

and readiness to help; and "on the right hand of God"—the place of power.

3. *The foul murder.* Lawless—for their was no formal condemnation: "they stopped their ears," even as the testimony was from lying witnesses (ch. 6: 11); and a death only next to the cross in cruelty and shame.

4. *A death of peace.* At peace with God, verily with Stephen (v. 59); at peace with all men, for his latest prayer was for their forgiveness (v. 60); at peace with himself—to die was to fall gently asleep (v. 60). How like his Master even to, and at, the end.

5. *What followed after.* A burial which showed that even at this bad time a good man was not without honor; and a persecution which, scattering the flock, scattered the Word also! Note in what character Saul, afterwards Paul, first comes into view.

Some Test Questions

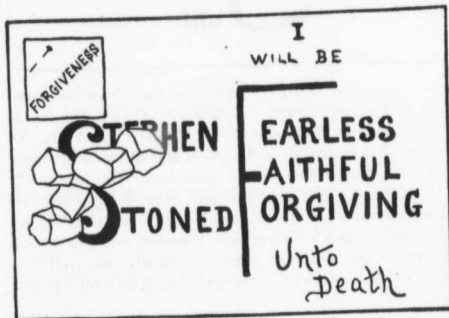
- Who were Stephen's judges?
- Who were the witnesses?
- What was his line of defence?
- What accusations does he make?
- How do these affect his foes?
- What does Stephen see? and say?
- What awful deed is done?
- In what spirit does Stephen die?
- What of Stephen's burial?
- And of the "great persecution"?

FOR TEACHERS OF THE LITTLE ONES

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

Links—A Hindu in India asked Pema, a native Christian, "What do you put on your face to make it shine so?" Pema said, "I don't put anything on it." "Yes, you do," said the Hindu, "all you Christians do." Then Pema laughed and his happy face shone as he said, "I'll tell you what: it is makes my face shine; it is happiness in my heart. Jesus gives me peace and joy."

Do you remember S—, about whom we heard last Sunday, whose face was shining and happy and fearless when arrested for telling about Jesus our Saviour? Did our Golden Text tell us to be brave? What are we to fear and run away from?



Prove from Scripture
That Christ watches oppressed friends.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Stephen's glimpse into heaven.
2. Death by stoning.
3. Saul's unpromising beginning.

The Catechism

Ques. 11. *God's works of providence.* The answer needs a little parsing to be readily understood. "Preserving and governing" defines "God's works of providence." They are "His preserving and governing." It is a "most holy, wise and powerful" preserving and governing; and it embraces "all His creatures and all their actions." In other words, God's providence is like Himself, holy, wise, and strong, and universal in its reach. By "preserving" it is meant that He keeps in existence the beings whom He has formed, and by "governing," that He maintains lordship over them. Consult Ps. 145: 17; Isa. 28: 29; Heb. 1: 3; Ps. 103: 19; Matt. 10: 29; Matt. 6: 26-32; 10: 29-31. "God is not like an architect," says Luther, "who, when he has built a house, or ship, or other work, straightway takes his departure, and asks no more about it; but He abides with His work."

Sabin