the people, and preached through Je'sus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

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

6 And An'as the high priest, and Cai'a-phas, and John, and Al-ex-an-der, and as many as were of the kindred of the high priest, were gathered together at Je-ru'sa-lem.

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

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

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

10 Be it known unto you all, and to all the people of Is'ra-el, that by the name of Je'sus Christ of Naz'a-reth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at naught of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

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

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

REVISED VERSION.

1 And as they spake unto the people, the priests and the captain of the temple and the Sad'ducees came upon them, being sore troubled because they taught the people, and proclaimed in Je'sus the resurrection from the dead. And they laid hands on them, and put them in ward unto the morrow: for it was now eventide. But many of them that heard the word believed; and the number of the men came to be about five thousand.

5 And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Je-ru'sa-lem; and An'as the high priest was there, and Cai'a-phas, and John, and Al-ex-an-der, and as many as were of the kindred of the high priest. And when they had set them in the midst, they inquired, By what power, or in what name, have ye done this? Then Pe'ter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders, if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; or if it known unto you all, and to all the people of Is'ra-el, that in the name of Je'sus Christ of Naz'a-reth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. He is the stone which was set at naught of you the builders, which was made the head of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

13 Now when they beheld the boldness of Pe'ter and John, and had perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Je'sus. And seeing the man which was healed standing with them, they could say nothing against it.

Time.—June, A. D. 30, immediately following the events of the last lesson. **Place.**—Solomon's porch and the hall of the Sanhedrin, Jerusalem.

Home Readings.

M. The Boldness of Peter and John. Acts 4. 1-12.

Tu. The Boldness of Peter and John. Acts 4. 13-22.

W. Resort to prayer. Acts 4. 23-31.

Th. Fear not. Matt. 10. 24-33.

F. The only name. John 3. 9-19.

S. The Corner stone. 1 Peter 2. 1-10.

Sa. No other foundation. 1 Cor. 3. 1-11.

Lesson Hymns.

No. 8, New Canadian Hymnal.

Jesus! the name high over all.

No. 9, New Canadian Hymnal.

There is no name so sweet on earth.

No. 11, New Canadian Hymnal.

Take the name of Jesus with you.

QUESTIONS FOR SENIOR SCHOLARS.**1. The Mighty Name, v. 1-7.**

- Who were the speakers here referred to?
- Who interrupted their discourse?
- What authority had the captain of the temple?
- In what had the apostles "grieved" these people?
- What objection would the Sadducees have to the teaching?

- What was done with the apostles? Why?
- What effect had their words on the people?
- To what numbers had the Church now grown?
- What court convened the following morning?
- Of whom was the court composed?
- Who were arraigned before the court?
- What demand was made of the apostles?

2. The Saving Name, v. 8, 12.

- Who answered the ruler's challenge?
- What special qualification had Peter for this answer?
- What promise had been given for such times of need? See Mark 13, 11.
- For what were the prisoners examined?
- What saving name did Peter declare?
- What says Paul about this saving name? 1 Tim.

1. 15.

- Who foretold this power before the birth of Jesus?
- How is men's treatment of Jesus and God's contrasted?

- What Scripture did Peter quote?
- What exclusive claim did he make for Jesus?

GOLDEN TEXT.**3. The Victorious Name, v. 13, 14.**

- What two things did the council perceive?
- In what respect were the apostles "unlearned" men?
- What company had they been keeping?
- What prevented a denial of the miracle?

Teachings of the Lesson.

1. The preaching of the Gospel "grieves" worldly-minded men. They dislike the implied rebuke.
2. The worldly cannot understand the power of the Gospel.
3. The name of Jesus is the name of supreme power, "in earth or hell or sky."
4. Fellowship with Jesus gives boldness in duty. Faith and fear cannot dwell in the same heart.

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. Verses 1-7.**

- Who were the priests?
- Who was the captain?
- What did the Sadducees not believe in?
- Why were they not tried the same day?
- Did persecution hinder growth?

Describe the council before which they were brought.

- How was the court arranged?
- Why did the rulers dislike the miracle?

2. Verses 8-12.

- How was Peter helped?
- In what way did he state the guilt of his judges?
- What Old Testament Scripture did he apply to them?

How only could they be saved from their sin?

3. Verses 13, 14.

- How did the apostles show boldness?
- Of what did this remind them?
- Why were they silent?
- How may we be brave for Christ?
- When persecuted what should we do?

QUESTIONS FOR YOUNGER SCHOLARS.

- Where did Peter preach his first sermon?
- Who was the second preached?
- Who heard it?
- What did they do to Peter and John?
- Before whom were they brought the next day?

The great Jewish council.

- Who belonged to it?
- Who was the high priest at this time?
- Who came and stood near Peter and John during the trial?

What question was asked the apostles?
 What was Peter's answer?
 Why was Peter no longer afraid? **The Holy Spirit gave him courage.**

- What did he say about the only name?
- What surprised the judges?
- Why did they not punish the apostles?
- What did they do?

The Only Name.

- "Jesus! the name to sinners dear,
 The name to sinners given;
 It scatters all their guilty fear;
 It turns their hell to heaven."

THE LESSON CATECHISM.

(For the entire school.) **1.** How did the Jewish authorities treat Peter and John? **They laid hands on them, and put them in hold.**

2. How many people now believed in Jesus? **About five thousand.**

3. Where did the rulers bring Peter and John? **Before the council.**

4. How did the apostles say that the lame man had been healed? **Through the name of Jesus.**

5. What did Peter say about the name of Jesus? **GOLDEN TEXT: "There is none," etc.**

6. How may we be saved? **By faith in Jesus.**

OUR CHURCH CATECHISM,

8. And what was the last and greatest proof? His rising from the dead, as He Himself foretold.
9. Have believers an internal evidence that Christ

came from God? They have, according to their faith, the witness and the fruit of the Holy Spirit in their hearts.

John xiv. 20. In that day ye shall know that I am in My Father, and ye in Me, and I in you.

THE LESSON OUTLINE.

The Friends of Jesus.

I. THEIR TESTIMONY.

Through Jesus the resurrection. v. 2.

A lively hope. 1 Peter 1. 3.

In Christ...made alive. 1 Cor. 15. 22.

II. THEIR INFLUENCE.

Many...heard, believed. v. 4.

No man could number. Rev. 7. 9.

Beautiful...the feet. Isa. 52. 7.

III. THEIR TRIALS.

Laid hands on them. vs. 3, 5, 6.

In the world...tribulation. John 16. 33.

Live godly...shall suffer. 2 Tim. 3. 12.

IV. THEIR COMFORT.

Filled with the Holy Ghost. v. 8.

Comforter...I will send. John 15. 26, 27.

Shall teach you. Luke 12. 12.

V. THEIR POWER.

The name of Jesus Christ. vs. 10-12.

Faith which is by him. Acts 3. 16.

Look unto me. Isa. 45. 22.

VI. THEIR SPIRIT.

Saw the boldness. v. 13.

Of weakness...strong. Heb. 11. 34.

In nothing terrified. Phil. 1. 28.

VII. THEIR INSPIRATION.

They had been with Jesus. v. 13.

I can do all things. Phil. 4. 13.

Without me...nothing. John 15. 5.

EXPLANATORY AND PRACTICAL NOTES.

General Statement.

The story of this lesson connects closely with that of the last. The intervening verses (Acts 8. 17-26) contain the completion of Peter's address to the people in Solomon's porch, and it was while he and John were still speaking to the people that the arrest was made. It was now evening, and they were kept behind bars until the next day. They were then brought before the rulers and examined as to the source of their power, the implication being that the miracle was a deed of magic or witchcraft, and therefore immoral and illegal. It is noticeable that there was not the slightest doubt expressed of the genuineness of the cure. Peter again came forward as spokesman. A summary of his address is given in verses 8 to 12. His ability and his masterliness confused the rulers, and an additional element of mental unrest came with the recollection that these men had been with Jesus. It was a case not easy to meet. After a private consultation the council prohibited any further proclamation of the Gospel, a prohibition which was met on the part of Peter and John with holy defiance. The popularity of the Christians steadily increased. Being let go Peter and John returned to the little company (probably as on other occasions assembled in the upper room), and as the body of Christians burst out into thanksgiving, again a supernatural token was given them, "the place was shaken where they were assembled together, and they were all filled with the Holy Ghost."

Verse 1. As they spake unto the people.

As Peter and John continued their address to the people that crowded together into Solomon's porch because of the sudden cure of the lame man. **The captain of the temple.** There was, it seems, a priest delegated to have charge of the temple. Under him was a company made up of Levites whose duty it was to keep order in the courts. He was evidently, from the references to him in the New Testament and in Josephus, an officer of very high rank. This man would be responsible for any such disorder as Peter and John seemed to be stirring up. We are not to wonder at the importance attached to this crowd. Jerusalem, like most great ancient cities, was repeatedly at the mercy of a mob, and the mobs at Jerusalem naturally formed in the temple courts. The priests, the captain,

and the Sadducees might seem at first to represent three classes, but they were classes which were closely interwoven, for the leading priestly families seem to have been Sadducean, and the captain of the temple would seem, from an allusion in Josephus, to have been, in one case at least, the son of the high priest.

2. Grieved. Sore troubled. **That.** "Because." **Preached through Jesus.** "Proclaimed in Jesus." **The resurrection of the dead.** This phrase "proclaimed in Jesus the resurrection of the dead" means, probably, that they did not stop by asserting and proving the resurrection of Jesus, but that they proceeded with arguments which showed that he was "the first fruits of them that slept," and that all would arise from their graves.

that there is "no resurrection, neither angel, nor spirit," Acts 23. 8. During our Saviour's life upon earth he came in contact with the Pharisees only. After his death opposition to his work began among the Sadducees.

2. Being grieved. "Vexed through and through."—*Dr. M. R. Vincent, Word Studies.* This doctrine of the resurrection had not been preached until after Christ's death, and constituted the rock of offense. The effect of the preaching of the apostles was, of course, to discredit them in the estimation of the people. No objection was made at this time because of the miracle performed; it was the doctrine preached that gave offense.

3. Put them in hold; for it was now eventide. That is, in prison. The Jewish law did not permit a judicial sentence to be pronounced after nightfall. It was about three o'clock when Peter and John went up to the temple. It was now about six o'clock, the close of the day.

4. Howbeit many of them . . . believed. The miracle created wonder; only the word converts. The miracle drew attention; the Holy Ghost, operating upon the heart and conscience, converts. The converts increasing from day to day, the number came to be about five thousand. "Men" comprehends, probably, both men and women, like "souls" in Acts 2. 41.

