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The  
Home Study  
Series

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\* Presbyterian Church in Canada \*

Rev. R. Douglas Fraser  
Editor & Business Manager,

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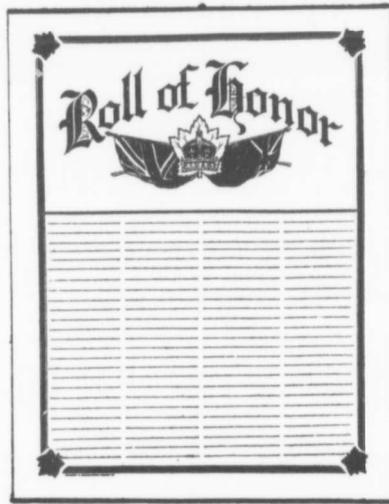
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# The Teachers Monthly

Rev. E. Douglas Fraser, D.D., Editor  
Rev. J. M. Duncan, D.D., Associate Editor

Vol. XXII.

Toronto, March, 1916

No. 3

"Canadian papers for Canadian Sunday Schools" is no narrow or sectional cry. It is the voicing of a need that was never more widely or more profoundly felt than at the present moment.

Canada has put her shoulder under tremendous responsibilities. She has claimed her place in the Empire and a right to carry her full share of its burdens. And the carrying of those responsibilities and burdens can only be done by a people which knows itself—its country, its history, the life of its cities and farms and camps; and by a people, every man, woman and child of whom is Canadian to the core.

EAST AND WEST, for the young people; THE KING'S OWN, for the boys and girls; JEWELS, for the little ones, have been and are, great Canadianizers. Every scholar in every one of our Sunday Schools should have one or other of them.

## The Joy of Sacrifice

There is joy in sacrifice. This is the testimony which has come, again and again, from our brave soldiers in the trenches and in training. They have given themselves without reserve for the service of king and country, and, with that surrender, there has come into their hearts a great gladness. They are convinced that their cause is righteous and is sure in the end to prevail. If they live, theirs will be a full share in the final triumph, and if they die, their supreme offering will not have been in vain.

It is not alone in the camp and on the battle field that sacrifice is needed and called for. Every day of the most commonplace life brings its opportunities and its demands for the yielding of self to the claims of others

upon one's sympathy and help. And, just as truly as, in the case of our soldiers, who are cheerfully laying their all on the altar of duty, will the spirit of sacrifice in the more ordinary tasks and pleasures that fall to most of us, bring in its train the sweetest and purest joy which the world can give.

With greater boldness and confidence than has been common should all teachers of the young appeal to the willingness for sacrifice which the war has shown to be latent in the most unsuspected quarters. There will be a response, which will surprise many, to every appeal that sets before our boys and girls and young people a suitable and really worth while purpose to which they may devote the energies of their growing life.

## How Pentecost Comes

By Rev. Harvey Carmichael, M.A.

There has always been a tendency to regard the experience of Pentecost as one in which the disciples were merely the passive recipients of a spiritual endowment externally bestowed. But it was neither passively received nor mechanically bestowed. How the disciples waited for it, how they prayed for it, how, with one accord, they companied each with other and spake often one to another of their Lord, recalling his words of eternal life, his deeds of heavenly mercy and power, his crucifixion, his death, his resurrection and ascension! How eagerly they searched the scriptures, studying the psalms, the prophets and the law in the light of all their past experiences to secure for their faith the testimony they contained concerning their Lord! Each ray of light created hope, each word of testimony awakened and deepened conviction, until the day came when all doubts were resolved, all uncertainty vanished, and, with

clear vision and resolute certainty, they stood in the power of the Holy Spirit to declare the faith of Christ.

Our endowment with power will come as we fulfil in similar conditions. Not to careless, superficial and ignorant souls is it given to work the work of God. There must be days of preparation in the fellowship of Christ and his disciples, a familiarity and sympathy with and insight into the Holy Scriptures that reveal Christ, a sincerity of life and desire for holiness that cries out in earnest prayer and entreaty to God. The means of grace and power are available to us as to them. We have the same Christ. We have a nobler scripture. We have the company of believers from "the noble army of martyrs" to the saints of to-day. We have the promises. We can pray and await.

"Our Pentecost"—do we desire it? "Our Pentecost"—has it come?

Scarboro, Ont.

### The Place of Opportunity

By Rev. D. H. MacKinnon, B.D.

There is no department of church work that offers so favorable an opportunity for successful work as the Sunday School. We believe that making all people followers of Christ is the great ideal of the church, and we try to bring them to a decision. In no service have we so great a percentage of those who have not made an open decision for Christ as in the Sunday School.

Again, it is well known that during the Sunday School ages the mind is in the most favorable condition to consider the question of personal salvation, and that, whether profession is made at the time or not, it is during these periods conversion really takes place in the experience of the vast majority of Christians. The percentage of Christians converted after the twentieth year is very small.

