

Sunday School

Banner

FOR TEACHERS AND YOUNG PEOPLE

Woman's Easter

BY LUCY LARCOM

With Mary, ere dawn, in
the garden,
I stand at the tomb of
the Lord;
I share in her sorrowing
wonder:
I hear through the dark-
ness a word,
The first the dear Master
hath spoken,
Since the awful death-
stillness was broken.

He calleth her tenderly—
"Mary!"
Sweet, sweet is his voice
in the gloom,
He spake to us first, O
my sisters,
So breathing our lives
into bloom!
He lifted our souls out of
prison!
We, earliest, saw him
arisen!



"HE IS RISEN"

He lives! Read you not
the glad tidings
In our eyes, that have
gazed into his?
He lives! By his light on
our faces
Believe it, and come
where he is!
O doubter, and you who
denied him!
Return to your places
beside him!

The message of his resur-
rection,
To man it was woman's
to give:
It is fresh in her heart
through the ages:—
"He lives, that ye also
may live,
Unfolding, as he hath,
the s.ory
Of manhood's attainable
glory."

O Sun on our souls first
arisen,
Give us light for the
spirits that grope!
Make us loving and stead-
fast and loyal
To bear up humanity's
hope!
O Friend who forsaketh
us never,
Breathe through us thy
errands forever!

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SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

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Easter.

BY RENA M. HURD.

The night of death falls darkly o'er the city,
Despair in many dwellings sitteth by ;
Some of the hardest hearts are moved
with pity
To see the Man of Sorrows droop and die.

As cold my heart as death,
Filled with a deep'ning gloom,
I feel the chilly breath
Of Joseph's marble tomb.

Was this the Jewish King foretold by
sages,
To come in glory, Israel to redeem ?
Is this the ending to the song of ages,
The sad awaking from a hopeful
dream ?

Ask no more questions now ;
I cannot frame reply—
That kingly Head did bow,
And still in death doth lie.

The tomb is sealed, and stern the watch
unceasing
Paces the weary hours night and day,
Yet none can stay the holy One's re-
leasing,
For angels roll the mighty stone away.
My heart, dispel thy gloom.
The day-star from on high
Illumines the empty tomb
And lights the Easter sky.

The Lord is risen indeed ! The won-
drous story
Is proved by Mary as she kneels in
love ;
The world's great need is filled and sealed
in glory,
And earth is heir to endless life above.

Ask me again, I pray,
Bid me forever tell,
How Christ on Easter Day
Did vanquish death and hell.
—Ex.

There are sweet surprises awaiting
many a humble soul fighting against
great odds in the battle of a seemingly
commonplace life.—H. J. Van Dyke.

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Sunday School Banner

W. H. WITHROW, D.D., Editor

TORONTO, MARCH, 1902

Temperance in the Sunday School.

THE temperance question has again come to the front as it has not since the great plebiscite campaign of 1898. It is being discussed in the pulpit, on the platform, in the press, and in legislative halls. Such discussion is a great moral education. "Let truth and falsehood wrestle," says Milton, "whoever knew truth put to shame in free and open encounter?"

Canada, we are glad to know is the most sober, law-abiding country in the world. It has the least consumption of liquor per head, and the fewest commitments for drunkenness. But this is only an incentive to rid our land at once and forever of the still far too great amount of drinking which yet abounds, with

all the wretchedness and misery which it entails.

"Let well enough alone," says the liquor people; but is it well enough when six thousand of the brightest and best, the very bone and sinew of our country, are done to death as the victims of drink from year to year. If a slaughter like this took place in South Africa, how horrified we would be! If we are less cursed than other lands, there is there the better chance for us to secure the prohibition and extermination of this painful traffic. In no country in the world can this result be so easily achieved and sustained as in Canada.

We are not unmindful of the vast progress that has been made. We can remember when Toronto, with a population of less than 50,000, had nearly 400 saloons. Now, with a population of over 200,000, it has but 150 saloons—just 150 too many, but a vast improvement on four hundred. Very similar has been the progress of temperance throughout the whole Dominion.

Our Sunday Schools have a vital part to play in this great crusade. Let us save the boys from the traps and perils and pitfalls to perdition, by which the liquor traffic surrounds their feet. Let us get them pledged in the school, trained in temperance principles, and saturated with temperance sentiment, strengthened in moral fibre to resist temptation, to overcome evil, and to fight with intelligence and consecrated Christian zeal against the great enemy of their country. In the class books is a printed form of pledge to which we hope every teacher will secure the signatures of every scholar. The record of our church in this temperance work is something of which to be proud. Let us not stain the laurels won in the past, but win fresh triumphs in the present, and secure a glorious future for our land.

It is whispered that an endeavor will be made to remove the formal temperance lessons from the Sunday School calendar. We trust not. It would be a backward step of tremendous import. That Deborah in Israel, Frances Willard, and the noble women of the W. C. T. U., secured its introduction, despite the fear of estranging the beer-loving Germans and the wine-loving people of the grape-raisers parts of the United States. The schools and churches should exert their moral influence in this great crisis. It is not a question of party politics, but of Christian morality and essential ethics.

Begin at the Root of the Matter.

IF it be true, as is estimated by one who has given special attention to this investigation, that one-fifth of our boys will become drunkards unless special attention is given to save them, then upon the church rests a great responsibility—let us rather say, that to the church is given a glorious opportunity to save those young hearts and lives to do the work of the Saviour—and the temperance reform offers a splendid instrumentality for the church to use to save the youth from the grasp of this deceptive and insidious monster—strong drink.

It must be admitted that if we could save one generation of children, the temperance cause would be secure. Why may not this be done? In the Sunday School let the work begin, and that, too, in the primary department. A temperance catechism, simple in its language, dogmatic in its form, scriptural in its sentiments, should be taught the little folks. Fill the shelves of the Sunday School libraries with interesting and instructive temperance reading. Let temperance tracts and papers be freely scattered, as leaves from the tree of life.

Have a Band of Hope or other temperance organization in each school, upon the rolls of which get every scholar's name, if need be, by the most persistent personal effort. Have the subject itself in its many bearings presented at temperance concerts by the best and most interesting speakers. Let these methods be constantly and prayerfully used until the temperance woof is thoroughly woven into the web of the child-mind. Then let the devil get it out—if he can.

The children should thus be fully committed to the cause, because they make the most successful workers. Their help is needed to reach homes from which the teacher and preacher are barred. "This is the first time for twenty years I have been inside a church," said a middle-aged man to us; "but my little boy, here, begged me so hard to come, I came, and now I want to reform."

Men and women of God, if we ever save our land from the perils of intemperance we must go back to the begin-

ning of the drinking habit; remembering the irrepressible nature of the child and the performance of the impressions received during the formative period; believing in the justice of our cause, and the eternal fitness of things upon which it rests; and realizing the dangers threatening even the youngest from the drinking customs of society. We earnestly urge Sunday School workers, teachers, and pastors to seize upon the Sunday School, with its multiplied appliances as God's own providential instrumentality, formed and fitted to their hands, to forward to a successful issue the temperance reform. Relying on divine strength let them do this, and the year 1902 will be memorable for its great triumphs in the interests of temperance and religion—National Advocate.

The Resurrection.

EASTER reminds us of the rising of nature, but more especially of the resurrection of Jesus. "The Lord is risen indeed," and the heart of every believer should rejoice.

The return of the Easter season should strengthen our faith in the religion of Christ, and in all the comforting declarations his religion presents, for it recalls a fundamental fact.

The apostles and all the early Christians built their faith on the resurrection of Jesus. That they did so is one of the strongest evidences of the reliability of the Christian religion.

These early believers did not expect the resurrection of the crucified Master. They were surprised when informed that Jesus had risen and they refused to believe in his resurrection until they had seen him and tested him for themselves.

The early disciples had no motive to believe it, if it was not true. All their personal interest was against such credence, for, by affirming it, they brought on themselves terrible persecution. They were apprehended and condemned, they were compelled to fly from their homes and live as fugitives in foreign lands, and in many instances they were put to death.

The evidence, to their minds, must have been overwhelming, or they would not have accepted the resurrection of Jesus and publicly asserted it to be a

fact when it brought them much suffering.

The evidence must have been exceedingly strong, and the testimony of those who had seen the risen Jesus must have been most clear and convincing, when others in the early days who had not seen the risen Christ accepted the proofs and believed in his resurrection, though, like the earlier witnesses, they risked the loss of kindred, friends, comfort, property, and life itself, and firmly adhered to their belief when they beheld the persecutions of their fellow-believers and knew a similar fate would probably be theirs.

The Easter season is a good time to review that evidence, and careful study will show that it is most conclusive. It is a good time, not only for the minister in the pulpit, but also for the Sunday School teacher before the class, to talk intelligently about the resurrection of Jesus and all that it implies.

If Christ arose from the dead, then there is a power greater than death. Then death does not necessarily hold forever in his grasp those who have died; death is not eternal, but human souls are immortal. If human souls are immortal, then our friends who have departed have not been annihilated, but continue to exist. If human souls live after the death of the body, then we shall continue to live though we die as to the flesh; and if our departed friends live after death, and we live after we die, then we may meet each other in the existence beyond death.

This is an outline of a line of reasoning, but the resurrection of Christ is the demonstration. He is "the resurrection and the life," and through him we have confident hope and comforting faith.—S. S. Journal.

Tenth International Sunday School Convention.

DENVER, COL., JUNE 26 TO JULY 1, 1902.

I. RATES.—One lowest regular first-class fare from starting point to Denver, plus \$2, will secure a round-trip ticket—except from points so near to Denver that the above rate is more than a fare and a third.

This rate holds practically in all territory from Buffalo and Pittsburg on the

east, to the Pacific Coast. Also from territory south of the Chesapeake & Ohio Railroad.

The rates for the territory east of Buffalo and Pittsburg, not including New England, are one fare and a third within that territory, added to the rate indicated above west of Buffalo and Pittsburg. The associations covering New England and the Maritime Provinces have not yet taken action.

II. Return Fee.—A fee of 50 cents will be charged by the joint agency in Denver for executing return tickets.

III. Dates of Sale.—In all territory west of the Missouri River, tickets will be sold on June 23, 24, 25. In territory between the Missouri River on the west, and Chicago and St. Louis on the east, tickets will be sold on June 22, 23, 24.

IV. Limits of Tickets.—Tickets are good only for continuous passage going and coming, without stop-off privileges. Tickets are not good returning earlier than five days from the date of their purchase.

Tickets are good returning up to July 31st, except for those who desire to go on to the Pacific Coast. They may have their tickets extended to August 31st, upon presentation of receipts showing purchase of tickets to the Pacific Coast.

V. For further information concerning transportation, address the proper officers of your State, Provincial, or Territorial Sunday School Association, or the Secretary of the Programme Committee.

Much time is wasted in Sunday Schools in petty little details which are not worth the time they cost. Sometimes the superintendent will take several minutes in announcing the number of scholars, male and female, and teachers, male and female, and verses recited by the scholars, male and female, and contributions—a mass of figures which no one can remember, and before he gets through the children become restless, and the school demoralized. Why not write all these on the blackboard, and call attention to them, which will answer the purpose very much better, and save valuable time. Then much time is spent in calling the roll in a class of forty, and some classes are much larger. This takes too much time. Better have a form at the door, on which the scholars can mark their presence as they come, or have a tally board, as is sometimes used.



SCENE OF EARLY APOSTOLIC LABORS

"Went Everywhere Preaching the Word."

SOME good people, who ought to know better, have the idea that the apostles' ministry was confined to the little land of Judea. Before the day of Pentecost there were Jewish converts scattered throughout the great Roman Empire from the Persian Gulf to the city of Rome itself. Our map shows the wide region from which many of these Jewish converts came who thronged the temple and city of Jerusalem upon that memorable day.

After the persecution which followed the death of Stephen we read, "They that were scattered abroad went everywhere preaching the word," certainly into all the regions from which the converts of Pentecost came, and to which they returned. The Scriptures do not give us details of all their work, though they do describe in part the journeyings of St. Paul and St. Peter and refer to that of other apostles. But the early history of the church, the writings of Origen, Tertullian, Eusebius, Zozomen, and other early writers record their apostolic journeyings. Origen, who lived in the second century, states that St. Andrew went to the regions of

Scythia, far beyond the limits of our map. St. Thomas is described as preaching the Gospel in India, St. Mark in Alexandria, St. John, after his imprisonment in Patmos, died at Ephesus, and others of the apostles preached in various parts of the then known world. Thus the persecution that was designed to destroy the early church and stamp out Christianity, but spread it more widely through the world.

Methodist Magazine and Review for February.

This number contains nearly half a score of illustrated articles. One of the most striking of these is that on "The Beggars of Paris," by Louis Paulian, member of the French Chamber of Deputies, who has made a special study of the class, sometimes wearing its garb. "Through Fire and Water in China" is a vivid account of the Boxer rebellion, by Mrs. Bryson, of the London Missionary Society. Chancellor Burwash presents a touching tribute to the memory of one of Canada's noblest physicians, the late Dr. Sweetnam. James L. Hughes, one of the best educational authorities on the continent, has an illustrated article on "The Triumph of the

Kindergarten Philosophy." Mr. Lawrence Burpee contributes a critical estimate, with portraits, of our Canadian poets. An admirable article by Principal Maggs, of the Wesleyan Theological College, Montreal, entitled "The Sword of the Lord Still Edged," discusses the evidential value of the Old Testament Scriptures. Mrs. Lucy Rider Meyer, the originator of Methodist deaconesses on this continent, has a striking paper on "The Mother in the Church." "The Canon's Christmas" and "Dust That Shines" are fascinating short stories. Lord Lorne's Life of Queen Victoria, and other important books, are reviewed, and current topics are discussed.

Toronto: William Briggs. Montreal: C. W. Coates. Halifax: S. F. Huestis. \$2.00 a year; \$1.00 for six months.

Child Conversion.

The Children's Covenant. By C. V. Anthony, D.D. Cincinnati: Jennings & Pye. New York: Eaton & Mains. Toronto: William Briggs. Pp. 240. Price, \$1.

The subject of child conversion is more and more challenging the attention of the church. In this timely book, Dr. Anthony shows the privilege and obligation of training the children for Christian duty and service. "In deference," he says, "to the views of atheists and infidels, the Bible is cast out of the public schools." Thank God, that is not the case in Canada. Let us prize our privileges, and use it to the utmost.

Our author points out wise methods of child training in the home, in the church, in the Sunday School. He exalts the practice of family worship as an unpeakable boon. Teachers will find inspiration and help in the pages on Sunday School training. It is almost the only way to capture and keep the young people, and save them from drifting away from the guidance and restraint of the Christian Church. The Junior League may do much. One successful method was to get the children to tell what the preacher said in his sermon. It is surprising the interest created, the attention cultivated, and the increased attendance at church to which it led. Children's classes, and other themes, are wisely treated.

Publisher's Announcement.

Christendom Anno Domini, MDCCCCI
Eleven hundred pages, illustrated,
in two octavo volumes. A
Presentation of Christian Conditions
and Activities in Every Country of
the World at the Beginning of the
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Rev. William D. Grant, Ph.D., with
Introductory Note by President Cuthbert C. Hall, D.D., LL.D. Toronto: William Briggs, Publisher.

This important and valuable work, comprising some 1,100 pages, and representing four years of careful preparation, focuses into convenient compass the present standing and outlook of Christianity. The range of subjects is world-wide; the names of the contributors are a guarantee of ripe scholarship and thorough familiarity with the subject in hand. In range of treatment, tolerance of spirit, conciseness of statement, and helpfulness of outlook, the work is all that could be desired, and fully justifies the editor in "guaranteeing the reward of a liberal education in world-wide Christian conditions and activities to those who read it."

"Christendom Anno Domini, 1901" should be in the hands of every minister, educationist, and Christian worker. It should find a place in the libraries of colleges, institutes, and Sunday Schools, as well as in the public libraries. Prepared without regard to denominational lines, and presenting in convenient form a compact mass of up-to-date information, the book will be of the greatest possible value to its possessor.

OUR SPECIAL OFFER:

By arrangement with the editor, we are able in advance of publication to make an exceptionally attractive offer. The price of the work, after publication, will be \$3.50 net, but to those who order before March 1st, 1902, we will supply the two volumes, postpaid, for \$2.50 net. No money need be sent until the volumes are placed in your hands. Your early order will be gratefully appreciated.

As the expense incurred in bringing out this valuable work will be very great, we do not consider we will be justified in publishing a special Canadian edition of it unless orders for at least 500 copies reach us before March 1st, and our above offer is conditioned on this number being received.

Save the Boys!

BY JULIA NEELY FINCH.

Save the boys! They are the
muscle and bone,
The sinew and thew of our
country's good;
With their sturdy limbs and
active hands,
And their brave, young hearts,
and eager eyes,
Their earnest brows where
thought is shown;
Their boyish aims, half under-
stood.
Oh! that mothers in all the
lands
Could see where their highest
duty lies.

To save these dear and innocent
ones;
To hold as sacred that spotless
page
That God hath let us to write
upon;
To mould aright the immortal
clay,
The hearts and lives of our dear
sons,
While in the yielding, plastic
age.
Each boy we save is something
done
That helps the world live God's
own way.

Pray for them and with them;
above
All, let no angry word or taunt
Estrange, or turn from you
your boys,
Rough speech many a home de-
stroys!
Save the body as well as the soul,
Keep it fair, as an indwelling place
For the spirit, that immortal part:
Pray with them and for them, day by
day;

Show them the signals that vice unfurls,
That lie in the path of each human,
The curse of gold, the poison of drink,
The lusts that are the devil's sure gain;
Save the boys! Soon, too soon, will
they stray
Out of your arms, from under your roof,
And your heart will be hungry, and long
For their rollicking shout and call.



Your Boy Next, Please. Somebody's Boy must go to feed
this brute every hour, if he lives. Perhaps Yours Next.

"Papa, Be True to Me."

Senator Henry J. Coggeshall is a poet. He says, however, that he has only written one poem.

"To tell you the truth," said the Senator recently at the Fifth Avenue Hotel, "that poem you have heard about was really inspired. One of my Senatorial colleagues gave a dinner, and I was one of the guests."

"Were you fined a poem for drinking seltzer?" asked the reporter.

"No," replied Senator Coggeshall, "I refused to drink anything intoxicating,

and my colleagues began to jibe me. I thought of a promise I had made to my little daughter. Her last words to me when I left home for Albany being :

"Papa, be true to me."

"I gave the poem that title."

It is as follows :

What makes me refuse a social glass ?

Well, I'll tell you the reason why ;
Because a bonnie, blue-eyed lass is ever
standing by.

And I hear her, boys, above the noise
of the jest and the merry glee,
As with baby grace she kisses my face
and says, "Papa, be true to me."

Then what can I do, to my lass be true,
better than let it pass by ?

I know you'll think my refusal to drink
a breach of your courtesy ;

For I hear her repeat in accents sweet,
and her dear little form I see,

As with loving embrace she kisses my
face and says, "Papa, be true to me."

Let me offer a toast to the one I love
most, whose dear little will I obey ;
Whose influence sweet is guiding my feet
over life's toilsome way ;

May the sun ever shine on this lassie of
mine, from sorrow may she be free ;

For with baby grace she hath kissed my
face, and says, "Papa, be true to
me."

—New York World.

Book Notices.

Proceedings of the Third Ecumenical
Methodist Conference, held in City
Road Chapel, London, September,
1901. With an introduction by T.
B. Stephenson, D.D., LL.D. London:
Wesleyan Methodist Book Room.
Toronto : William Briggs. Pp. xlv-
579. Price, \$1.50.

By means of this very cheap book we
can attend the Ecumenical Conference
and get as much good out of it as its
own delegates. No one could take in,
understand and digest these addresses
and discussions by merely hearing them.
From the limits of time they had to be
highly condensed. The papers are here
given in full, as revised by their authors.
We have here the best thoughts of the
best thinkers of Methodism. Our Canadian
contingent come well to the front
and make us more than ever proud of

them. The references to the Boer war
were very much magnified, as usual, in
the cable despatches.

Many papers of great and permanent
value, of deep and intense spirituality,
of missionary zeal and enthusiasm, are
here printed. It will be for many years
a treasury of information and inspiration
to world-wide Methodism.

The Life of St. Paul Harmonized in
Scripture Language. Compiled by
Rev. S. W. Pratt. 12mo, cloth,
Price, 75 cents. New York and London:
Funk & Wagnalls Company.
Toronto : William Briggs.

The International Sunday School Les-
sons for the first six months of the pre-
sent year are on the life and letters of
St. Paul. There is particular timeliness,
therefore, in the new edition just issued
by Funk & Wagnalls Company, of "The
Life of St. Paul Harmonized in Scrip-
ture Language." The compiler has
given the full text, in a harmonious
chronological arrangement, of whatever
pertains to Paul's life and work at any
one time and place. The plan has been
to construct, after the inductive method,
a complete scriptural life of St. Paul,
following in general the record of Luke
in the Acts, and presenting in chrono-
logical order, whatever the Apostle him-
self has written in his Epistles concern-
ing the same facts and events, and what-
ever he has written about other parts of
his life and work.

The Great Symbols. By W. J. Town-
send, D.D. London : Charles H.
Kelly. Toronto : William Briggs.
Pp. 200.

This book will be of special interest
to our readers as they take up the study
of the Sunday School Lessons for the
second half of this year—the building
of the Tabernacle, and its sacred sym-
bolism. Dr. Townsend, who is an accom-
plished author and scholar of the Meth-
odist New Connexion Church in Great
Britain, and the editor of its monthly
magazine, has, in a series of interesting
chapters, described the symbolism of the
ancient Tabernacle, its altars, priests,
and sacrifices, interprets their religious
significance, and points out its fulfil-
ment in the great sacrifice offered up on
Calvary for us.

Descriptive and Explanatory Index

OF PERSONS, PLACES, INSTITUTIONS, MANNERS AND CUSTOMS REFERRED TO IN THE LESSONS.

Azotus.—Lesson XI.—The ancient Ashdod, on the shore of the Mediterranean Sea, eighteen miles north of Gaza.

Caesarea.—Lesson XI.—The chief Roman city of Palestine in New Testament times, situated on the Mediterranean, south of Mount Carmel, forty-seven miles north-west of Jerusalem. It was named by Herod the Great in honor of Augustus Caesar. It was the residence of the Roman procurators or governors of Palestine.

Candace.—Lesson XI.—The title of successive queens of Meroe, in Northern Ethiopia, just as successive kings of Egypt were called Pharaoh, and the emperors of Rome entitled Caesar. It is still found in hieroglyphics on the walls of the ruined palaces of Meroe.

Cyrene.—Lessons II., VIII.—A large city in Libya, a north African country west of Egypt. The Cyrenians mentioned in Acts were Hebrews.

Disciples.—Lessons VIII., XIII.—A common name applied to the twelve while attending upon Jesus, before they received the commission which made them apostles. Literally, "learners." Throughout the Orient public teachers call about them companies of "disciples" for special training. The method is ingrained in the economy of the Eastern world. It is traceable in the "servants" of the "men of God" and the "sons of the prophets" of the Old Testament. Every Hindu "guru," or teacher, pursues it more or less, and it is extended to the formation of groups of a dozen or less in different localities. Dr. Gracey writes that he found in lonely fastnesses of the Himalayas groups of disciples being trained to go out in turn to make other disciples. In Galilee and Judea a rabbi without disciples would not have been entitled to the slightest respect. On this plan the Christian church was organized, for our Lord's parting injunction was, "Go into all the world, and disciple all nations."

Esaias.—Lesson XI.—The Greek form of the name of Isaiah, the sublimest of Hebrew prophets. Traditions tell us that he was of royal blood, but we know only that his father's name was Amoz. He prophesied during the reign of Kings Uzziah, Jotham, Ahaz, and Hezekiah, perhaps from B.C. 765 to 698, but no certain dates can be given. The eunuch was reading Isa. 53. 7, 8.

Ethiopia.—Lessons XI., XII.—Meroe, south of Egypt, embracing what is now Nubia and Abyssinia. Its people were black and of large stature.

John (the apostle).—Lessons I., IV., V., X.—The beloved disciple, brother of James, and son of Zebedee and Salome. He was a follower of Christ from the beginning of his ministry, and was one of the "chosen three" among the disciples; witnessed the transfiguration, the agony in Gethsemane, and the trial before the high priest. To him was committed the charge of Mary, the mother of Jesus, while her Son was hanging on the cross. It is related by tradition that he remained in Palestine until the death of Mary, and then removed to Ephesus, where he took charge of the Asiatic churches. Late in life he was banished to the Isle of Patmos, in the Aegean Sea, and there received the Revelation. It is supposed that he afterward returned to Ephesus, and died a natural death at the age of about one hundred years.

Judea.—Lessons I., II., IX.—A name now frequently applied to the whole of the Holy Land. Properly speaking, however, it signifies the southernmost of the three provinces into which Palestine was divided in New Testament times.

Mary, Mary Magdalene.—Lesson XIII.—Mary seems to have been a woman of means. She was relieved by Christ from a demoniacal possession of unusual severity, and gratefully devoted herself to ministering to him. She "stood by the cross." To her Christ first appeared after his resurrection.

Phillip (the Evangelist).—Lessons VIII., X., XI.—A Christian of Jerusalem, who baptized the Ethiopian treasurer, planted the Gospel in Samaria and on the maritime plain, and afterward settled at Caesarea. He was one of "the seven deacons."

Rabboni.—Lesson XIII.—"My Master!" Mary Magdalene's word when, after the resurrection, she recognized the Lord.

Samaria.—Lessons I., IX., X.—The middle part of Palestine. It was not separated as a Roman province from Judea, but it was shunned by the Jews more than any foreign country, because of the hateful origin of its inhabitants.

Simon.—Lesson X.—A common name among the Jews. There were at this

time in all the East, and indeed throughout the Roman dominions, very many men who passed as magicians, who were really jugglers and fortune-tellers. They invoked demons; they claimed to receive responses from the dead, and used what were called "black arts." They seem, in point of fact, to have employed ventriloquism, hypnotism, and all the machinery of modern spiritualism and sleight of hand. They perverted what knowledge they had to base purposes.

Stoned.—Lessons VII., IX.—The manner in which the punishment of stoning was inflicted is thus described by the

Jewish rabbis: The scaffold or place of stoning, to which the criminal was to be led with his hands bound, was to be twice the size of a man. One of the witnesses was then to smite him with a stone upon the breast so as to throw him down. If he were not killed, the second witness was to throw another stone at him. And if he were yet alive, all the people were to stone him until he was dead. The body was to be suspended until sunset.

Stephen.—Lessons VIII., IX.—The first chosen among the deacons, the forerunner of Paul in his views of Gentile salvation, and the first Christian martyr.

LESSONS AND GOLDEN TEXTS—FIRST QUARTER.

Studies in the Book of the Acts.

Lesson 1. Jan. 5.—THE PROMISE OF POWER. Acts 1: 1-11. Study Acts 1: 1-14. *Commit vs. 6-8.* (Read ch. 1.) GOLDEN TEXT: Acts 1: 8. Ye shall receive power, after that the Holy Ghost is come upon you.