5. Their rulers, and elders, and scribes. The Sanhedrin consisting of three orders: 1. The elders, heads of families. 2. The scribes, the interpreters of the law. 3. The high priest, or, as elsewhere, the chief priests. This was the highest tribunal among the Jews.

6. Annas the high priest. Called in Josephus, Ananias, was made high priest A. D. 7 and continued until A. D. 14. The high priest under the Jewish law held the office for life, though frequently deposed by the Herods and Romans for political purposes. Caiaphas was the actual high priest at this time (John 11. 49), although our Lord was taken for trial first before Annas, who was at this time probably the most influential person among the Jews. During his lifetime five of his sons were elevated to this high position. Caiaphas, who was married to the daughter of Annas, was nominally high priest from A. D. 24 to A. D. 36. Concerning John and Alexander nothing more is known. The attendance of so many notable members of the court on this occasion indicates the excitement among the people, and the significance which the authorities attached to it.

7. By what power. They raised no question concerning the fact of the cure. The question they asked implied the concession of the fact. Granting that, we know who did it; for God only can work miracles. The enemies of the Christian religion make oftentimes good witnesses concerning its verities.

8. Then Peter, filled with the Holy

Ghost. This is the fourth time Peter has spoken. On the occasion of his first speech (Acts 1. 15-22) the number of the apostles was again filled up. The second (Acts 2. 14-36) resulted in the conversion of three thousand souls. The third (Acts 3. 12-26) opens up the aggressive career of the new faith. The fourth (Acts 4. 8-12), in the presence of the high court of the nation, charges Judaism with having rejected Him in whom alone salvation is to be found. Dying Judaism and growing Christianity stand face to face. The presence of the Holy Ghost at this time was the fulfillment of an important promise. First, when the twelve were sent forth, Matt. 10. 19, and again in Luke 21. 14, Christ promised the disciples that when they should be called into the presence of kings and rulers he would be present with them, and that they should not take thought as to what they should speak. "For it is not ye that speak, but the Spirit of your Father that speaketh in you." Now for the first time, just when needed, we read that Peter, "filled with the Holy Ghost, said."

Ye rulers. Peter, who before had trembled in the presence of a servant girl, now did not hesitate in the presence of the court itself.

9. He. Revised Version, "this man." In all probability the lame man was in the court room.

Made whole. Literally, "saved." Peter makes a case against the accusers themselves. They have arrested and detained overnight himself and John for having done a good work for an impotent man. It would seem that they, not he, should give answer.

10. By the name of Jesus Christ of Nazareth doth this man stand here. If that be true, and if these very men, this very court, are they who crucified him, and if that name be able to do this miracle, how terrible must be the penalty which any moment may fall upon them!

11. This is the stone. These words Jesus had used, Matt. 21. 24, quoting from Psalm 118. 22. The leaders of the people, whose duty it was to build the house of God, had rejected the corner stone which God had designed for it to rest upon. While they had rejected it, God, by raising Jesus from the dead, had shown that he was the corner stone of the spiritual temple on earth.

12. Neither is there salvation in any other. How profound this utterance! How deep the significance of these words! What a broad platform on which this three-year-old preacher builds his theology! And he, so short a time ago an untutored, common man. How recently a cowardly denier of his own Lord and Master. Now how brave, how eloquent, in his thought how truly great.

13. When they saw the boldness of Peter and John. If these unlearned and ignorant men, here in the presence not only of

enemies, but of enemies who have the power of imprisoning and of crucifying, and who have so recently exercised that power; if, under these circumstances, these men speak with ease and readiness; if they not only make a sufficient defense, but actually charge the court with murder, why may not all disciples take courage and, certainly among friends, bear humble testimony to saving power? The Holy Ghost is given plainly for testimony, and power to speak boldly is also given as needed. What greater lesson has the modern Church anywhere than just here in the wonderful utterances of these apostles? **They took knowledge of them, that they had been with Jesus.** Praise the Lord for such a glorious testimony. Peter's speech had a quickening influence upon their memories. Peter and John had been nobodies heretofore. Now they were men with a history. They had been seen before. It was of importance to remember who they are. In a deeper sense the world will know, if we are true to Jesus in our testimony, that we have been with him.

14. The man which was healed standing. Worse yet. The man whom perhaps they had summoned as a witness, expecting possibly by threats to confuse him or to extract a denial of the healing, was here in the court standing up straight, and thereby proving the truth of the miracle. No wonder the court was silenced. How wonderfully God had led these disciples along, preparing them by easy steps for this masterly effort, this wonderful testimony, this magnificent vindication of themselves, and this sublime testimony to the power of Jesus to save the soul.

Thoughts for Young People.

"They had been with Jesus."

1. *Those who have been with Jesus possess knowledge of truth, which no human learning can supply.* The lack of scholarly opportunities is a great disadvantage. No man can afford to be "unlearned and ignorant" within whose reach comes education. But learning of itself does not develop goodness or nobility of life.

2. *Association with Christ gives courage, and courage in the cause of right is of inestimable value.* Be brave young Christians, stand like a rock on the ocean strand, maintain your principles with undaunted spirit, and however much men may seem to scorn you not only will they in their hearts respect you, but they will weaken in their opposition in proportion to your boldness.

3. *Those who have been with Jesus gladly follow their Master in patient suffering of wrong and in doing good to all men.* They enjoy the fulfillment of his promise of the Holy Ghost in time of need, and, having faith in him themselves, by their testimony they inspire faith in others.

4. *Fellowship with Jesus will count for anything*

that is good. Be intimate with him, and you will be brave; commune with him, and you will be pure; be his close friend, and you will be unselfish.

5. *Likeness to Jesus.* Those that are most with Jesus are like him in such a way that their presence constantly suggests the presence of their Lord. No one can pass through this world without striving to make an impression. What impression are you striving to make? In proportion as you have companionship with the Lord will you yourself become suggestive of his temper and his principles.

Orientalisms of the Lesson.

The Jews believed that cures were to be attributed to human, divine, angelic, or diabolic agency. Josephus speaks of cures wrought by invoking the name of Solomon, and the Essenes used the names of certain angels. After miracles were established as effected "in the name of Jesus of Nazareth" some tried to conjure with that name, as did the seven sons of Seeva, Acts 19, 13. The most effectual name recognized by the Jews for working wonders was *Shemhamphorash*—the true pronunciation of which, however, contained the charm. The council asked Peter "by what name" he wrought this miracle. It may not be edifying to follow the silly superstitious stories of Eastern legendary lore, but it is possible that the reason why the council dismissed Peter (verse 13)—that they perceived he and the others "had been with Jesus"—may find a commentary in this superstitious belief in secret magic. There is a spurious narrative, "the Book of the Generation of Jesus" (*Sepher Toldoth Jeshu*), which illustrates the belief in the power of magical names. It attributes to Jesus a stealthily acquired knowledge of the ineffable name of Jehovah already mentioned (*Shemhamphorash*). This name was said to have been found by David engraven on a stone when digging the foundations of the temple, and that he deposited it in the sanctuary. Lest young men might find it and use it foolishly, wise men of the time made magical arts to scare it out of their minds should they ever find it. Brazen lions placed at the entrance to the holy of holies were made to roar as the person might come out and cause him to forget the ineffable name. They say Jesus entered the temple, saw the sacred name, copied it on parchment and hid it under his skin, making an incision for the purpose. The lions did make him forget the name as he came out, but the record on the parchment enabled him to regain it. Hence, the council explained the secret of the miracle wrought by Peter and John from their having "been with Jesus" who had revealed this name to them.

This fable, known to be unworthy of a moment's serious consideration in itself, throws light on the general thought of the Hebrews, as to the wonders that might be wrought by conjuring with names, and illustrates not only this lesson, but many other

passages of Scripture involving the same superstitious belief, which was the standpoint of the Hebrew and heathen population the disciples had to do with. They appear not to have attempted in this case to deny nor to disprove the miracle, only to account for it. Peter and John deny that they wrought this miracle in the secret name *Shemhamphorash*, or any other similar name, but "by the name of Jesus Christ of Nazareth." The council "marveled" the more at the miracle, recognizing it as the more unaccountable because wrought by "unlearned and ignorant men," or uneducated men, unlearned in the lore of the rabbinical schools, ignorant of the glosses and traditions, not scribes, nor lawyers, but private persons, laymen, unaccustomed to public speaking or public life, mere ordinary laborers. Hence there was no way to account for it but by supposing that Jesus had committed to them some secret "name" by which they wrought this wonder."

By Way of Illustration.

Peter and John imprisoned. John the Baptist had sanctified a prison before them. Jeremiah had done so before John the Baptist, and Joseph before Jeremiah; and now these two apostles were to follow in their steps, for there was coming a long line of successors to this inheritance. But it mattered little to men who believed in the resurrection from the dead that they were compelled to spend a night in a prison.

Verse 4. As well attempt to put out fire by fanning it vigorously, as well attempt to exterminate a plant by stamping its seeds into the ground, as to attempt to exterminate Christianity by persecution. A little company of Christian Army soldiers moved into a town and opened up street meetings. The town was given over to wickedness and religious formalism. The soldiers were arrested and thrown into jail. This foused the sympathy and interest of a wealthy citizen, who secured their release and helped them in every way. Under his patronage a strong division of the Army was developed there, and much good was done.

Boldness is necessary. A minister without boldness is like a smooth file, a knife without an edge, a sentinel that is afraid to let off his gun. If men will be bold in sin, ministers must be bold to reprove.

"They took knowledge of them that they had been with Jesus." Perhaps some of you bought at the World's Fair those bits of scented clay to be used in linen closets. A Persian poet has written very prettily about them. In the poem some one asks them where they got their fragrance. And they answer, "We are only common clay, but they put us with the roses and we gathered to ourselves the influence and power of the rose." So does the common clay of our humanity come to have the

influence and power of a life divine if it has been with Jesus.

Verse 14. The best argument for Christianity is to be found in its miracles of grace. What can the worst enemies of Christ say against the drunkards that have been reclaimed, the depraved who have been lifted up, the unclean who have been made chaste, the hard and grasping who have been made benevolent?

Before the Class.

Approach to the lesson. As our lesson is a sort of a sequel to the one on healing the lame man, bring out all the leading points of that lesson in a hasty review. The sun hardens the soil it does not soften; so the Gospel embitters those it does not melt. Both classes listened to Peter's sermon; both classes had witnessed the wonderful miracle at the Beautiful Gate. Some believed, some mocked. Pass over briefly the rest of Peter's sermon in the porch. He is plain and direct in his accusations and yet attributes their sin of killing Jesus to ignorance. This in a measure palliates it, but now that they see, or ought to see, that this same Jesus is really the Messiah of prophecy, a failure to repent and receive him only aggravates the matter. He pleads with them most tenderly, reminding them that they are the children of the prophets and of the covenant.