It is also found that decision is more apt to result when a personal talk follows the general appeal. In the Sunday School the teacher has an opportunity of a heart to heart talk with his class, and the usual size of the class at the favorable ages gives a splendid opening for personal work.

Considering the percentage of those who have not professed conversion, who are at the most impressionable age, and who are coming into touch with the teacher in the most favorable manner, one can understand why Horace Bushnell should say, while discussing Sunday School work: "Sometimes I think it's the ONLY work there is in the world."

In our Sunday Schools are many who are Christians, but have not made a profession because at that age they have, I believe, a very high conception of what being a Christian means, and they are afraid they may not be able to live up to their ideal. We are apt to take hesitancy as meaning indifference, and as a result lose splendid opportunities of leading many to make a profession of their faith in Christ. Thus the church is losing very much, and the persons themselves are losing very much, because in the Sunday School there is not more personal effort to bring to a decision so many of the young people who are thinking seriously about personal salvation.

New Aberdeen, N.S.

### Follow Through

By Frank Yeigh

"Follow through,"—this is the outstanding rule of the golfer. Observing it may mean success; neglecting it will certainly spell failure.

When the club is aimed at the little white ball, he who thinks the stroke is complete when the ball is struck, will wonder at the disheartening result; but, if the club is made to swing on its upper half-circle to an angle equal to the down sweep, a splendid drive will likely be the reward. The vital part of the stroke seems to be the last half, the follow-through, even after the ball is actually hit and sent on its flying way.

The golfing phrase has its application to Sunday School work, for an interpretation of the rule is simply: be thorough; complete the stroke; follow through—to the full swing of the club; put into the teaching personal interest and force.

What would it mean to a Sunday School worker to "follow through?" It would mean

a concern in the class member beyond the hour's contact on a Sunday afternoon, it would involve sympathy in his daily work, his tastes, his trend of character, his evolution in the every-day process of living.

The follow-through objective would prevent a teacher from thinking his work done with the bringing of the member to the decision point in the great concern of the soul, or of being gathered into the church. Then comes the guiding, the further training, in Christian life and growth.

The follow-through rule would mean, for

superintendent or officer, that every effort would be made not only to secure, but to conserve results; to study with a view to greater efficiency; to check up his School and his work with all the thoroughness of an impartial auditor, and then to bend every energy, every power of will and mind to make the best possible score.

The application of the follow-through principle would do for the Sunday School worker, be he teacher, superintendent, secretary, librarian, treasurer, what it does for the golfer,—help to win the game.

## \* THE PREPARATION AND THE PRESENTATION OF THE LESSON

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

Provincial Normal School, Winnipeg

Consider, in the first case, a story. The story selected will be the Feeding of the Five Thousand.

I. The teacher gets the picture in his own mind. He reads the story in the four Gospels and makes an outline to get the order of events clear in his own mind. The outline may be something like this:

*Retiring to the other side of the sea*

A master who needed rest.

Disciples who needed teaching.

*Met by a crowd of people*

The curious.

The needy.

The worshiping.

*Busy all day*

Teaching.

Healing.

*Perplexed at night*

What shall we do?

Give them to eat.

It would cost too much.

See what they have.

There's only a trifle.

*Feeding the multitude*

Sitting down in order.

Giving thanks.

Distributing.

Gathering the fragments.

II. Next, the teacher, for his own sake, and as if there were nothing beyond, endeavors to get the spiritual significance or the moral teachings of the lesson. Tabulating these for convenience, he gets something like this:

1. There is need for rest and meditation in each life.
2. In Christian service the best-laid plans cannot always be carried out.
3. A gospel of teaching and doing always attracts.
4. A Christian life characterized by sacrifice, teaching, healing, doing the impossible.
5. Varieties of disciples—those who shirk responsibility ("Send them away"); those who can raise difficulties ("What shall we do?"); those who can object with good reasons ("Two hundred pennyworth would not suffice"); those who can belittle the forces available ("We have a lad here—what are they among so many?").
6. In all things give thanks.
7. Growth or development comes in the using.
8. A disciple a distributor of God's gifts.
9. Gather the fragments.
10. The smallest life and smallest gift may affect a world.

\*This article continues a short series on the Preparation and Presentation of the Lesson commenced in the TEACHERS MONTHLY for January, 1916.

These are, of course, only illustrative. Each teacher must make his own outline and find his own lessons.

III. The next step has the class in mind. What truths do the pupils need? The teacher, let us suppose, wishes them to get a picture of Jesus as a ceaseless, patient, loving worker. He wishes to teach them that the smallest gift cheerfully bestowed may do wonders; that increase comes through using; that everything should be done with thanksgiving; and that there is that scattereth and yet increaseth.