2. Jan. 12.—THE PROMISE OF POWER FULFILLED. Acts 2: 1-11. Study Acts 2: 1-21. *Commit vs. 2-4.* (Read ch. 2: 1-38; Joel 2: 21-32.) GOLDEN TEXT: Acts 2: 39. The promise is unto you and to your children.

3. Jan. 19.—THE EARLY CHRISTIAN CHURCH. Acts 2: 37-47. *Commit vs. 37-39.* GOLDEN TEXT: Acts 2: 47. The Lord added to the church daily such as should be saved.

4. Jan. 26.—THE LAME MAN HEALED. Acts 3: 1-10. Study Acts 3: 1-16. *Commit vs. 6-8.* (Read ch. 3.) GOLDEN TEXT: Exod. 15: 2. The Lord is my strength and song, and he is become my salvation.

5. Feb. 2.—THE FIRST PERSECUTION. Acts 4: 1-22. Study Acts 4: 1-22. *Commit vs. 8-10.* GOLDEN TEXT: Acts 4: 12. There is none other name under heaven given among men, whereby we must be saved.

6. Feb. 9.—THE SIN OF LYING. Acts 5: 1-11. Study Acts 5: 1-11. *Commit vs. 3-5.* (Read James 3.) GOLDEN TEXT: Eph. 4: 25. Wherefore putting away lying, speak every man truth with his neighbor.

7. Feb. 16.—THE SECOND PERSECUTION. Acts 5: 22-42. Study Acts 5: 22-42. *Commit vs. 40-42.* (Read ch. 5: 12-24.) GOLDEN TEXT: Matt. 5: 10. Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

Lesson 2. Feb. 23.—THE ARREST OF STEPHEN. Acts 6: 7-17. Study Acts 6: 1-15. *Commit vs. 7, 8.* GOLDEN TEXT: Matt. 10: 28. Fear not them which kill the body, but are not able to kill the soul.

9. March 2.—THE STONING OF STEPHEN. Acts 7: 54 to 8: 2. *Commit vs. 59, 60.* (Read ch. 7.) GOLDEN TEXT: Matt. 5: 44. Pray for them which despitefully use you and persecute you.

10. March 9.—THE DISCIPLES SCATTERED. Acts 8: 3-13. Study Acts 8: 3-17. *Commit vs. 3-5.* GOLDEN TEXT: Acts 8: 4. Therefore they that were scattered abroad went everywhere preaching the word.

11. March 16.—THE ETHIOPIAN CONVERTED. Acts 8: 29-39. Study Acts 8: 29-40. *Commit vs. 34, 35.* (Read Isa. 53.) GOLDEN TEXT: Rom. 10: 10. With the heart man believeth unto righteousness: and with the mouth confession is made unto salvation.

12. March 23.—TEMPERANCE LESSON. Eph. 5: 11-21. *Commit vs. 15-18.* (Read ch. 5.) GOLDEN TEXT: Eph. 5: 18. Be not drunk with wine, wherein is excess.

13. March 30.—REVIEW. GOLDEN TEXT: Acts 2: 36. Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Or, EASTER LESSON. John 20: 6-18. Study John 20: 1-18. *Commit vs. 13, 14.* GOLDEN TEXT: John 11: 25. Jesus said unto her, I am the resurrection and the life.

ORDER OF SERVICES—FIRST QUARTER.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES. (Psa. 125.)

SUPT. They that trust in the LORD shall be as mount Zion,

SCHOOL Which cannot be removed, but abideth for ever.

SUPT. As the mountains are round about Jerusalem,

SCHOOL So the LORD is round about his people from henceforth even for ever.

SUPT. For the rod of the wicked shall not rest upon the lot of the righteous;

SCHOOL Lest the righteous put forth their hands unto iniquity.

SUPT. Do good, O LORD, unto those that be good,

SCHOOL And to them that are upright in their hearts.

SUPT. As for such as turn aside unto their crooked ways,

SCHOOL The LORD shall lead them forth with the workers of iniquity: but peace shall be upon Israel.

III. SINGING.

IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.

V. PRAYER, followed by the LORD'S PRAYER in concert.

VI. SINGING.

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES. (Psa. 119. 33, 34.)

SUPT. Teach me, O LORD, the way of thy statutes;

SCHOOL And I shall keep it unto the end.

SUPT. Give me understanding, and I shall keep thy law;

SCHOOL Yea, I shall observe it with my whole heart.

International Bible Lessons.

FIRST QUARTER: STUDIES IN THE BOOK OF THE ACTS.

LESSON IX. The Stoning of Stephen.

[March 2.

GOLDEN TEXT. Pray for them which despitefully use you, and persecute you. Matt. 5. 44.

AUTHORIZED VERSION.

[Read Acts 7.]

Acts 7. 54-8. 2. [Commit to memory verses 59, 60.]

54 When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Ho'ly Ghost, looked up steadfastly into heaven, and saw the glory of God, and Je'sus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Ste'phen, calling upon God, and saying, Lord Je'sus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Je-ru-sa-lem; and they were all scattered abroad throughout the regions of Ju-de'a and Sa-ma'ri-a, except the apostles.

2 And devout men carried Ste'phen to his burial, and made great lamentation over him.

REVISED VERSION.

54 Now when they heard these things, they were cut to the heart, and they gnashed on

55 him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly

into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 and said, Behold, I see the heavens opened, and the Son of man standing on the right

57 hand of God. But they cried out with a loud voice, and stopped their ears, and

58 rushed upon him with one accord; and they cast him out of the city, and stoned him:

and the witnesses laid down their garments at the feet of a young man named Saul. And they stoned Stephen, calling upon the Lord,

and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.

And when he had said this, he fell asleep.

1 And Saul was consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered

abroad throughout the regions of Judæa and 2 Samaria, except the apostles. And devout men buried Stephen, and made great lamentation over him.

Time.—About A. D. 36 or 37. **Place.**—Jerusalem and its environs.

Home Readings.

M. The Stoning of Stephen. Acts 7. 54-8. 2.

Th. Looking at the Unseen. 2 Cor. 4. 6-18.

W. Paul's reference. Acts 22. 6-20.

Th. A good report. Heb. 11. 32-40.

F. Love triumphant. Rom. 8. 31-39.

S. The promise. Rev. 2. 1-11.

S. The crown. 2 Tim. 4. 1-8.

Lesson Hymns.

New Canadian Hymnal, No. 108.

A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the sky.

New Canadian Hymnal, No. 191.

Soldiers of the cross, arise!
Lo! your Leader from the skies.

New Canadian Hymnal, No. 195.

Stand up! stand up for Jesus!
Ye soldiers of the cross!

Questions for Senior Scholars.

The First Christian Martyr.

What were the things which the council of the Jews had heard?

How did the speech of Stephen affect them?

How did they treat their convictions of the truth?

How was Stephen enabled to make such a charge against his persecutors?

What vision had he?

What prophecy of our Lord was fulfilled here? (Luke 22. 69.)

What use did Stephen make of the vision?

Was Stephen tried upon the charges which were made against him?

How did the council break up?

What motive had the people for putting Stephen to death?

What young man figured in the event of Stephen's martyrdom?

How was Stephen put to death?

How did he receive the insults and cruelty of his foes?

What was his disposition toward his murderers?

Who used the word "sleep" for death?

Questions for Intermediate Scholars.

1. *Seeing Jesus* (verses 54-56).

What do we see on that terrible day of Stephen's stoning?

But what did Stephen see?

What was Jesus doing at God's right hand?

How did Stephen describe it?

2. *Dying like Jesus* (verses 57-60).

What difference in the manner of Christ's and Stephen's death?

What four modes of execution do you know of?

What nation used crucifixion?

In what respects was the death of Stephen like that of Jesus?

How was that of Jesus far more agonizing and terrible?

3. *Follower of Jesus, like Stephen* (verses 1, 2).

Who took part in Stephen's stoning?

Was Paul himself ever stoned? (Acts 14. 19.)

What effect had the persecution on the Church and its work?

How did it help in the spread of the Gospel?

Questions for Younger Scholars.

What did Stephen do when his accusers were through? *He preached a wonderful sermon.*

What did the Jews think of it? *It made them very angry.*

Of what did he accuse them? *Of betraying and murdering Jesus.*

How did the Jews show their anger? *They gnashed on Stephen with their teeth.*

What did he see as he looked up? *Heaven opened and Jesus standing on the right hand of God.*

What did the Jews do when he told them this? *They cast him out and stoned him.*

What did he say before he died? *"Lord Jesus, receive my spirit."*

How did he pray for his enemies? *He said, "Lord, lay not this sin to their charge."*

Who stood by and consented to the stoning of Stephen? *A young man named Saul.*

Who was he? *A persecutor of Christians.*

What is a persecutor? *One who tries to injure a good person.* —

The Lesson Catechism.

(For the entire school.)

1. What did Stephen see as he looked up to heaven? *Jesus standing on the right hand of God.*

2. What did the council do when they heard his words? *They stoned him.*

3. For what was the last prayer of Stephen? *For forgiveness to his enemies.*

4. Who took part in the murder of Stephen? *A young man named Saul.*

5. What did Saul do afterward? *He persecuted the Church.*

6. What is the GOLDEN TEXT? *"Pray for them which," etc.* —

The Church Catechism.

49. What are our duties to the Church of Christ? Our duties to the Church of Christ are to take our part in the public ordinances of worship; to assist according to our ability in all Christian work; to contribute according to our means to the support of the Church and its institutions, and particularly to the extension of the Gospel in the world.

THE LESSON OUTLINE.

Faithful Unto Death.

I. FAITHFULNESS OFTEN REQUIRES GREAT COURAGE.

They were stoned, they were sawn asunder. Heb. 11. 37.

II. SECURES THE MANIFEST FAVOR OF GOD.

Without faith it is impossible to please him. Heb. 11. 6.

III. MAKES POSSIBLE REVELATIONS OF THE UNSEEN.

And the Lord descended in the cloud and stood with him there. Exod. 34. 5.

IV. COMMANDS RECOGNITION EVEN FROM ENEMIES.

This was the Son of God. Matt. 27. 54.

V. EVER SHOWS PITY AND FORGIVENESS.

Father, forgive them; for they know not what they do. Luke 23. 34.

VI. IN THE END OBTAINS GLORIOUS VICTORY.

Let me die the death of the righteous, and let my last end be like his. Num. 23. 10.

EXPLANATORY NOTES.

Our lesson to-day presents the final scene in the tragedy begun in Lesson VIII. The accounts of the events which led up to Stephen's death should be carefully kept in mind—the economic difficulty in the Church, which led to the appointment of deacons, or "stewards;" the preeminence of Stephen as an evangelical debater; the antagonism of the Pharisees, aroused by Stephen's burning words; the alienation from the Christians of the sympathies of the common people; the malicious charge made against Stephen; his arrest, and his masterly defense. Stephen's speech should be carefully studied. He first strives to disprove the charge of impiety by loyally accepting the entire Mosaic revelation; then undertakes to show that the covenant of the promise preceded the customs which Moses delivered; that Moses himself was only a link in the chain of God's graduated revelation, that the temple was not in any exclusive sense the dwelling place of God, and that the Mosaic law had never been consistently kept, not even by these present champions. It was "these things" which "cut to the heart" the Sanhedrin. But before we dwell on the final scene we should make ourselves familiar also with another series of introductory facts. The date of the lesson is not certain; but a year or more before this time Pilate had been removed from the governorship of Judea, and a little later Calaphas had been deposed from the high-priesthood. Political unrest made opportunities for widespread disorders. So the highest Hebraic court degenerates into a mob, and Stephen is dragged outside the city walls and stoned to death. The identical flash of historic light which gives us our last view of Stephen gives us our first glimpse of a young man whose name was Saul, destined to become the greatest of Christian apostles. Our lesson in its closing verses dwells with emphasis on the persecution which followed Stephen's death. In this persecution Saul was a prominent figure. To those who had a nearer view of these events this persecution must have threatened the very perpetuity of the Christian teachings and life, but in fulfillment of the promise of the Lord it tended only to the increased strength and spread of the Church.

Verse 54. *When they* [the members of the Sanhedrin, sitting on their cushions in a semi-circle] *heard these things* [Stephen's bold overthrow of all their religious preconceptions], *they were cut to the heart* ["sawn through," convicted but not penitent], *and they gnashed on him with their teeth*, as an oriental will to-day in a storm of rage and spite. But if Stephen had said no more we may doubt whether the members of the Sanhedrin would have gone on to open violence.

55. *He, being full of the Holy Ghost.* Filled and exalted with special power according to our Lord's promise. It is inspiring to note how God respects human individuality. One by one the disciples receive the Holy Ghost, and the immediate effect on each is unique. Turn to Acts 4. 8, and read: "Peter, filled with the Holy Ghost, said." Always when this marvelous divine endowment came on that great orator he spoke. Stephen, however, when he was filled with the Holy Ghost *looked and saw*. Had Peter had Stephen's astuteness and intellectual insight he never could have made the later blunder for which Paul rebuked him. Had Stephen had Peter's political acumen he would not thus early have brought on a fatal conflict. Each

man had his own native qualities and "the limitations of those qualities," and God honored each and made him useful. There is room here for practical application. *Looked up steadfastly* ["with attention"] *into heaven, and saw the glory of God* [a Jewish phrase for God's personal manifestation, "the Shekinah"], *and Jesus standing on the right hand of God*. This vision came within Stephen's range because he was "full of the Holy Ghost." Probably only he saw it and not the others in the room.

56. Stephen's words, *Behold, I see the heavens opened, and the Son of man standing on the right hand of God*, are nearly a repetition of the statement of verse 55. But his utterance of what he saw not only breaks up the session of the council, but suddenly revolutionizes the history of the Church. We cannot be sure how far the phrase "Son of man" was accepted by the Sanhedrin as a Messianic designation. It was certainly understood by them to refer to Jesus Christ. In other places Jesus is represented as sitting on the right hand of God; here he stands; and it has been a favorite thought with Christian scholars that the suggestion came to Stephen's mind that he had risen to receive his faithful servant to the joys of heaven.

57, 58. Verse 57 gives us our first intimation that many besides the members of the Sanhedrin heard Stephen's defense. The session broke up in tumult, but the mob that proceeded to stone Stephen was doubtless largely made up of excitable common people. *Then they cried out with a loud voice, and stopped their ears [that they might hear no further blasphemy], and ran upon him with one accord [as if the great multitude were but one man], and cast him out of the city [according to Hebrew law, Lev. 24, 14], and stoned him [for this was the legal punishment for blasphemy].* Luke now turns to a noteworthy incident. *The witnesses were active in his death. This also was in accordance with Hebrew law (Deut. 17, 6, 7), and points to an effort through all their sudden rage to preserve the forms of legality. It was the duty of one of the witnesses to throw down the criminal by smiting him with a stone on the breast. If this stroke did not kill him the second was to throw another stone, and if he were still alive all the people about became his executioners, and stoned him, striving to bring death as soon as possible. The body was then hung in a prominent place until sunset. They laid down their clothes at a young man's feet, whose name was Saul.* The phrase "young man" indicates that he was not yet forty-five, and there are other indications that he was at least thirty. Doubtless most contemporary Jews would have stated that this death was inflicted on Stephen as the punishment of blasphemy, but no formal sentence had preceded it, so that, strictly speaking, it was an illegal act. Dr. Alexander recognizes "Saul" as the officer or member of the Sanhedrin charged with the oversight of the stoning.

59, 60. *They stoned Stephen, calling upon [invoking] God.* "God" is here printed in italic to indicate that the Greek does not say whom Stephen invoked. The prayer which follows is addressed to Jesus. *He kneeled down [fell on his knees].* Very likely thrown into that attitude by the heavy stone. *Lord, lay not this*

thou to their charge. Both prayers are similar to those uttered by Jesus on the cross (Luke 23, 46, 34). *He fell asleep.* The beauty of this phrase becomes more beautiful in proportion to the certainty of faith with which we regard the heavenly world. Precisely where Stephen was stoned is unknown. It was either to the north of Jerusalem, beyond what is now called the Damascus Gate, according to the early tradition, or, as is generally supposed now, to the east of Jerusalem outside of the gate known as St. Stephen's Gate.

1, 2. *Saul was consenting unto his death.* This observation connects the account of the stoning of Stephen with that of the consequent persecution. *At that time.* On that day. Without an hour's interval a great persecution arose against the church which was at Jerusalem. Apparently "the whole church" was in disfavor, not the Hellenistic part only. There were not yet any Gentile Christians, but the foreign-born Hebrew Christians had apparently been more aggressive in their doctrines, at all events in their arguments, than the Palestinian Christians, and it is notable that while one of the seven has been slain another of the seven immediately becomes one of the most aggressive evangelists in Christendom. While the apostles remain in Jerusalem, protected either by public opinion or more directly by the power of God, the persecuted, flying from Jerusalem, were all scattered abroad throughout the regions of Judea and Samaria. *Devout men* were not necessarily Christians. They were Hebrews of notable sanctity and devotion to ritualistic worship. In our lesson on Ananias and Sapphira was noticed the importance attached by Hebrews to burial services. *Great lamentation* might be modernized into impressive public services, for the wailing was simply an expression of grief; it was hired as singers and carriages are hired in modern funerals, and the emphasis and extent of the mourning gave a sort of relative dignity and impressiveness to the funeral service.

HOMILETICAL AND PRACTICAL NOTES.

The significant Golden Text of our preceding lesson was, "Fear not them which kill the body, but are not able to kill the soul." It might also be the text of this lesson. If there was any emotion by which Stephen was not moved at this trying hour it was fear. How differently men are affected when a crisis comes! What different and sometimes unexpected manifestations appear! A timid and frail woman often

appears to best advantage where strength and fortitude are demanded. The bravest soldiers have been those who most hated war. He who boasts of his courage and brags of his prowess is seldom in at the finish.

And there is a reason for all this. What is wrought in the daily course of one's life will be wrought when a crisis comes. Stephen was a holy man. He was panoplied with truth.

His armor was invulnerable. His accusers might destroy the body, but they had no power over the soul. Ah, what an assurance! What a fortress behind which to dwell! Here, indeed, is security—buttressed about by truth. Of all that assailing mob Stephen alone was unmoved by a disturbing emotion.

Under the clear light of Stephen's martyrdom we may all look at life. Professor Peabody says that "we may look upon life as a gift of *power* and its willing acceptance by us as the acceptance of a hazardous adventure. We may use it, or we may be mastered by it. If we rightly use it, it is our safeguard; if we wrongly use it, it is our destruction." To live well requires knowledge—knowledge that comes from study, knowledge that comes from experience, knowledge that comes from divine illumination. Stephen had all these. He was an expert in the philosophy of living. He interpreted life rightly, used it rightly. His triumph was therefore assured. When one lives rightly the thing he need fear least is death.

It is hardly possible to study this lesson without noting the points of similarity and dissimilarity between the crucifixion of Jesus and the martyrdom of Stephen: The enemies of the truth "stirred up the people" against Jesus so also did they against Stephen: they brought false witnesses against Jesus, they did the same against Stephen: they accused Jesus of blasphemy against the temple, of this they accused Stephen also: they accused Jesus of breaking the law, so they did Stephen: they crucified Jesus, they stoned Stephen: before the council Jesus made no defense, Stephen a long and able one; the face of Jesus showed calmness and repose, that of Stephen was "as the face of an angel;" Jesus, hanging upon the cross, said, "My God, my God, why hast thou forsaken me?" Stephen, looking "steadfastly into heaven, saw the glory of God, and Jesus standing on the right hand of God;" Jesus said, "Father, into thy hands I commend my spirit," Stephen said, "Lord Jesus, receive my spirit.:" of his accusers Jesus said, "Father, forgive them: for they know not what they do," Stephen said, "Lord, lay not this sin to their charge."

The death of Jesus was the sublime tragedy. But how like it was that of Stephen! Surely Stephen had "partaken of the divine nature." How great he was! how magnanimous! No petty resentments, no imprecatory prayers upon his lips; but pity, forgiveness, love. But these were not the sudden outcropping of new virtues; they were the manifestations of the life that was within him. He died as he

had lived. If his death was like that of Jesus it was because his life had been like his. He was "a man full of faith and of the Holy Ghost." It is not how we are to die that should chiefly concern us, but how we are living. If we live like Jesus, like him shall we triumph in death; but if we do not so live, then the contemplation of death can bring nothing but dread, terror, and despair.

Just how much persecution and martyrdom have had to do with the progress and stability of the Church it is, of course, impossible to know. But that it has had much no one will for a moment question. Fortunately, except in isolated cases, the days of persecution and martyrdom are past. But sad will be the day—if it ever comes—when the spirit of which martyrs are made is with us no more. Its essential spirit is that of truth for which one is willing to sacrifice, willing even to die. Heroic devotion to a noble cause; the willingness to give life's energies, to become tired and weary; the willingness to give both *self and substance*—these abiding in the Church, she will never cease to be the most beneficent power the world can know. But when *they* die, she dies—aye, is already dead.

But this lesson cannot be dismissed without noting one other thing: Saul, who was "consenting" to Stephen's death, who "made havoc of the church," who was striking terror to the hearts of Christians everywhere, who was laying upon them burdens too grievous to be borne, is the same who afterward became the great burden-bearer of the Church. For the Church he suffered, for the Church he worked, for the Church he endured, for the Church he cared. Hear the recital of it all: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep: in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren: in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, *the care of all the churches.*" What a transformation! Does it not all suggest how the Church should seek to win and to guide to better uses the misdirected zeal of sinners? We know not how many Sauls may become Pauls; we know not how much misdirected zeal may be turned to holy uses. Wordy arguments may

not avail to win them—probably will not, the best of them. But the power of lives like that of Stephen will reach them. The spirit of such men as he they cannot argue against. A life that does its duty as Stephen did his, that meets adversity as he met it, that forgives as he forgave, is an unconquerable life. The life of devotion to truth, which has in it Christ's spirit of sacrifice, is the resistless life. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it shall bring forth much fruit." Stephen's death was alike beautiful and fruitful.

Thoughts for Young People.

1. *Prejudice leads to sin.* Prejudice is the forming of one's judgment before the evidence has been fully received. The prejudiced man shuts his eye against God's truth. Opposition to truth, conscious or unconscious, leads always from justice and purity. Wrongness of the head and wrongness of the heart are apt to go together.

2. *The Lord loves the bold Christian.* In hours of crisis the Lord gives special encouragement to a Christian's faith. We may never be stoned to death for our faith. How have we borne it when one stone has been cast at us? Death is a friend to the good. Death to the faithful servant of God is rest after the day's work is done. God intends that we should all look toward the grave as we look toward our night's rest, as an opportunity for comfortable recuperation, to lead to the dawn of an eternal day. In death God does not forget his own. Dying, the Christian does not perish; he falls asleep. From the sleep there will be an awakening to eternal peace and everlasting triumph.

3. *He who is like Christ will see Christ.* The spiritual man can look beyond his earthly surroundings. The Son of man at the right hand of God closely watches every one of us. "The very hairs of our head are numbered." Human influence is undying. Stephen passed away, but the good influence of his life and death remained. Probably it had much to do with the future of the young man at whose feet the executioners laid their garments. It was worth dying to influence such a man.

Teaching Hints for Intermediate Classes.

BY REV. A. H. MC KINNEY.

HISTORY.

Our lesson follows directly that of last week.

INTRODUCTION.

A few minutes should be spent in a brief review of Old Testament history, as summed up

in Stephen's sermon. Questions may be asked concerning the following: Abraham; Isaac; Jacob; Moses; Aaron; David; Solomon.

Make use, as largely as possible, of the pupils' reading during the week, and refer to the lessons studied during the third and fourth quarters of 1901. Too much emphasis cannot be placed on the value of a review of this kind, whenever it fits in naturally with the lesson of the day.

NARRATIVE.

We will study the lesson text according to the following outline:

STEPHEN'S ENEMIES. VISION. DEATH. PRAYER. BURIAL.

1. *Stephen's enemies* (verse 54). Who were they? How did they feel? What did they do? (Explain the meaning of this.) Why did they feel and act thus?

2. *Stephen's vision* (verses 55, 56). Whither did Stephen look? What two things did he see? How was he enabled to see them? What did he say?

3. *Stephen's death* (verses 57-59). What was the effect of Stephen's words upon his enemies? How did they put Stephen to death? To what is Stephen's death likened? Try to impress the young people with the thought that to the Christian there should be no terrors in death. (Recall the death of President McKinley.) Explain the ancient custom of stoning to death and what part the "witnesses" played in it. Call attention to the fact that we now for the first time meet Saul, who is better known to us as Paul, with whom we shall have much to do in the next quarter's lessons.

4. *Stephen's prayer* (verses 59, 60). What did Stephen say about himself? What did he say about his enemies?

5. *Stephen's burial* (Acts 8, 2). Who buried Stephen? How did they show their courage? How did the Christians express their feelings?

TRUTH EMPHASIZED.

The pupils may very properly ask: If God be all powerful why did he allow Stephen to be treated so brutally? Show that this question is based on a misconception. The real Stephen was not harmed at all. His body was stoned, but his spirit was untouched. To impress the truth draw two pictures:

1. *What the spectators saw when Stephen was stoned.* They saw him dragged outside of the wall of Jerusalem, his hands bound, his

body thrown to the ground, a large stone which mangled and crushed the life out of it hurled upon it, and then stones cast at it by the rabble. There it lay a crushed, lifeless mass of clay.

2. *What the angels say.* These heavenly beings, who see not with fleshy eyes, beheld the spirit of Stephen wing its flight from the body that had been its earthly home to the right hand of God, where was standing the Saviour, who welcomed into the glory land the real Stephen, who had witnessed so faithfully for him while on earth.

The Holy Spirit, who had taught Stephen the difference between things as they appear to man and as they are known to God, gave him the power not only to forgive his enemies, but also to pray for them. How many in the class could pray for their enemies? How much more blessed they would be than they are now if they could do so! They can do so only as they are willing to be led by the Holy Spirit. Hence, have them sum up the lesson thus:

ONLY THE HOLY SPIRIT
CAN ENABLE ME
TO IMITATE STEPHEN

STUDY IN ADVANCE.

Tell the class that there are three persons mentioned in next week's lesson. Divide the class into three sections. Ask the first section to learn all they can about Saul, the second section to learn all they can about Phillip, and the others to learn all they can about Simon.

By Way of Illustration.

BY JENNIE M. BINGHAM.

"Jesus standing on the right hand of God."
I remember when first my attention was called to that verb "standing." I knew that Jesus was generally spoken of as sitting at the right hand of God. But here Stephen sees him standing, as though he had risen to welcome home his faithful disciple.—*Moody.*

Verses 55, 56. A few years ago a remarkable mirage was witnessed at Dover, England. The dome of the cathedral at Boulogne, France, thirty miles away, was distinctly visible, and by means of a telescope the lighthouse, shipping, and houses could be seen. Even a locomotive and train were seen leaving the city. If natural law could produce such a vision cannot God give to his own visions of heaven?

Heaven is not very far away. Out of it and down to the earth have come many times angels of the Lord; into it Stephen was permitted to look, and into it Enoch, Elijah, and the Lord

Jesus have gone as through a curtain of cloud. The word alluding to this curtain between earth and heaven may be translated "veil." A veil is the thinnest and frailest of all conceivable partitions.