Method of presentation. Treat graphically. Five scenes as of a panorama pass rapidly and vividly before us.

First scene. Verses 1, 2. Peter and John are still preaching in the temple porch. The people seem willing and many of them glad to listen. But the priests—those whose duty it was during that time to conduct the temple service—are angered, both because Peter preaches a new doctrine, and because of the assembled multitudes. The Sadducees especially are mad because these two intruders preach against their distinguishing belief. It would add to the anger and consternation of both these classes that Peter and John were both "unlearned and ignorant" men. Verse 13.

Second scene. Verses 3, 4. Peter and John in prison. Put there by the violent hands of the Sadducees, who had the power, and with the willing consent of the priests and authorities. The Church always thrives under persecution, and we find that even in the face of this apparent calamity thousands believe.

Third scene. Verses 5-7. A trial. Rulers, elders, scribes, high priest—the full court, and many invited distinguished men who happened to be in the city, are gathered in the spacious chamber, and the two prisoners are brought in. How did they look? Had they slept that night? Had they been weeping? Were they afraid? Why not? Who was really on trial—Peter and John, or that august

body before which they stood? How superior and powerful that Sanhedrin felt! The charge is implied in the opening question, "By what power, or by what name, have ye done this?" What was the real offense? See Acts 5. 28.

Fourth scene. Verses 8-12. Same place. Peter having been invited to speak proceeds to be the prosecutor, and arraigns them before a tribunal which never adjourns. His tribute to Jesus is sublime, and his denunciation of their sin terrific. Peter quotes Scripture with which they were familiar, and connects the Jesus they had crucified with the lame man's cure in such a way as to condemn them. The argument in verse 12 is the same as Jesus used on the occasion of healing the paralytic. One who could do such wonders must be the Saviour.

Fifth scene. Verses 13, 14. Same place. The expressions of determined malignant purpose change to wonder. The undaunted boldness of these two ignorant men was that of those who know their cause is just. They identify them in their boldness and the nature and force of their words with Jesus. There, in convincing evidence, stood the very man whom they all had known for years as an incurable cripple, healed, and they knew he was healed. They were beaten, mad, but could say nothing.

(Note.—The teacher should bring out the leading points immediately following this lesson, especially referring to the prayer meeting for thanksgiving at their deliverance.)

Practical teachings. Verse 1. Christ's followers must expect opposition.

Verse 2. Plain Gospel preaching is always effective.

Verse 3. You can imprison the messengers, but not the message.

Verse 4. Christianity thrives under persecution.

Verses 5-7. Those who judge Christ here, will be judged by him hereafter.

Verses 5-7. Religion has nothing to fear from those who arraign it.

Verse 8. God will help us to defend his cause.

Verse 12. "Jesus" is the only name.

Verse 13. There is no valid argument against true religion.

Verse 13. The world knows it when we have been with Jesus.

Verse 14. Christianity should be judged by its results.

The Teachers' Meeting.

Rapidly review the events of the day, beginning with the healing of the cripple by the Beautiful Gate, down to the opening of the lesson... The arrest: (1) Circumstances; (2) Agents; (3) Motives; (4) Results to the apostles.... The spirit of Christ's enemies as here illustrated: (1) Unbelieving; (2)

Unjust; (3) Seeking not the truth, but their own interests; (4) Ignorance, not comprehending what they saw.... The spirit of Christ's disciples as here shown.... How the lesson presents the name of Jesus... The results of fellowship with Jesus. "They took knowledge;" etc., verse 13.... Our duty toward Christ as here presented: (1) To consider his claims; (2) To believe in him; (3) To confess him; (4) To endure trial in his cause; (5) To work for him.

OPTIONAL HYMNS.

NO. 1.

In the cross of Christ I glory.
All hail the power of Jesus' name.
Holy Spirit, faithful guide,
He leadeth me.
I love to tell the story.

NO. 2.

Jesus, only Jesus.
Saviour, I come to thee.
Hark! the voice of Jesus calling.
Of him who did salvation bring.
He has come.

References.

FREEMAN. Ver. 1: The captain of the temple, 787. Vers. 5, 6: The Sanhedrin, 718.

Heart Talks on the Lesson.

One important fact is brought out in a single sentence in this lesson: "Many of them which heard the word believed." The miracle wrought upon the lame man filled the people with wonder, but it was not the means of converting anyone so far as we know. Hearing the word caused them to believe. How often in trouble or in serious illness we say, "If only I may be helped over this hard place, then I will surely serve God." But when the trouble is passed we forget all we have promised. The word of God, preached, taught, and read, in the power of the Holy Spirit, is the great means of salvation.

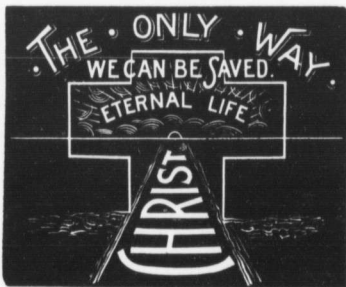
What an inspiring story of courage and fidelity to conviction we have here! How loyal these men were to Jesus! They would have scorned to deny him, even to help themselves out of prison. We feel grander and nobler ourselves for knowing that men, and women too, like these, have lived in all ages of the world.

But we must remember that this was not natural courage. Not long before Peter had been afraid to say he knew Jesus at all. But now he was "filled with the Holy Ghost," and that made all the difference. Now, he gloried in letting every one know that the name of Jesus was to him the most precious and wonderful name ever heard, and that they, too, must believe in that name if they would hope to be saved. When they were commanded not to speak of him again, how easy it would have

been to say, "Perhaps we would better be more quiet; we can believe these things ourselves, but it isn't worth while to expose ourselves to the anger of the priests and rulers, and make no end of trouble for ourselves and friends." That is the way too many Christians argue. But not so these men filled with the Holy Ghost. Their standard was, "What is right in the sight of God?" not, "What does the world think?" They were philosophers enough to know that to hearken to God is vastly more wise than to follow the opinions of men.

Questions constantly arise in regard to duty—"May I do this?" "Ought I do that?" which grow very perplexing if we are governed by what others think. The conscience of one may not be a safe guide for another. There is only one safe way—that is to ask, "Lord, what wouldst thou have me to do?" then do it, no matter what others may do or say. We will face many a test of our Christian courage even this week. They come to us every day. You are a Christian; you may be asked to do something which your conscience tells you is not quite right for you, whatever it may be for others. Will you have courage to say, "No!" That seems harder sometimes than to go to prison! There will be times when you ought to speak out your convictions and show your loyalty to Jesus. Will you have the boldness to do it? It is good that we have these tests. We would not grow into vigorous character without the exercise of our spiritual muscle. When men need strong timber that will bear heavy strain they look for it in the mountain side, where the trees have stood firm against many a storm. When God seeks men and women for special honor in his service, he chooses those who have been tried and found faithful.

Blackboard.



Thoughts for the Quiet Hour.

— Christ's choice is always attended with his charge. Those whom he elected to apostle-hip expected preferments, but, instead, he gave them commandments.—*Henry.*

— We pause beside this door:
Thy year, O God, how shall we enter in?

The footsteps of a Child
Sound close beside us. Listen, he will speak!
His birthday bells have hardly rung a week,
Yet has he trod the world's press undefiled.
"Enter through me," he saith, "nor wander more;
For lo! I am the Door."—*Lucy Larcom.*

— You want to be true, and you are trying to be. Learn two things—never to be discouraged because good things get on slowly here, and never to fail daily to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord.—*Macdonald.*

— How great the wisdom of him whose whole daily life is a heaven-ascending prayer.—*Waite.*

— They that love Christ love to think of him, love to hear of him, love to read of him, love to speak of him, for him, to him. They love his presence, his yoke, his name.—*Mason.*

— The Gospel is the fulfillment of all hopes, the perfection of all philosophy, the interpretation of all revelations, the key to all the seeming contradictions and mysteries of the physical and moral world.—*Muller.*

— In turning from sin we repent; in turning to Christ we believe. When we look at our sins we are filled with grief on account of them; when we look to Christ we trust in him for forgiveness of them.—*Ormiston.*

— The law was all precept, the Gospel all promise, for its precepts are inclosed in its promise.—*Bishop Medley.*

Great is the religion of power, but greater is the religion of love; great is the religion of implacable justice, but greater is the religion of pardoning mercy.—*Castelar.*

— All we want in Christ we shall find in Christ. If we want little, we shall find little; if we want much, we shall find much; and if, in utter helplessness, we cast our all on Christ, he will be to us the whole treasury of God.—*Bishop Whipple.*

— A little religion is a painful thing, but more religion takes the pain away.—*Arnott.*

— Every kindness done to others is a step nearer to the life of Christ.—*Dean Stanley.*

— With what diligence and attention we listen when we have reason to expect temporal aid.—*Quessel.*

— Beware of despairing about yourself; you are commanded to put your trust in God and not in yourself.—*Augustine.*

— Look upon the bright side of your condition; then your discontents will disperse. Pore not upon your losses, but recount your mercies.—*Watson.*

PRIMARY TEACHERS' DEPARTMENT.

Suggestive Questions.

- Do you call on new scholars?
 Do you visit scholars who have been absent two weeks?
 Do you visit sick scholars?
 Do you make birthday calls?
 Do you invite parents to visit the class?
 Do you make any effort to get the parents to attend church?
 Do you quiet the children pleasantly if you find them disorderly when you come?
 Do you come half an hour before the session?
 Do you speak to each child by name every Sunday?
 Do you set your scholars a good example by always being in your place unless unavoidably detained?
 Do you arrange for your place to be filled when you are to be absent?
 Do you have frequent and restful changes in your program?
 Do you call your class to order by a bell, or with a gesture and call kindly but firmly spoken?
 Which is the better way?
 Do you like to have your opening exercises with the main school?
 Do you think children should sit with arms folded when called to order? Why not?
 Do you think children can sit long in one position?
 Why does fault finding make a class disorderly?
 Why does an impatient teacher have a disorderly class?
 Why should a lesson not be stopped to correct a disorderly child?
 Do you decorate your class room to make it look cheerful?
 Do you have some potted plants in the class room?
 Do you have bouquets of flowers to send to sick scholars?
 Do you study to have your attire attractive to the children?
 Do you have plenty of fresh air in your class room?
 Do you save the Bible Roll pictures and adorn the walls of the class room with them?
 Do you ask the children to bring anything to make the room more attractive?