IV. Now, the teacher endeavors to frame the story in a series of pictures, working in the selected truths as he proceeds. The pictures are suggested in the outline already given. The very essence of teaching consists in presenting these pictures in an attractive way, so that they impress even by the very mode of telling. Consider, for example, the following:

I see Jesus tired after a day's labor, and sore at heart because he had received the news of the death of John the Baptist. Who was this? Why was he put to death? Let us review the story of his death. And so Jesus, tired and sorrowful, asks his disciples to come away with him to a quiet place across the sea. So they take to the boat. The wind fills the sails, and they are off. The wondering crowd watch, and begin to enquire whither they are going. One boy has overheard the master, and soon all the people know that the wonder worker is going to land on the hillside across the bay.

Then there you may see people running and shouting. Levi and his wife Sara are going, and of course all the children are around, shouting "May I go, too?" Isaac and his wife Salome are carrying along their little lame boy Ezra on a stretcher, so that perchance he may be healed. A crowd of boys and girls are along, heading the procession, for no one would to-day miss the sight. Perhaps he will cure a blind man, or a cripple. Word has gone abroad that he is a prophet, and the older people have come out to hear him, indeed some of them are quite ready to worship him now. Look at the crowd pouring around the head of the lake.

Now the boat comes to land. Jesus, with-

out murmuring, moves up the slope to a convenient centre, and gazes upon the crowd below him. "Poor people!" he says to himself, "they have no one to lead them. They are like sheep without a shepherd. I must lead them myself."

And so he begins to teach them about God and service and the blessedness of purity and peace and mercy. How new and sweet it is to these people who have been slaves to rule and custom and severity. Then the little lame boy Ezra is brought, and in a moment he is leaping and praising God; a blind man comes and receives his sight; a deaf man hears. All afternoon the wonders continue. Is it any surprise if the people do not observe that the sun is going down?

And so the story goes. What an opportunity for picturing when the disciples come to talk the matter over with Jesus! What an opportunity when the small boy comes forth with his basket! Think of him, too, on the way home, when he is, next to Jesus himself, the hero of the afternoon.

What a lovely picture that of the crowds seated in rows, with the disciples moving up and down! See the food grow as it is distributed! Isn't it wonderful? Isn't it wonderful, too, how every good thing grows in the using? Use love, and you have more love left. Give of your means, and your power to give grows.

V. The lesson is not complete unless pupils have an opportunity for expression. During the lesson they may draw pictures, present outlines, tell the stories of the lesson. During the week they may try how Jesus' teaching works out. Is it true that the more one loves or bears, the more he is capable of loving or bearing? Try it. Is the plan being worked by people to-day? Find some one who is living up to this ideal. Get some pictures or some literature that will help you to see this lesson more clearly. Read what Jesus said afterwards about this miracle of feeding the five thousand.

The wisest word in all the unlimited literature of childhood is that of Fröbel, "Come, let us live with our children. That is the natural law, divinely laid down. Time devoted to children is time best spent."

### Finding the Point of Contact

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

In a previous article (last month), it was shown how the teacher may adapt the Uniform Lessons to the needs of his scholars, to whichever of the four great groups in the School,—Primaries, Juniors, Intermediates or Seniors—they may belong.

Suppose, now, that the teacher has decided how he may adapt the lesson, that he has selected the truth in the lesson which his particular scholars need, he must next consider how he may get his scholars to appreciate and receive into their minds and hearts the needed truth. The problem, in brief, is to find a point of contact in the knowledge and experience of the scholar to which the new truth may be attached, so that it will become an integral part of his mental and spiritual acquirements.

The point of contact, of course, will be different for the different groups in the School. The stock of ideas in the minds of the Primaries is not the same as that possessed by the Juniors. The Juniors differ from the Intermediates and the Intermediates from the Seniors in respect of the ideas familiar to each of these groups. Take, for example, the lesson for the second Sunday in the present month, *Heroes and Martyrs of Faith*, Heb. 11 : 1, 32 to 12 : 2. What point of contact can the teacher in each of the Sunday School groups find for his teaching?

The Primary teacher will naturally refer to the trust which the little child instinctively puts in his father's strength and wisdom. When the child is in the father's strong arms there is no danger that he dreads. He rests quietly and securely in that safe refuge. The transition is easy to the faith or trust which the heavenly Father wants all little ones to place in him. The teacher will tell of those mentioned in the lesson who did trust in God and were made happy and brave.

With the Juniors the teacher may commence by getting the members of the class to speak about journeys which they may have taken by railway or steamship. He will bring out the trust or faith which they put in the engineer and conductor of the train or the captain of the steamship, and then show that it is in just the same way that we trust

God or put faith in him. This will lead to a conversation about those who, through their faith in God, became heroes and to the application that the same faith can make heroes of boys and girls now.