"Lord, lay not this sin to their charge." An echo of Christ's prayer for his enemies. A native Chinese young man, a student in Peking University, was told that unless he denied Christ his lips would first be cut off, and then he would be killed. Turning to his persecutors, he said, "Then I must spend every moment left to me in trying to save you from eternal death."

A missionary of the American Board, dying a martyr in China during the recent persecution of Christians, left this request: "I want my little boy trained to be a missionary, that he may come back to these people and bring them to Christ."

"He fell asleep." Think of the contrast of all the noise of the place of martyrdom, and the images of calm suggested by the words "fell asleep." It was like a man in a storm who drops off to slumber in the midst of the whirling confusion of crashing waves and shrieking winds and when he wakes finds the ship lying anchored in some landlocked bay, and the tiny ripples making music on its motionless sides. So we may all die in and into peace, if we see above that vision of the helping Christ.

When the Romans, before Christ came, buried a body they used a word which means "laid away, done for." But Christians as they buried their loved ones called them "cemeteries," which means "sleeping places." Through all the catacombs, whither in the heat of persecution the Christians fled, and where they buried the bodies of their friends, you cannot find one dreary inscription. You read, "In peace," "In Christ," "In hope," "Here sleeps one whose spirit is received into the light of the Lord."

Heart Talks on the Lesson.

BY MRS. J. H. KNOWLES.

St. Stephen was not called to be an apostle, yet he was one of the greatest of preachers. Appointed to look after the business interests of the Church, he made so strong a combination of religion and business that his life, as well as his words, stirred the community. Two things made him the man that he was: a thorough knowledge of the word of God and the full yielding of his mind and heart to the Holy Spirit. These will make any life fruitful in good deeds and holy influence. Circumstances may be quite different; there may be no persecution, no tragic death, no transcendent glory upon the face, no

pen to tell the story. But for all who know and love the word and who fully yield themselves to be filled with the Spirit it is written, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." This is practical; you can test it and prove it.

But this high plane of life is not the place to find what the world calls happiness. Those who choose it find what Stephen found—often persecution and suffering; always the joy of fellowship with Christ, power to influence men, a spirit of love and forgiveness toward all who oppose or differ from them, an open vision of heaven, a joyful assurance of being received into the presence of Jesus the moment the body falls asleep in death. Compare this with what the world calls happiness, and see which best deserves the name. Phillips Brooks says: "If duty brings sorrow let it bring sorrow. It is the joy of service that makes the life of Christ; and for us to serve fellow-man and God as he served fellow-man and God, whether it bring pain or joy. If we can only get into our souls the thought that it matters not if we are happy or sorrowful if only we are dutiful, faithful, brave, and strong, then we shall be in the atmosphere, the great company of the Christ," and, too, in the great company of St. Stephen and all the martyrs of former and latter days.

The early Christians would not allow themselves to be called martyrs. They lost the sense of the stoning mob and the suffering body in the vividness of their spiritual vision. In the Church calendar the dying day of St. Stephen is called his birthday, and is placed near Christmas, the birthday of Jesus. The thought is both beautiful and true. Because He lives we shall live also. Death for the Christian is only the gateway to life. For you, my class, I pray:

"O, may thy soldiers, faithful, true, and bold,
Fight as the saints who nobly fought of old,
And win with them the victor's crown of gold!"

The Teachers' Meeting.

SUGGESTIVE OUTLINES. I. 1. Stephen Standing Before the Sanhedrin; 2. The Scene Outside the City Gates. II. 1. The Exasperated Sanhedrin; 2. Stephen's Vision; 3. The Murder of Stephen; 4. The Consequent Persecution; 5.

The Reaction of Feeling. III. The Spirit of the Church: 1. A spirit of equal love to all, Hellenists and Hebrews; 2. Boldness in denouncing error; 3. In harmony with the Spirit of God; 4. Pervaded by the truth of the Holy Scripture; 5. Gifted with divine insight; 6. Turning persecution into a means to spread the Gospel. IV. A Character Study: 1. Stephen. (1) "Full of the Holy Ghost;" (2) Lifted above earthly pains; (3) Personally cared for by the Lord; (4) Full of forgiveness and charity; (5) Peaceful while in the hands of a mob; (6) Leaving a precious memory; (7) Successful through failure. 2. Saul. (1) A leader by congenial superiority; (2) Sincerely prejudiced throughout; (3) Failing even in his success.

SUGGESTIVE LINES OF THOUGHT. 1. Palestinian Jews and Hellenists. 2. Reasonableness of the dissatisfaction concerning the distribution of funds. 3. The qualities of church officials. 4. Why Pharisaic hatred centered on Stephen and spared the apostles. 5. Analysis of Stephen's address. 6. Causes for alienation of popular sympathy from the Church.

Blackboard.

BY THOMAS G. ROGERS.



Stephen was a man who lived in deeds rather than in years. His generous service, unwearied zeal, and fearless defense of truth indicate his usefulness to the struggling Church, yet his enemies were permitted to put him to a cruel death. When falsely arraigned he pleaded the cause of God rather than his own, and charged home the unsoftened truth with an earnestness and energy that enraged while it convicted his jurors, and in the extremity of their wrath they stoned him to death. So died the first Christian

martyr with the vision of his Master before his eyes and his last prayer upon his lips.

Coloring.—Cross and scroll, white; crown and rays, yellow; stones, light brown; lettering, deep purple and pink.

Library References.

BY REV. S. G. AYRES.

THE SERMON OF STEPHEN.—Compare the rebuke of Theodosius by St. Ambrose of Milan as given in Duruy, *History of Rome*, vol. viii. Savonarola and Charles IX, in Villari's *Life of Savonarola*. Luther at the Diet of Worms, in Köstlin's *Life of Luther*, and also in Carlyle's *Heroes and Hero Worship*. Consult also the references in the lesson previous.

STONING AS A PUNISHMENT.—The Scripture references are gathered in the article on stoning in McClintock and Strong's *Cyclopaedia*.

SERMONS ON THE LESSON.

Verse 56.—Hatch, E., *Overcoming the World*, page 69.

Verse 58.—*The Homiletic Review*, vol. xxx, page 138.

Verse 59.—*The Homiletic Monthly*, vol. vii, page 114; vol. x, page 39. Edmondson, J., *Short Sermons*, page 502. Jackson, T., *Expository Sermons*, page 269.

Verse 60.—Liddon, *Sermons*, vol. iii, No. 860.

Verse 1.—Liddon, *Sermons*, vol. iv, No. 1,132. Haven, Gilbert, *National Sermons*, page 33.

Verse 2.—Simpson, Matthew, *Sermons*, page 421.

LESSON X. The Disciples Scattered.

[March 9.

GOLDEN TEXT. Therefore they that were scattered abroad went everywhere preaching the word. Acts 8. 4.

AUTHORIZED VERSION.

[Read Acts 8, 14-25.]

Acts 8. 3-13.

[Commit to memory verses 3-5.]

3 As for Saul, he made havoc of the church, entering into every house, and haling men and women committed *them* to prison.

4 Therefore they that were scattered abroad went everywhere preaching the word.

5 Then Phil'p went down to the city of Sa-ma'ri-a, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Phil'p spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Si'mon, which beforetime in the same city used sorcery, and bewitched the people of Sa-ma'ri-a, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Phil'p preaching the things concerning the kingdom of God, and the name of Je'sus Christ, they were baptized, both men and women.

13 Then Si'mon himself believed also: and when he was baptized, he continued with Phil'p, and wondered, beholding the miracles and signs which were done.

REVISED VERSION.

3 But Saul laid waste the church, entering into every house, and haling men and women committed them to prison.

4 They therefore that were scattered abroad went about preaching the word. And Philip

went down to the city of Samaria, and

6 proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by Philip,

when they heard, and saw the signs which

7 he did. For from many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied,

8 and that were lame, were healed. And there was much joy in that city.

9 But there was a certain man, Simon by name, which beforetime in the city used sorcery, and amazed the people of Samaria, giving out that himself was some great

10 one: to whom they all gave heed, from the least to the greatest, saying, This man is that power of God which is called Great.

11 And they gave heed to him, because that of long time he had amazed them with his

12 sorceries. But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

13 And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed.

Time.—Probably in the summer of A. D. 37. **Places.**—1. Jerusalem. 2. A city of Samaria.

Home Readings.

- M.* The Disciples Scattered. Acts 8. 3-17.
Tu. Preaching the Gospel. Acts 8. 18-25.
W. Christ's visit to Samaria. John 4. 31-42.
Th. Revelation by the Spirit. 1 Cor. 2. 9-16.
F. Words of comfort. Matt. 10. 23-33.
S. The joyful sound. Psa. 89. 7-16.
S. Good tidings. Isa. 52. 7-15.

Lesson Hymns.

New Canadian Hymnal, No. 440.

There is an Eye that never sleeps
 Beneath the wing of night.

New Canadian Hymnal, No. 439.

Take time to be holy,
 Speak oft with thy Lord.

New Canadian Hymnal, No. 438.

Safe in the arms of Jesus,
 Safe on his gentle breast.

Questions for Senior Scholars.

1. *Continued Persecution and Growth of the Church.*

Who figured prominently among the persecutors of the Church?

How did he show his zeal?

What was the immediate effect of this persecution upon the Church?

To what people did Philip go?

What duty did he perform in the Church?

How did the people receive him and his preaching?

What evidence did Philip give of the truth of his message?

What was the effect of the revival in that city?

From whom had some of the Samaritans heard of Jesus before?

2. *Revival in Samaria.*

What was Simon's occupation?

What was his influence over the people?

What effect had Philip's preaching on the people?

What interest was taken in this work by the Church at Jerusalem?

For what did Peter and John pray?

What power did they want the Church to have?

Did the apostles profess to give the Holy Ghost by the laying on of their hands?

Questions for Intermediate Scholars.

1. *The Scattered Fire* (verses 3, 4).

Who continued furiously to persecute the disciples?

What had he to do with Stephen's death?

What shows how bitterly he hated all Christians?

What did the scattered Christians everywhere do?

Did persecution therefore really hurt the cause of Christ?

2. *Blazing Out in Samaria* (verses 5-8).

What two Philips were there?

Which of them now went to Samaria?

What facts show his success?

What miracles were wrought?

Was there any opposition openly made in Samaria?

3. *Reaching a Very Wicked Man* (verses 9-13).

Is it easy to reach grown-up men and win them to Christ?

What had hardened Simon?

How does it show the power of the great revival in Samaria?

Was Simon really in earnest?

Questions for Younger Scholars.

What is a martyr? *One who suffers death for his faith.*

Who was the first martyr of the young Church? *Stephen.*

Did his death soften the hearts of the Jews? *No, they became more and more cruel.*

Who was Saul? *A young persecutor.*

What did he think was right? *To make Christians suffer.*

By what name was he known afterward? *Paul.*

Where did many Christians go to escape him? *To other parts of Palestine.*

Where did Philip go? *To Samaria.*

What did he do there? *He preached and worked miracles.*

What followed? *Many believed.*

What was the name of one of the believers? *Simon.*

What was he? *A sorcerer.*

What is a sorcerer? *One who deceives by tricks.*

Who went to visit these new Christians? *Peter and John.*

What great gift did the Samaritan Christians receive? *The gift of the Holy Spirit.*

The Lesson Catechism.

(For the entire school.)

1. What did Saul do? *He made havoc of the Church.*

2. What is the GOLDEN TEXT? "Therefore they that were scattered," etc.

3. Where was the Gospel planted by Philip? In Samaria.

4. What followed the laying of the apostles' hands on those who had been converted? The gift of the Holy Ghost.

The Church Catechism.

50. What are our duties to society at large? Our duties to society at large are truth, honour, justice, and kindness to all men; equity, fidelity, honesty, and industry in business; help to the needy; and respect for age and authority.

THE LESSON OUTLINE.

Progress by Persecution.

I. Persecution has its beginnings in
1. *Bigotry*, an intolerance of all other forms of religion.

2. *Prejudice*, a warped, biased type of mind.

3. *Self-righteousness*, when the soul is completely satisfied with itself.

II. Persecution when continued

1. *Sets man against man*, arouses intense opposition to those of another faith.

2. *Leads to bitter hatred and cruelty*, so that often a man's enemies are those of his own household.

3. *Increases in form and intensity*. From being a witness Saul proceeds to measures of horror and death.

III. Persecution always results in

1. *Stronger faith*. Storms cause trees to take deeper root.

2. *More earnest prayer*. The greater the danger the more need of God.

3. *Unity of believers*. None are so near to each other as those who have faced death together.

IV. Persecution is a severe test of

1. *Character*. Under the burning heat of the sun the sprouting seed soon withered away.

2. *Loyalty*. To serve God when everything is against us means that faithfulness which wins the crown of life.

3. *Endurance*. Patient continuance in well-doing is the noblest form of Christian service.

V. Persecution, however severe, cannot prevent

1. *Usefulness*. They "went everywhere preaching the word."

2. *Devotion*. There was no decline of zeal or abatement of enthusiasm.

3. *Success*. A whole city was so aroused that it was literally filled with joy.

EXPLANATORY NOTES.

When the chief priests and elders found that despite the example which they had made of Stephen, condemning him to death because of his faith in Christ, multitudes yet remained firm in their espousal of the new Gospel, they determined upon the most severe measures. Hence a vigorous persecution was instigated. Saul, as a member of the Sanhedrin, was vested with arbitrary authority. He was allowed to enter private dwellings and institute search for those suspected of favoring the new faith. No one was exempt. Men and women were dragged to prison; they were scourged in the synagogues, in some instances were puffing all allegiance to him, and an acceptance of the Jewish verdict that he was an impostor worthy of death. This led to a general dispersion of the believers in Christ, but with results far different from those expected. Our lesson gives us some of these results.

Verse 3. As for Saul, he made havoc of the church. This is Saul's second appearance in the narrative. From merely giving consent to Stephen's death and being a guilty spectator at that shameful crime he advances steadily, and now takes rank among the chief persecutors. "Havoc" is a term used in reference to the uprooting and general desolation caused by wild beasts, the boar more particularly, or to the ravaging of armies in a hostile country. "Church" means the company of men and women, most of whom were converted on the day of Pentecost, and in the great awakening which immediately followed the descent of the Holy

Ghost. Entering into every house, and haling men and women committed them to prison. "Haling" is an old English word for haul, giving us the idea that this fiery persecutor not only went into the homes of the people, searching diligently for those who believed in Jesus, but literally dragged them to prison.

4. Though the church was scattered, it did not cease to exist; on the contrary, it became even more active, for its members went everywhere preaching the word. Not preach, as is now generally understood, but evangelize, or announce the good news of the Gospel.

5. Then Philip. One of the seven spoken

of in chapter 6. 3-5, afterward called "the evangelist" (chap. 21. 8). *Went down to the city of Samaria.* One of the cities of Samaria, for Samaria was a region of country having several cities. *And preached Christ unto them.* Literally, proclaimed, spoke as an appointed herald, made announcement of the Messiah.

6. *With one accord.* Gladly, harmoniously, the people listened to Philip's announcement, giving also serious heed to the miracles which he performed.

7. *Unclean spirits.* Those of enfeebled minds. *Many taken with palsies.* Those of enfeebled blood. *And that were lame.* Those of enfeebled bodies.

8. *Great joy in that city.* Naturally. The incoming of the Gospel, whether to the individual heart or the general community, always means great joy. And wherever the Gospel is received in the spirit of these Samaritans miracles of divine grace will be accomplished.

9. *Simon, which . . . in the same city used sorcery.* Sorcery has always been practiced in oriental countries. The people, being ignorant, superstitious, full of fancies and delusions, are easily duped by unscrupulous men. In these days Simon would be called a fortune teller, a

clairvoyant, a spiritualist, a pretender to knowledge of the unseen.

10. *To whom they all gave heed.* Which shows his power and influence in the city.

11. *He had bewitched them with sorceries.* Placed them under a spell; so deluded them with cunning phrases and pretended miracles that they were afraid of him.

12. *But when they believed Philip.* The Gospel makes short work of delusions and frauds. When the Spirit of God enters a human soul folly and superstition are immediately driven forth. Darkness and light cannot exist together.

13. *Then Simon himself believed.* But his was eye belief, not belief of the heart. He could not doubt the miracles which Philip performed, for he could see them, but they only led him to wonder and inquire how they were done. There is a great difference between eye Christians and heart Christians. We may all see the earth on which we live, the stars shining overhead, the harvests waving in the fields, but of what avails our seeing these things unless we believe that they are the creation of God the Father Almighty? It is with the heart man believeth unto righteousness. Any other belief is of no value whatever.

HOMILETICAL AND PRACTICAL NOTES.

"The wrath of man shall praise him." How many illustrations of this truth are found in human experience! How little Saul knew that while he was "making havoc of the church," "committing men and women to prison," and "scattering" broadcast the disciples of Jesus he was really spreading the truth he was trying to destroy! More, even, he was laying foundations for his own approaching ministry. So it has ever been. Every effort to overthrow has helped to establish. No treatise was ever written attempting to disprove the claims of Christianity but it produced defenders of the faith who brought its eternal verities into clearer light. No task is so thankless, no work is so useless, no effort so vain as that which attempts to overthrow the faith. If any man could hope to do it Saul might; but he found how hard it was to "kick against the pricks." Shall lesser men attempt what larger men have failed to do?

"All things work for good to them that love God." Did not this dispersion work good to the cause? How else could the Gospel become so quickly widespread? It seemed an ill wind, and surely it was for them individually; but it scattered the seed broadcast. We never know whether most is being done in prosperity or in adversity. Results to us are not always known

quantities. We see but a segment of the circle of life; we see but a single act of the drama, that in which we chance to bear a part. It is ours to do and to suffer, if need be. Duty is always a known quantity. Suffering is a real thing. The tide that floods against us is a hard thing to stem; we may even be submerged by its billows. But if we have a faith that results unknown to us, are equally real, then do we have courage to struggle on and be content, knowing that

"Good is the final goal of every ill."

Perhaps there is little profit in dwelling upon the bad deeds of men. But Paul's life and deeds stand out so clearly, and he is such a central figure in the early Church, that we ought to know at least what a change grace wrought in him. It is hard to think of Paul other than as we study him in his effective ministry; but here he is, the same man, with the same endowments, the same intellectual powers, a cruel, bloodthirsty, compassionless murderer of unoffending men, women, and children. The Greek here signifies that he made havoc of the Church like an infuriated beast of prey, wildly and madly snarling and tearing his victim. And such must have been the case, else heroic men like these would not have been dispersed. It

meant dispersion or extermination. And their infuriated persecutor is the same man who afterward became the docile disciple of the meek and lowly Nazarene, conquered by his "constraining love." When we see to what depths Saul descended we are more impressed by the power of that grace which raised him to such exalted heights. It is an impressive suggestion of what a man may become (how much more than he otherwise would be) when he yields himself to the will and work of God.

It matters much with what spirit one meets opposition or unfriendly fortune. These heroic disciples, as they were dispersed, "went everywhere preaching the word." There was no yielding of their faith, no brooding over their misfortunes, no fleeing from duty; but a seizing upon it as a new opportunity to preach. The same unfriendly conditions that discourage and prostrate one will nerve and incite another to nobler action. The latter knows no defeat. Every untoward circumstance gives an opportunity to show reserve force. Out of seeming defeat he achieves a victory. How regnant was this spirit in the early Church! The spirit of the Master was in his disciples; and that combination will make the Church regnant in any period of its history.

"As ye go, preach." What better injunction can command us? Every circumstance in life has a sermon in it—has its appropriate truth that ought to be proclaimed. As we go we should preach it. Out of the joy of young life sermons may come. From the experiments, from the uncertainties, from the partings of the ways of opening manhood what sermons may not be preached! From the struggling masses of this earnest world, from the men and women who bear its burdens, feel its woes, know its heartaches, what sermons may not come! And from the pilgrims far advanced in the journey of life, seers, now, of things eternal, those upon whom visions of the celestial city begin to dawn, prophets of God, what lessons may they not teach, what sermons give! "Preach," not by word of mouth alone or chiefly; but by deed, by spirit, by thought, by life, by love, by courage, by unflinching faith, by the high credentials of a heaven-born child. If this be our spirit, whether prosperity keeps us at home or adverse fortune drives us abroad, each alike will have its meaning and in us its profitable interpretation and utterance to the world.

Such striking lessons as these must teach us that personal adversity is not always a misfortune. It may be to him who regards self alone; but for a world-man it is not. More and

more is the unity of the race appearing; more and more are world-ideas emerging, and with such a unity and such an emergence the individual is becoming both *more* and *less*. He is becoming less because more; and infinitely more because less. As he loses himself in the common good he becomes more. He is something when he is nothing; he is nothing when he thinks himself to be something. When he is weak, then is he strong. If, therefore, he prospers for the good of his fellows, then that prosperity is good. If, however, personal adversity comes, that is not a misfortune if, by it, he serves his fellow-men. If he is a world-man he will accept whatever comes and glory that in it he can suit self and serve God. His dominant idea is not prosperity or personal gain, but opportunity, service, and willing sacrifice, if need be, to meet the demand and serve the hour. Was not that the spirit of Stephen; was it not the spirit of Philip; was it not the spirit of their colleagues; above all, was it not preeminently the spirit of Jesus?

"The workers fall, but the work goes on." Killing Stephen did not kill the work. Apparently it did not even demoralize it. It is not in the power of persecution or murder to hinder a righteous cause. Stephen is killed, but Philip, his next colleague, steps into his place. Gordon falls, but Wolseley's hand holds the standard. New workers are always in training. Never an emergency but the right man appears. It has been so from the beginning; it will be so to the end. God has schools of training we know not of.

So Philip takes up the standard and bears it on. As Stephen had led the pentecostal Church at Jerusalem, now Philip opens the missionary or, as some say, the modern Church. They were not apostles, but deacons, selected to serve tables, that the apostles might give undivided attention to their apostolic ministry. Well may laymen study the function, spirit, and services of these men.

Philip goes down from the higher elevation of Jerusalem to a city of Samaria. Strange things were wrought in that city. Unclean spirits were cast out, the lame and palsied were healed, "and there was great joy in that city." It is interesting to ask how all this was done, and in answer it must be suggestive to note that the principal agency was undoubtedly "preaching Christ." He worked miracles also, but the people "gave heed unto those things which Philip spake." Under the power of his preaching all opposition gave way. Phillips Brooks, like this early Philip, less and less turned aside to other

reformatory agencies to accomplish the regeneration of humanity. His faith was unshaken in the power and sufficiency of the life and teachings of Jesus. Philip's preaching had its immediate triumph. A new order of things had begun. Sinners and sorcerers alike were to be overcome by the power of preaching. And what better adjustment could there be for it? One of the best features of Christianity to-day is that Christians are "scattered abroad." They are not in cloisters; they are abroad in the world. In the school, in the factory, on the farm, in the marts of trade, by sea and by land, at the head of states and of nations, everywhere where humanity dwells, there Christians are. With Christians dispersed, as by the natural order of things they are, what better adjustment could possibly be made to most effectively preach the Gospel and apply its benefits? Could I place all Christians at the point of best advantage, where each could do the most good, I would scatter them just where the duties and necessities of to-morrow will call them, and just there each one shall find his best task and largest opportunity. There let us go; there let us serve.

Thoughts for Young People.

1. *The idea of the cross is in all genuine religion.* And that idea means suffering for righteousness' sake, the giving up of our own good for the good of others, the surrender of earthly things that we may win heavenly things. Stephen did this, so did Philip; and so with this band of faithful men and women who left their homes and became wanderers rather than deny their Lord.

2. *Wherever we go we may carry the Gospel with us.* To preach Christ successfully we do not require a pulpit or a church. We can preach him by kindly deeds, gracious words, holy influences, tender sympathies, and lives filled with his sweetness and power. These men and women everywhere they went so preached him. And let us not go anywhere in which we may not preach Christ as our Saviour and Friend.

3. *Service for Christ always means joy,* joy to those who render it as well as to those who receive it. The healthy Christian is the working Christian, and health to the soul is as health to the body, a source of both thankfulness and happiness. Though these people were leaving so much behind them in Jerusalem, yet they were taking infinitely more with them—trust in God, faith in Christ, and joy in the Holy Ghost.

4. *Faith, to be successful, must be accompanied by works.* Philip did more than preach. Our religion must be in deed as well as in word. To speak in meeting is well, but there must be something more, or our profession will be but as sounding brass and tinkling cymbal. If the Samaria of our home, our shop, our store, our workroom, our office, is to feel the throb and power of the Christian life our faith must be made manifest by our works.

Teaching Hints for Intermediate Classes.

HISTORY.

The pent-up fury of the leaders of the Jews against the followers of Jesus broke forth when Stephen was stoned (see Acts 8. 1, Rev. Ver.), their rage was turned upon the whole body of believers, and all the leaders, except the apostles, fled from Jerusalem for safety. These refugees carried the Gospel throughout Judea and Samaria, thus fulfilling the prophecy of Jesus, uttered at the time of his ascension. (See Acts 1. 8.) Point out Samaria on the map, tell concisely who the Samaritans were, and recall the interview of Jesus with the Samaritan woman at the well.

INTRODUCTION.

Question the members of the class as to what they have learned about Saul, Philip, and Simon. Do not overburden their minds with too many facts, but at the same time strive to get them to have clear conceptions of what they study. For example, it would not be surprising if some pupils were to imagine that the Saul spoken of was the king of Israel. Tell the pupils that we will come across Saul (or Paul) later on in our studies, and that now we will look at the other two men mentioned in the

NARRATIVE.

Let us contrast these two:

1. *Philip*—who was he?

(1) One of the seven. (See 6. 5 and 21. 8.)

(2) A preacher of Christ.

(3) A worker of miracles: (a) He cast out unclean spirits. (b) He healed the sick. (c) He restored the lame. Explain what is meant by unclean spirits.

(4) A bringer of great joy. It must ever be borne in mind that a kind of Christianity that does not bring joy has something radically wrong with it.

Now let us turn to

2. *Simon*—who was he?

(1) He was a sorcerer.

(2) He became a nominal Christian.

(3) He tried to purchase spiritual power with money.

Explain what a sorcerer was, and how Simon had bewitched many. He saw that Philip had greater power than he had, and he wished to receive some of this power in order to retain his hold over the people. Hence he offered money, which was indignantly refused by Philip, who rebuked him severely and urged him to repent.

TRUTH EMPHASIZED.

This lesson presents an opportunity to impress the much-needed truth that religion is a matter of the heart, and not an intellectual belief nor a system of forms.

Recall Stephen and ask: What was it that gave him such power? Why could his enemies not injure him? Wherein was Philip like Stephen? Wherein did Simon differ from both Stephen and Philip? What great mistake did he make? (He supposed that spiritual power could be purchased, and that it was something distinct from a person's character.) Is that same mistake made to-day? By whom? While the teacher should give the pupils great latitude in answering this question, he should be prepared to show that there are those to-day who seem to think that their gifts of money, their good works, their attendance at religious services, their profession of faith, or some such thing will entitle them to spiritual power, and, failing to receive it in the way that they expected it would come, they are bitterly disappointed, and not infrequently declare that Christianity has nothing to offer. Show that the mistake is due to their misconception of the nature of spiritual power, which comes only as the result of the union of the soul with God. Have all print and take home with them:

I WILL AVOID

SIMON'S MISTAKE

CONCERNING SPIRITUAL POWER.