- Do you not think a piano is better than an organ for leading little children's voices?
 Do you have a cabinet, or drawers, in which to store illustrative material after you have used it?
 Do you practice blackboard drawing at home?
 Do you visit kindergarten or primary day schools that you may improve your teaching?
 Do you read any books on teaching?
 Do you cultivate the acquaintance of other primary Sunday school teachers that you may be helped and give help?
 Do you desire to be a better teacher than you are?
 Do you pray for the help of the Holy Spirit?
 Do you do some studying on your lesson every day in the week?
 Do you pray for your scholars?

Her New Year Sunday.

BY REV. E. A. RAND.

JOHN GEDNEY was peculiar. He attended church but did not care to have his child, Amy, attend Sunday school.

"Wife," he said, one day, "if I thought those Sunday school teachers were interested in their work, away down, all the way through, I would not object to our Amy going; but as in my opinion they are a half-hearted lot, I don't want you to send her."

"O, I think teachers want to do their duty, and take them just as they are they are doing a work we cannot get along without, and we need to be very grateful, John."

"O I don't know, I don't know, wife! However, when I see one who is—is just wrapped up in her work, Amy may go to her; but not now, please."

Amy, who ought to have been in Sunday school, was out of it. Another year broke upon the world and brought a New Year Sunday with it.

It was a delightful day for winter, and John Gedney and his cane were out enjoying it. He was a tall man with a shapely figure, and he sported a new hat and a new coat, and in his opinion the Sunday school world, now on its way to its appointed session, was exceedingly inferior to his own imposing self.

In ejaculations he threw out these criticisms: "Little things—half taught—teachers not interested—no good—glad Amy is not going there."

The tall man, the new hat, the new coat, the gold-headed cane, went along in pride, and the Sunday school seemed humbler than ever.

Suddenly he was saluted by a bright, cheerful, energetic voice, "Happy New Year, Mr. Gedney!"

O! O! bless us—you almost took my breath away. I wish you many Happy New Years, Miss Carter."

As he spoke, Mr. John Gedney bowed, and it was like the bowing of a tall pine in the presence of a wee violet, for Miss Susan Carter was rather short and slender. She had a sweet face, and the pleasantest blue eyes in the world.

"I beg your pardon, Miss Carter, where are you going?"

"To Sunday school, my first Sunday as teacher in the primary department."

"Then they have got you, have they? Well! well!"

"Yes, I suppose they have got me, and if I can only get them at it, get a good hold on my work, I shall like it, and I shall be very thankful."

"That is very well put, and that is what is needed. I compliment you on your purpose."

Here the new hat and the new coat, the tall pine all at once, came bowing down again in an impressive way. He then noticed the load in her arms.

"And are all those things going to the Sunday school?" he asked.

"I hope so."

"I beg your pardon, but let me help you. Let me take your bag. Why, you ought to have an express team."

"Thank you; you are very kind. You may take the bag."

"And may I ask what the bag is for?"

"O, I call it my Sunday school bag. That is the name worked inside as you will see, 'Sunday School Bag.' I begin the first day of the week, or Sunday night, or soon as possible, to put in the bag anything I find that will help my work on the following Sunday—any story, any information, any object—in short, anything that will help me."

"Then you believe in giving your mind to your work, in giving yourself?"

"O, I do—I do, and I know it is bold in me, but couldn't I have your Amy? You see we have to ask for things if we are in earnest. Classes will not come to us sometimes, and we must go after our classes, and so I ask. And, Mr. Gedney, I speak to you as an old friend, and I do want your sympathy, and your wife's, and your prayers too. I have taken the primary department, feeling I am the last person in the world for it, but

doing it because I am asked. It is a great work, and I don't want to belittle it. If I can reach my scholars, through them I may reach the parents. It is a great work, and I do want this New Year Sunday to begin my work right, and I am so thankful for sympathy and help. Another teacher and I have a little meeting by ourselves, and it is to pray that God may use us and bless you and our work, for it is a great work and I feel it, and—and—as an old friend, I ask for your sympathy and prayers. I—I—do want to give myself to this work conscientiously. You—you will help?"

John Gedney dared not look at her. Her voice was full of emotion; the blue eyes, he knew, were filled with tears like violets caught in a sudden shower. The tall pine again came down in a stately fashion, and he turned away saying, "I thank you."

What he was thanking her for he knew not. He was in a bewildered state of mind, feeling somewhat as if in turning a corner an unexpected wind had suddenly struck him.

"That woman had me in close quarters," he soliloquized on his way home. "She is full of her work, and that is what is needed. And she wants Amy! To-day? I told my wife Amy should go when the right teacher came along, or something like that. And the teacher wants my prayers. She had me there. When did I pray last? I must look out and not run into that teacher again when I walk out another Sunday. Whew!"

Susan Carter opened the door of her class room, and it seemed to be full of eyes—blue eyes, brown eyes, black eyes—all looking her way, and she filled them with sunshine.

"Happy New Year, children!"

A babel of greetings came back to her, "Happy New Year!" "Same to you!" "Wish you good many!" Teacher and scholars knew each other from that moment. All that the teacher did in detail she never could tell very positively, as a certain nervous excitement accompanied her work. She knew that she tried to take them all by the hand and lead them out of Jerusalem to see the wonderful ascension of the risen One.

Then she had something to say about that New Year Sunday. "Scholars, we all want a blessing, a great one this day. You know it says in the lesson they all waited in prayer for a blessing to come down. It was the blessing of God, the Holy Spirit, helping them live right and do good, so much good to others. And if we open our hearts, wide open, will not God send his Spirit to fill them? God listens when we pray—"

The door opened. A child entered slowly, whose timid eyes looked round anxiously for a friend.

"Why, Amy Gedney!" exclaimed the teacher, "How glad I am to see you! And I was going to pray—and you come here, dear, and kneel down by me, and we will all kneel down. Now let us open our hearts for a New Year's blessing!"

Gentle and low, earnest and reverent, was woman's pleading at the foot of the cross, while the hush in the room, the drooping heads, the stilled, expectant countenances showed that many little doors were swinging gently back.

The class soon was dismissed. Amy Gedney took home a very interesting story about this New Year Sunday, and her father and mother were eager listeners.

"What did teacher do?" asked John Gedney.

"I did not get there in time, but they all said she took 'em on a walk out of—out of—"

"Say it slowly, Amy!"

"Out of Jee-woo-salem!"

"Hear that, wife? Isn't Amy cute? Has a live teacher. What else did she do?"

"She said it was New Year Sunday, and she

took me by the—the—hand, and told us to—to—kneel down—and she—prayed—that—God—might come right there—into our hearts, papa!"

"Humph!" said John Gedney.

He asked no more questions.

By and by, after tea, Amy came to her father to say good night.

"Are you going to bed? Have you said your prayers?"

"Not yet, papa, and may I say them now and kneel down by you just as I did by teacher, and she prayed for—for—something to come down—cos—cos—it was New Year's Sunday?"

He nodded silently. Amy said her, "Now I lay me," and then went up stairs.

She left her father alone, thinking about the time when he knelt by his mother's knee. So far away, that mother, and yet so close! A hot tear dropped on his hand.

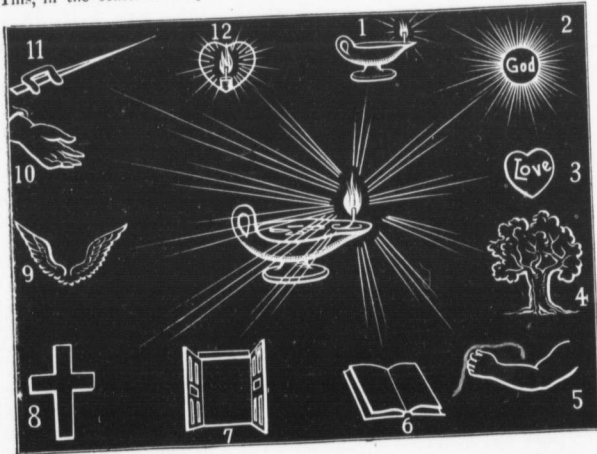
He could not help it, and as if a boy again, sliding down out of his chair, he seemed to be kneeling beside the dear old mother, and in penitence begged God to grant him a New Year's blessing of forgiveness.

Watertown.

Preview.

DRAW or cut from cardboard an ancient lamp. This, in the center of a square of manilla paper

day a symbol of the lesson will be added to the sheet. As they are added, print the motto for the lesson:



1. Love Lights the Way.
2. God is Love.
3. Love in the Heart.
4. Love in the Body.
5. Love Giving Strength.
6. Love Revealing Truth.
7. Love Opening Doors.
8. Love Giving Courage.
9. Love Going Abroad.
10. Love Ready to Give.
11. Love Conquering.

may serve as the symbol of the quarter's lessons. Print around it "The Light of Love." Divide into regular spaces, in which place numbers from one to twelve. Tell the children that each Sun-

12. Love Shining Out.

Review from the symbols briefly each week, and at the close of the quarter your class will be prepared for a spirited and intelligent review.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER.

LESSON I. (January 3.)

CHRIST'S ASCENSION. Acts 1. 1-14.

GOLDEN TEXT. "While he blessed them, he was parted from them, and carried up into heaven." Luke 24. 51.

Primary Notes.

BY MARTHA VAN MARGER.

Introductory. [Place symbol No. 1 on the board and print, "Love Lights the Way."] A timid little boy was sent to a lawyer's office one winter afternoon to get some important papers for his father. The lawyer was out, and the boy waited for him because he knew his father must have the papers at once. But he felt troubled, for the way home was lonely, and wolves had been known to come out of the forest, near by. He got the papers at last and hurried away, but before he was in sight of home it grew dark, and his heart beat fast with fear. All at once he saw a light ahead. It grew larger, and soon he saw that it was coming toward him. Then he heard a dear voice call, "Mother is coming," and his fear all went away. She knew her boy would be afraid, and so her love lighted the way for him.

Review. Call back briefly the story of Christ's death, his resurrection, and the visits he made the disciples during the forty days after the resurrection. Recall especially a promise he made before his death which they must have often had in their minds. John 14. 16, 26.

Print the title of the lesson at the top of the board, and try to have every child understand the meaning of the word "ascension." Show that Christ *ascended*—went away from the earth, higher and higher, back to God, and so he wants his disciples, big and little, to be always rising higher and higher in love and goodness and truth, till he takes them back into his heaven.

[Use the map telling how Jesus "led out" (Luke 24. 50) the disciples over the Kedron, up Olivet, away toward Bethany. With brown crayon draw an upward path on the board, and tell how the disciples had seen Jesus, as they walked and talked with him every day, always going up the path that leads to God—never by wrong words or ways taking a step backward. It was his way home, and it is *our* way home, to lead good, true, pure lives.]

Once a mother was going to be with God. She called her little girl and told her what to do when she was gone. Do you think the little girl could

ever forget her dying mother's words? Neither could the disciples forget what Jesus told them just before he went to be with God.