In the class of Intermediates the teacher may commence by talking about some historical event such as the Battle of the Plains of Abraham. Some details may be brought out by questioning and then the class may be asked how they know that this event took place. It will soon appear that they are sure that the battle actually happened because they believe the writer of some history or some teacher. Now the lesson tells us about some people who believed in God, that is, had faith in him, and about the wonderful things which they were able to do. Emphasis should be placed on the perfect naturalness of faith in God and on what such faith will do for us.

A point of contact with the Seniors may be found by referring to a banknote and bringing out that its value consists in the promise which is printed upon it. It is taken as payment for goods or services because people trust, that is, have faith in the bank or government which has made the promises. Point out that God has made certain promises and the lesson tells of those who trusted him. A discussion may follow of the reasons why we should trust God, closing with a pointed appeal to each scholar to accept his promises and enter into his service.

### The Personal Touch

A certain Sunday School teacher had a small boy who seemed quite hopeless; his whole thought and attitude seemed to be to go to Sunday School for a "high old time," and if he could start a "rough house" during the progress of the lesson, he never failed to do so. The teacher had tried everything that he could think of, but nothing seemed of any avail with the lad. One day, in exasperation, the teacher remarked to one of the other boys that he thought he would have to expel Jimmie.

"Oh, sir!" the little chap replied, loyally, "Jimmie will be older soon and will know better than to act so. You see, sir, Wednes-

day is his birthday, and he will be twelve years old then."

The teacher thought it over and felt rather ashamed of his hasty declaration, and that he, who should have been an example, had needed to be taught Christian patience by one of his own boys. He decided to see Jimmie the following Wednesday. So he went to the boy's home that day, and greeting the lad's mother, asked for Jimmie.

"He isn't at home, sir. What's he been up to now?" she queried, anxiously.

"Why, nothing in particular, only I heard it was his birthday and wanted to congratulate him and leave him this," he replied, as he handed a small package to the mother.

That night when Jimmie came home his mother said, "Your Sunday School teacher was here to see you this afternoon."

"What's the matter now? Really I didn't do it; 'twas the other fellow."

"He said it wasn't anything in particular. He heard it was your birthday and brought you this." The mother noted the look of surprise on her son's face as he received the package, opened it and read the note which the teacher had written him, and watched a dull red pass over his face.

"Did he really come and leave me this, mother? And he says in this," holding up the note, "that he hopes to see me at Sunday School next Sunday and every Sunday after. I some way thought he would rather I wouldn't go. But you can just know I'll be there. And—" Jimmie did not finish his sentence, and his mother thought she saw just a ghost of a tear in the little fellow's brown eyes.

The following Sunday found Jimmie in the class room on time.

"It was awful nice of you to come to see me on my birthday," Jimmie said as soon as he could speak to the teacher. "Sorry I wasn't home, and thanks for the present. 'Twas awful nice."

Since that time the teacher has had no trouble with Jimmie, for the lad's heart had been found.

There are very few children who cannot be reached through the personal touch. Know your boy's or girl's home surroundings, his mother and father; ask the little girl

with a bit of human interest how her mother is this morning, or the new baby brother. Make your pupils feel that you are interested in them and in their homes.

Then, too, a keynote will be touched through an understanding of and sympathy in the frolics and pastimes of the week. Tommy is interested in wireless, Jack's hobby is stamps, Philip's pigeons fill his thoughts. Bertha, Mary and Alice have their own individual hobbies; find out what they are and interest yourself in what they are interested in.

—Adapted from *The Convention Teacher*

### Fixed Orders of Service in the Sunday School

*By Rev. R. J. M. Glassford, B.D.*

One of the frontline Presbyterian superintendents in Canada says the only fixed thing in his order of service is variety. The statement sounds like a paradox, but it furnishes the key to the problem of a successful School.

Too many of our Schools are suffering from a monotonous fixity of programme, and beneath their breath scholars say the School session is dull and tiresome.

Opportunity for such criticism there should not be. A resourceful leader will always arrange for variety. For him there are no "preliminary" exercises. Devotion and instruction will be carefully blended.

A few Schools are reaching out to this ideal. A sample programme used in the School of Knox Church, Toronto, lies before me. Twenty minutes are allowed for prayer, praise, catechism, scripture drill, missionary drill, and business. Thirty minutes are spent in lesson study, and the closing ten minutes are utilized in singing, crisp gleaning of lesson truths by the superintendent (three minutes), report for the day, next Sunday's lesson subject and Golden Text, followed by a brief closing prayer. One need not say there is not a dull minute in that School session.