STUDY IN ADVANCE.

Ask the pupils to learn during the week:

1. Where was Ethiopia?
2. What was the position of the Ethiopian spoken of in next Sunday's lesson?
3. To what city had he traveled?
4. For what purpose?

Have them add to their list for review:

SIMON.
PHILIP.

By Way of Illustration.

The disciples scattered. That which to a Christian may seem a sad repulse or defeat may be God's plan for a victory. Paul was to see Rome, but when he entered that city a prisoner it looked as if the promise was a mockery, yet he soon found that his imprisonment was productive of great results, for even in Caesar's household some became "saints;" and while a prisoner in Rome Paul wrote those letters—Philippians, Ephesians, Colossians, Philemon—which are the priceless treasure of the Christian world to-day.

Bunyan was imprisoned, and thus was prevented from preaching, but the best work he ever did for Christ was while he was in Bedford jail. His preaching would have reached but a few. His *Pilgrim's Progress* has taught the world. When Judson was released in British India it seemed as if the door of usefulness might be closed; but forced, as it were, to go to Burma, he lighted there a lamp which has guided thousands to eternal life.

"Philip went down to the city of Samaria, and preached Christ there." The church made Philip a "deacon," but Christ had made him an "evangelist," and an evangelist he continued long after he ceased to be a deacon in Jerusalem. Probably Philip fled to Samaria for convenience' sake, but being there he probably recalled Christ's instructions about witnessing in Samaria. What a different world it would be if it was true of Christians now that they "went down into the city where circumstances sent them and proclaimed Christ"! Many run to and fro, but some of them leave their Christianity at home or lock it up safely in their trunks.

"There was great joy in that city." Joy is one of the striking characteristics of the new life which Jesus came to give. The angels heralding his coming said, "I bring you good tidings of great joy." Joy in the individual heart and in the church is always a sign of the presence of the Spirit. I have noticed through many years of evangelistic work that wherever there is a great and glad spirit of song their are sure to be many conversions. It is not the singing that converts, but the singing, when it is hearty and glad, marks the presence of the Spirit.—*Pentecost.*

Philip and Simon. Simon was the leader of the opposition, but apparently Philip took no direct notice of him. What did Philip do? He preached Christ. Philip did not argue down Simon; he superseded him. The daylight does not argue with the artificial light. The sun

does not say, "Let us talk this matter over, thou little beautiful artificial jet, and decide which of us ought to rule the earth." The sun does nothing but shine. What then? Men sneakily put the gas out. Let your light so shine. Life is the unanswerable logic. Charity, love, benevolence, chivalry, self-sacrifice—these chase all competitors away.—*Joseph Parker.*

Heart Talks on the Lesson.

The purpose of God to save this world through the Gospel seems often thwarted. To the eyes of the unbelieving it appears to be utterly overthrown. The history of the Church has been from its beginning in Jerusalem persecution and apparent defeat, progress, triumph, growth, not only notwithstanding these things, but really because of them. Staying in Jerusalem in peace and prosperity, the company of disciples would soon have become like a too thickly planted garden—no room for development, and consequent death. Persecution scattered them, and the seed of the kingdom was carried far and wide. So God makes the wrath of man to praise him.

It is only the prejudiced and the ignorant who are discouraged by the recent persecution of Christians and the destruction of mission property in China. What if every church and school and home built by great effort and sacrifice is swept away? there remains a tried and purified Church of regenerated men and women, stronger in the faith because of their trials, preaching and teaching the word with new zeal. And hundreds have gone up through much tribulation to the glorified company of heaven. The things which are seen are temporal: the things which are not seen are eternal. The deep interests of Christ's kingdom were not shaken by the terrible storm, and the fact that the Church continues to exist attracts the attention of thoughtful Chinese. This illustrates the saying of Jesus, "Upon this rock will I build my Church, and the gates of hell shall not prevail against it." He is the Rock, the sure Foundation, the tried Corner Stone.

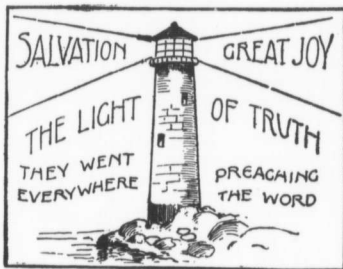
"The soul that on Jesus hath leaned for repose He will not, he will not, desert to its foes."

In the sixteenth chapter of Matthew it is said that Jesus asked Peter a personal question, and Peter answered, "Thou art the Christ, the Son of the living God." Then Jesus said, "Blessed art thou, Simon: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." It was not alone an intellectual belief, but a heart knowledge, a spiritual secret,

not discovered by him, but revealed to him. And this is what constitutes the true Church of every age which lives through persecution, strife, and storm—men and women who know the Lord Jesus by a spiritual apprehension as a personal Friend and Saviour. The people of Samaria believed the word preached by Philip, but they entered into new life in Jesus only when the Holy Spirit fell upon them. Simon Magus believed, but Peter said, "Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God."

Multitudes are believers in the Gospel who are not partakers of it. Only those who receive Jesus in the heart as a personal Saviour build securely upon the true foundation. Are you sure of this for yourself?

Blackboard.



Like a lighthouse in its mission, the Church was designed to spread light, not with continuous and multiplying rays where men love darkness rather than light, but rather in regions from which the night has never risen. So the disciples who congregated in Jerusalem were rudely dispersed by persecutors and "went everywhere preaching the word." Many a church and mission stands to-day as a lonely sentinel, and God wills that the outposts of the Church should extend yet more and more, until watchman shall cry to watchman. "What of the morning?"

Coloring.—Lighthouse, gray; rocks, slate; rays, yellow; words, purple; phrases, dark blue and white.

The Teachers' Meeting.

Some time should be given to a study of Saul, who is soon to become the most prominent figure in the early Church. His early life, training, religion, the sect to which he was attached,

will afford much help to a better understanding of this remarkable man. The people of Samaria, their differences with the Jews, the embittered relations of the Jews and the Samaritans, Christ's attitude to this people and his references to them, well deserve attention from the teachers' meeting. The similarity of the miracles wrought by Philip to those performed by Christ should also be noted and the references carefully observed. As a study in character Simon the Sorcerer should have a place, and instances from the Old Testament given of witchcraft and sorcery. As this sin, under other forms and names, continues to the present day, it might be well to institute some parallels and show how the modern Simon deceives the people. The value of persecution could also be made a profitable theme—the dispersions in Europe, which led the Protestants to pass from one nation to another; and the persecutions in

England, causing the Pilgrim fathers to found the American colonies.

Library References.

THE DISPERSION.—Merivale, *St. Paul at Rome*, pages 1, 19. Fouard, *St. Peter*, page 39, sq. Farrar, *Life of St. Paul*, page 66. Stanley, *Jewish Church*, vol. iii, page 196.

PHILIP THE DEACON.—Evans, *Scripture Biography*, vol. iii, page 296. Iverach, *St. Paul*, chap. xi. Ramsay, *St. Paul the Traveler*, page 377. Geikie, *New Testament Hours*, vol. ii.

SIMON MAGUS.—Geikie, *New Testament Hours*, vol. ii, page 65. Fouard, *St. Peter*, pages 81-87. Mansel, *Gnostic Heresies*, chap. vi. Neander, *Planting and Training*, book ii.

SERMONS ON THE LESSON.

Verse 5.—Scott, *Village Discourses*, page 20. Banks, *Fisherman and His Friends*, page 261.

LESSON XI. The Ethiopian Converted.

[March 16.]

GOLDEN TEXT. With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Rom. 10. 10.

AUTHORIZED VERSION.

[Read Isa. 53.]

Acts 8. 29-39. [Commit to memory verses 34, 35.]

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Phil'ip ran thither to him, and heard him read the prophet E-sa'ias, and said, Understandest thou what thou reade'st?

31 And he said, How can I, except some man should guide me? And he desired Phil'ip that he would come up and sit with him.

32 The place of the scripture which he read was this. He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Phil'ip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Phil'ip opened his mouth, and began at the same scripture, and preached unto him Je'sus.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water: what doth hinder me to be baptized?

37 And Phil'ip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Je'sus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Phil'ip and the eunuch; and he baptized him.

REVISED VERSION.

29 And the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran to him, and heard him reading Isaiah

the prophet, and said, Understandest thou what thou reade'st? And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him.

32 Now the place of the scripture which he was reading was this,

He was led as a sheep to the slaughter; and as a lamb before his shearer is dumb,

So he openeth not his mouth:

33 In his humiliation his judgment was taken away:

His generation who shall declare?

For his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet

35 this? of himself, or of some other? And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus.

36 And as they went on the way, they came unto a certain water: and the eunuch saith, Behold, here is water: what doth hinder me to be baptized? And he commanded the chariot to stand still: and they both went

38 down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

Time.—During the summer of A. D. 37.
Places.—The southernmost road that led from Jerusalem to Gaza.

Home Readings.

- M. The Ethiopian Converted. Acts 8, 26-40.
Th. The Ethiopian's reading. Isa. 53.
W. Prophecy of Ethiopia. Psa. 68, 28-35.
Th. Prayer for understanding. Psa. 119, 9-24.
F. Testified beforehand. 1 Pet. 1, 1-12.
S. Jesus baptized. Matt. 3, 7-17.
S. Baptized into Christ. Rom. 6, 1-11.

Lesson Hymns.

New Canadian Hymnal, No. 231.

Oh, happy day that fixed my choice
On thee, my Saviour and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad.

New Canadian Hymnal, No. 155.

Oh, how happy are they,
Who the Saviour obey,
And have laid up their treasures above!

New Canadian Hymnal, No. 161.

When Jesus comes to reward his servants,
Whether it be noon or night,
Faithful to him will he find us watching,
With our lamps all trimmed and bright?

Questions for Senior Scholars.

1. *Philip's Special Commission.*

Where was Philip laboring when he received the call of the angel?

Where was he directed to go?

What made his obedience the more remarkable?

What position did the Ethiopian hold under his queen?

Was he a Jew?

What interest did he show in religion?

How was Philip further directed?

How did he show his eagerness to obey?

What important question did Philip ask the Ethiopian?

How did he make known his failure to understand?

How did he show his desire for guidance and instruction?

What part of the Scriptures was he reading?

2. *The Ethiopian's Faith and Conversion.*

What inquiry did he make of Philip?

What opportunity did this question open to Philip?

How did he begin to teach the Ethiopian about Jesus?

Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.

What evidence did he give that he received the word of the evangelist?

Upon what condition would Philip baptize him?

What would his baptism signify?

What was the Ethiopian's formal confession of faith?

How were Philip and the Ethiopian separated?

What was the reason for the young convert's rejoicing?

Where did Philip continue to preach?

Where did he make his home?

Questions for Intermediate Scholars.

1. *The Lone Bible Reader* (verses 26-30).

Who alone saw that treasurer begin his Bible reading?

How did God plan to teach him?

Did he select one of the apostles?

Had Philip had any experience in winning souls?

What does Jesus say about the value of one soul?

Had any of the rabbis helped the treasurer to understand this prophecy?

What was it he could not understand?

2. *The Teacher Sent of God* (verses 31-35).

How did God send his orders to Philip?

How many miles from Samaria to Gaza?

Who next urged Philip to go near?

Did Philip ask to teach?

What passage was the treasurer reading?

How did Philip know that he was reading that passage?

To what is Jesus compared there?

3. *The Prompt Decision* (verses 36-40).

What did the treasurer ask Philip to do?

What did Philip require?

What then is said of the new convert?

What became of Philip?

What good qualities of character had Philip?

Questions for Younger Scholars.

Where did Peter and John go from Samaria? *To Jerusalem.*

Where did Philip go? *Toward the south.*

Who told him to do so? *An angel.*

Through what did he pass? *A desert place.*
Whom did he see there? *A man riding in a chariot.*

Who was he? *A great man from Ethiopia.*

Where was Ethiopia? *In the northern part of Africa.*

What was this man's business? *He was the chief servant of the queen, Candace.*

What was he reading when Philip saw him? *The prophecy of Isaiah.*

Was this in a book like our Bible? *No, it was written on a roll of parchment.*

What did Philip do? *He showed the man what these words meant.*

Did he believe what Philip said? *Yes, and asked Philip to baptize him.*

Where did he then go? *Home, to carry the good news to his queen.*

The Lesson Catechism.

(For the entire school.)

1. Whom did Philip meet in the desert? *An Ethiopian nobleman.*

2. What was the Ethiopian doing when Philip met him? *Reading the Scriptures.*

3. What did Philip say to him? *"Understandest thou what thou readest?"*

4. What did he ask Philip to do? *To show him the meaning.*

5. What did Philip then do? *He preached Jesus to him.*

6. How did the Ethiopian receive Philip's preaching? *He believed in Jesus.*

7. What is the GOLDEN TEXT? *"With the heart man," etc.*

The Church Catechism.

61. How doth our Lord sum up our duties to our fellow-men? *Our Lord sums up our duties to our fellow-men in the Golden Rule, "All things whatsoever ye would that men should do unto you, do ye even so to them."*

THE LESSON OUTLINE.

Divine Providence in Human Lives.

I. PHILIP'S SINGULAR CALL.

Arise, and go toward the south. Acts 8. 26.
By faith Abraham, when he was called. Heb. 11. 8.

And the Lord called Samuel. 1 Sam. 3. 4.

II. PHILIP'S IMMEDIATE RESPONSE.

And he arose and went. Acts 8. 27.

Here am I; send me. Isa. 6. 8.

And he left all, rose up, and followed him.

Luke 5. 28.

I made haste to keep thy commandments.

Psa. 119. 60.

III. THE ETHIOPIAN'S DESIRE.

O that I knew where I might find him! Job 23. 3.

What must I do to be saved? Acts 16. 30.

Sir, we would see Jesus. John 12. 21.

IV. THE ETHIOPIAN'S REWARD.

We have found him of whom . . . the prophets did write. John 1. 45.

Of which salvation the prophets have inquired and searched diligently. 1 Pet. 1. 10.

And rejoiced, believing in God. Acts 16. 34.

EXPLANATORY NOTES.

After the episode regarding Simon the sorcerer, and the visit of Peter and John from the church at Jerusalem to the converts of Samaria, Philip is led by a divine revelation to a meeting with the Ethiopian servant of Queen Candace. This Ethiopian was a man of high rank who held a position of dignity and importance at the court. In some way he had become related to the Jewish faith, a proselyte probably, and had been at Jerusalem fulfilling the obligations of his new faith. He was evidently a man of deep earnestness and religious desire, for while sitting in his chariot he devoted his time to a careful reading of the prophecies of Isaiah. He had just reached a special prophecy, one particularly given with reference to the sufferings of Christ, when Philip, constrained by the Spirit of God, was led to ask him concerning this prophecy. As this meeting and conversation were of great importance not only to the Ethiopian personally, but to his nation as well, the incident is given with more fullness of detail than is usual in Scripture narrative.

Verse 29. *Then the Spirit said unto Philip.* How this divine communication was made is not stated; perhaps it was merely a strong impulse, a deep impression, an intense longing to help this man to a clearer knowledge of the truth. The spirit of God makes the same impressions now, and when we have promptings to duty, calls to service, desires to work for the salvation of others, we may be certain that all these are of God's Spirit.

30. *And Philip ran thither to him.* The chariot was most likely proceeding rapidly, and if Philip would speak to this Ethiopian he must bestir himself. Prompt obedience to the calls of duty are characteristic of God's most honored and useful servants. Philip's question suggests that the Ethiopian was reading aloud, a common custom in the East.

31. *And he said, How can I, except some man should guide me? Though a great man,*

this Ethiopian was also a humble man. Humility, however, is always a proof of greatness. He was willing, anxious even, that some one should explain to him the words of the prophet.

32. The place of the scripture which he read. The passage is from Isa. 53. 7, 8. This prophecy was uttered seven centuries before and was in direct opposition to the general Jewish belief regarding the Messiah. Hence the perplexity of the Ethiopian. He could not understand how such a Messiah as the Jews expected, a King, the anointed of God, the mighty deliverer of Israel, would be led as a sheep to the slaughter and his life be taken from the earth.

34. I pray thee, of whom speaketh the prophet this? This question shows the perplexity which disturbed him, and how he failed to reconcile the words of Isaiah with the hopes of Israel.

35. Then Philip . . . began at the same scripture, and preached unto him Jesus. Jesus, not Christ. He preached Christ to the people of Samaria because they needed to hear of a Messiah, and he preached Jesus to this Ethiopian because he needed to hear of a Saviour. In the opening chapter of his gospel Matthew tells us why the name of Jesus was given to our Lord.

36. They came unto a certain water.

When the apostles who remained at Jerusalem heard that Samaria had received the word of God they sent Peter and John to join in the work. Through the ministry of these apostles the Holy Ghost came upon the new believers. They dealt also with Simon the sorcerer, forcibly *correcting* his misconception of the Christian faith, if not *perfecting* him in it. When this work was done, and when they had "preached the word of the Lord," they returned to Jerusalem.

But not so Philip, the new missionary. He pressed on. The voice within him, the voice of God, said, "Away to the south, unto Gaza, which is desert." How suggestive! How significant! The pronoun *which* may refer back to "way," or it may refer to Gaza. Some believe that the very ancient city by that name was now a desert. The strict translation means, "the same is desert." Beyond this Philip is given no intimation of what he will find. It is his to obey; it is God's part to care for results. How many reasons Philip might have given for going back to Jerusalem! How few for going on to Gaza! And yet duty said, "On to Gaza." Is not this the situation

Whether this was a spring or wady we do not know. All attempts to locate this exact place have been failures. Evidently the conversation had gone much farther than the subject of Isaiah's prophecy, and had taken a more definite and personal turn. Hence the question of the Ethiopian, and his desire to be baptized as a believer in Christ.

37. If thou believest with all thine heart. Anything less than a clear, full, positive acceptance of the Gospel, with all that it involves, shows unfitness for membership in the Church of Christ. But this belief is to be of the heart, the seat of the affections, the emotions, the energies, the active faculties of our being. "My son [daughter], give me thine heart."

38. And he baptized him. Commanding the chariot to stand still, the Ethiopian got out with Philip, and both went to the water, where Philip baptized him.

39. The Spirit of the Lord caught away Philip. This implies a sudden and supernatural removal of Philip. Such things are spoken of in Scripture. (See 1 Kings 18. 12; 2 Kings 2. 16; Luke 24. 31.) Meantime the Ethiopian, no longer in perplexity or distress of mind, but with a heart filled with the illuminating grace of God, went on his way rejoicing.

HOMILETICAL AND PRACTICAL NOTES.

in which many a man finds himself? All before him looks uncertain, unpromising, unpropitious. The way is desert. It would be so much easier to turn back, or even to tread in present paths. But to go on, ah! that is "to walk by faith, not by sight." That takes sterner stuff. And yet that is the way of creation, the way of production, the way of progress. It is toward the unknown that every life must, at times, turn and, guided by no other lamps than faith and duty, go to its Gaza. But He who bids us forward will surely bring us to our worthy task.

At the appointed place Philip meets the Ethiopian eunuch. He finds him reading. Guided by the Spirit, he draws nigh unto him, and interprets to him the Scriptures. The eunuch believes, receives, is converted, and baptized. Then Philip is caught away, and the eunuch sees him no more, but in the joy of a new experience returns to his people and to his queen.

The Ethiopian was a foreigner, returning from Jerusalem. While there he had observed people, customs, and institutions of Judea. It is easy to believe that he was desirous of carry-

ing some profit back to his queen. It is said that he came up to Jerusalem to worship, which probably means that he was a pagan proselyte who had heard from some zealous Jew, among other things, of the Feast of Tabernacles—the feast most often visited by distant travelers. He had been to that feast, a sincere onlooker, perhaps a devout student, at any rate, when Philip met him, a baffled inquirer. He was probably in Jerusalem, too, at the time of Stephen's martyrdom, and, if so, must have known something of its cause. He was returning, therefore, with knowledge, but without the understanding of the deeper truth. Philip said, "Understandest thou?" The eunuch replied, "How can I, except some man should guide me." Having the letter of the truth, it was God's will that he should have its spirit also. It was what he needed most—most needed for himself, most needed for his people. Had he returned without it somebody would have been at fault, and in this case Philip.

Is there not a deep and suggestive lesson here? It is the lesson of our duty to the foreigners who come to our shores. It is something vital to our national life, vital to the life of the Church. Of this stream of foreigners coming to us some are coming with no religion, some with a pagan religion, and some with the foundations, at least, of our own Christian faith. Some few of them come to visit, a small fraction to accumulate moderate means and to return, but the vast majority come to stay and to become a part of our social, civic, and industrial order. We are debtors to them, not for anything we have received from them, but for something we have received for them. Philip had something for the Ethiopian, and how much he would have been keeping from him had he withheld it!

O, the chariot loads that are coming to us! Read the statistics of immigrants landing at each of our great ports of entry. They are coming to us in thousands every year. Does not the great commission sound itself through the Canadian churches, "Go near, and join thyself to this chariot?" Is not this the imperative duty of the churches to-day? If it is not, then what duty is greater?

Conditions have changed, and we should no more work to-day as our fathers worked than Roberts in South Africa fought as Wellington fought at Waterloo. I can easily remember when I had never heard a spoken word other than my mother tongue or seen a face other than Canadian. But now how different! In the same country town where I had my birth

it is now a common thing to see the face of a black man, to hear the accent of a foreigner, the "jabber" of a Chinaman, or the music of the Italian. In country, village, and city alike the foreigner is here. He is entering into the social, industrial, and civic life of all our communities. But the sad thing is that he is not, to a corresponding degree, entering into our moral and religious life. Nor do I think that the blame in all cases rests upon him. In most cases it is because we have opened to him no hospitable door. We deal only with those with whom our fathers dealt. We have not recognized the change that has come over the face of things, or if we have, then we have forgotten that "new conditions make new duties." And the first great need is acquaintance. Philip got acquainted with the eunuch; Philip made the advances; Philip spoke first; Philip introduced himself. So should we be active, foremost, in making this acquaintance. Get acquainted; break down the barriers; find the likenesses instead of exploiting the differences; know the longings of the inner life; seek the spiritual needs which both he and you have in common. As common needs appear differences will disappear, and the Gospel will apply to both alike. Both he and you will be baptized in the same faith.

God's ways are always wise, conceived in a wisdom too high for us, but always possible of imitation. He had Philip approach the Ethiopian at the *susceptible moment*. Having been surrounded by new institutions, and now dealing with a new truth, he was of an open and receptive mind. It was the favorable time to induct him into both; it was the crucial moment at which to put the question, "Understandest thou?" And so there is the crucial moment with us in dealing with our strangers from abroad. At that moment we should put the question, "Understandest thou?" and most likely the quick answer will come, "How can I, except some man shall guide me?" From that moment the path is as plain and delightful for us as it was for Philip. Seize them at the susceptible moment, which is the moment of our first possible meeting with them. Then guide them—personally conduct them—first to our Canadian institutions and then to our religious faith that lies beneath them.

Philip taught the eunuch the heart of the Gospel. And again it was preaching. The eunuch asked, "Of whom speaketh the prophet?" Then Philip preached to him Jesus. He gave him the whole of the Gospel, including baptism. It may not have been a theological system, but

it had satisfaction in it, for the eunuch "went on his way rejoicing." It was a matter of the heart. "If thou believest with all thine heart"—that was the test put to the eunuch. He accepted it and received, both to hold the new truth and to be held by it.

With what better blessing could the Ethiopian have gone back to his queen? He might have told her of the gorgeousness of the city, the glory of the temple, the brilliant array at the feast; he might have acquainted her with the institutions of the people, and brought suggestions to her for the state, but nothing could have equaled in value the new truth which he brought as a treasure in his heart. What a messenger of the Gospel he must have been!

How history repeats itself! What messengers we can send back to foreign shores if we will only "go near and join ourselves to them" while they are here! O, for more men with the spirit of Philip, men who receive communications from the "angel of the Lord," who hear the "voice of the Spirit," and who are willing to go to the social "Gaza, which is desert," and meet the Ethiopian there!

Thoughts for Young People.

1. *The calls of God are personal.* It was to Philip the angel spoke. There were multitudes of people in Samaria and Jerusalem, but the vision of this duty came only to Philip. And God's calls to-day are just as personal. There may be hundreds of people in the church, or thousands in the community, but the call comes to the individual soul. We cannot, therefore, evade what Daniel Webster so feelingly referred to as "our personal responsibility to God."

2. *The calls of God are definite.* Philip was told where he was to go. There is nothing ambiguous about our call to the Christian life. We are to give up sin, forsake evil associations, refuse conformity to the world, and follow Christ with all our hearts. All this is very definite. We cannot possibly mistake its meaning. To be a Christian is to be like Christ. Anything less means that we have not accepted God's call.

3. *The calls of God sometimes mean sacrifice.* To leave a city where his work was so successful and go to a desert place involved much self-surrender on Philip's part. Jesus says that to follow him we must deny ourselves and take up our cross daily. How much of ease, personal comfort, convenience, time, money, pleasure we fail to give up for him are matters which only God and our own conscience can decide. But at the call of the nation a young

man will give up his life if needs be. At the call of business we all surrender our time and convenience. At the call of pleasure we freely spend of our strength and substance. And shall we do less for God?

4. *The calls of God always mean happiness.* Had Philip remained in Samaria he would have lost the joy of serving God, the deepest, truest joy of which a soul is capable; the Ethiopian would not have found a spiritual guide, and he would have gone back to his home in much distress of mind. But Philip's obedience meant joy to his own soul as well as to that of the Ethiopian, the one in telling of Jesus, the other in hearing of Jesus. Then let us obey the calls of God. Any service we can render him will be repaid a thousandfold. And obedience is the truest form of service.

Teaching Hints for Intermediate Classes.

HISTORY.

We have now come to that era of the development of the kingdom in which its teachings are to be carried into all parts of the world by those who are brought into contact with the true followers of the Master. In our lesson we study about one who came from Africa to find the true light and who returned with it to that land whose name has always been the synonym of darkness. Note that at this time the work for the development of the kingdom is being carried on in various places.

INTRODUCTION.

Question the class to ascertain what they have learned about the Ethiopian, his country, his journey, and why he made the journey. Then take up the

NARRATIVE.

beginning, for the sake of considering the entire story, at verse 26. The pictures may be made very lifelike, and therefore very interesting.

1. *An angel* (verse 26). To whom did the angel appear? How? (Probably in a vision. See chapter 10. 3.) What did he say?

2. *A chariot* (verses 27, 28). Who was in this chariot? What was he doing?

3. *The Spirit* (verse 29). What Spirit is meant here? What have you learned about him? (Recall briefly Lessons I, II, and IV.) To whom did he speak? What do you know about Philip? (Briefly review last week's lesson.) What did the Spirit tell Philip to do?

4. *A book* (verses 30-35). From what book was the Ethiopian reading? From what proph-

et? From what chapter? (Have the pupils turn to Isa. 53.) What did Philip ask him? What did he answer? What did he desire Philip to do? What did he then ask Philip? What did Philip do?