[Print "Wait," talk a little about waiting, and see if children know what Jesus said they should wait for. Make a heart and print "Spirit" inside it.]

What is a lamp for? To give light. Yes, and after it is lighted it gives both light and heat. So when the Holy Ghost comes into a heart like a great sun, it begins to shine for Jesus in all right ways of doing, and a warmth of love begins to be felt flowing out in sweet, kind ways and words.

[Print "Be Witnesses,"] The dying mother told her little girl to teach her baby brother to love Jesus. The little girl was a *witness* to her mother's love and faith when she taught her little brother to be good.* Jesus wants us to be witnesses to his love and goodness everywhere, but we never can be until we let the Holy Spirit come into our hearts and live and shine there.

[Make or pin up several small stars, and tell how the disciples stood looking up after Jesus as he rose, and what the angels said to them. Teach that if we want to follow Jesus up to heaven we must look to see the way he went, and then try in loving obedience to follow him all the way.]



Kindergarten Hints.

BY MARY J. CHISHOLM FOSTER.

KINDERGARTEN DEPARTMENT.—Christ's Ascension. Luke 24. 49-53.

GOLDEN TEXT. "I am with you." Mark 28. 20.

AIDS TO THE KINDERGARTNER. Holy Bible, Acts 1. 1-14; *Life of Christ* (Geikie), vol. ii, pages 606-608; hymns—"Abide with me" (Lyte), "Unfold, unfold, ye everlasting portals!" (Gounod.) Get a copy of "The Redemption" and read this, if you cannot play it.

ATTENTION STORY.

Dear little children, I think you can remember away back to one Sunday when the bells were ringing and people brought beautiful white lilies to

church, and we had a picture of a lily on our lesson card. Do you remember what day it was and what we called the lilies? Yes, Easter, and we saw Easter lilies, and talked about the words, "He is risen." Whom did we mean? Jesus. He had power to lay down his life and power to take it again; and when he had risen and come from that little stone room, how glad all the people were! One day last June, just before your vacation days began, we had another lesson about "The Lord is risen." Our lesson for to-day comes right along after that one.

All the men, women, and children who heard the wonderful words which Jesus spoke loved him and wanted him to stay with them, and they returned to the temple to talk over these things with the others. While they were there all together Jesus came and talked with them all. He told them that he was going to heaven, that God's word was true, and that he had planned this all.

He helped their minds to understand God's word, and he spoke to them again about Moses and about the good men who had said, years before, that he was coming. He told the disciples that he wanted them to stay in Jerusalem and get ready to do a great work to help the people in every part of the world. He said to them that he would be with them, though they could not see him—his loving Spirit would stay with them always and help them.

Then he led them out from Jerusalem near to the place where he had prayed that night in the garden, and he blessed them. It seemed to those who saw him as if he was not standing on the hill, but was being taken up into the sky; and, sure enough, he was taken up into the heavens out of their sight. How lonely they must have felt! But they went back to Jerusalem and worshiped him.

Explain unusual words: "Spake," "fulfilled," "concerning," "tarry," "worshiped," "continually."

OUTLINE.

Sunday. Attention Story, Bible lesson, and Golden Text.

Monday. When those who loved Jesus so dearly went with him, they felt sorry that he was going away; but he explained that his love would stay with them all the time. Make clear to the children the thought that we can love our friends now when we do not see them, and we are sure, too, that they love us.

Tuesday. Jesus led them out of the city to the place where he had gone often—to Bethany. Here lived a family whom he loved very dearly. Talk of his love for all families.

Wednesday. His love and his words are with us still. Our Golden Text has his own words, "I am with you."

Thursday. Talk of another text which has his words in Matt. 28. 19, and explain that this world has many, many people in it who need to hear this story.

Friday. This word of God says that those men went and preached everywhere, Mark 16. 20. This was the way in which they helped other people to be good—by preaching, or telling how, and by

teaching, or showing how. It is not enough to tell, for we all may help each other by our actions, as well as by our words.

NATURE WORK. Lead the children to talk of the season; here it is cold and wintry, but in some of the countries across the seas the fruit is ripe and the flowers are blossoming and sweet-scented. Lead their thoughts to the fact that in time of most chilling air, of sorrows and little troubles which they have, there are bright and warm places. Hearts may be true and warm always and everywhere.

ART WORK. Let the teacher and the children draw outlines of the countries in which all nations live.

HAND WORK. The little children may draw curves and circles. The latter look like these circles upon the card. They may choose colors for the countries and make pictures of them upon the blackboard.

The **TRANSITION CLASS** may outline in colors the picture on the card and find out something to tell us next Sunday about any of the people belonging to "all nations."

SCIENCE AT HOME WITH MOTHER. Talk of the love always warm and true which God shows toward families. He cares for their comfort, and sent his Son to this world to teach them how to be truly happy. How sorry the mothers and children must have been when Jesus went away to his Father's house! His words, found in John 14. 1, 2, may be taught to the children, and they may say them with the two last lines of the lesson hymn for to-day—"And many dear children are gathering there." Has any little one gone from your home to the many mansions of our Father's house? "of such is the kingdom of heaven."

LESSON II. (January 10.)

THE HOLY SPIRIT GIVEN. Acts 2. 1-13.

GOLDEN TEXT. "They were all filled with the Holy Ghost." Acts 2. 4.

Primary Notes.

A little brother and sister sat in a lonely cabin out on the prairie. They had been alone all day, and now it was night. They both looked sad, and they felt a little afraid, for the nearest house was more than a mile away. Their father and mother started in the morning for the town, a good many miles distant, and said they would bring a gift to each child when they came home. These children were doing now what the disciples were doing for ten days after Jesus went to heaven—*watching* and *waiting*. But all the fear and loneliness went away as soon as father and mother came. And then what joy and gladness filled their little hearts when they received their gifts.

Print the title of the lesson in large letters at the top of the board. Uncover the lamp used in teaching the last lesson, and call back all that the children can remember about the use of a lamp, when it is of use, etc.

There were one hundred and twenty now who were waiting for the gift Jesus had promised. The apostles were there, of course (do you know their names?), the mother and brothers of Jesus, and many other good men and women, all believers in Jesus. They had been watching and waiting ten days (for what?), and now [read from the Bible] "the day of Pentecost was fully come." What was the day of Pentecost? It was a kind of feast day, something like our Thanksgiving Day. It was held just fifty days after the passover feast, when the passover lamb was slain, and it was now just fifty days since Jesus, the Lamb of God, died on the cross.

It was the first day of the week, and the disciples were in the upper room praying, when a noise like a great wind rose and shook the house. Then something like tongues of fire came and rested on each one. It was the light of God! [Make rays of light from the lamp falling on small hearts.] The tongues of fire were wonderful, but the light and love in the hearts of the disciples were still more wonderful. It was the great sun of love [uncover a heart and show "God is love" in it]—God in their hearts? This was the gift Jesus had promised to send—God, the Holy Ghost, to live in their hearts. Was this not wonderful?

When the light of love shone into the hearts of the disciples, it opened the eyes of their spirits so that they saw things they could not see before. This light of love showed them work to do [print], and they began telling the story of Jesus to the strangers who had come to see what the great noise was, for the sound which had shaken the house had been heard in other parts of Jerusalem, and a crowd had gathered in the street in front of the place where the disciples were. There were many people in Jerusalem now; they had come to the

disciples began speaking in these strange languages. The Jews were surprised, and said to one another—[print "What Meaneth This?"] They thought it must be a miracle; but others laughed, and said that the disciples had been drinking too much wine.

Will the Holy Spirit come into hearts now? O, yes, for the promise was given to all disciples then, and to all that should come after, and to their children, too. So, even the children may have the Holy Spirit in their hearts, showing them work to do for Jesus. Do you know that this Spirit of love and light and power wants to come into *your* heart?

Kindergarten Hints.

KINDERGARTEN DEPARTMENT. The Promise Came True. JOHN 3. 8; ACTS 2. 1, 2, 5, 6, 7, 8.

GOLDEN TEXT. "Ye shall be witnesses unto me." ACTS 1. 8.

AIDS TO THE KINDERGARTNER. Holy Bible, Isaiah 60; *Education of Man* (Froebel); *Unity of Family Life*; *Merry Songs and Games* (Clara Beeson Hubbard); *Bible Reader's Commentary* (Butler).

ATTENTION STORY.

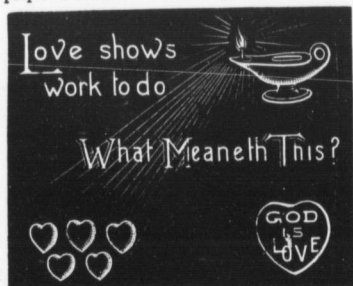
When those men who loved Jesus went to Jerusalem they were all together, when one day they heard a sound like a strong rushing wind and God's loving Spirit came into all their hearts. They knew that this was what Jesus had promised would come to them; but they did not know how it came, any more than that man knew who came to Jesus one night to have a little talk, and Jesus said to him that he could hear the sound of the wind, but could not tell where it comes from or where it goes: so is every one who has this Spirit or voice in his heart. [Read JOHN 3. 8.] Well, dear little children, right there at home the men found people of every nation to whom they might preach. They all talked together and loved each other very dearly. They were all surprised to find that they could understand each other. [Let us read about it here in ACTS 2. 1, 2, 5, 6, 7, 8.]

Explain unusual words: "Pentecost," "accord," "suddenly," "rushing," "devout," "multitude," "confounded," "amazed," "marveled."

OUTLINE.

Sunday. Attention Story, Golden Text, and Bible lesson.

Monday. Talk of "they" in verse 1 meaning the men who loved and followed Jesus, and the place was a room up stairs in the house in Jerusalem. "They" were Peter, James, John, Andrew, Philip and Thomas, Bartholomew and others, named in ACTS 1. 13. The lesson may be made of great interest if the teacher will find a story of one or more of the men and relate it. It was Andrew who found the little boy with the five barley loaves and two fishes, JOHN 6. 8; and his brother, the fisherman, Peter, was told to feed the sheep and lambs. He could be both fisherman and shepherd. A little



great feast, and were from many parts of the country. They spoke different languages, and now the

story about Philip and Nathanael is recorded in John 1. 43-50.

Tuesday. How much Jerusalem was like America, where dwell people of every nation. Talk of all people being God's people, and teach of the unity of the human family. Our Father is the loving Father of the children and of the fathers and mothers in all nations. This is an opportunity for a foreign missionary lesson.

Wednesday. Teach a practical lesson on home missions. All people who come here are learning how we teach children and grown-up people about God's love and his Spirit.