The adoption of such monthly programmes means variety, definiteness, and efficiency. In the course of twelve months the above School, with the exception of the Beginners and Primary classes, is taken over about one-third of the Shorter Catechism, each of the seven foreign mission fields of our church, and

a general outline of its home mission work. All papers, helps, and library books are placed in charge of each teacher during the closing hymn by the secretarial staff, and after the benediction, the teachers distribute all such material to their classes. This plan prevents a headlong pell-mell rush from the building by the scholars.

Such an order of service as above outlined covers a session of one hour's duration, and necessarily things have to keep moving. If Schools have the blessed privilege of more than an hour for the session, the extra time can easily be apportioned to the four fundamental factors of a programme: (a) worship, (b) instruction, (c) impression or inspiration, (d) business.

By all means let superintendents arrange stated monthly orders of service, for the sake of variety, definiteness, and efficiency in religious education.

Toronto

### A Boys' and Girls' Work Committee

*By Rev. J. A. Wilson, B.A.*

In St. Andrew's Church, Hamilton, we believe in "a sound mind in a sound body," not only for our boys, but for our girls also. Thus the existence of a Girls' Work Committee as well as a Boys' Work Committee in connection with our Sunday School.

In our church we had three Young People's Societies of Christian Endeavor, yet it was felt that a great many of our boys and girls in the teen ages were not enlisted in these. Could we form some organization that would give them some mid-week activities of a helpful kind?

Our Sunday School superintendent was a man of vision, and a man who understood young people, as well as a man of organizing skill and executive ability. To him fell the lot of conferring with the young people interested in organizing for fall and winter work. Preliminary meetings were held, the matter was freely discussed, and the result was the formation of a Boys' Work Committee, and a Girls' Work Committee, which, since their inception, have been doing splendid work, and which have done much to hold the young

people at the "breakaway age" both to church and Sunday School.

Could you see the splendid classes of senior boys and girls in our School, could you see the whole rows of young people at our regular church services, could you see the esprit de corps that exists, and the intense interest shown in both church and Sunday School by the girls and boys of these ages, you would certainly say: "Week day activities are surely worth while if they bring about results like these."

Tuesday night is boys' night; Thursday night is for the girls.

The main floor of our large Schoolroom lends itself readily to being changed into a gymnasium floor.

The boys' meeting opens at 7.15 with a short devotional service, including a three-minute talk by the superintendent, or other man, on some topic of help in character-building. Then, after the calling of the roll, wand drills, dumb-bell drills and free-arm exercises are engaged in. Then comes apparatus work—parallel bars, horizontal bar, etc., followed by basketball.

One of our leading church workers acts as superintendent of the Boys' Work Committee and another as assistant superintendent. These two have the supervision of the work. Under them, and over the other boys, are two of the older boys who have had training in athletic work. They freely give of their time and energy to the training of the others.

The term lasts from October 1st to the end of April. Gymnasium suits, rubber shoes, etc., are worn. Medical examination is given at the beginning of the season.

During the winter months trips through factories are planned for the boys by their leaders, and these are greatly enjoyed, to say nothing of their educative value. Baseball and other outdoor activities are planned for the summer.

The girls' work is much the same as that of the boys. They have marching exercises, games of various sorts, dumb-bell drills, free-arm exercises, volley drill, and basketball. They, too, wear gymnasium suits. Holiday "hikes" are features of the girls' summer plans.

One of the lady teachers in the senior de-

partment of our Sunday School acts as superintendent of the Girls' Work Committee, while two others give their services as leaders in the physical part of the work.

Both organizations are parts of the Sunday School, under its oversight and responsible to

it for reports. Only Sunday School pupils are eligible for membership. The attractions of the week-night activities have helped increase the Sunday School attendance in the teen age departments.

Hamilton, Ont.

## HOW TO UTILIZE THE QUARTERLY

FOR TEACHERS OF BEGINNERS

By Rae Furlands

Let us suppose that a teacher of Beginners is sitting down to prepare for teaching the next Sunday's lesson. How can the QUARTERLY be utilized to the best advantage in such preparation?

Take, by way of illustration, the lesson for March 12, "Jesus Loving Little Children."

Read the Bible material over two or three times. With the exception of a very few words there is nothing there that needs explanation; but the sweet, simple little story must be given a fitting environment to make it a living one to little people. Here is where our QUARTERLY comes in,

First, let us notice the "Teaching Hints." These remind us that children do not see things just as we do. Their lookout, as yet, is from a very limited experience of life. Because of this, special attention must be given to make essentials clear.

When the great teacher was on earth as a man, you remember that he used the surrounding familiar objects to introduce and on which to base his lessons to the people. In the Circle Talk we find something of the same kind. It begins with that which the children already know and proceeds to the new or unknown. Notice, in this lesson, how the child's own beloved family is made to play an important part.