5. *A baptism* (verses 36-39). To what did Philip and the Ethiopian come? What did the latter ask? What did Philip answer? (Have some one read aloud verse 37.) What did the two men then do? What ceremony did Philip perform? Why? When they came out of the water what became of Philip?

TRUTH EMPHASIZED.

In teaching this lesson the endeavor should be to leave in the mind of every pupil a clear-cut impression as to what makes a person a Christian. This will require much prayer beforehand, a crystallizing of thought by the teacher, and much questioning of the learner. We cannot detail the whole process, but suggest the following questions: Was the Ethiopian a good man before he was overtaken by Philip? Was he a Christian at that time? Was he a Christian when Philip left him? How did he become a Christian? Was it by reading the Bible? Was it by being baptized? How, then, was it?

Now take the Golden Text and, after it has been repeated several times, use it to show two distinguishing traits of the Christian:

1. Belief in the heart.
2. Confession with the lips.

Question to ascertain whether the pupils understand what these words mean, and ask all who are sincerely willing to do so to make and to keep the following resolve:

I WILL
BELIEVE IN
DAILY CONFESS **CHRIST.**

Show how, in very many ways, this daily confession may be made.

STUDY IN ADVANCE.

Remind the class that next Sunday is Temperance Day, and ask all who have signed the pledge to bring their pledge cards with them to class, and ask those who have not already signed to seriously consider the question as to whether they ought not to do so, and if they decide to take this important step to ask for their parents' permission.

By Way of Illustration.

The Ethiopian. This man was an earnest seeker. He had taken a journey of thirteen hundred miles over rough and dangerous roads

to take part in a religious service which he but partially understood.

In 1832 four Indians of the Flathead tribe, living on the Pacific coast, crossed the Rocky Mountains and, traversing three thousand miles of intervening wilderness, appeared at St. Louis. They had been sent by their nation to inquire about the white man's God and the book that revealed him, of both of which they had heard from a trapper and hunter who had witnessed some of their pagan rites, and told them that they were wrong in their worship, and that far to the east the white man had a book that revealed the true God. Two of the Indians, worn out with the long journey, died in St. Louis. The zeal of these Indians aroused so much interest that a mission was at once organized to send the Gospel beyond the Rocky Mountains.—*Dr. J. M. Reid.*

Philip and the Ethiopian. The missionary Barnabas Shaw, being forbidden to preach the Gospel in Cape Town, bought a yoke of oxen and a cart, and with his wife and his goods headed the lowing kine toward the interior of the country, not knowing whither they went. Thus they journeyed on till they had traveled three hundred miles. On the twenty-seventh day of their journey they encamped for the night. They discovered a company of Hottentots halting near them. On entering into communication with them they learned to their astonishment that this band of heathen, headed by their chief, were journeying to Cape Town in search of a missionary to teach them "the great word," as they expressed it. Had either of the party started a half day earlier or later they would not have met. It was one of the junctures of Providence in the history of God's Church. What is this but a modern chapter of the Acts of the Apostles? Philip has once more met the man of Ethiopia in the desert; and once more the Spirit of God has opened the heart of the hearer, making it ready for the message of the preacher.—*A. J. Gordon.*

Philip's text. Philip had a grand text in the fifty-third of Isaiah. The written word in this case prepared the way for the preached word. He is a sorry preacher who does not draw his sermon from the written word. I once heard of a great preacher who apologized for omitting to read the Scriptures on the ground that his sermon was long and he had "to leave something out;" to which the old-fashioned deacon, to whom the remark was made, replied, "Well, doctor, the next time you have to leave something out, give us the word of God, and leave out some of your own words."—*G. F. Pentecost.*

Verses 36-38. Action must accompany belief. "Repent and be baptized." "If thou shalt confess with thy mouth the Lord Jesus Christ, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

If a drowning man sees a rope thrown out to rescue him he must lay hold of it; and in order to do it he must let go everything else. If a man is sick he must take the medicine for simply looking at it will not cure him. A knowledge of Christ will not help the inquirer unless he takes hold of him as his only hope.—*Moody.*

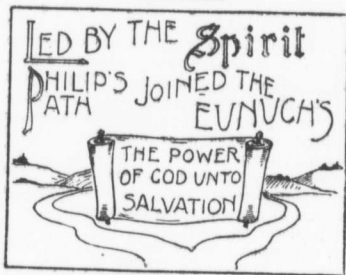
Heart Talks on the Lesson.

I suppose—for Philip was human—that it would have been pleasant for him to stay in Samaria, where he had great success in evangelistic work and where there was great rejoicing because of the miracles he did. Or it would have been comfortable to go home to Caesarea and rest after his intense work of preaching and healing; for the body does get weary in Christian work even though the soul is glad. But pleasure and comfort were not first considerations with him. He was one of the seven chosen because they were full of the Holy Ghost and wisdom, and the highest wisdom is to look for the guidance of God in all our affairs, and to do whatever he would have us do. So, obeying the inward monitions of the Spirit, and no doubt also observing outward indications of duty, because one full of the wisdom of the Spirit is not indifferent to such indications, he started on a desert journey, which surely could not have been the most attractive thing to do. What if he had considered ease or pleasure and said, "Samaria offers a more fruitful field for my ministry; why should I go to the desert?" Can you measure such a mistake? So far as we know, instead of the crowds that "with one accord gave heed to the things which Philip spake" in the city, he found only one man to preach to. But through that one the news of salvation was carried into the very court of the queen of Ethiopia, and it is not likely that a man of great authority, such as he, would fail to tell far and wide the message which sent him on his way rejoicing. There is a tradition that he carried the Gospel into India.

I think there are important lessons here for us. God never sends us on his blessed errands unless we have a heart attentive and obedient to his will. He speaks, and tries to make us hear, but if we will not listen he finds some one else to do his bidding, and we lose the blessing. Sometimes we hear, but will not obey.

God will not force us into his service. He offers it as a privilege. Work that he gives us to do may appear insignificant compared with other opportunities that invite us. But if we are where he wishes us to be we may be sure results will be greater than could possibly be in any place where he has not sent us. He may send us by a way that is desert. O, the barrenness and dryness and weariness! But if it is his way it will some day bloom and blossom for us as the rose. He may put us in a very little place, where we influence only one immortal soul and the great busy world knows nothing about us. But if God wills to have us there he can make the circles of our influence flow to the utmost reach of eternity.

Blackboard.



The Holy Spirit by guidance and direct intimation, the Scriptures, and the servant of God here accomplish the conversion of the Ethiopian. Thus God furthers his own work, and prepares the seeker and the worker for the part each must perform. In every such instance circumstances will conjoin to give the opportunity and effect the result. Has my path brought me into association or intercourse with one whom the Spirit urges me to win? If so, let me not frustrate his plan.

Coloring.—First line, pink and purple; second, blue; scroll, white; words purple; paths and hills, light green.

The Teachers' Meeting.

A study of the calls of God to his servants in the olden time forms—properly, too—a subject for the teachers' meeting. Some of the most suggestive and inspiring incidents in the Scriptures may be thus introduced. The variety of God's methods in calling people to his service will, if discussed in the right spirit,

prove both interesting and profitable. We have in this lesson an illustration of the personal providence which God exercises over those who believe in him or who are seeking him. Trace the meeting of these two men—how strangely they are brought together, the object of their meeting, and the way in which that object is accomplished. A grouping of some of the prophecies relating to Jesus would be of much value, and also the manner in which these prophecies were fulfilled. Observe at the same time how definite, yet how simple, are the terms of salvation, following this up with instances in the ministry of Jesus. Bring out clearly how important is the salvation of even one soul, and show the influence of this Ethiopian's conversion upon his people and nation. Then have the meeting discuss the "joys of religion," the happiness of God's service.

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Verse 33.—*The Homiletic Review*, vol. xxix, page 56.

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LESSON XII. Temperance Lesson.

[March 23.]

GOLDEN TEXT. Be not drunk with wine, wherein is excess. Eph. 5. 18.

AUTHORIZED VERSION.

[Read Eph. 5.]

Eph. 5. 11-21.

[Commit to memory verses 15-18.]

11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith. Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

REVISED VERSION.

- 11 And have no fellowship with the unfruitful works of darkness, but rather even reprove
- 12 them; for the things which are done by them in secret it is a shame even to speak of.
- 13 But all things when they are reprov'd are made manifest by the light: for everything
- 14 that is made manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.
- 15 Look therefore carefully how ye walk, not
- 16 as unwise, but as wise; redeeming the time, because the days are evil. Wherefore be ye not foolish, but understand what the will
- 18 of the Lord is. And be not drunken with wine, wherein is riot, but be filled with the Spirit;
- 19 speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; giving
- 20 thanks always for all things in the name of our Lord Jesus Christ to God, even the Father;
- 21 subjecting yourselves one to another in the fear of Christ.

Time.—The letter to the Ephesians was written about A. D. 64. **Place.**—Written at Rome.

Home Readings.

- M.* Temperance Lesson. Eph. 5. 11-21.
Tu. Evil fruits. Gal. 5. 16-26.
W. Putting off the evil. Eph. 4. 17-32.
Th. The way of blessing. Psa. 1.
F. Things to avoid. Col. 3. 8-17.
S. Christian living. Titus 2.
S. Be sober. 1 Pet. 4. 1-11.

Lesson Hymns.

New Canadian Hymnal, No. 34.

I was a wandering sheep,
 I did not love the fold;
 I did not love my Shepherd's voice,
 I would not be controlled.

New Canadian Hymnal, No. 33.

Seeking the lost, yes, kindly entreating
 Wanderers on the mountain astray;
 "Come unto me," his message repeating,
 Words of the Master speaking to-day.

New Canadian Hymnal, No. 35.

I need thee, precious Jesus!
 For I am full of sin;
 My soul is dark and guilty,
 My heart is dead within.

Questions for Senior Scholars.

1. *The Fellowship of the Righteous.*

What is meant by fellowship?

Why does Paul speak of the works of darkness as unfruitful?

What is the Christian's duty toward licensed or permitted wrongdoing?

To what extent had these practices been carried on in Ephesus?

Can we find a parallel to this in some practices of our own times?

How does the Gospel make reprovable things manifest?

Why are we to be awake and watchful?

From what death are we to arise?

What does Christ bring to the believing heart?

2. *Obedience to the Christian Conscience.*

What must accompany a profession of Christ?

How does Paul contrast the bad and the good man?

Why must time be the more carefully employed when the days are evil?

How do we learn to be wise in our conduct?

What does Paul say is the result of drunkenness?

What does the phrase "wherein is excess" mean?

Instead of such profligacy, what should be the mark of the Christian?

What kind of joy and praise should be found in the gatherings of Christians?

In the fear of whom ought all our life be spent?

What rule did Paul give for the conduct of the Romans? (See Rom. 12. 2.)

Questions for Intermediate Scholars.

1. *Fellowship with Evil Cut Off* (verses 11-13).

What seemingly good things draw men to drink?

What is the true character of drinkers' friendship?

What rather should we do to evil?

Why does sin hide itself?

Why do saloons have screens, clouded glass windows, back rooms?

2. *Fellowship with Christ Secured* (verses 14-17.)

What is the value of a pledge?

What is the weakness of it if men do not go on to be saved?

How does Jesus plan to have men keep wickedness out of their hearts?

What alone will kill evil desires?

3. *Fullness of the Spirit, not of Wine* (verses 18-21).

What rich joy is there in serving God?

What pure and lasting friendships are there? How can men really have the best time in this world?

Questions for Younger Scholars.

Who wrote the letter to the Ephesians? *Paul.* What have we heard about him? *That he watched the clothes of those who stoned Stephen to death.*

What was his name then? *Saul.*

When did he become a Christian? *Very soon after this.*

When did he write the letter to the Ephesians? *About twenty-five years later.*

Where was he then? *In prison at Rome.*

How was he kept? *His right hand was chained to the left hand of a soldier.*

What did he want the Ephesians to do? *To be true to their faith in Jesus.*

What else did he ask them to do? *To choose Christian friends.*

What did he say was better than drinking wine? *To be filled with God's Spirit.*

For what things should we be thankful? *"For all things."*

Could you be thankful if you were in prison as Paul was?

The Lesson Catechism.

(For the entire school.)

1. From what book is our lesson taken?
From Paul's letter to the Ephesians.
2. Who had preached the Gospel in Ephesus?
Paul.
3. Against what sin does he especially warn these young Christians? GOLDEN TEXT: "*Be not drunk with wine,*" etc.
4. What does he say about the works of darkness? *It is a shame even to speak of them.*

5. How was temperance to affect their behavior? *They were to sing and make melody in their hearts to the Lord.*

The Church Catechism.

52. What is the Church of Christ? A church in any place is a body of faithful men among whom the divinely-appointed ordinances are maintained in all things necessary to the same; and the Church universal is the whole body of true believers in every age and place.

THE LESSON OUTLINE.**Wisdom is the Principal Thing.**

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| <p>I. THE WISE ARE CAREFUL OF THEIR COMPANIONSHIPS.
Evil communications corrupt good manners. 1 Cor. 15. 33.</p> <p>II. THE WISE ARE CAREFUL OF THEIR CONVERSATION.
Set a watch, O Lord, before my mouth. Psa. 141. 3.</p> <p>III. THE WISE ARE CAREFUL OF THEIR RELIGIOUS LIFE.
Unto thee shall the vow be performed. Psa. 65. 1.</p> | <p>IV. THE WISE ARE CAREFUL OF THEIR OPPORTUNITIES.
The king's business requireth haste. 1 Sam. 21. 8.</p> <p>V. THE WISE ARE CAREFUL OF THEIR HABITS.
Whether therefore you eat, or drink, . . . do all to the glory of God. 1 Cor. 10. 31.</p> <p>VI. THE WISE ARE CAREFUL OF THEIR CONDUCT.
I will walk before the Lord in the land of the living. Psa. 116. 9.
I have chosen thy precepts. Psa. 119. 173.</p> |
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EXPLANATORY NOTES.

The Epistle to the Ephesians in many respects is one of the most remarkable of St. Paul's writings. As a literary creation it is both brilliant and comprehensive, its style being eminently suited to the people to whom it was addressed, its themes also having special reference to their condition. This epistle taken as a whole is a harmonious blending of the spiritual and the ethical, and reveals not only man's obligations to God, but his duty also to his fellow-men. It is admitted by all students of Bible history that St. Paul introduced the Gospel into Ephesus, preaching there when on his way from Corinth to Jerusalem about the year 54. On this visit he went into the synagogue, as was his custom, and preached to the Jews assembled there. Returning from Jerusalem after some time, he again visited Ephesus, taking up his residence there, remaining in all fully three years in this place. Such a lengthened sojourn naturally led to the forming of a deep attachment for his Ephesian brethren, a singular proof of which we have in his parting counsels to the elders at Miletus. (See Acts 20. 17-38.) In the opening chapters of the epistle he deals principally with the chief doctrines of the Christian faith, the revelation of God's eternal purposes, the natural condition of man, regeneration by the grace of God, salvation by grace alone, and the fellowship of the believers in Christ. These lead up by simple but effective stages to the more definite and practical teaching of our lesson.

Verse 11. *Have no fellowship [no friendly communication or association] with the unfruitful works of darkness.* The Christian must separate himself from evil. He cannot remain in such companionship without being defiled. The works of sin are unfruitful of good, and as darkness is opposed to light, so is sin to holiness. Certain things are not to be even spoken of. The Christian tongue must not defile itself by referring to matters which are coarse and degrading. Filth has no place on the lips of

those who claim fellowship with Jesus. *But rather reprove them.* Reprove not in the form of censure, but by a withdrawal from all that is vulgar and profane, and by high, pure example administer grave reproof.

12. *Those things which are done of them in secret.* How true it is that evil men love darkness rather than light. Sin began hiding itself when Adam and Eve tried to conceal themselves from God. There is nothing open, frank, honest, or transparent about sin. In the night the thief

enters the house, in the night the drunkard carries on his debauch, in the night the most foul crimes are committed.

13. Made manifest by the light. Light is the great revealer. Things hidden under cover of the darkness are thus discovered. The Gospel is the light which, shining into the dark places of the earth, makes manifest the sin which there abounded. Heathenism, oppression, drunkenness—are exposed to view by the light of the Gospel, thus reproving these things and gradually removing them.

14. Awake thou that sleepest. Unawakened by the Spirit of God, we are as those asleep; the body only is performing its functions, the mind is helpless or dormant. The man breathes, his pulse beats, the blood circulates, but his real life for the time is suspended. So are we without the life and energy of the Gospel. We may buy and sell, eat and dress, travel and visit, but our higher nature is asleep. In this sleep we have dreams of wealth, fame, honor, position, but they are only as visions of the night.

15. Walk circumspectly. Carefully, discreetly, wisely, having our eyes open, taking advantage of the light, not stumbling along haphazard fashion, but taking heed to our steps. "Walk," in scriptural phrase, means "live;" hence we read of Enoch that he walked with God, and to Abram God said, "Walk thou before me."

16. Redeeming the time. Buying it, the word here meaning to purchase. Many people idle time away, making no use of it; others neglect it, letting one day just run into another; others spend it as the prodigal did his money; others waste it with shameless profusion.

HOMILETICAL AND PRACTICAL NOTES.

The best forces are the basest when not under control. The most useful things are most useless when wrongly employed. The locomotive is an engine of usefulness when under control, but a wild one is an instrument of destruction alike to self, to property, and to the lives of people. Electricity, under control, is, perhaps, the most potent agency of our modern life, but lose control of it and it is the most damaging and destructive of all forces. Ask the apothecary to show you his most deadly drugs, and he will take you to an array labeled with the skull and crossbones. Danger signals! But why? Have those drugs no legitimate uses? Surely they have, and when rightly used they are to be held in honor. Strychnine has a psalm of life as well as a dance of death. Alcohol is of this class. It ought to have the skull and crossbones pasted all over it; and it probably would

17. Wherefore be ye not unwise. A wanton, reckless waste of time, and a neglect of the opportunities that it brings, is a folly so great that those guilty of this sin may well be regarded as fools. *The will of the Lord.* What God would have done, especially what he would have you do.

18. And be not drunk with wine. A danger to which the Ephesians were specially exposed. Their country produced the grape in large quantity. Their customs had made wine drinking most common. Their religious rites and ceremonies had given to the wine cup a prominent place. Drinking, therefore, even to the wildest excess, was a matter of regular occurrence.

19. Speaking to yourselves in psalms and hymns. At their feasts and revels under the spell of wine the Ephesian voluptuaries would have wild songs and roistering choruses. Here something infinitely better is suggested. And the practice soon became general among the early Christians.

20. Giving thanks always. St. Paul observed thanksgiving every day in the year. This explains his wonderful influence and success. The most influential lives are those in which praise and gratitude abound. A thankful heart is a glad heart, and a glad, grateful heart is a possession more valuable than gold.

21. Submitting yourselves one to another. Not contending for the chief places or struggling to outvie each other; not being dominated by pride or ambition, but each yielding proper respect to the other and doing it in the fear of God. Such a condition of society would so change the world as to instantly bring on the millennium.

have but that its demoralizing and death-dealing power is less rapid. But if less rapid it is equally sure of its victim if he is once in its power. And yet it will add nothing to the force of argument against alcohol to deny that it has its legitimate uses. Alcohol, in itself, is as harmless as water. It is only when it is misused that it becomes an evil. It matters not whether a man takes his life by putting alcohol into himself, or by putting himself into water—by drunkenness or by drowning. Either alike may be the instrument of death. But the wrong is not in the alcohol nor in the water. They are each alike sinless. The evil lies not in the rightful use, but in the misuse of them.

It is well to get this view of the whole temperance question. It resolves itself, in the last analysis, into the question of man's supremacy over all substances and forces, including him-

self. That ever has been and always will be the ultimate question. However that question may be affected by other considerations is a problem ever before us. And it involves many things. It involves questions of heredity, of environment, of social customs, of education, of restrictive or prohibitory legislation, and pre-eminently of morals and religion. And when all else has been said this remains: that when man has achieved his supremacy he will have achieved it mainly through religion. Other things may aid, but religion alone can assure it.

Still another thing may be noted: that this supremacy will not come instantly through any reform measure, or by any reform party or club. They all may help, and each bear its part; and let no one of them withhold his hand from doing all it can. But the supremacy, when it comes, will come through self-mastery. It will come through "walking circumspectly, not as fools, but as wise." Its significant word will not be "reform," but *prevention*. Its first concern will not be rescue, but *training*. It will deal principally not with manhood, but with *childhood*. The strongholds of its propagating power will be in the homes, in the churches—with their Sunday schools and young people—in the public schools, and in a purer sentiment in society. This very lesson is a part of the work. It goes to the very root of the matter—supremacy over the "unfruitful works of darkness." Let every teacher hold steadfastly before the scholar *supremacy*, self-mastery, and the power and beauty of the right uses and the perfect control of the forces and substances of nature.

Did ever "fellowship" with "darkness" produce anything fruitful? That which grows in the dark is always unfruitful. Its growth is rapid, but neither long-lived nor fruitful. Equally so of deeds done in "darkness;" they are always demoralizing and destructive. There is but one rule safe to follow: "Have no fellowship with the unfruitful works of darkness." Intemperance is one of the ghosts that stalks in that darkness. And when did intemperance ever produce anything fruitful of good? Did it ever make a happier home? did it ever give hungry children bread? did it ever buy a man a house? did it ever educate a child? did it ever build a church? did it ever found a school? did it ever beautify a city? did it ever build a monument to progress? did it ever strengthen a good impulse? did it ever put a dollar into a bank? did it ever help a young man? did it ever purify a life? or did it ever wipe away a tear? If it ever did even one of these things, then give it its

solitary credit; but if it did not, then have no fellowship with its "unfruitful darkness."

The lesson hints at the utter shame and immorality of the things done by those who do have "fellowship with the unfruitful works of darkness." The manifestation of them is shameful. But, bad as the manifestation of a thing may be, it is always true that the thing itself is worse. The results of sin are bad, but sin itself is worse. The effects of intemperance are bad; but not so bad as intemperance itself. The wreckage that is cast upon the shore is the sad statement of the sadder fact that a once proud ship has gone to pieces. Ah, yes, the appearances of a deathly disease are bad, but the disease is worse. We look at the consequences of vice and sometimes rest the gaze there. We must look beyond, at vice itself. It is not alone the poisonous fruit that grows upon the tree that we should destroy, but the tree itself. We must say as Jesus did, "Now is the ax laid unto the root of the tree, and every tree that bringeth not forth good fruit shall be hewn down and cast into the fire."

Conversely, it is true of sobriety, of temperance, and of all kindred virtues that their possession is always *better* than their manifestation, however good that may be. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" but the "Spirit" itself, the fruitful source of them all, is better than all.

To these deeper principles of the temperance issue we must surely "awake." We can no longer give to it a narrow thought or a superficial discussion. Thoughtful men will take but little time to concern themselves with that which does not go to the root of the matter. They will be more and more impatient of idle twaddle. Sentiment, in dealing with the question, has had its day. We must come to the sources of our real power, the only adequate remedy—the truth as Jesus taught it. Awakening to this fact, "Christ shall give us light." We must get foolishness out of men and wisdom into them. Instead of being drunk with new wine we must get them filled with the Spirit. Instead of the "unfruitful works of darkness," and of secret shame, they must be "speaking in psalms and hymns and spiritual songs, singing and making melody in the heart." Instead of the aching head, the muddled brain, and a dodging sense of shame, there must be a "giving of thanks always for all things unto God the Father in the name of the Lord Jesus Christ," who alone can give the victory.

And let no one think that the process is a

rapid one or the victory near at hand. The process is slow and the final victory not immediate. The victory is the victory first over self, and that victory of self-mastery extended to every man; then is the victory complete. The only sufficient agency of that supremacy is the living truth in Jesus Christ, by which the individual is charged with moral and spiritual energy. That energy may come to all men; and in whatsoever condition one may find himself, Christ within him can give him mastery. But the strong probabilities are that it will come in its completer sense only by the slow processes of moral and spiritual training, by the development of generation after generation. Because the emancipation is to be gradual, even slow, does not permit a slacker hand, but rather the greater diligence that we hand the world on morally and religiously better than we found it. It is for us to lead our generation a little farther away from the "unfruitful works of darkness," and a little nearer to the light of the eternal day.

Then, in a word, let us understand that the better future for the cause of temperance lies in two things, cure and prevention—these two, but the greater of these is prevention. To rescue men we must act upon them inwardly and outwardly—giving strength within, removing temptations without. But ultimate reform lies in putting strength within, by "the expulsive power of a new affection." Put "psalms, hymns, and spiritual songs" into the heart, and the "unfruitful works of darkness" will go out.

Thoughts for Young People.

1. *Character is largely formed by companionships.* The old proverb, "Show me your company and I will tell what you are," is as true as it ever was. Young people cannot be too careful of their associations, for the influences of early years last all through life. Many a hopeful promising life has been ruined by unworthy fellowship; many a most unhappy marriage has been brought about in the same way; many a wretched home is the result of associations formed thoughtlessly.

2. *Speech indicates the real nature of the inward life.* "Thy speech bewrayeth thee," was said to Peter, because his accent was recognized. It is out of the abundance of the heart the mouth speaketh. When we hear coarse expressions, vulgar phrases, impure suggestions, we may be certain that the heart which prompted them is full of evil. And it is by our words that we are judged. We may wear fine apparel and

seem worthy of high social rank, but if we coarsen and vulgarize our speech we at once betray our real nature.

3. *In youth we should learn the value of time.* If the opportunities of early life are neglected—school, education, training, preparation for business, etc.—we will have sustained an irreparable loss. Our earlier years are the foundation upon which all the after life builds. And if the foundation is defective the building, no matter how imposing, is unsafe.

4. *Nothing young people should be more careful of than their habits of life and conduct.* As the twig is bent the tree is inclined. The habits acquired in youth have a tremendous power. The boy is the father to the man, just as the girl is the mother of the woman. Any defilement, therefore, of the body, any dallying with sin, any yielding to temptation, any indulgence of appetite, will eventually work out the most dire results. To hold the body sacred, to regard it as the temple of God, to preserve it pure for the Master's use, to refuse anything across its lips that would impair or defile it is a solemn duty, and one for which we will be held responsible. The "Lesson Outline" should be carefully studied in connection with this lesson.

Teaching Hints for Intermediate Classes.

HISTORY.

There is no historical connection between our lesson and the other lessons of the quarter.

INTRODUCTION.

A very brief outline of the history of the founding of the Christian Church at Ephesus should be given. Remind the pupils that it was a large, wicked city, that drunkenness was common, and that the Christians had to be on their guard there, just as we have to watch now. No one who trifles with intoxicants is safe anywhere or at any time.

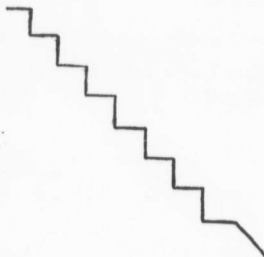
NARRATIVE.