Thursday. A talk upon citizenship and patriotism may be made interesting enough to have a lasting influence. Show our flag and speak of the lessons of strength, truth, and purity which it teaches to those who choose to live under it. By and by these little children will be in the public schools of Canada. Teach the sentence prayer, "God bless our native land."

Friday. The Golden Text tells us that we are the ones to tell this story of God's loving Spirit now. Explain what the word "witnesses" means.

NATURE WORK. Find out facts about the wind. It travels faster on the water than on the land, and is stronger on a mountain top than in the valley. It drives the snow before it in these days and piles it up into drifts. Talk of what the wind can do to help man. It turns mill wheels and weather vanes, floats the flag of our country, speeds the ships, dries the clothes, etc.

ART WORK. Study the wind picture in Froebel's Mother Play (the large plate can be purchased for a few cents) and let the children tell about what they see.

HAND WORK. Make forts and tunnels in the snow drifts or in the sand tables. Have a color lesson with our flag, making the flag picture and coloring it. The children may find the strength color—red; the truth color—blue; and the purity color—white. The paper for the flag may be white, and the blue and the red may be put upon this, showing that purity is the foundation for strength and truth. The children may connect the beatitude, "Blessed are the pure in heart," with this color work.

The **TRANSITION CLASS** write on the lesson card something they can remember and would like to tell about one of those men in the upper room in Jerusalem.

SCIENCE AT HOME WITH MOTHER. Talk of the great physical force of the wind. The air of the child's breath sounds in the trumpet and the harmonica. The stronger breath of the man sounds in the wind instruments. Namesome of them. The cornet is mentioned by David in the Psalms. Can you tell where? The great spiritual power is the Holy

Spirit which makes one all families, all friends, and all nations. The disciples and all the people gathered together were surprised to find that they were as near alike as if they had been born in the same nation. So God's love unites all people. Talk of the wind clearing all fog and mist and disease from the air. So God's love and the Holy Spirit clear the moral atmosphere. [Explain with simplicity the meaning of these two words.]

LESSON III. (January 17.)

A MULTITUDE CONVERTED. Acts 2. 32-47.

GOLDEN TEXT. "The promise is unto you, and to your children, and to all that are afar off." Acts 2. 39.

Primary Notes.

Introductory. [Show an orange.] Willy loved oranges dearly, and when one day his mamma told him about the orange trees in California he asked if he might not have an orange tree of his own. Mamma said she thought John would keep it in the greenhouse for him, and so Willy planted the seed in a pot of earth. It was a little seed, but an orange tree was wrapped up in the brown shell, and it was not long before Willy saw a pretty young tree growing, and by and by there will be yellow oranges hanging from the tree, having seeds of their own.

Jesus said something about a seed which I want you to think about. He said, "The seed is the word of God." He said, too, that the kingdom of God was like a tiny seed which, if planted, would grow into a great tree. He gave the seeds to his apostles to plant, and the kingdom has been growing ever since. Some day it will be so big that it will fill the whole earth, and then everybody will know and love Jesus. But the seed-planting was not all given to the apostles to do. All who believe in Jesus, little people as well as big, have the seed of God's kingdom given them to plant, and so everybody can help the truth of God to spread.

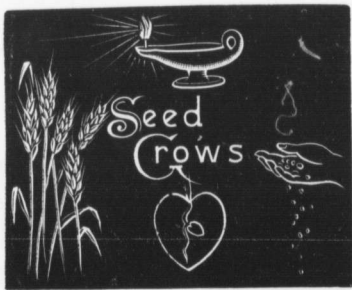
Review. What did we see the light of love shining upon in our last lesson? Yes, upon hearts. What was the promise Jesus had given? Where did the disciples wait for it, and how? If they had waited lazily, would it have come? When it came, what did it show them to do? If the light of Jesus's love shines into our hearts, what will it show us?

[Unless the use of the blackboard is easy to you it is better to make the work on the board before class. It can be covered, and parts of the covering removed as needed.]

Jesus had been preaching three years. Who had been with him as he went about? Yes, the apostles. But they did not understand all the wonder-

ful lessons Jesus taught them. One day Jesus said these words to them—John 14. 26. Jesus had given them the seed, Luke 8. 11; and now the Spirit had come to bring the meaning to their minds, and they were all ready to sow the seed. [Uncover the hand dropping seed.] There was a very noisy crowd in the street, some talking and some laughing, but some were in earnest to know what it all meant. Then Peter began to preach. He was not afraid now. Do you remember a time when he was afraid? What made the difference now? The light of God was shining in his heart, and this light is the light of love which shines away fear and selfishness, and makes us want to bring the light to somebody who is in darkness. [Tell some of the brave words Peter spoke, and show how some of the people showed their sorrow for having crucified the Son of God. Uncover the spout and print "Seed Grows." Tell that three thousand were converted that day, and show how the seed grew in their hearts like the stalks of corn bearing thousands of grains, all coming from single grains.]

Peter said something in his sermon that day which all children ought to know. [Read verse 39.] This is our beautiful Golden Text, and it shows us that the children may have the Holy Spirit too. They may have the seed to sow as well as Peter and the others. They cannot go and preach sermons to great crowds, but they can sow the seed wherever they are, at work or at play, and God will make it grow. What is the seed? Yes, it is the word of God, and so we must get the word in our hearts and show it in our lives. [Close with short prayer for the light of the Spirit to shine now into little hearts.]



Kindergarten Hints.

KINDERGARTEN DEPARTMENT. Children in the Church.

GOLDEN TEXT. "The promise is unto you and to your children." Acts 2. 39.

AIDS TO THE KINDERGARTNER. Holy Bible, Acts 2. 32-47; *Church in the Home* (Arnot); *New Testa-*

ment for English Readers (Alford); *Christ Our King* (Pennock).

ATTENTION STORY.

In our lesson to-day Peter continues to explain to the people how God is always faithful to keep his promises. He speaks of David, of whom we studied during the last quarter, and tells them that David knew God had promised that the people would have Jesus to help them be good. One thing promised was, that Jesus some day would be King, and the people would not do naughty things any more. These people who heard this had been naughty themselves, and felt badly. They said, "Men and brethren, what shall we do?" Peter said, "Be good, and do what God wants you to do, then the Holy Spirit will guide you and help you." Then he said our Golden Text—let us repeat it. It is very beautiful that God is so deeply interested in children, and speaks about them so very often in the Bible. His promises of good things are made to them just as to the older people. Let us read the lesson for to day. [Read Acts 2. 32-47.]

Explain unusual words.

OUTLINE.

Sunday. Attention Story, Golden Text, and Bible lesson.

Monday. Talk to the children about Jesus being King, and that he said He has "all power in heaven and earth." Explain how Jesus sends the Holy Spirit to us. Verse 33.

Tuesday. Tell the children about the people continuing to do the things God told them to do, and the way they helped others. There were some poor people who did not have bread, and those who had some gave to those who had not. Verse 42.

Wednesday. Talk of prayer, the Lord's Prayer, and the prayers of the season, and teach that they may pray. God will hear the prayers of the little children.

Thursday. The people enjoyed going to the temple together to pray. It is a beautiful thing for families to go to church together and sit together. If one family is faithful in doing this it will be a good example to others to do the same. Verse 44.

Friday. Praise is a duty as well as prayer. How beautiful are the doxologies. Praise makes us glad, and when we show our gladness it makes other people glad also.

NATURE WORK. It is said that children enjoy winter more than summer. Let the children tell us why they find this cold season so full of pleasure. They may have a Jack Frost lesson, and tell by their observation what they have seen that shows the changing season. Since the leaves began to turn, and the horse chestnut burrs were opened by the frost, what else have they seen?

ART WORK. Show a winter landscape of a moonlight scene. Have the children notice the light behind the branches of the trees and shining through them. The picture of the church door and

window in Froebel's Mother Play may be studied and talked about.

HAND WORK. The kindergarten children may make pictures of the temple from dictation with their gifts of blocks and sticks, and they may draw pictures of our temples or a picture of the church to which they go with their parents.

THE TRANSITION CLASS. The children may pencil or color the card which goes with this lesson. This Holy Bible has many promises for them, and stories which they may read.

SCIENCE AT HOME WITH THE MOTHER. Talk of the interest which Jesus showed in families, and also the loving interest which our Father had in a family and their home when trouble and many waters covered the earth. These stories may be found in Genesis, sixth chapter. In the fourteenth verse he tells what the house should be made of and how to protect it from water and make it safe and warm. In verse fifteen he tells the father how high and low and broad it shall be, and in the next verse he speaks of the window and the door, which shows that he would have good air and light in our houses. In the first verse of the seventh verse God says, "Come into this house" (ark), which teaches us that his presence would be with families, and he says, "Come" to us all, and will live with us in our homes. In the second chapter of John we read of the loving care which Jesus showed a family.

LESSON IV. (January 24.)

THE LAME MAN HEALED. Acts 3. 1-16.

GOLDEN TEXT: His name, through faith in his name, hath made this man strong. Acts 3. 16.

Primary Notes.

Introductory. Fred and George went one day with their father and mother to visit a Shaker settlement. It was very interesting to see the people in their strange dress, and to hear their unworldly talk; but the strangest of all was to see how they lived, like one great family.

The first believers in Jesus did not live like the Shakers, but they loved each other so much that they were like a great family. If a man owned houses and lands, he sold them and gave to the poor as they had need. Every day they were in the temple praising God, and they lived such good, true lives that all the people trusted them, and many went and joined them, and so the church grew larger every day. There were so many hands now to sow the seed that new trees of righteousness sprang up every day.

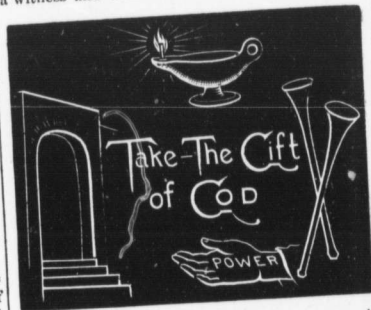
Jesus told the apostles before he went away some things the Spirit would bring to them. One of these was "power." This meant that they would be able to do things they could not do before. What else did the Spirit bring to their hearts?

Light and love. What a wonderful gift was this! They had light to see work that needed to be done, love to make them want to do it, and power to do new and strange things.

One afternoon about three o'clock Peter and John were going to the temple to pray. It was the hour of prayer, when the lamb was offered on the altar. They came to the brass gate of the temple altar. [Uncalled "Beautiful," near Solomon's Porch. [Uncover the gate.] Here they saw a poor beggar lying, who had never walked, though he was forty years old. He could not work for his living, and so had to beg, for there were no hospitals and homes in those days for such unfortunate people. When the beggar saw Peter and John he asked them to give him some money. He did not know that they had something better than money to give. What was it? [Uncover the hand.] Peter said, "Look on us." Then Peter told him that he had no money, but he said that such as he had to give he would give to him. Peter stretched out his hand to the beggar and lifted him up, and told him to walk. The power to walk was given at once to the lame man, and he began to walk and leap and praise God as he hurried into the temple with Peter and John. He had become one of God's trees now.