To the Story, we may add, if need be, but we must not change. If you tell the story, "The master is come over Jordan," which, though not in the Bible, is probably similar to what happened on the day referred to in the lesson, and, therefore, true in spirit, if not in fact, you must not even change the names of the family. The facts must be as in the "Bible Story" which the child takes home, or the two versions will confuse and bewilder him.

The picture must be explained and the individuals in it connected, for the tiniest children do not make the connection themselves, but see only separate objects.

If you read over the words of the songs suggested, you will see that they emphasize the lesson. The verses for the child contain the central thought of a series of lessons and if repeated frequently will lodge themselves in the child's mind.

Most mothers read the children's leaflets and will notice the part requested of them, but it is well for the teacher to speak about it as opportunity offers.

### The Juniors' Home Work

Whether the Juniors do their home work on the lesson well or ill depends largely on the teacher. There are two points at which the teacher can do much to secure good home work from the scholars. One is when the home work is being assigned and the other is when it is being taken up in the class.

No home work should be expected of a scholar which has not been definitely assigned, with all necessary explanations. If answers to questions are to be prepared, the sources of information should be indicated in advance. If the work is memorization or a notebook exercise, explicit directions should be given beforehand.

Take, for example, the lesson for March 19, The Death and Resurrection of Jesus. Certain questions are set down to guide the scholar in his lesson preparation. Before beginning to "get up" the answers to these questions he should have pointed out to him the sources of information in the Daily Readings, the Facts about the Lesson and the

Lesson Story. The Note Book Work asks for the writing out of certain hymn verses. The portion of the Book of Praise in which appropriate verses may be found should be pointed out. The Memory Passage, the "Great Hymn," the Shorter Catechism and the Question on Missions. In connection with all these materials, a few preliminary words of explanation, suggestion and encouragement from the teacher will bear good fruit.

The teacher should take the greatest possible pains, also, in dealing with the scholar's home work when it is taken up in the class. The answers to the Questions for each day should be carefully considered. Where the answers are correct and complete, full credit should be given and judicious praise should be bestowed. If they are wrong or imperfect, the right answer should be brought out. The Note Book Work should be examined, mistakes kindly pointed out and hints given as to ways of improvement. Memory Work should be dealt with in such a way that the scholars will see that the teacher takes it seriously and expects them to do the same.

If the teacher takes hold of the home work problem with a firm grip and proceeds patiently and persistently along the lines indicated, it will not be long before the most careless and indolent class will be stirred up to greater diligence and faithfulness, and teachers and scholars will have the satisfaction of knowing that each week, a definite and worth while task is being accomplished.

### Helping in the Cradle Roll Department

A Primary teacher, on taking charge of a class, found hanging behind the classroom door a Cradle Roll, on which twelve names had been entered two years before, while nothing had ever been done with it since.

It occurred to her that here was a chance for her scholars to help. So she arranged that each boy and girl would call during the week at the home of one of the twelve babies that were and bring back a report of how the baby was coming on. They were also to find the names of any new babies which ought to be on the Roll.

The next Sunday the children brought in fifteen new names! They had also found all of the twelve original babies, and these babies

were glad that the Cradle Roll was being revived,—or at least their mothers were!

Then the class had a Cradle Roll Day,—the first Sunday of the next month. The children trimmed the Sunday School room with pink and white crepe paper, and the mothers and babies all marched up on the platform where the School could see them. Then they had a welcome exercise, after which two of the babies brought their birthday money and put it into the little red iron cradle that was to be the bank.

The teacher had a new Cradle Roll, which the children had helped her make. They had cut pink rosebuds from wall paper,—twelve of them, one for each month—and had placed them in a large circle about a picture of Jesus blessing the children. Above each rosebud was the name of a month, and the teacher slipped beneath the stem the name card of the two babies having a birthday in that month. Then the pastor gave a little talk to the mothers and this was followed by a short prayer to the loving Father, asking his guidance in their care of these little ones. This ended the programme for Cradle Roll Day.

But the children had not yet finished *their* work! Each week one of them would go to the home of a baby and play with it, or do an errand for the mother. They would also take messages to and from the teacher, and assist in every other way that they could.

Once each month,—on Saturday afternoon, so that the children could help—there was a meeting of Cradle Roll mothers. The children would each go to two homes and help mother wheel the baby down to the meeting-place; then they would keep the babies happy while the mothers sewed and talked, or listened to a short programme which the teacher had arranged.—Sunday School World

### Directing the Primary Child's Play

So vital a thing is play that the church is coming to regard it as an opportunity and is planning to develop it and to utilize it in as many ways and along as many lines as is possible. The particular problem of the primary teacher is, What relation has play to the lesson teaching and the administration of the Primary Department?