It will take too much time to go through the lesson text and to touch upon all the truths that it brings to our attention. Indeed, such a method of study would not be at all profitable for intermediates. A selection, therefore, must be made. The fact that this is a temperance lesson indicates what the selection should be. Let us take the Golden Text. Have it repeated until all know it. Then ask: Why should we not be drunk with wine? Comment on each answer as it is given. Then ask: Is there anything besides wine that makes persons drunk? As the

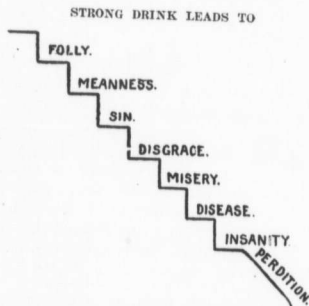
various answers are given have some one make a list of the names of the things that intoxicate. Then endeavor to impress the pupils with the fact that it is wrong to drink any of these things because of what they lead to.

TRUTH EMPHASIZED.

Have prepared beforehand and give to each pupil a card on which is outlined a flight of steps like this:



Then begin at the top, and have each pupil fill in the various words until their cards contain the following:



As each word is printed be ready to give a short but fitting illustration, and ask: Do you want to take that downward step? If not, what should you do? (Refuse to drink.) Have some one read aloud 1 Cor. 6, 9, 10.

Emphasize the truth that the only safe path is that of total abstinence. Ask those who have already signed the pledge to show their pledge cards, and encourage them to be faithful in keeping the pledge. Ask those who have determined to sign the pledge to remain after school in order to do so. Explain to those who remain

the importance of the step that they are about to take, and kneel with them in prayer, asking for God to help them to be true to their pledge.

STUDY IN ADVANCE.

If next Sunday's lesson hour is to be given up to the review ask the pupils—

1. To study the Golden Texts of the quarter's lessons.
2. To look at the list of the various persons studied about during the quarter, and to recall all they know about those persons.
3. To read over the various outlines of TRUTH EMPHASIZED during the quarter.

If the Easter Lesson is to be taken up ask the pupils to write out during the week an answer to the question, What does Easter mean?

By Way of Illustration.

"Made manifest by the light." I thought my room was very clean until the sunlight came in, and then, O, how full of dust and dirt it seemed! I thought I was a very good sort of Christian until the Holy Spirit came into my heart, and then I was like Isaiah when he had his vision. I cried, "Woe is me; I am undone." The Holy Spirit not only reveals God to us, but reveals us to ourselves. When we realize our own unworthiness we are like the child learning to walk who has fallen, and who has thus learned the need of help from a higher power than itself.—C. I. Scofield.

The Balanced Life. In verses 15, 16, 17 we are told to exercise our judgment, and in 19, 20, 21 we are told to exercise our emotions; and the verse which binds these together bids us to be filled with the Spirit. The Spirit-filled life keeps our judgment and emotions perfectly balanced. We are thus kept from excessive emotion which is not guided by the judgment, and from the cold judicial Christian life which has no heart in it. The pattern-life is in these verses, showing how the intellect and heart, being equally developed, balance each other.—Dr. J. H. Myers.

"Be not drunk with wine wherein is excess." In Homer's "Odyssey" we read about the enchantress Circe, who is a good illustration of the power of intemperance. She invited the strangers to her marvelously beautiful palace and tempted them with her luxurious feasts, but those who partook thereof she turned into beasts. Ulysses carried with him a certain curious flower, and this protected him from her enchantments. That flower for us is total abstinence.

"Submitting yourselves one to another." In this orchestra where we each have our place, each would like to lead but we know that every instrument must be under the absolute direction of the great Leader. Sometimes the piece which seems most important has to take a subordinate place for a time; it takes the lower notes, and helps to make harmony for the less important instruments; it serves them and so serves all who listen. You who want only the "star" places cannot be used in this "Messiah," for God can only use those who care more for the grand result than to push their own excellent performance into the foreground. It may be that your place in God's service will sometimes be to wash the disciples' feet instead of sitting on the right hand of honor.

Heart Talks on the Lesson.

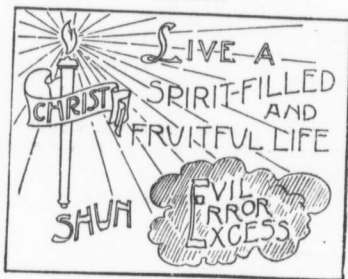
Facts and statistics prove that legislation does not prevent drunkenness. It may restrict it; and I pray the day may come when public sentiment will demand not only the making but the enforcement of laws that will make the saloon as it now exists an impossibility. It can only be done by public sentiment. The will of the people is the law of the country. When the majority of the people are determined that the saloon is evil and only evil in its social influence there will be no more saloons. But even then legislation would not prevent the use of liquor "wherein is excess." Some men and some women would still be "as fools," ruining business, health, happiness, and their hope of eternal life by drinking, taking narcotics, and smoking cigarettes. I purposely include this last among these destructive habits, because I believe cigarettes have a direct effect upon the brain, the moral sense, and the nerve tissues of the body.

So you see it comes to be a matter of individual responsibility and choice. No matter what the law concerning the sale of these destructive forces may be, none of us is safe except by obedience to the great law given in our lesson: "Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit." It is only the reiteration of all our recent lessons. Yield your mind and heart fully to the light and guidance of the Holy Spirit and Christ will give you light—light to show danger, light to lead to safety, light to make you turn with horror from the unfruitful works of darkness, and light to make you see how to reprove them wisely. Believe me, there is no safety for anyone outside of this

spiritual law. You tread a dangerous road; thousands are falling, hopeless, wrecked for time and, I fear, for eternity, through the various excesses of social life.

The law of sin and death condemns to a slavery most bitter; the law of the Spirit of life in Christ Jesus alone can make and keep us free. The admonition is as fitting for us as for the Ephesians, "See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." And yet, they are good days, too—days when thousands of good people are earnestly trying to make the world better; and I believe it is growing better, because Christ died to save it. Let us live and work with him.

Blackboard.



The choicest privilege of a Christian's earthly life is to walk in the light. He has been called out of darkness by One who proclaims himself the Light of the world. As plants are nurtured and yield their increase only in the sunlight, so if we covet for ourselves a life spiritual and fruitful we must while walking in the light shun every approach of evil in thought, motive, or desire, and avoid the errors and excesses of those who are the children of darkness.

Coloring.—Torch, light blue; flame red and orange, rays yellow; lettering, purple, outlined with white; cloud gray, words red.

The Teachers' Meeting.

The ancient and famous city of Ephesus, its position and peculiarities, the characteristics of its people and their general habits of life, should be studied with some care in order to reach a more perfect understanding of this lesson: The place of Ephesus in the ministry of St. Paul,

and the various incidents which are given in connection therewith, will amply repay the careful student. Several glimpses of Ephesus with two or three strangely exciting scenes have special mention in the Acts, each of which is valuable and suggestive. A sharp, striking contrast can be made between the two religions—that represented by the famous Temple of Diana in Ephesus, and that introduced by St. Paul. These two religions are strongly presented in the lesson under the terms "darkness" and "light." The delirium caused by drunkenness, in which men babble, rave, plunge into all manner of excess, will appear but a sorry thing when contrasted with the glow of holy emotion produced by being filled with the Spirit of God. Show how wine deadens, enthralles, degrades, defiles, whereas the Spirit of God coming into a heart produces totally opposite results. The lesson in every way is a study of contrasts, and the more vivid these are made in the teachers' meeting the more effective the teaching will be in the school.

Library References.

THE CHURCH AT EPHESUS.—Ramsay, *St. Paul the Traveller*, pages 262, 269. Geikie, *New Testament Hours*, vol. ii, page 508.

THE EPISTLE TO THE EPHESIANS.—Glog, *Introduction to the Pauline Epistles*, and the various introductions to the New Testament and lives of St. Paul.

RECENT TEMPERANCE LITERATURE (PUBLISHED IN 1901).—*Children and the Drink* (Mansfield), 75 cents. *Brilliant from Frances E. Willard* (Caldwell), 35 cents. Dexter, S. B., *Cant and the Canteen* (Henneberry), 50 cents. Crafts, W. F., and M. Leitch, *Protection of Native Races against Intoxicants and Opium* (Revell), 75 cents and 35 cents. Calkins, R., *Substitutes for the Saloon* (Houghton), \$1.30. Horner, F. A., *Treatise on the Liquor Laws of Indiana* (J. F. Callen, Indianapolis), \$2 and \$3. Dunn, J. B., *Truth about the Canteen Conspiracy Unmasked* (National Temperance Society), paper, 5 cents.

LESSON XIII. Easter Lesson.

[March 30.]

GOLDEN TEXT. Jesus said unto her, I am the resurrection, and the life. John 11, 25.

AUTHORIZED VERSION.

[Study also John 20, 1-5.]

John 20, 6-18. [Commit to memory verses 13, 14.]

6 Then cometh Si'mon Pe'ter following him, and went into the sepulcher, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulcher, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 But Ma'ry stood without at the sepulcher weeping: and as she wept, she stooped down, and looked into the sepulcher,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Je'sus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Je'sus standing, and knew not that it was Je'sus.

15 Je'sus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing

REVISED VERSION.

- 6 Simon Peter therefore also cometh, following him, and entered into the tomb; and he
- 7 beheldeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place
- 8 by itself. Then entered in therefore the other disciple also, which came first to the
- 9 tomb, and he saw, and believed. For as yet they knew not the scripture, that he must
- 10 rise again from the dead. So the disciples went away again unto their own home.
- 11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped
- 12 and looked into the tomb; and she beheldeth two angels in white sitting, one at the head, and one at the feet, where the body
- 13 of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my
- 14 Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and beheldeth Jesus standing,
- 15 and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if

him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Je'sus saith unto her, Ma'ry. She turned herself, and saith unto him, Rab-bo'ni; which is to say, Master.

17 Je'sus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Ma'ry Mag-da-le'ne came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Master. Jesus saith to her, Touch me not; for I am not yet ascended unto the Father; but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and how that he had said these things unto her.

Time.—Sunday, April 9, A. D. 30. **Place.** In and near to Jerusalem.

Home Readings.

- M.* Easter Lesson. John 20. 1-18.
Tu. The resurrection predicted. Matt. 16. 21-28.
W. Resurrection, a mystery. Mark 9. 1-10.
Th. His words remembered. Luke 24. 1-12.
F. Christ died for us. Rom. 5. 1-11.
S. The burial. Matt. 27. 57-66.
S. He is risen! 1 Cor. 15. 1-20.

Lesson Hymns.

New Canadian Hymnal, No. 311.

"Christ, the Lord, is risen to-day,"
 Sons of men and angels say;
 Raise your joys and triumphs high;
 Sing, ye heavens; thou earth, reply.

New Canadian Hymnal, No. 308.

Low in the grave he lay—
 Jesus, my Saviour!
 Waiting the coming day—
 Jesus, my Lord!

New Canadian Hymnal, No. 312.

Come, ye saints, behold and wonder,
 See the place where Jesus lay;
 He has burst his bands asunder;
 He has borne our sins away.

Questions for Senior Scholars.

1. *The Visit to the Sepulcher.*

What was the first day of the week?
 What indicated Mary's great eagerness to come to the sepulcher?

What gave her her first surprise?
 To which of the disciples did she bring the news?

What construction did Mary put upon the fact that the grave was open?

What did the disciples see as they looked into the tomb?

Why were they so perplexed with what they saw?

2. *The Risen Lord.*

Who remained after Peter and John returned home?

How was the truth of the resurrection made known to her? (Matt. 28. 6.)

Who was standing near her in her grief?

Why did she not recognize him at first?

What did she suppose had been done with the body?

What did she, in her love, propose to do?

How did Christ make himself known to Mary?

What message did he send to his disciples?

Questions for Intermediate Scholars.

1. *The Tomb Forever Empty* (verses 6-13).

Who first saw the empty tomb?

Who ran to investigate?

What did they see in detail?

Why did they not understand now?

Had Jesus prophesied his resurrection?

Can you find the place?

2. *The Tomb Filled with Angels* (verses 12, 13).

Was the tomb really empty?

What did these say?

What is there like angels at all Christian graves?

How does Christ's victory help us?

3. *The World to be Filled with Jesus* (verses 14-18).

What more wonderful vision had Mary?

Why did she not at once know him?

How did she recognize him?

What loving message did he give her to carry?

Questions for Younger Scholars.

What does resurrection mean? *Life out of death.*

What life is rising out of death now? *Plant life.*

What shall we do some day? *Rise into another life.*

Who has shown us the way? *Our Saviour, Jesus Christ.*

When did he rise from the tomb? *On a spring morning.*

What day was it? *The first day of the week.*

Who first saw him? *Mary Magdalene.*

What did she first see? *An empty tomb.*

Who also came to see it? *Peter and John.*

What did Mary do? *She wept.*

Whom did she see? *Angels.*

Who came and called her Mary? *The Lord himself.*

What news did she take to the disciples? *That she had seen the Lord.*

The Lesson Catechism.

(For the entire school.)

1. Whom did Mary see in the sepulcher? *Two angels in white.*

2. What was the question which they asked? *"Woman, why weepest thou?"*

3. What was her reply? *"They have taken away my Lord."*

4. Whom did she then see? *She saw Jesus standing.*

5. What was his message to her? *She was to tell the apostles that Jesus had risen.*

6. What is the GOLDEN TEXT? *"Jesus said unto her," etc.*

THE LESSON OUTLINE.

I. A DEATH EXPECTED.

The Son of man must suffer many things . . . and be killed. Mark 8. 31.

They shall condemn him to death. Matt. 20. 18.

II. A RESURRECTION PROMISED.

And be raised again the third day. Matt. 16. 21.

III. A GRAVE PREDICTED.

And he made his grave . . . with the rich in his death. Isa. 53. 9.

IV. A TOMB GUARDED.

For he shall give his angels charge over thee. Psa. 91. 11.

V. A MOURNER COMFORTED.

The Lord hath comforted his people, he hath redeemed Jerusalem. Isa. 52. 9.

VI. A SEPULCHER EMPTIED.

Neither wilt thou suffer thine Holy One to see corruption. Psa. 16. 10.

VII. AN ENEMY CONQUERED.

Behold I am alive for evermore. Rev. 1. 18.

EXPLANATORY NOTES.

In the opening verses of this chapter we have the visit of Mary Magdalene and the other women to the sepulcher, their object being to embalm the body of Jesus, for which they had brought spices and precious ointment. Evidently these women did not know of the guard appointed by Pilate, or of the stone being sealed by the chief priests. And it is also evident that the disciples were utterly demoralized by the trial and death of Jesus, else they would have had some common meeting place where they would have tried to comfort and help each other during these sad days. But the women—the dear, intimate friends of Jesus, some of whom had received healing grace from him—were not so easily terrified, and planned together for a visit to the sepulcher. Each of the gospels refers to these women, and by a grouping of the accounts we readily learn who they were and the number who visited the tomb in the garden. But the purpose of St. John in his version of the resurrection is manifestly to give prominent place to the interview between Jesus and Mary Magdalene, and it is with this interview our lesson chiefly concerns itself.

Verse 6. *Then cometh Simon Peter.* How Peter had spent the time since the night in the palace of the high priest when he denied our Lord is not revealed. A man of such temperament—hot, impulsive, impatient, but sympathetic and generous—must have suffered intensely all through these days. But when he heard that the grave was empty he eagerly started out to learn, if possible, what had happened. John, the writer of this gospel, is the one referred to here as "that other disciple."

7. And the napkin. The care and folding of the graveclothes suggest the absence of any haste or confusion, and also delicate appreciation of the services that loving hands had rendered in the hour and article of death.

8. Then went in also that other disciple. Peter in the eagerness and impulsiveness of the moment entered the sepulcher at once. John was more reverent, had a deeper realization of the majesty and sacredness of this tomb. But *he saw, and believed*, whereas Peter, St. Luke tells us, went away "wondering in himself."

9. For as yet they knew not the scripture. The full meaning of the prophecies regarding Christ had not, so far, come to them. They were just beginning to apprehend the idea of a Saviour who would die and then rise from the dead. But John was keener of spiritual vision than Peter, hence he saw and believed.

10. Then the disciples went away. To tell the other disciples.

11. *But Mary stood without.* She did not return to the city with the others. Her heart was too heavy for excitement or wonder narratives. She saw through her tears only an empty grave, one which had been robbed of the dear body she had come to embalm. Stunned, shocked, overwhelmed by her sorrow, she could only stand and look piteously at the empty grave, wondering why the torn and lacerated body had been taken away.

12. *And seeth two angels in white.* How carefully God guarded his Son's grave! Angels watched reverently over the place where Jesus had lain. No grave in the whole universe was held in such honor.

13. *Woman, why weepest thou?* They knew why she wept, yet they questioned her. Doubtless they wondered at her lack of faith, but they did not chide or rebuke her. Possibly the angels of God have more intimate knowledge of us, and deeper sympathy with us, than we imagine.

14. *And saw Jesus standing.* Blinded by her tears and stricken with grief, Mary could but dimly see the figure who now approached. Be-

sides, some mysterious change had taken place in the personal appearance of Jesus, for later in the day other of the disciples did not at first recognize him.

15. *She, supposing him to be the gardener.* A natural supposition. The tomb was in the garden of Joseph of Arimathea, and it was then about the time when the gardener would enter upon the day's duties.

16. *Jesus saith unto her, Mary.* An instant recognition follows the sound of his voice. He used doubtless the same tone as when he commanded the evil spirits to depart from her.

17. *Touch me not.* She would doubtless in the exuberance of her joy have given some expression to her feelings, but Jesus restrained her. He was no longer in the flesh as before his crucifixion. Besides, her quick response to his mention of her name showed that she heeded not, as Thomas, to touch him to be convinced of his reality.

18. *Told the disciples.* Jesus had commanded this; so she went hearing to them his message, and sharing with them the glad news of his resurrection and appearance to her.

HOMILETICAL AND PRACTICAL NOTES.

This lesson tells the story of the resurrection of Jesus. It is a lesson of universal interest, because it treats of a universal truth. The resurrection, more than any other one fact, embodies the truth and hope of humanity.

On Friday Jesus had been crucified. That night the sun set on a body of disheartened Christians. The following was a long and dreary day. Many were the sad looks, many the hopeless words, with which they gave expression to their disappointment and grief. The words of the two disciples on their way to Emmaus are significant of the feelings of all: "But we trusted that it had been he which should have redeemed Israel." But if faith was staggered, if hope was gone, love was not extinguished. For early in the morning of the first day of the week, "when it was yet dark," came Mary Magdalene unto the sepulcher bringing spices which she and the other women with her had prepared. They brought these for the embalment, little thinking, as Whedon says, "that the body was embalmed with immortality, or that angels' hands had opened the door of the tomb." So love, imperishable love, was first at the tomb. Paul was right when he said of faith, hope, and love, "The greatest of these is love."

How incidental to the main fact of the resurrection were all the things that human hands

could do! They could, indeed, arrest Jesus, they could institute a mock trial, they could condemn and crucify him, they could wind his body with the graveclothes and lay it tenderly on the tomb, they could bring spices to embalm it; but how insignificant all these things are in comparison with the majesty of returning life. It is easy to take life, but who hath power to give it again? Hush, O ye heavens! Let the tramp of human feet cease, and let only the silence of the night prevail! let all that is finite withdraw from this holy place! let the soldiers who keep sentinel "shake and become as dead men"! let nature alone speak in the earthquake's thunder! let the angel attend as the sole witness and enunciator of the death of death, for the miracle of miracles is now to be wrought! No human eye is to witness the triumph, no human hand to bear part in it. What angelic choirs attended, what psalms of praise were sung, earth will never know. This culminating act of the drama transcended human power either to bear a part in it or even to witness it. But when the sublime tragedy was completed, and the curtain of night had been again lifted, there remained the dramatic setting of the stage with the angel alone to declare the completion of the triumph: "He is not here: he is risen. Come, see the place where the Lord lay." Humanity (sad com-

ment) could enact the baser part of the tragedy, it could take the life of its Lord, but it had no power to give it back; heaven only could do that.

Prophecy, is it not, of the life that now is and of that which is to come? Life that is given to us is, in a measure, within our keeping. It is ours to preserve or to destroy. But life again—ah, there's the rub—if we get that it is not the product of human genius or the gift of human power: it is solely the gift of God. The story of the resurrection of Jesus, then, is no idle tale. It is a portal through which we may enter upon immortality; it is a hope which makes it possible to bear the burdens of life: it is a promise that the incompleteness of this life shall be made complete; it is an assurance that loves formed here may be eternally lasting; it is a knowledge that the tides of life that ebb out here shall flood again there and abide in everlasting fullness. Be strong, then, O Christian. You have but little power over life, but act well your part of the drama, and when your power and strength shall fail, then He who is "the resurrection and the life" will complete the rest for you, and some attending angel will declare of you as of your Lord, "He is not here: he is risen."

Though the sublimest part of this great drama was not enacted before human eyes, yet the proofs that it was enacted are ample. These we should study. It is not necessary to go into metaphysical subtleties in order to establish the fact. The natural evidences of circumstances and the senses are better. Rufus Choate, who was a master of subtleties, once nearly convinced a jury that a certain car wheel over which there was a litigation had no material existence. But Daniel Webster followed him, and this great master of argument said, "Gentlemen of the jury, there is the wheel; look at it, handle it with your hands and take the evidence of your senses," and he won his case. So is it possible, and so is it the duty of every Christian to satisfy his own mind with respect to the resurrection of Jesus, and be able, furthermore, to give a reason for the hope that is within him.

What will he find? More than we can here recite. Assuming the authority, authorship, and authenticity of the four gospels—an assumption which is established beyond controversy—what proofs do we get from the simple record. These, among others: his death was established beyond question; he was placed in the tomb in all probability in the presence of many; the tomb was guarded, and this, too, by impartial, if not

unfriendly, soldiers; on the morning of the third day—the day on which he had declared he would arise—certain women early at the sepulcher found it empty; the heavy stone which guarded the entrance was rolled away; their first supposition was that unfriendly hands had borne his body away; hastening to tell the disciples, Peter and John are quickly at the tomb; they find no evidences of a hurried departure, "the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by itself;" the presence of the angel, and his declaration that he was risen; the further injunction that Jesus would meet them in Galilee, which he subsequently did; the meeting of Mary with Jesus outside of the sepulcher; the effort of the enemies to set up the claim that the soldiers had been bribed; the subsequent meetings—on the road to Emmaus, in the upper room, and afterward by upward of five hundred; the visible proofs of his eating with them, of his exhibition of his wounds to Thomas, and his final ascension into the heavens. But added to these proofs is yet another, the supreme proof. And though one deny all other evidence, yet let him not deny the fact of the resurrection until he has submitted himself to the supreme test. "If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself." When one comes to him with the loving devotion of a Mary, it will not be long before the silence of uncertainty will be broken, and he will hear his Lord speak his own name, to which he will reply, with a soul swelling full of truth and certainty, "Rabboni," Master. Hold, then, to all proofs; but with personal, vital certainty hold to the supreme proof.

In these last words to Mary how closely Jesus identified himself with us! In his high priestly prayer he had said, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." And now his last commission to Mary is, "Go to my brethren, and say unto them, I ascend unto my Father, and to your Father; and to my God, and to your God." How he brothers us all with himself, and makes us equal with him with the Father! How it exalts our humanity! No, the resurrection has not removed him from us; it has brought him back to us with seemingly a love which he never before could manifest and a nearness to humanity which he never before could have revealed. Now surely is the unity of the race and the continuity of life established. Go with the glad message, "Go tell my brethren." Profound truth, lofty privilege!

Yet who of us is worthy of it? Bishop Hall puts it as beautifully as he does strongly: "Blessed Jesus, who are these? Were they not thy followers? yea, thy forsakers? How dost thou raise these titles with thyself! At first they were thy *servants*; then *disciples*; a little before thy death they were thy *friends*; now after thy resurrection they were thy *brethren*. But O, mercy without measure! how wilt thou, how canst thou, call *them* brethren whom, in thy last parting, thou foundest fugitives? Did they not run from thee? Did not one of them rather leave his inmost coat behind him than not be quit of thee? And thou sayest, 'Go, tell my brethren!' It is not in the power of the sins of our infirmity to unbrother us."

Mary Magdalene came and told the disciples that she had "seen the Lord, and that he had spoken these things unto her." Let us hand them on. Go, tell them everywhere. Gracious words, victorious words, immortal words, and this is the statement of them all, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." Teacher, scholar, "believest thou this?"

Thoughts for Young People.

1. *The Easter offerings of the women.* They brought spices and precious ointment, costly gifts indeed, but the Christ of their thought was dead. And how many come to the Easter day with offerings to a dead Christ! For unless Christ be a living presence in the heart, a guiding, controlling grace in the life, a real, absolute, personal Saviour, what are our offerings of flowers, music, Easter decorations, but spices and ointments to embalm his dead body? Before we can enjoy Easter day in the church there must be an Easter day in the soul.

2. *The Easter offerings of Mary Magdalene.* These were tears for a dear Friend whom she mourned as lost, a grateful memory of what he had done for her, and an anxiety to show some appreciation of her love for him. And should not we think of him as our dear Friend, the dearest, truest Friend the heart can ever know? And should there not be with us an abiding memory of what he has done for our salvation? And surely there ought to be on our part a grateful appreciation of his love and sacrifice. Hearts brimming with gratitude, souls overflowing with thankfulness, are the best offering we can bring.

3. *The Easter offering of Peter.* He ran eagerly to the sepulcher; he went in boldly to

the tomb. With astonished eyes he looked at the empty grave, but he went away "wondering in himself at that which was come to pass." And how many spend Easter day in like manner! For the deep significance of the day has not yet taken possession of them. They come to church, not, however, to worship in spirit and in truth, but simply to wonder at what they see and hear. The mighty, triumphant meaning of Christ's resurrection only causes astonishment to many people, and their offering is more of wonder and curiosity than anything else.

4. *The Easter offering of John.* Like Peter, he ran to the sepulcher, and like him he entered the sacred place, but unlike him he saw and believed. There was no doubt in his mind. The matter was settled from that moment. The question again never presented itself to him. He had there and then a profound belief in Christ's resurrection, and in that belief he ever remained unshaken. And what a splendid offering this is for our Easter day service—a deep, mighty faith in him who rose from the dead, and who is now exalted as a Prince and a Saviour! What offering will we present as we celebrate Easter day?

Teaching Hints for Intermediate Classes.

HISTORY.

Our lesson has no historical connection with those that we have been studying during the quarter, but it will be profitable to recall in connection with it Lesson I, which pictures the physical departure of Jesus from the earth; Lesson II, which tells us of his sending his Holy Spirit; and Lesson IX, which gives us a glimpse of him in glory.

INTRODUCTION.

The minds of the pupils will be so occupied with the thoughts of flowers, music, new clothes, and hats, or even with thoughts of eggs and rabbits, that it will be no easy task to get them to consider the spiritual teachings of Easter.

Some object, such as a plant, flower, or butterfly, may be procured by the teacher and brought to the class to attract the attention of the pupils. But so much time should not be spent on this subject that little is left for the

NARRATIVE.

which is so familiar to the teacher that he is in danger of neglecting to study it anew for the purpose of getting it clearly in mind. It should be divided up and presented to the class in a series of rapidly moving pictures somewhat as follows:

1. *Two men running.* What are their names? Whither are they running? Why? (Bring out the story of Mary Magdalene's early visit to the sepulcher.)