Do you know why the lame man was able to walk right away? I will tell you. It was because he *took the gift*. It was the gift of God, offered to him by Peter; but if he had not put out his hand to take it, he could not have had it. When a gift of God is offered us, we must reach out and take it as this poor man did. [Print.]

What is a trumpet for? [Uncover trumpets.] It is to make known something loudly. Words are often spoken on the field of battle or on a war ship through a trumpet. The man who was healed had good news to tell, and he was ready to tell it. And then when the people came in a crowd to Solomon's Porch to hear about it, Peter was ready again to be a witness and to sound forth the praise of Jesus,



through whose power this man had been made whole. When Jesus comes to cure some naughty

habit or temper in us, shall we not tell it out? We shall not need a trumpet, but we ought to use the voices God has given us.

Kindergarten Hints.

KINDERGARTEN DEPARTMENT. The Lame Man Healed. Acts 3. 1-16.

GOLDEN TEXT. "His name, through faith in his name, hath made this man strong." Acts 3. 16.

AIDS TO THE KINDERGARTNER. Holy Bible; *Peter the Apostle* (Taylor), chapter 13; *Missions and Science* (Lowrie); "The Ministry of Healing" (Gordon).

ATTENTION STORY.

We know who Peter was, and now we have another good man to learn about. His name is John. He is not that John who preached in the wilderness. What was his full name? John the Baptist; that is right. This was another John. Peter and he were going up to the temple, or church, one day, when at the door they found a poor, sick, lame man. He was sitting there expecting that people would give him money and things, for he could not work. Peter and John did not have money, but they had something better for the poor man. They told him that God could make him well and strong. They could not do this for him, but God could. The poor man believed what they said and let God heal him. How glad he was that these good men had told him, for he jumped right up, and went into the temple all well, and thanked God. When God helps us we ought to thank him, just as we thank people when they do anything for us. David thanked God very often. Do you thank God for giving your family health? The people were all very much surprised to see the lame man walking just as straight and strong as any of them, and they did not know what to do. Let us read about it. [Read lesson.]

Explain unusual words.

OUTLINE.

Sunday. Attention Story, Bible lesson, and Golden Text.

Monday. We all ought to love the church, and go to the services of the church. It is a beautiful thing for the whole family to worship together in God's house.

Tuesday. People who are poor and sick and lame may be sure to find help at the church, and as this helpless man was placed near the church so that the good people might see him and help him, so the help that the unfortunate need is very soon to be found at the church or to be given by people who go to church.

Wednesday. How ready Peter and John were to help this man. Good people ought always to be helpful. We help ourselves by helping others. It is very selfish and wrong not to be willing to do a kindness to another. It is said of Jesus that he went about doing good, and we ought to follow his example.

Thursday. Doing good to others ought to be such a natural thing that the people should not be

surprised that we do good, but rather when we do not do good.

Friday. Did you ever see anyone who was very happy? Children are very, very happy sometimes, so that they can understand how this man felt. His weak legs became so strong that he could run and jump. He knew no one but God could do this for him, therefore he went right to God's house and thanked God for his health and strength.

NATURE WORK. Talk of winter sports which are healthful, and play winter games in illustration of these. What can boys and girls do with the feet in exercise. Play walking, hopping, skipping, jumping, games, and march; connect nature stories of outdoor life with these games. Teachers who have not a kindergarten would enjoy having the children together on a week-day afternoon for Nature Work and plays.

ART WORK. Show the picture called the "Beautiful Gate of the Temple," by Raphael. It is one of his famous cartoons. Have the children distinguish objects and talk about them.

HAND WORK. The little children may make gates with columns with their sixth gift, and talk about what belongs to a temple or church. The bell may be outlined, and drawings made to imitate church windows. The different bell and clock games may be played.

The **TRANSITION CLASS** may write out the story of the lesson on their card for to-day and hand it to the teacher on a half sheet of paper, and they may outline or sew the picture of the dove upon the card. Doves fly into church towers and live there.

SCIENCE AT HOME WITH MOTHER. How glad must have been the parents and friends of the lame man when they found that he could walk again! When anyone in our homes is made well and strong, how glad we are. We know how the lame man's friends felt. The good Peter and John were helpful and loving.

LESSON V. (January 31.)

THE BOLDNESS OF PETER AND JOHN.

Acts 4. 1-14.

GOLDEN TEXT. "There is none other name under heaven given among men whereby we must be saved." Acts 4. 12.

Primary Notes.

Introductory. Sing, or have some child recite:

"There is no name so sweet on earth,
No name so sweet in heaven,
The name before his wondrous birth
To Christ, the Saviour, given.

Chorus. We love to sing around our King,
And hail him blessed Jesus;
For there's no word ear ever heard,
So dear, so sweet, as Jesus."

been made
some naughty

What did we leave Peter doing in our last lesson? He preached his first sermon in the street on the day of Pentecost. Now he was preaching in Solomon's Court of the temple. Who can tell why he preached this sermon? What do you think Peter would preach about? Yes, Jesus, and the power of his great name. What had the Jews done to Jesus? Did they like to be told of it? Some of them were sorry, and they were glad to hear that they might be forgiven if they would repent of their sin. But many more did not care for their sin, and were angry at Peter and John for telling the truth about them. But that did not hinder a good many from believing in Jesus, and now the little seed had grown into five thousand living trees! How many believed on the day of Pentecost? Three thousand, and now two thousand more saw the miracle done for the lame man, and believed.

[Show the lamp, and ask children if this kind of lamp ever goes out.] The priests and rulers thought they would try to put it out, and so they arrested Peter and John and put them behind a— [show prison door]. Had they done any wrong? No, but the priests did not want them to say that Jesus had risen from the dead. They thought if they put the light which shone in their hearts into a dark place no one could see it shine. But they did not know what kind of a light this was, nor what courage and strength it could put into a heart. Once a little boy had this same light in his heart, and when some bad boys tried to make him tell a lie to save them from punishment he would not do it, and he let them drown him sooner than do so wicked a thing. He had courage, because Christ's light was in his heart.

The next morning Peter and John were brought before the Jewish council. The man who had been cured came and stood by them, and all the judges could see him. Were not Peter and John afraid when they stood before the same men who condemned Jesus? No, for the arm of God was round them! [Print "None other name" in large letters.] Peter and John had to tell the truth when the judges asked how they had cured the man. So they said that it was Jesus, the same Jesus whom they had crucified, but whom God had raised from the dead. The judges did not dare punish them, for so many people were praising God for this great work; so they told them not to speak any more in the name of Jesus, and let them go.

This great name opened the prison door for Peter and John and broke the chains which bound them. What more can it do? It can make hearts stained with sin all clean again.

If you do not love Jesus you are in the prison house of sin, and need to have the door opened for you. If you do not love and serve Jesus you are bound by chains, and need to have them broken. If you do not love Jesus your heart is not clean, and needs to be made white. There is "None

other name"—[have class finish repeating Golden Text]. Close by singing, "Never be afraid to speak for Jesus," from *Songs for Little Folks*, page 80.



Kindergarten Hints.

KINDERGARTEN DEPARTMENT.—Two Brave Men. Acts 4. 4-10, first clause.

GOLDEN TEXT. "His name was called Jesus." Luke 2. 21.

AIDS TO THE KINDERGARTNER. Holy Bible, Luke 2; *Leonard and Gertrude* (Pestalozzi); *The God-Man* (Townsend); *The Christ of To-Day* (Gordon).

ATTENTION STORY.

Peter and John were two of the men who tried to help people always and everywhere. When they saw those who were not glad to be good, but who chose the naughty ways, these two men told them that they could be good if they tried, and that there was some one ready to help them. There was just one name, too, that would give them joy when they remembered it, and this was the name of Jesus. This was the sweetest name in all the world then, as it is now, and it gave strength to all who were weak and naughty, and made sorrowful people glad. You remember we talked of those men in the upper room getting ready to go and tell the people of all nations what they had heard and seen, and these two brave men talked so much about it all that some of the people did not want to hear them. They tried to have them stop telling the story, but very many of the people who heard it believed it. Some of the ministers' friends and many others at Jerusalem were so surprised about it that they all asked them by what power they had helped the lame man and other people. The two brave men said it was all through one name, the only name that was powerful. Let us read about it. [Read Acts 4. 4-10, first clause.]

Explain unusual words: "Howbeit," "scribes," "kindred."

OUTLINE.

Sunday. Attention Story, Bible lesson, Golden Text, and conversation about the story.

Monday. Talk of the interest all the people had in this work of helping others. Wherever people live they are interested to know whether others are well or ill, naughty or good.

Tuesday. The two brave men were obeying the

words of Jesus in the Golden Rule. They remembered his words, and they were trying to help people every day because he had shown them the way.

Wednesday. Those people asked how it could be that the two brave men were so strong, and where did they get power to be so helpful and good? They wanted to know all about the brave men.

Thursday. Peter spoke to them and said that he would like them all, the men in the church and in the city, to know that it was by the name of Jesus who once lived in Nazareth that they were strong to be good, and to do good.

Friday. The name of Jesus is the one which we know, and he is the one whom we love. It is because we trust him and believe him that we can be helpful to others, and we may be strong to obey the Golden Rule and do to other people just as we would like them to do to us.

NATURE WORK. Study Nazareth and talk of its geography, fruits, climate, and all the nature points you can find in Bible geography to make instructive to the children.

ART WORK. Show a picture of the Last Supper, and designate which ones are supposed to be Peter and John.

HAND WORK. Review the work of the last two lessons.

The **TRANSITION CLASS** may write upon the lesson card for to-day.

SCIENCE AT HOME WITH MOTHER. Talk of the instances when the Golden Rule may be practiced in the family, and the results when it has been practiced.

Whisper Songs for January.

FIRST LESSON.

O who would not go
To the home above
'Tis Love lights the way
To the land of love.

SECOND LESSON.

Come, dear little child,
The Spirit so true
Is waiting to help
And to comfort you.

THIRD LESSON.

Jesus, I will serve thee
In all that I do,
And so help another
To follow thee, too.

FOURTH LESSON.

Lord, we ask not
For silver or gold;
We ask thee to show us
The way to thy fold.

FIFTH LESSON.

The power of thy name,
O Jesus, we own,
And gladly will try
Thy love to make known.

Order of Service

FOR THE PRIMARY DEPARTMENT.

First Quarter.

Singing. The Doxology.

Teacher. This is the day which the Lord hath made.