On Sunday morning the door of the Primary room opens, and in comes the child who on Saturday morning cooked and baked her pies and puddings under the shadow of the cherry tree. And in comes the boy who was horse and driver, hose cart, and hook and ladder truck, fire-chief and hero, all in one. We hear it said that play, as play, undirected and left wholly to the child, has no place in the Primary Department on Sunday, and we agree. But what about the child—has he left his tendency for play at home just because it is Sunday? Not at all. His desire for play and his tendency to express himself in play are awaiting proper direction.

In directing this play tendency we do not call it play. We call the different activities methods and devices. If it is before the School is called, we give the first-year children a book of pictures or mounted pictures, repeat a memory verse, or ask them to recite it with us, then ask them to find a picture that illus-

trates the verse. Perhaps the verse is James 1 : 17. If it is, the children are set to finding pictures of good gifts that come to us from God. The verse may be Eph. 4 : 32, and the pictures to be found are those of people being kind and showing love and tenderness to others.

If the children are older, boys and girls seven and eight years old, we give them cards on which the words of memory verses have been written and ask them to arrange the words to form a memory verse, and so on.

The selecting of pictures in illustration of memory verses and the arranging of words to form memory verses are devices for review and drill. They are really tasks invested with the spirit of play. Because the element of drudgery is eliminated, the children find in them the same pleasure that they find in play and attempt them in the same spirit that they do games.—Adapted from *The Sunday School Journal*

## HOW THE WORK GOES ON

A series of Institutes in the interests of Sunday School and Young People's work is to be held in the Presbytery of Temiskaming early in March.

During the last week of February an inter-denominational Winter School for Sunday School Workers was held at Danville, Que., similar to the School held in Richmond, Que., last winter.

The Secretaries of our Board of Sabbath Schools and Young People's Societies report that during the year 1915 they took part in 27 Boys' Work Conferences throughout Canada, at which 6,000 older boys and young men were present.

At the Sixth Annual Meeting of the Sunday School Council of Evangelical Denominations, held Jan. 25-27, at Richmond, Virginia, the most interesting topics of discussion were: the Teacher of Religion—His Task and Training; the Religious Life of the Rural Community; and Religious Education in the Public Schools.

The programme for the Winter Term of the Toronto Institute of Religious Education (Jan. 11 to Mar. 14) has included a course of ten lectures by Professor Frederick Tracy, Ph.D., of Toronto University, on Psychology, Especially as Related to the Child, besides conferences on topics of special interest to workers in the various Departments of the Sunday School.

The China Missionary Continuation Committee has heartily endorsed the plan of the China Sunday School Union to develop an Adult Bible Class Department in the missions throughout the empire, and also the setting apart of well qualified workers in the various missions to labor in connection with all agencies for the advancement of Sunday School and Bible Study work.

Mr. John Lowden, Convener of the General Assembly's Committee on Publications, organized the first Sunday School at Kew Beach, Toronto, thirty-three years ago. For almost the whole of that long period Mr. Lowden has been superintendent of the

School, and has given ungrudgingly of his time and interest to its work. He was recently presented by the congregation and Sabbath School with a handsomely executed address, in recognition of his unusually long and valuable services. Mr. Lowden has been a Sunday School worker for forty-five years.

The Canadian Advisory Committee for Co-operation in Boys' Work has prepared a handsome Diploma in colors for those who pass successfully the Canadian Standard Efficiency Tests. The Diploma provides for a record by years of the credits obtained under the four Standards, the Intellectual, Physical, Service and Religious, with a summary of attainments in the fourfold development described in Luke 2 : 52. The winning of the Diploma is a worthy ambition for any boy, and the training required will stand him in good stead all through life.

The Korea Sunday School Association has adopted the following six-point standard : 1. Sunday School sessions every week all the year round. 2. Officers required, superintendent and secretary. 3. Classes divided

for baptized and unbaptized, and each subdivided into three grades—children, youth and adult. 4. Weekly teachers' meeting for preparation of Lesson. 5. Rally Day—observed once a year. 6. Supplemental Bible drill in the programme for each Sabbath. This standard is being ratified by the missions operating in Korea. Each School reaching this standard will receive some kind of recognition from the Association.

The programme of the Annual Meeting of the King Street Church Sunday School, London, Ont., may suggest to other Schools plans for making their next Annual Meeting more effective. The meeting began at 6.30 p.m. with a supper. The business was taken up at 7.30, and included reports from the officers ; from the music, entertainment, church attendance, lantern and Session committees ; from the various Departments, Cradle Roll, Beginners and Primary, Junior, Intermediate, Senior and Home ; and from six organized classes. Besides these reports, there was a discussion of mission work reports and plans ; the new memory passage scheme ; teacher training ; Sunday School evangelism and other timely topics.

## A WORD FROM THE BUSINESS MANAGER

### ABOUT A ROLL OF HONOR

There is hardly a Presbyterian church or Sunday School in Canada that has not members on active service. More than one Men's Bible Class has sent every member.