2. *A sepulcher.* Explain briefly the method of interment in the East? Ask: Who came first to the sepulcher? What did he do? What did he say? Who then came to the sepulcher? What did he do? What did he see? What did the two apostles expect to find in the sepulcher? Why did they not find it? What did they now believe? What did they now do?

3. *A woman weeping.* What was her name? Why did she weep? What did she see? What did these two say to her? What did she answer? As she turned around whom did she see? Whom did she take him to be? What did she say to him? What word revealed Jesus to her? What did she say to Jesus? To whom did he tell her to go? What message did he send by her?

4. *A rejoicing woman.* When Mary knew that Jesus had arisen how did she feel? To whom did she go? What did she tell her?

TRUTH EMPHASIZED.

Ask: Why did Mary not know that Jesus had risen from the dead? After the pupils have given their various answers, all of which should be made use of to lead up to the one that the teacher desires, show that unbelief kept Mary from knowing the truth which ought to have filled her with joy.

Now ask: How many have attended the funeral services of Christians? Name the things that you saw there that are not ordinarily seen. Among other things the pupils will mention the following: The body of the deceased; the casket; the grave; the flowers.

After dwelling on the fact that these things are real because they can be seen, ask: What are there that cannot be seen more real than these? Again using all the answers that are given, call attention to the following: The spirit of the deceased; God himself; the love of God; the mansions prepared for those who love Jesus.

Teach that it is unbelief that keeps us from seeing them, but that they are far more real than those things which we can see with the physical eyes alone, for the latter perish, while the former endure forever.

Now have the pupils read what they wrote at home in answer to the question, What does Easter mean? and comment on the various answers.

To keep the day and its teachings before the

pupils give to each one a small Easter card, on which have them print:

EASTER MEANS:

CHRIST IS REDEEMER.
INTERCESSOR.
SANCTIFIER.
ENCOURAGER.
NOURISHER.

Explain quickly what each of these words means, and ask the pupils to put the cards where they can frequently look at them and think about the truths printed thereon.

By Way of Illustration.

The linen clothes. "The ordinances of the Church are no longer any comfort to me," said a young woman to Phillips Brooks. "How long ago is it since you felt troubled over it?" "Just recently." "Then be thankful that you miss Him in these remembrances which once were filled with him," answered the great man. "If the ordinances have become like the empty clothes which the disciples found in the tomb, then know that your sorrow over having lost him will be like the sorrow of those disciples. Their sorrow was a prayer for his coming, and a prayer which he answered to their joy."

His appearance to Mary. He appeared first to the one who needed him most. He might have come first to the high priest's palace, or to Pilate's pretorium, or to Peter and John, who were to build up his Church, but, instead, he came to a poor woman who could do nothing to bring glory to his triumph, and who indeed might only discredit it if she proclaimed herself his friend. But her need and her longing were very great, and these are the magnetic points which attract him. A sense of need and the feeling that he is the most precious of possessions always effectually appeal to him.—*Marcus Dods.*

"Jesus saith unto her, Mary." We read of the Good Shepherd that he "callest his own sheep by name." And God says through Isaiah, "I have called thee by thy name; thou art mine." He who knows us in this intimate, individual way will give us personal care. An invalid lady whose window looked out on a plot of grass said she was comforted with the thought that no two grass blades are exactly alike, knowing that the God who manifested himself in such varying forms of life could adapt himself just to her peculiar needs.

Verses 17. Showing love by service. I remember a meeting so full of blessing that I felt like building my tabernacle there and abid-

ing forever in that condition of worship and adoration. But as Mary was bidden not to stay and worship, but to hasten away as a messenger, so I was sent out to prove my love not by kissing his feet and gazing upon his face, but by service. Jesus said to Peter, "Lovest thou me? Then prove it by feeding my sheep and my lambs."—*Margaret Bottomo.*

Heart Talks on the Lesson.

It was a glad-hearted woman who went that Easter morning long ago and "told the disciples that she had seen the Lord, and he had spoken to her." O, if only we may be glad-hearted so, to-day!

We see Easter lilies all about us; we know that they have grown into life and beauty from brown bulbs that looked very unlike these lovely flowers. We know the bulbs have lain in the dark, under the sod, and that it was some power outside of themselves working upon the capabilities of their own nature which brought forth this perfumed loveliness from those unsightly roots. What is the message of these sweet flowers? That life is victor over death. They speak in their own tongue the truth of our Golden Text; there is a resurrection, there is a life out of death by a power whose workings we cannot understand, but must believe because we see its results. So, for the human soul, as for the lilies, there is a resurrection. When into its inherent capabilities the power of Christ finds way it rises in newness of life as different from its old self as the lily is different from the bulb.

Jesus said, "I am the resurrection and the life." Receive him in your heart by faith, and you will know the true Easter joy. He does not put the resurrection life in the future. It is here and now for all who believe. It is eternal life: "He that liveth and believeth in me shall never die." Death is swallowed up in victory through the life-giving Saviour. There is no break, not even a moment's ceasing of eternal life.

How blessed the message of this Easter day! Its sunshine sweeps the shadows from the grave. Its promise heartens us with hope that out of our sorrow and sin we may rise, like the lilies fair and pure, into the beauty of holiness, the likeness of Him who is altogether lovely, the divine Son of God.

May you see the Lord by a true, humble faith, to-day, and know that he has himself spoken these things to you!

The Teachers' Meeting.

The leader should select certain of the teachers, giving to each one the task of looking up some one of the appearances of Jesus after his resurrection. These should be brought together and compared, and the lesson underlying each instance carefully considered. In addition to this, or preceding it if preferred, the four narratives of the resurrection as given in the gospels should be read at the teachers' meeting, each point of similarity or apparent contradiction carefully noted. All apparent contradictions are easily explained, and when the different accounts are compared it will be seen that the one only complements the other. As the resurrection of Jesus is the supreme fact in the Christian religion, the keystone in the arch of the Christian faith, the utmost pains should be taken by the teachers to make the lesson vital and impressive. Promise, prophecy, occurrence, narration, evidence, argument, should be considered in their order and nothing omitted that would make the teaching more effective and inspiring.

FIRST QUARTERLY REVIEW.

March 30.

Golden Text.

Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Acts 2, 36.

Home Readings.

- M.* The Promise of Power Fulfilled. Acts 2, 1-21.
- Tu.* The Lame Man Healed. Acts 3, 1-16.
- W.* The First Persecution. Acts 4, 1-22.
- Th.* The Sin of Lying. Acts 4, 32-5, 11.
- F.* The Stoning of Stephen. Acts 7, 54-8, 2.
- S.* The Disciples Scattered. Acts 8, 3-17.
- S.** The Ethiopian Converted. Acts 8, 26-40.

Lesson Hymns.

New Canadian Hymnal, Nos. 311, 308, 312.

The Church Catechism.

53. Which, according to Holy Scripture, are the ordinances of the Christian Church? According to Holy Scripture, the ordinances of the Christian Church are Preaching of the Word, Prayer, Fellowship, the Holy Sacraments, and Church Discipline.

Acts 2, 41, 42. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Review Scheme for Senior and Intermediate Scholars.

- I. Four Lessons of Power.
- II. Five Lessons of Persecution and Trial.
- III. Three Lessons of Prevailing.

I. POWER.

LESSON I. *The Promise of Power.*

Who made the promise? How long until it was fulfilled? How many persons were in the meeting when it came? How many disciples were really faithful to Christ at that time? (1 Cor. 15, 6.)

LESSON II. *The Promise of Power Fulfilled.*

When did the power come? What favorable circumstances on that day? How many more received the Spirit on that day? Who preached the great sermon?

LESSON III. *The Early Christian Church.*

How much did they love each other? What did they do for each other? How did they increase? What kind of people were saved?

LESSON IV. *The Lame Man Healed.*

How old was he? Where was he laid? Who were the apostles he begged from? Give Peter's words in healing.

II. PERSECUTION AND TRIAL.

LESSON V. *The First Persecution.*

Who were the sufferers? What was done to them? What command was given them? What was their answer?

LESSON VI. *The Sin of Lying.*

Was this worse than outward persecution? Who were the wicked disciples? Were they obliged to give all? What made their sin so bad?

LESSON VII. *The Second Persecution.*

How many were sufferers here? Who rescued them? What did they immediately do? Who advised to let them alone?

LESSON VIII. *The Arrest of Stephen.*

Had anyone suffered death for Jesus as yet? Who was arrested? What office had he in the Church? What led him to preach?

LESSON IX. *The Stoning of Stephen.*

Who condemned Stephen? What was his defense about? How was he put to death?

III. PREVAILING.

LESSON X. *The Disciples Scattered.*

What great good came of this persecution? How far did they travel? What great revival began? Who assisted Philip?

LESSON XI. *The Ethiopian Converted.*

What office did he hold? Where did he come from? Who was sent to teach him?

LESSON XII. *Temperance Lesson.*

Over what will Christ help us to prevail here? What is the best plan to deliver the drunkard? What should be put at once into the heart emptied of love for sin?

Teaching Hints for Intermediate Classes.

REVIEW.

As we have had much to do with persons during the quarter, we will make our review a biographical one. If it is conducted from the platform the reviewer should have printed in large, plain letters on the blackboard, or on sheets of paper, the names of the persons to be talked about, as follows:

- JESUS.
- THE HOLY SPIRIT.
- 3000.
- A LAME MAN.
- PETER AND JOHN.
- ANANIAS AND SAPPHIRA.
- STEPHEN.
- SIMON.
- PHILIP.
- DRUNKARD.

If the review is in the class the teacher may use a silicite slate or a piece of cardboard.

Point to a name and ask some general questions, such as: Who is he? What did he do? What do you remember most particularly about him?

To help the pupils to remember the chief facts connected with each name, either before or after they are given, fill in so that the board or slate will appear as indicated below.

In connection with each person ask for the TRUTH EMPHASIZED when the lesson was studied, and endeavor to fasten that truth. Then have the Golden Text of the lesson given by all. The numerals refer to the number of the lesson:

I.
I WILL
WORK
FITNESS
ATCH
FOR JESUS.

II.
THE HOLY SPIRIT WILL USE ME,
AS HE USED PETER.

III.
3000 BELIEVING,
BAPTIZED,
BEARING FRUITAGE.

IV.

A LAME MAN

HELPLESS.
HEALED.
EXULTING.

V AND VII.

PETER AND JOHN'S

PREACHING.
PERSECUTION.
FACE.
OWER.

VI.

ANANIAS AND SAPPHIRA

PUNISHED
FOR LYING.

VIII AND IX.

STEPHEN'S

CHARACTER.
DEATH.

X.

SIMON'S MISTAKE.

XI.

PHILIP

TEACHES.
BAPTIZES.

XII.

DRUNKARD.

If the exercises are conducted from the platform seven lessons should be reviewed, then a familiar hymn should be sung with the whole school standing. This will make the reviewing of the other five lessons easier and more profitable.

Finally, give to the class, or to the school, a truth which they may take with them and often think about. Something like the summing up of Lesson IV is suggested:

I WILL TAKE THE LORD

FOR MY SALVATION.
STRENGTH.
SONG.

Note. To save time Lessons V and VII may be reviewed together, and also Lessons VIII and IX. In reviewing Lesson XII have the pupils give the words for the steps, as we had them when the lesson was studied.

Heart Talks on the Lesson.

Perhaps I can best serve my class to-day by giving a bit of experience connected with the Golden Text: "Let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

It was years ago, in the early days of my

Christian life. A great shadow fell upon me. My spiritual sky was heavy with clouds. I doubted God; I questioned the truth of my Bible; I lost all pleasure and comfort in reading it. The temptation went so far as to make me say to myself what I would not say to others, that all I had believed or had heard others say about heart-knowledge of God was delusion. I was very unhappy, for, girl though I was, I had high ideals of Christian living and of spiritual experience, and had truly tasted its joy. O, such a fierce trial it was! For months the night lasted, and it seemed the day would never break. I recall a letter written by a spiritually minded friend much older than myself to whom I had confided my mental griefs. She said, "I cannot understand why God permits you to be so tested unless it is that he is fitting you through trial either for great usefulness or for an early call to heaven." One morning, not being present at family worship, in my room upstairs I could distinctly hear my father's strong tones reading the second chapter of Acts, then the sweet strains of the hymn:

"My God, how endless is thy love!

Thy gifts are every evening new;

And morning mercies from above,

Gently distill like early dew.

"I yield myself to thy command;

To thee devote my nights and days;

Perpetual blessings from thy hand

Demand perpetual songs of praise."

"I wonder if they really believe it?" I said to myself. "Is mine the delusion and theirs the blessed fact? I will open my Bible and see if it really has anything to say that will appeal to me." It fell open at the place of our Golden Text. Like a sudden dart of sunlight, the Holy Spirit illumined the words, and those following, to the thirty-ninth verse. It was daybreak. The birds began to sing in my heart. I knew "assuredly" that Jesus, whom I by my unbelief had been crucifying, was both Lord and Christ. It is a marked passage in my Bible, and a distinct remembrance, although that morning lies far back in the years.

Will the story help you? Will it show you that the trial of faith is more precious than gold? that spiritual struggles are proofs of God's love, not of his displeasure? that he will with the temptation make a way of escape? that the Bible is the living word of God, and its entrance in the heart giveth light? If these or any other precious thoughts are given I shall not regret that one of my heart's secret places has been opened to you.

RESPONSIVE REVIEW SERVICE FOR THE FIRST QUARTER.

Superintendent. Lesson I. The Promise of Power.

School. "Ye shall receive power, after that the Holy Ghost is come upon you."

Supt. Lesson II. The Promise of Power Fulfilled.

School. "The promise is unto you and to your children."

Supt. Lesson III. The Early Christian Church.

School. "The Lord added to the church daily such as should be saved."

Supt. Lesson IV. The Lame Man Healed.

School. "The Lord is my strength and song, and he is become my salvation."

Supt. Lesson V. The First Persecution.

School. "There is none other name under heaven given among men, whereby we must be saved."

Supt. Lesson VI. The Sin of Lying.

School. "Wherefore putting away lying, speak every man truth with his neighbor."

Supt. Lesson VII. The Second Persecution.

School. "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven."

Supt. Lesson VIII. The Arrest of Stephen.

School. "Fear not them which kill the body, but are not able to kill the soul."

Supt. Lesson IX. The Stoning of Stephen.

School. "I pray for them which despitefully use you and persecute you."

Supt. Lesson X. The Disciples Scattered.

School. "Therefore they that were scattered abroad went everywhere preaching the word."

Supt. Lesson XI. The Ethiopian Converted.

School. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Supt. Lesson XII. Temperance Lesson.

School. "Be not drunk with wine, wherein is excess."

LESSON I.

Supt. Who?

Class 1. Jesus, his disciples, "two men in white apparel," the women, and Mary the mother of Jesus and his brethren.

Supt. Where?

Class 1. Mount Olivet and an upper room in Jerusalem.

Supt. When?

Class 1. Forty days after the resurrection.

Supt. What?

Class 1. Jesus ascended into heaven after having given his disciples the promise of the Holy Spirit, and having told them that they should be witnesses for him both in Jerusalem and around the world.

Supt. What then?

Class 1. The Holy Spirit is given to make Christians powerful.

LESSON II.

Supt. Who?

Class 2. The twelve disciples, Parthians and Medes and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, strangers of Rome, Jews and proselytes, Cretes and Arabians.

Supt. Where?

Class 2. Jerusalem.

Supt. When?

Class 2. Pentecost.

Supt. What?

Class 2. The disciples were filled with the Holy Spirit, and people of all languages heard the Gospel in their own tongue. Peter showed that it was a fulfillment of prophecy.

Supt. What then?

Class 2. The symbol of the tongue of fire showed that prayer, praise, and preaching enforced with the Holy Spirit were to have an important place in the new dispensation.

LESSON III.

Supt. Who?

Class 3. The twelve disciples and the multitude of devout Jews from many nations.

Supt. Where?

Class 3. Jerusalem.

Supt. When?

Class 3. Day of Pentecost.

Supt. What?

Class 3. Three thousand were converted. Many miracles were wrought. Those who had property shared it with those who were in need.

Supt. What then?

Class 3. When God's people are full of praise and have favor with the people the church has a daily growth.

LESSON IV.

Supt. Who?

Class 4. Peter, John, a certain lame man, the people.

Supt. Where?

Class 4. The temple.

Supt. When?

Class 4. Several months after Pentecost.

Supt. What?

Class 4. Peter and John healed a lame man at the temple gate, who went leaping into the temple praising God.

Supt. What then?

Class 4. Almost all the alms of the world are administered at the gates of God's temples.

LESSON V.

Supt. Who?

Class 5. Peter, John, the people, the priests, the captain of the temple, the Sadducees, Annas, Caiaphas, John and Alexander, and other kindred of the high priest.

Supt. Where?

Class 5. The temple.

Supt. When?

Class 5. Immediately following the healing of the lame man, and the next day.

Supt. What?

Class 5. Peter and John were arrested and carried before the council, where Peter preached about Jesus of Nazareth, whom they had crucified. Five thousand were converted.

Supt. What then?

Class 5. After Peter received the Holy Spirit he was full of courage and boldness.

LESSON VI.

Supt. Who?*Class 6.* Ananias and Sapphira, Peter, the apostles, the young men.*Supt.* Where?*Class 6.* Jerusalem.*Supt.* When?*Class 6.* A few days after the lame man was healed.*Supt.* What?*Class 6.* Ananias and Sapphira, wishing to be thought as generous as Barnabas, brought the money from a sale of land and kept back part of the price. They said they gave it all. Peter told them they had lied to the Holy Ghost. They fell down dead, and great fear came upon the church and all who heard of this.*Supt.* What then?*Class 6.* The possession of money involves special dangers.

LESSON VII.

Supt. Who?*Class 7.* Peter and John, the council, Gamaliel.*Supt.* Where?*Class 7.* Jerusalem.*Supt.* When?*Class 7.* Soon after the death of Ananias and Sapphira.*Supt.* What?*Class 7.* Peter and John, having been put in prison and released by an angel, were arrested again and brought before the council. Gamaliel reminded the council that if the work of the disciples was of God it could not be overthrown. The council beat them and released them, and they, rejoicing that they were counted worthy to suffer for his name, went to preaching in every house and in the temple.*Supt.* What then?*Class 7.* It is foolish to fight against God.

LESSON VIII.

Supt. Who?*Class 8.* Stephen, the men of many synagogues, elders and scribes, false witnesses, the council.*Supt.* Where?*Class 8.* Jerusalem.*Supt.* When?*Class 8.* Seven months after the crucifixion of Christ.*Supt.* What?*Class 8.* Stephen performed miracles and spoke with such wisdom that the rulers of the synagogues could not answer him. When they accused him of blasphemy his face shone like the face of an angel.*Supt.* What then?*Class 8.* Spirit-filled men have shining faces even under persecution.

LESSON IX.

Supt. Who?*Class 9.* Stephen, his persecutors, Saul.*Supt.* Where?*Class 9.* Jerusalem and just outside the city.*Supt.* When?*Class 9.* Seven months after the crucifixion.*Supt.* What?*Class 9.* Stephen looked into heaven and saw the Son of man. The persecutors cast him out of the city and stoned him, and Saul was consenting to his death. There was great persecution of the church.*Supt.* What then?*Class 9.* Stephen, like his Master, prayed for his murderers.

LESSON X.

Supt. Who?*Class 10.* Saul, men and women, they that were scattered abroad, Philip, the people of Samaria, Simon the sorcerer.*Supt.* Where?*Class 10.* Jerusalem, everywhere, Samaria.*Supt.* When?*Class 10.* Several months after Stephen's death.*Supt.* What?*Class 10.* Saul made havoc of the church, and the persecuted Christians fled, preaching as they went. Philip went to Samaria preaching and performing miracles. Simon the sorcerer was converted.*Supt.* What then?*Class 10.* We are under obligation to preach the Gospel everywhere.

LESSON XI.

Supt. Who?*Class 11.* Philip, the Ethiopian.*Supt.* Where?*Class 11.* The desert.*Supt.* When?*Class 11.* Immediately after the events of Lesson X.*Supt.* What?*Class 11.* The Spirit told Philip to join the Ethiopian's chariot. He found him reading a prophecy about the Messiah in Isaiah. He preached Jesus to him and baptized him.*Supt.* What then?*Class 11.* The earnest inquirer will be led into the truth.

LESSON XII.

Supt. In the Temperance Lesson what things are we told not to do?*Class 12.* Have no fellowship with the unfruitful works of darkness. Be not unwise. Be not drunk with wine.*Supt.* What are we told to do?*Class 12.* Reprove works of darkness. Awake. Arise from the dead. Walk circumspectly. Redeem the time. Understand the Lord's will. Be filled with the Spirit. Speak to one another in psalms, hymns, and spiritual songs. Make melody in our hearts to the Lord. Give thanks to God. Submit ourselves one to another.

AN ELLIPTICAL REVIEW OF THE GROWTH OF THE CHRISTIAN CHURCH AS SHOWN IN ACTS.

The Christian Church began with about . . . (Acts 1. 15).

In one day it had added to the number about . . . (2. 41).

Soon the number of the men was about . . . (4. 4).

After the death of Ananias and Sapphira believers were the more . . . to the Lord . . . (5. 14).

The number of the disciples was . . . (6. 1).

The churches were . . . (9. 31).

The word of God . . . (12. 24). . . came to hear the word of God (13. 44).

It was said of the Christians that they had . . . (17. 6).

Primary Teachers' Department.

Easter with the Little Ones.

BY MARY A. LATHBURY.

INTO mine own this sacred hour
Sweet eyes are lifted up,
Each little face a lily flower,
Each heart a lily cup.

My Easter lilies! Risen Lord,
I offer them to thee,
Each heart a chalice for thy life,
Thy love, thy purity.

Like Mary by the garden tomb,
With lilies round her feet,
I kneel among my little ones,
Who lift their faces sweet,

And say, "Dear Master, take thine own,
We give ourselves to thee,
I and the children, Lord of life,
Whom thou hast lent to me."

Easter and the Children.

WHATEVER may be done in another's primary class, make sure that in your own the spirit of utter simplicity is preserved. Too often these sacred festivals are made an occasion for display which might make an angel weep.

TELL the children the first Sunday of the month that Easter is coming, and that you want them to keep it in mind, and that therefore each Sunday you and they will talk a little together about its beautiful meaning and look at its beautiful symbols.

THE Additional Lessons for this month should by no means be omitted by any teacher. Beginning with the first Sunday, they lead up easily and gradually to the sublime teaching of Easter. Five minutes cannot be more profitably spent than in holding before the little mind and heart the beautiful lessons of life and death which come vividly before us at this season.

TAKE the five minutes after the opening exercises to teach the lovely little lesson leading up to the beautiful Easter story. If you will plant a lily bulb in a pot of earth in the presence of

the class, and watch its growth with them, and rejoice with them over the perfect lily on Easter day, you will find it a powerful help in impressing the lesson.

If little members of your class have gone into the other life during the year Easter is the appropriate time for a brief memorial service. As their names are mentioned let little friends bring flowers to some designated place. This may be your opportunity to make the passage into another world seem the easy and natural advance which it is not always considered, and thus remove a shadow from some little heart.

Easter Decorations.

BY ALICE MAY DOUGLAS.

MAKE the decorations for your Easter concert as suggestive as possible. Bermuda lilies and palms can be hired from the hothouse for the occasion, or there may be members of the parish who can provide you with sufficient from their homes. Hyacinths, jonquils, tulips, and other spring blossoms that by indoor forcing have made an early appearance can also be used. Azalias likewise should not be omitted—these most varied of all Easter blossoms, which the florists keep back so that they may be in full bloom for this blessed season. Nor should the dear little cyclamen be forgotten, for this is one which no doubt the Saviour often plucked from the clefts in the rocks.

It would be a pleasing effect to place among the palm or evergreen trimmings figures of angels or butterflies. These could be cut from cards, or embossed pictures could be used. Everything which has a look of cheapness about it should be discarded, however. The self-balancing butterflies, for sale by The Ticket & Talbot Company, Chicago, would be appropriate.

Have a wicker cross in your class room or corner—such can be purchased of the florist. Have each scholar bring a pink, and place it in this cross.

Prepare a large wooden cross. Cover it with evergreen or with gilt or tissue paper. Put tacks in it, on which the letters forming the acrostic the cross is to present can be hung, each in its proper order by the child who represents it.

Five-Minute Additional Lessons.

[It is suggested that these lessons be given following the opening exercises, and be set apart from the lesson teaching by song or other exercises.]

Lesson I.

THE WORLD A GREAT PICTURE BOOK.

God is a Spirit, and we cannot see him with our eyes, or hear him with our ears. When we leave this world to be with him we shall see and hear as spirits do, but God has ways of speaking to us while we are here. He speaks to us through his word, and through our thoughts when we are silent enough to listen, and through the great beautiful world lying around us. He is changing it all the time with sunshine and shadow, summer and winter, and making pictures from which he can teach us lessons. When he came into our world in a human body he often spoke of these things to his disciples, and made the pictures plain. He passed through death for us, and rose from it into life, that we also might have life. When he rose all nature was rising out of the death-like sleep of winter, and now each year when the holy feast of Easter comes we may look around us and see all growing things rising out of their graves into life.

Lesson II.

A SLEEP THAT SEEMS LIKE DEATH.

The dear children who live in the south have their spring already, but we of the north wait long for ours. Sometimes long into March the land lies locked fast with frost, the patient seeds below and the patient leaf-buds on the trees waiting to be called up and out by the sun. But there is One who never sleeps. All through the winter his work grows and grows, in the hearts of the seeds and bulbs, through the great trees out to the very twigs, and in the roots of the plants and grasses that look so dead. They are not dead; they will soon rise into beautiful green leaves and bear flowers. By and by the brown, gnarly old apple tree will be a mass of pink and white bloom, with bees humming all through it. That is the way a tree rises from death to life. And all around it the fields and gardens will also rise and be beautiful. So God also leads his children from death to life.

Lesson III.

WAITING GOD'S WILL.

In our northern land the snow is melting away, leaving the dark brown wheat fields open to the sun. The wheat was sown last fall, and under the frost it has been lying half asleep, yet

getting ready for the spring. To each seed the sun seems to be the giver of life, but we know that the One who made the sun, and who is the Sun of all souls, is the real giver of life to all he has made. After the sun gives a little more heat each little seed will leave its bed and spring up to meet the sun. So it will be with the bulbs that lie in their beds—the crocus, the daffodil, the tulip. Something has been growing slowly within them, and they, too, are getting ready to rise when the sun calls. God works within all his creatures—his plant children as well as his human children—to prepare them for life, for resurrection.

Lesson IV.

OBEYING GOD'S CALL.

Does it not seem strange that a plant, as well as a child, should hear and obey? The world is full of voices that we cannot hear. We did not hear the voice calling up the first spring flowers, but they are coming—they are here! In the woods are the trailing arbutus, the spring beauty, the hepatica, and the crocus and the yellow daffodil are in the garden. Up comes the grass, too, saying, "Here I come, creeping, creeping everywhere." They come out of the dark, cold ground where they have been growing a long time. They are all pictures in God's great book. The bluebird is here also to help us sing a song of joy. Why are we glad? Because it is so good and beautiful to be alive. But all these things are only signs of something better. Next Sunday we shall keep the feast of Easter and thank God that our Lord rose from the dead, and because he lives we shall live also.