Class. We will rejoice and be glad in it.

Teacher. Enter into his gates with thanksgiving,

Class. And into his courts with praise.

Recitation or Singing. Tune, "Jesus Loves Even Me."

"I am so glad that there's one day in seven
Made for the weary to think about heaven,
Made for the children to rest from their play,
So I must keep it, 'tis God's holy day."

Teacher. The Lord is nigh unto all that call upon him,

Class. Unto all that call upon him in truth.

All. "Before my words of prayer are said,

I close my eyes and bow my head;

I'll try to think to whom I pray,

And try to mean the words I say."

[Prayer by teacher, all joining in the Lord's Prayer.]

THE FIRST PSALM.

Singing. (Hymn appropriate to the lesson.)

THE TWO COMMANDMENTS. (*To be taught.*)

"This is the first and great command,

To love thy God above;

And this the second: As thyself

Thy neighbor thou shalt love.

"Who is thy neighbor? He who needs

The help that thou canst give;

And both the law and prophets say,

This do and thou shalt live."

BIRTHDAY OFFERING.

OFFERING MARCH AND PRAYER.

"Bless, O Lord, the offerings

Which thy children lay

At thy feet rejoicing

On this holy day."

THE SUPPLEMENTAL LESSON.

MOTION EXERCISE OR SONG.

THE LESSON TAUGHT.

ECHO PRAYER.

Singing.

Recitation.

"Good-bye, dear friends and teachers,

May God, our Father, keep

His loving watch between us,

Through all the coming week."

Teacher. The Lord is the strength of my life;

Class. Of whom shall I be afraid?

Teacher. Surely goodness and mercy shall follow me.

Typical Teachers.

BY MRS. M. L. E. MANNING.

THEY teach in the Sunday-school. One is barren, the other is not—and why? A glimpse into their daily lives may tell us.

One fritters away the remnant of the Sabbath afternoon, hurries off to young people's meeting and evening service. Monday morning calls her to school, to the office, or to the washtub. Tuesday she is equally busy. During prayer-meeting on Wednesday evening she may think of her class, but it is a very serene thought, undisturbed by any idea that she is not doing her whole duty by them. All these days she "says her prayers" morning and evening, but forgets to mention those boys to the heavenly Father, who is so anxious about them. Presently Friday comes, and she says, "Dear me, the week is almost gone, and I haven't looked at my lesson for next Sunday!" She does manage to "look at it" for a few minutes on Saturday or on Sunday morning. Hurriedly she reads it, the questions underneath, the Golden Text. "O, it isn't hard. I'll get through it all right." Thus she goes before her class not so well prepared, perhaps, as some of them.

Need we dwell on the kind of lesson that follows? Is there any interest? Don't those pupils look around to see what some other class is doing, or who is coming in at the door? Doesn't that teacher struggle to keep from yawning, and doesn't she wonder what is the matter with that superintendent? Why doesn't he ring that bell? She has not had so much spare time on her hands all the week as she has during that Sunday-school hour.

Is there any joy in such service? O, no! She frankly tells her friends that she would give up her class; but then she belongs to the church, and teachers are so scarce, and she feels she ought to do what little she can. However, "by their fruits ye shall know them." And what are the fruits? Do these children in their cool, clear-headed childhood reach out a hand and say, "I will be on the Lord's side?" O, no, not for such teaching as this. They go on and on through years of life and sin. It may be that God uses some other instrument, and, after fearful anguish of soul, they come to the foot of the cross. Perhaps they never come. This teacher may have been the only tool by the roadside of their lives, but that one instrument was not ready and God could not use it.

But there is, praise God, the other teacher—the one whose preparation does not consume a few brief, hurried, divided moments, but whose preparation goes on daily and hourly; who does not prepare the lesson merely, but pre-

pares herself—prepares not only the mind and memory, but also the heart and soul and spirit. When she gets on her bended knees she reminds her Lord, in the midst of all whom he is saving and all whom he will save, not to forget those whom he has especially committed to her.

On Sunday afternoons she reads the lesson through, not from the "Quarterly," but from the Bible, where she may read the context. She reads the whole chapter in which the lesson is found, and, perhaps, the one preceding and the one that follows. These often throw much light on the lesson itself and help to a better understanding of it. She ponders the lesson that she herself may profit by its teachings. She makes it a part of her daily Bible reading. In the latter half of the week she studies it with the aid of the "lesson helps," and decides just which line of thought is most suited to the class she has in hand.

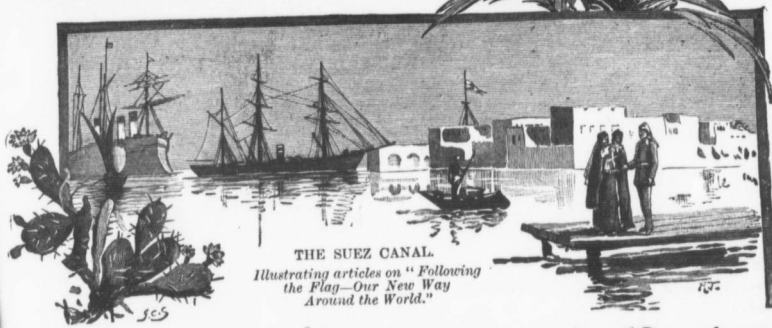
Sunday morning she goes before her class overflowing with good things. Her pupils know what to expect, and are eager for their lesson. They ask more questions than she ever thought of. They are so interested they hardly notice the librarian when he comes round, and, suddenly, "Why, there's the superintendent's bell! Surely it isn't possible! We haven't nearly finished the lesson, and it's such a lovely one, too!" Then she endeavours, with God's help, to bring home to their hearts whatever truth from the lesson she thinks will carry them farthest on their heavenward way.

Is there fruit? Is there a harvest time for such a labourer? Yes, verily; and she does not wait till eternity begins to find it out. It is from such classes, so taught, that the ranks of the Church are recruited. Is there joy in such service? Yes, truly—joy akin to that in heaven among the angels "over one sinner that repenteth!"—*Sunday-school Journal*.

Ten "Wills" for the Teacher.

1. Will be regular in attendance, and punctual at the opening of school.
2. Will notify the superintendent in advance in case of necessary absence.
3. Will have the lesson well prepared.
4. Will interest the scholars, and preserve good order.
5. Will find the half-hour given to the study of the lesson too short.
6. Will urge the scholars to use lesson helps at home in study, and to bring their Bibles for class use.
7. Will visit scholars at their homes, especially when absent.
8. Will seek the scholars' conversance.
9. Will always be loyal to the best interests of the school.
10. Will attend teachers' meetings.

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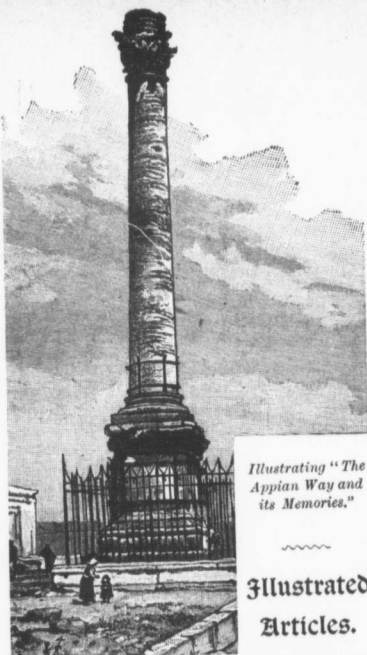
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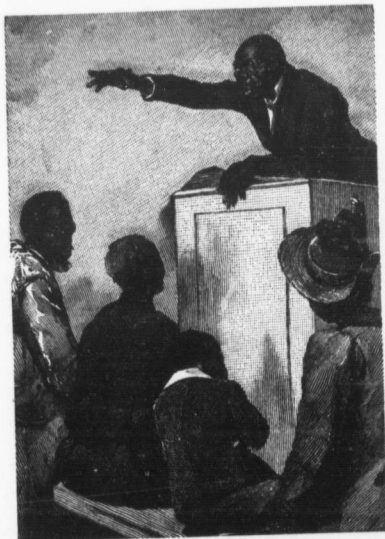
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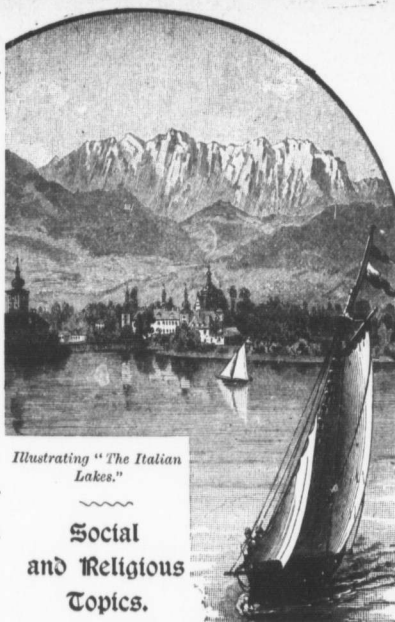
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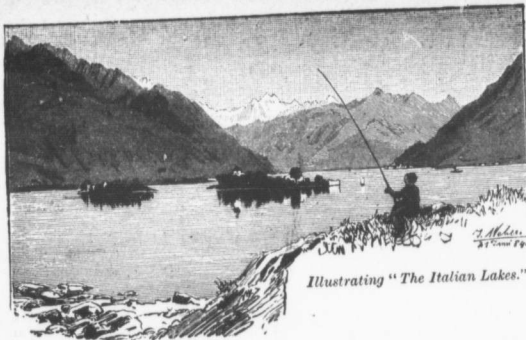
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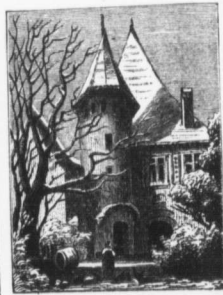
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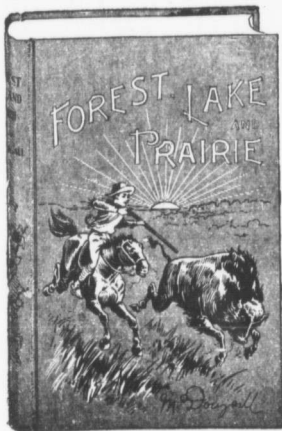
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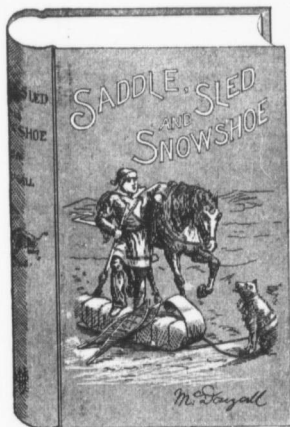
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