Lesson V.

LIFE OUT OF DEATH.

Can you think, children, what we should do if the spring should come, as it always has done, and no seed should spring up, no leaf put forth, no grass begin to creep under our feet? There would be no food, and we should die. So it would have been with us if our Lord, who was laid in Joseph's tomb after his crucifixion, had never risen from the dead. We should have had no hope of a life made free from sin, for sin is the only real death. But our Lord conquered all sin by his life and death in this world, and in a body like ours. Then he rose out of the sealed tomb with a new spiritual body, to be alive for evermore. He has promised that we also may overcome sin through him, and rise into a new life. And when our life here is done we shall find that which people call death is the gate into the new life of heaven.

International Bible Lessons.

FIRST QUARTER.

LESSON IX. (March 2.)

THE STONING OF STEPHEN. Acts 7.
54-8. 2.

GOLDEN TEXT: "Pray for them which despitefully use you, and persecute you." Matt. 5. 44.

Primary Notes.

BY JOSEPHINE L. BALDWIN.



Truth. Jesus says, "Forgive those who do wrong to you."

Impression. Jesus will help me to be forgiving.

Expression. A determination to forgive and return good for evil.

Point of contact. Forgiving kindness on the part of a child.

Approach. All who love Jesus will love even the unloving.

Lesson story should be very simply told, omitting details.

Ellen and Mary lived in the same street and played together a great deal. Very often a boy who lived near them would do unkind things, spoiling their toys and running away with their dolls, and at last Mary said to her mother, "When I get a chance I am just going to pay Tom back for the mean things he does to us." Her mother answered, "I should think you would! That would be a very nice thing to do." Mary could hardly believe her ears, and she said, "What do you mean, mother?" "Why, Tom ought to be paid back for the things he has done, and you are just the one to do it. Of course you cannot do the same kind of things that he has done, because you know that those things are evil. Tom hasn't been taught about such things as you have, so he doesn't know any better; but you can pay him back and show him the right way, too, by returning good for the evil he has done. When he comes this afternoon to upset your tea table offer him one of the cakes I am making for you now; and every time you have a chance to be kind to him do it—no matter what he does—and always remember to pray for him every day. Jesus has said, [Golden Text,] and he will help you to be kind to Tom."

All who really love Jesus will have so much of his love in their hearts that there will be enough even for people who are unkind. You remember how Stephen looked as he stood before the wicked rulers—his face fairly shining like that of an angel? That was because he was so full of love that there was no room for hate or fear. He made an address to the rulers to let them know what he believed and why he believed in Jesus, and at the end God let him look into heaven; and Stephen said, "I see the heavens opened and Jesus standing on the right hand of God." That made the rulers very angry, so angry that they gnashed their teeth and rushed at Stephen and drove him out of the city, where they stoned him to death. They had no right to kill him, and he had done nothing wrong, but he forgave them and did not even wish them to be punished, for he prayed, "Lord, lay not this sin to their charge," and then his spirit went to the heavenly home.



Special Primary Suggestions.

BY JULIA H. JOHNSTON.

GOLDEN TEXT: "Pray for them which despitefully use you, and persecute you." Matt. 5. 44.

Introductory. Make the one thought of this lesson the right treatment of enemies, and cluster it all about the Golden Text. Begin by calling attention to the fact that everyone is not kind and pleasant at all times, and all know what it is to be treated unkindly in various ways. Illustrate by little irritating things that happen to children, as the refusal to play with them, the taking or breaking of toys, teasing, and such things. How shall we treat those who trouble us? Golden Text tells. Drill on this and dwell upon it. Explain that despiteful means hateful, to hate and hurt, and persecute means to trouble and abuse or treat ill. How did Jesus treat those who were hateful

and hurtful? Teach prayer, "Father, forgive them." The lesson to-day tells of one of Jesus's friends who was so like him that he did what Christ did—prayed for his enemies.

Louise went to a new school, and was given a seatmate who was not kind and loving, as Louise was. After a while she said, "I can't make Hattie love me, and I'll just pay her back for her mean tricks." But the good Spirit whispered in her heart, "No, that is not the way; pray for Hattie." She did, and it was not long before Hattie grew kind and loving.

Lesson story. Impress these points in telling the story: Who was Stephen? [Review briefly, and make clear his character, his work, his loving spirit.] Who were his enemies? Why did they hate him? How did they treat him? Was there any good reason? How did Stephen treat his enemies?

Enlarge upon the unresisting gentleness of the man, his prayer for himself and for his persecutors, and his being like Jesus in what he did. Emphasize especially the fact that Stephen was blameless, and his enemies hated him because he was good, and they were unloving and evil. Make clear the difference between being persecuted for doing right and punished for doing wrong.

Prayer thought: Pray for enemies. Recur to the thought for the quarter, *God answers prayer.* We are to pray for everybody, and among all others we must not forget those who do not treat us well. Emphasize thought that if we are treated ill because we try to do right we must be even more earnest in praying for those who trouble us. If refusing to do what a little mate asks because it is not right, and a child has been forbidden to do it, brings trouble and unkindness, that is being persecuted for the sake of what is right. Say "No" at any cost, and pray for those who are displeased because of it.

This is one of the foundation lessons for young lives. Make it clear and forcible.

Thought for teachers. Hold yourselves strictly to the practice of reviewing constantly, dear teachers. Nothing will take the place of this. No matter how vividly a lesson is taught, the impressions will fade if not often recalled and deepened. For sake of the present lesson and the need of making connection with it, that there may be the aid of continuity to the memory, be sure to review the preceding lesson. There is a great art in reviewing; study it. Seize upon salient points, upon the picturesque, upon the practical. Remember what and how you have taught, and review accordingly.

LESSON X. (March 9.)

THE DISCIPLES SCATTERED. Acts 8, 3-13.

GOLDEN TEXT: "Therefore they that were scattered abroad went everywhere preaching the word." Acts 8, 4.

Primary Notes.

Truth. The wrath of man shall praise God.

Impression. The power of God and his word.

Expression. Deepened faith.

Point of contact. Story of wind scattering seeds.

Approach. Mention of Saul's presence at stoning of Stephen.



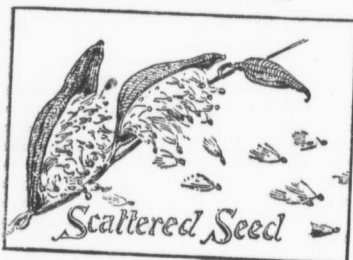
Lesson story. Do not mention Simon the magician, as that incident would detract from the desired impression.

A fierce wind was one day blowing across the country when it came to a very large maple tree. "You are in my way!" screamed the wind, and it blew very hard against the branches, trying to harm the beautiful tree. But the branches only swayed to and fro and gave up to the angry wind their many seeds which were ripe and ready to go. The wind did not notice the tiny wings each with its seed pod, and so carried them far and wide, dropping them in many places. In each place, because the seed had life in it, a maple tree sprang up; and so the angry wind instead of hurting the tree made it possible for many other trees to grow in places where there had been none before.

When Stephen was stoned a young man named Saul stood by and held the coats of those who threw the stones. He was glad to have Stephen put to death, and he said, "I will make all the other people who believe in this Jesus stop talking about him." So he went into the houses, and wherever he could find men and women who believed in Jesus he had them put in prison. Of course, as soon as the disciples found out what Saul was doing they went away from Jerusalem into other places, and everywhere they went they told about Jesus. (Golden Text.) One man named Philip went to a city of Samaria where he healed the sick and preached, and so many believed that there was great joy in that city. When the apostles who had stayed in Jerusalem heard about the great work that Philip was doing they sent Peter and John to see if they could help him. They found that the people had been baptized and that they

believed on the Lord Jesus Christ, so they blessed them and prayed that the Holy Spirit might come to them—and the prayer was answered.

Saul tried to stop the Lord's work, but the very thing that he did to stop it made it spread and grow in places where it had never been before. Philip probably would not have gone to Samaria if Saul had not persecuted the Christians in Jerusalem, so without meaning or wishing to do so Saul helped instead of hindered the telling of the good news about Jesus.



Special Primary Suggestions.

GOLDEN TEXT: "Therefore they that were scattered abroad went everywhere preaching the word." Acts 8, 4.

Introductory. Begin review of last lesson by telling how the ax that cuts down a sandalwood tree is perfumed; so Stephen gave out love and forgiveness to those who hurt him. Lead on to thought that some things when cut down are scattered farther and do more good. Suppose the wheat was never cut, what would become of the seed we need to sow the fields again? It seemed as if this early Church was being cut down and being cut off when Stephen was stoned, but it was not so. It was just a scattering of good seed, because Jesus's friends now had to go everywhere instead of staying in one place.

Lesson story. Thoughts to impress: It was a good thing that disciples were scattered, though it seemed hard, just as it is a good thing to sow seed in a large field and in many fields. Disciples went everywhere, so that many who would never have heard in any other way now learned the story of Jesus. They told about Jesus, not about themselves. There was great joy in the place when this good word was told, and wonders were done by the power of Jesus. These four divisions, accompanied in each particular by the lesson that it was not by their

own goodness or power that they did anything, should serve for an ordinary class; but where thought wise the story of Simon may be told, showing that even where Jesus is preached there may be some who make mistakes about him and are selfish in wishing for a blessing.

Dwell much upon the joy that came through what was hard for the disciples, the scattering abroad everywhere. Of course they had to leave their homes and bear hardships.

Prayer thought: *Pray everywhere.* One does not have to be in one place always, in order to pray and be heard and answered. Disciples could pray as well in strange cities as at home. Good seed will grow in almost any soil, and so the word they carried could be told everywhere. God answers prayer in one place just as easily as in another. In every place, and for every place, we may pray and we ought to pray. God will answer. Then there will be joy in that place. This lesson may well take a missionary turn. Sometimes trouble in one place in a heathen land will send missionaries away into other places, and more good is done than before. Seize such a chance to cultivate the missionary spirit.

Thought for teachers. How often the scatterings come in our classes, through the changes and vicissitudes of ordinary life, though not from persecution, perhaps! What manner of teaching should be ours, that those who go from us continually and are lost sight of may take with them the word of life? Now is our opportunity, dear fellow-workers. Who knoweth what shall be on the morrow?

LESSON XL. (March 16.)

THE ETHIOPIAN CONVERTED. Acts 8, 29-39.

GOLDEN TEXT: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10, 10.

Primary Notes.

Truth. God calls people to work for him.

Impression. God has work for me to do.

Expression. Desire to know and readiness to do what God wishes.

Point of contact. A call to do a good deed



on a child's plane of life.

Approach. Philip had a call to do a special work for God.

Lesson story. The narrative as given, but simplified.

"Mother," said Harry, "did you ever feel as if you had to do something that nobody asked you to do?" "What do you mean?" asked his mother—"what kind of things?" "Well, now, to-day, after school, I was coming by Mrs. Taylor's house and saw her wood pile. There wasn't anyone near me, and yet something almost like a voice seemed to say, 'You ought to go in and chop some of that wood for that poor old lady.' I tried to come along by, for I wanted to play ball with the boys, but the voice wouldn't let me; so I went in—and I was glad I did when I found she hadn't a bit in the house." "Yes, indeed, my dear, I have many times had to do things in that way; but I think you made a mistake when you said that no one asked you to do it. The voice that you heard was God's voice, the Holy Spirit, urging you to do work for Jesus—for you know he has said, [Matt. 25. 40.]"

God spoke to Philip one day, not just as he spoke to Harry or as he speaks to us, but he sent an angel to tell Philip to go south on a road that runs through a desert country. Philip went, of course, but did not know what he was to do there. As he went along the road he saw a chariot coming, and in it was a ruler from Africa who had been to Jerusalem to worship in the temple. The Spirit told Philip to go near the chariot, and when he did so he found the man reading from the prophet Isaiah—for he had bought that part of the Scriptures in Jerusalem. He was reading aloud a part which told about Jesus, who would come to save the peo-

ple he invited Philip to come into the chariot with him, and Philip told him all about Jesus, and he believed, and was so glad to know that Jesus would save him from his sins that he wished to be baptized right away. They came soon to a place where there was a river, and Philip baptized him, and then the Ethiopian went on his way home to take the Gospel story to his own people.

Special Primary Suggestions.

GOLDEN TEXT: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10. 10.

Introduction. Thought to impress: that if we understand and believe a message, and the one who sends it, we will be willing to say so and to follow one whom we trust. Illustrate by supposed case. A great Leader wants men to follow and help him; he sends messages to many asking for their help. One man who gets a message does not understand, but says, "There is such a one—he knows this Leader better than I do. He will tell me just what this means." After it is explained the man feels in his heart that all is right and wishes to follow. Then he is willing to confess—that is, tell it out—that he is a follower of this Leader. After this he follows and obeys. Believing is with the heart, telling is with the mouth, and obeying and following mean doing whatever one is told, and in the right way, at the right time. Explain Golden Text and drill upon it. Believing unto righteousness means trusting what Jesus has done; that is right, and taking his goodness for ours, trying to do as he wishes. Confession unto salvation is being willing to tell that we trust Jesus to save us, and because he does save us we confess that we are his.



ple from their sins. Philip asked him if he understood what he read. He answered, "How can I, if no one explains it to me?" and then

Lesson story. Points to impress: God sent Philip on an errand without telling him just what it was. Philip went where he was sent, and found out. The Ethiopian did the best he could in reading God's word, though he did not understand it very well. Anyone who does the best he knows is sure to find out more. God will send him help, as he sent Philip to this man. As soon as this Ethiopian had a chance to get help he used the chance, inviting Philip to ride with him, and as soon as he understood God's word, and who Jesus was, and what Jesus wanted him to do, he trusted Christ to save him, was willing to tell it out that he was Jesus's friend and follower, and ready to do what Jesus said.

Anyone who is ashamed of Jesus is not a true follower of his. Encourage the children to be ready always to show that they belong to Christ, even before the time comes when they may stand up in church and say so before everyone. Remind them again that they have been given to God in baptism, and do belong to him now. This man was not baptized as a baby, and so Philip baptized him now.

Prayer thought: Pray with the heart. Try with all earnestness to make children feel that the heart must be in the prayer and in the work, or it will mean nothing, and that the heart-trust and heart-love must come first always.

Thought for teachers. Have we such understanding of the "sweet story of old" that we can make the little ones understand? It is not enough to tell them. We must make them comprehend.

right, are not the people to be trusted with any kind of work.

A very long time ago God sent one of his servants, named Gideon, to fight against the Midianites, who were making God's people a great deal of trouble. Gideon had thirty-two thousand soldiers with him, not nearly so many as the other people had, but God said there were too many. He saw that some were afraid, and no one who is afraid can be a good soldier; so Gideon told all who were afraid to go home. Twenty-two thousand went, and still there were too many, because God saw that most of the rest were careless; and a good soldier must always be watchful. God told Gideon how to test them, and only three hundred were found to be both brave and watchful soldiers. But those three hundred gained the victory.

People who drink wine get so that they are afraid when there is no danger; they are careless about everything; they say foolish things and do wicked things, and, of course, such people cannot serve the Lord Jesus Christ. They are very unhappy, too, and make everyone who loves them unhappy; so it seems very strange that anyone should ever begin to take into their mouths anything which can do them so much harm. Our lesson verses say: Do not drink wine, but seek to be filled with God's Spirit, and serve him. Sing and make music in your hearts to the Lord, and then you will be happy, and you will give thanks for everything to our God and Father.

LESSON XII. (March 23.)

TEMPERANCE LESSON. Eph. 5, 11-21.

GOLDEN TEXT: "Be not drunk with wine, wherein is excess." Eph. 5, 18.

Primary Notes.

Truth. Ye cannot serve God and mammon.

Impression. I must be temperate or I cannot serve God.

Expression. Determination to be a total abstainer.

Point of contact. Story



of boy looking for work.

Approach. Reasons why certain people are not chosen for important work.

Lesson story. There is none in this lesson, so we take the story in Judg. 7, 1-22.

A boy once went to an office to get work, but the man, as soon as he saw him, said: "I cannot take you. You smoke cigarettes, do you not?" "Yes," the boy answered, looking very much ashamed. "Well, that will make you sick and unfit you to do work of any kind. I will not have boys work for me who use tobacco, or who drink wine."

When men have work that they want well done they choose the people that they get to do it very carefully; and they always know that people who are all the time putting things in their mouths which will destroy their bodies and minds, and make them careless about doing



Special Primary Suggestions.

GOLDEN TEXT: "Be not drunk with wine, wherein is excess." Eph. 5, 18.

Introductory. Show an overflowing cup or glass, and illustrate thus the word "excess" in Golden Text, which means more than enough or too much. Aim to make this word and this thought very clear, and also that even a few

drops of deadly poison would be an excess or too much, while too much of the best food is hurtful. Temperance in all things and total abstinence from alcoholic drinks is what we wish to teach, even to the youngest.

Lesson truths. Paul wrote a letter to Christians in Ephesus, and told them the very things that God wants us to remember; so this letter is kept in the Bible for us. We are to live as children of light—that is, to be sunshiny always, and do nothing that we are afraid to have seen. Speak of the many wrong things done in the dark. If you are afraid of being caught at anything don't do it. Then, we are to help others. We cannot do this unless we are right ourselves. The way to keep from having excess or too much of anything wrong in our hearts and lives is to be so full of God's Holy Spirit that there will be no room for what is wrong, and we shall not go too far in such right things as eating and playing and sleeping.

Children need to be taught that there is for them danger of excess in what is in itself right and wholesome. Teach this lesson positively, emphasizing being filled with the Spirit first, that so there may be no room for wrong.

Two temperance lessons in succession are seldom taught to exactly the same class. Let the teacher lose no opportunity to impress the foundation truths. If alcohol has been burned in class do it again, to show how different it is from water, which quenches thirst, while alcohol kindles it, and really burns the body. Speak of effect upon brain, heart, life, and upon others who suffer innocently, when one of family drinks. Mention the dangers, the fights, the troubles, that follow drunkenness, and put children on guard against first taste.

Prayer thought: Pray and obey. God answers true prayer, but no matter how much one prays to be kept from harm, if he goes right into danger, and does what God forbids, it will do no good. For the prayer is not true prayer. Here is a command to take God into our hearts, and not to touch what hurts us. We must pray for help to obey. We are told to help others. Never laugh at one who drinks. Be pitiful—and pray for him; and help all hurt by this curse.

Thought for teachers. Just how far one may go in asking little ones to take a temperance pledge must be left to individual prayerful decision. If parents are willing it surely is wise, but on no account should it be done until they have been consulted. It is worth our while to make the effort.

LESSON XIII. (March 30.)

EASTER LESSON.

GOLDEN TEXT: "Jesus said unto her, I am the resurrection, and the life." John 11. 25.

Primary Notes.



Truth. Jesus rose from the dead.

Impression. The power of the living Saviour.

Expression. Deepened trust and reverence.

Point of contact. Story of a seed.

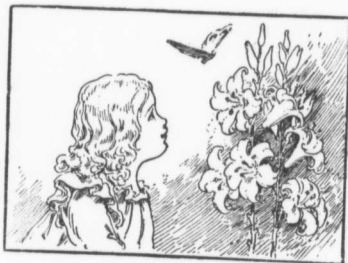
Approach. Refer to the death of Jesus, briefly and tenderly.

Lesson story. The story as in Matt. 28 can be used if there is time and you do not wish to introduce a review. If you do the Easter story must be shortened.

One time a little seed fell into a crack in a great rock. Away down in the dark, narrow place the seed found some dust which had blown in there, and presently rain fell on the rock and some drops trickled down the crack to the place where the seed lay. Soon a change came in the seed. It had burst its shell and was sending out roots, and a stalk started up toward the light. How could it grow in such a narrow place? It seemed very hard at first, but the plant crept up further each day toward the light, its stem growing larger and firmer and making more room for itself, until at last the great rock that had seemed as if it must be a grave for the seed was split open from top to bottom, and the tree which had grown from the little seed was out in the sunlight and air, free to keep on growing now as it wished.

Do you remember how, when Jesus was killed by the cruel rulers, and had been put in the tomb, they sealed the door and thought they could keep him there? But Jesus is stronger than death, and on the morning of the third day the stone was rolled away from the tomb by angels and the living Jesus came out of the grave, and after he had been seen many times by those who loved him he went back to his home in heaven, where he is alive for evermore. We have been studying all this quarter about how Jesus in heaven was helping his friends on earth to work for him. Do you remember one of those friends who saw him standing on the right hand of his Father? What was his name? What did Jesus give Peter power to do for a lame man? In what ways did people try to make the friends of Jesus stop preaching about

him? [After you have introduced as much review as you wish you might close in this way:] The rulers and others who hated Jesus wanted to believe that he was dead; but you and I know that Jesus rose from the dead, and it makes us glad to think about it because we know he is living now to help us every day while we live here, and to make a beautiful home ready for us in heaven.



Special Primary Suggestions.

GOLDEN TEXT: "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2, 36.

Open and close the lesson with the little verse of prayer hymn for the quarter, using plural, "lessons," for "lesson" (tune, "Pleye's Hymn"):

Lord, we thank thee for thy word,
Bless the lessons we have heard;
Teach us, Saviour, how to pray,
Hear and help us day by day.

Recur again to the leading thought for the quarter, *God answers prayer*. In reviewing lessons try to make each show the truth of this motto. Prepare, for the review, some prayer links for the lessons. Cut links from white paper; write a prayer thought on each, in the order of the Sundays, as follows:

Lesson I. Pray to God. Lesson II. Pray for power. Lesson III. Pray for the Church. Lesson IV. Pray and give. Lesson V. Pray in trouble. Lesson VI. Pray to be true. Lesson VII. Pray always. Lesson VIII. Pray and trust. Lesson IX. Pray for enemies. Lesson X. Pray everywhere. Lesson XI. Pray with the heart. Lesson XII. Pray and obey. Easter Lesson (if you wish to use that), Pray and hope; and for Review, Lord, teach us to pray.

Paste these links together at the sides, so as to make a chain. Call a scholar for each link to the front, and hang the links upon their fingers as they stand in a row—fourteen of them, if you use both Easter and Review links. The class will pay more attention to the links thus displayed than if made upon the black-board, although they should appear there week by week and not be erased.

Review the lesson stories rapidly, drilling upon most prominent fact of each, and upon Golden Text and prayer link. Interrupt this by a song when there is danger of weariness. If thought best, each link as given may be folded under the one next to come, and the two hung upon the finger of one child, and so on till the chain is thus folded up. The children may sit down as each link is folded under.

Recall what was said in first lesson, that this book of the deeds or acts of the apostles is all an answer to Jesus's prayer before he went back to heaven, and teach Golden Text for Review. If too long to learn begin with the words, "God hath made that same Jesus." Uplift Jesus in this closing lesson of the quarter. He is both Lord and Christ, the one to rule, the one anointed, or set apart, as King and Saviour.

Let children choose which prayer link they think they most need, and unfold the links till this is found, thus insuring the taking away by each some one thought, at least, impressed by this personal choosing.

Thought for teachers. Dearly beloved, this is a time for a review in which the class has no part. The precious thirteen Sundays have gone, and how have we taught the lessons? Looking back, can we see that a definite pur-

1 P P	2 P P F	3 E C C	4 L M H
5 F P	6 S L	7 S P	8 A S
9 S S	10 D S	11 E C	12 T L

pose and plan have led to definite presentation of truth, and do the little ones know in their very hearts that God answers prayer?

A Thought that Weighs.

THERE is nothing which weighs so heavily upon me as the fact that I know that several in every class that I have receive no religious instruction excepting what I give them, and what they do receive from my hands is in many cases all that they ever will directly receive.

I once heard a noted primary teacher say that she never allowed a session to pass without having her class repeat that text of all texts, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." She dared not omit the verse a single Sabbath for fear that there might be a child present who had never heard it. Inspired by this example, I, too, try to have my class repeat some such a verse at each session. The one which I often choose is: "Whosoever shall call upon the name of the Lord shall be saved."

In view of the short time our pupils are under our care in the class room, how important it is that we should try and touch their lives at every conceivable point, by means of the call, the outing, the birthday letter, etc.

A. M. D.

Whisper Songs for March.

NINTH LESSON.

Saviour, when I fall asleep,
Let some mother angel come,
Bear me, sleeping, on her breast,
Safely to my heavenly home.

TENTH LESSON.

Lord, thy word is like the seed,
Borne by winds to many a field,
Only thou canst see and know
What a seed at last may yield.

ELEVENTH LESSON.

Little hands may help to sow
In some heart the Gospel seed;
There, God watching, it shall grow
Into bread for time of need.

TWELFTH LESSON.

Father, fill my heart each day
With thy Spirit, with a song;
Let me never from thee stray,
Let me never choose the wrong.

THIRTEENTH LESSON.

Christ is risen from the dead,
Lord of heaven and earth to be,
And "because I live," he said,
"Ye shall also live with me."

Order of Service

FOR THE PRIMARY DEPARTMENT.

First Quarter.

Teacher. Praise ye the Lord.*Class.* Sing unto the Lord a new song.*All.* Let the children of Zion be joyful in their King.

SONG. "Praise him for the Sabbath day,
Sabbath day, Sabbath day,
Praise him for the Sabbath day,
Praise ye the Lord."

GOD'S WORDS FOR CHILDREN:

Teacher. Remember now thy Creator in the days of thy youth.*Children.* Little children, keep yourselves from idols.

SONG. (Preferably one on the theme of the lesson.)

Boys. I will lift up mine eyes unto the hills, from whence cometh my help.*Girls.* My help cometh from the Lord, which made heaven and earth.*Teacher.* O come, let us worship and bow down: let us kneel before the Lord our Maker. PRAYER. (Closing with the Lord's Prayer repeated by all.)

GIVING SONG.

WORDS ABOUT GIVING:

Teacher. Freely ye have received; freely give. *Girls.* It is more blessed to give than to receive.*Boys.* He that soweth sparingly shall reap also sparingly.

OFFERING. (Followed by brief prayer giving the offering to God.)

ADDITIONAL LESSON.

MOTION SONG OR EXERCISE.

LESSON TEACHING. (It is well to introduce this with a brief, bright review. If the children expect this they will for the most part try to carry some of the facts of the last lesson in mind "to tell teacher.")

ECHO PRAYER.

CLOSING EXERCISE.

Teacher. The Lord is my light and my salvation; whom shall I fear?*Children.* The Lord is the strength of my life: of whom shall I be afraid?

ECHO PRAYER.

"O Lord and Saviour, hear my prayer,
Keep my spirit undefiled;
Guard and lead me everywhere—
I am but a little child."

Amen.

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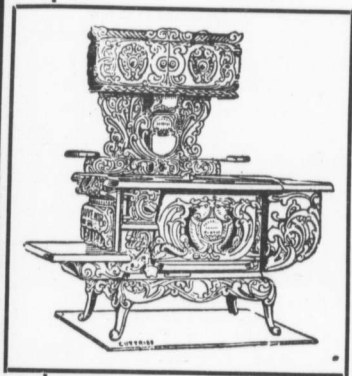
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