Naturally we are proud of these men and boys that are fighting for us in the great struggle for right. We are particularly proud of those we know and who have gone from our own congregation.

Perhaps this is the reason why so many Sunday Schools and churches have asked us for a Patriotic Honor Roll on which to enter the names of their absent members. Perhaps it is because an Honor Roll on the church or Sunday School wall links up the absent memories with the home church. Whatever the reason, the fact remains that a great many requests have come to us, and so we have produced a ROLL OF HONOR.

The design of the Honor Roll is, of course, patriotic and unusually attractive. See page —. The colors in which the Roll is printed, namely, red, blue, gold and black, give a charming effect. There is room on the Roll for as many names as one hundred. If you have only a few names to enter, write them in a little larger hand than usual. If you have a large number of names, write them in your every day hand.

Hang the Roll in a conspicuous place. If for the church, a good place is in the vestibule on the way into the church. If for the Sunday School, somewhere where the scholars will notice it every Sunday. A simple ceremony on the Sunday that the Roll is hung up is in order—a few words about the absent members, a special prayer, and the national anthem.

The new ROLL OF HONOR is inexpensive—only 50 cents postpaid—but charming enough

to be in quite as good taste in the largest church or Sunday School room as in the smallest. Only the fact that we are printing the Roll in large quantities, permits the price

to be fixed at so reasonable a figure.

*Orders for the Roll should be addressed to R. Douglas Fraser, PRESBYTERIAN PUBLICATIONS Church and Gerrard Sts., Toronto.*

### RESULTS OF TEACHER TRAINING EXAMINATIONS

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

FROM DECEMBER 16, 1915, TO JANUARY 15, 1916

#### I. FIRST STANDARD COURSE

*Cheltenham, Ont.*—Rev. V. H. E. Thornloe, Minister. *The Pupil* : Bell McClure, Margaret Breadner, Myrtle Anthony. **Diplomas**—Miss E. Poyntz, Millie McCulloch, Grace Hunter.

*Sibbald, Alta.*—*The Pupil* : Isabelle Marjorie Bray.

*Battleford, Sask.*—Rev. W. A. Cameron, Minister. *The New Testament* : F. G. Atkinson, Annie Bentham Smith, M. M. Cameron, Mrs. J. F. MacLean.

*Barney's River, N.S.*—Rev. Wm. MacDonald, Minister. *The New Testament* : Miss K. E. Butler, Mrs. Wm. McDonald, Mrs. Robt. C. Hattie, Dolina MacIver, Wm. McDonald.

*Sunny Brae, N.S.*—Rev. D. K. Ross, Minister. **Diploma**—Margaret Kathryn MacFarlane.

*Fenswick, Ont.*—Rev. J. M. Dickson, Minister. *The Pupil* : Estelle McManus, Ethel B. Gilmer, Mary C. Jones, Ethel W. Van Every.

*Toronto, Ont., Normal School.*—Rev. B. B. Weatherall, Instructor. *The Old Testament* : 97 Candidates.

#### II. ADVANCED STANDARD COURSE

*Brantford, Ont.*—Rev. D. L. Campbell, Minister. *The Teacher and the School* : Clara McIntosh, E. A. Danby, Winnifred Campbell, J. M. Campbell, Belya C. Danby, Robert Stewart, J. D. Dewar, Reg. Raynor, Margaret Morrison, Grace Raynor.

*Ormstown, Que.*—Rev. D. N. Coburn, Minister. *Christian Doctrine* : Margaret C. MacDougall.

*Kingston, Ont.*—Rev. H. G. Steers, Minister. *The Books of the Old Testament* : Mrs. H. G. Steers.

*Stratford, Ont.*—Rev. R. Martin, Minister. *The Books of the New Testament* : M. Anna Clark, Clemen Macpherson, Edith G. Wilson, Mary H. Stewart.

*Hamilton, Ont., Normal College.*—Rev. S. B. Russell, Instructor. *The Books of the Old Testament* : 66 Candidates.

*Stratford, Ont., Normal School.*—Rev. Finlay Matheson, Instructor. *The Books of the New Testament* : 92 Candidates.

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

## OUR SUNDAY SCHOOL PERIODICALS

### ILLUSTRATED PAPERS

**EAST AND WEST** (Weekly). 75c. per year. Two or more to one address, 50c. per year, 13c. per quarter. (May begin with any date).

**THE KING'S OWN** (Weekly). 40c. per year. Five or more to one address, 30c. per year, 8c. per quarter. (May begin with any month)

**JEWELS**. 30c. per year. Five or more to one address, 25c. per year, 7c. per quarter. (May begin with any month)

### UNIFORM SERIES

**TEACHERS MONTHLY**. 70c. per year, 18c. per quarter. 2 or more to one address, 60c. per year, 15c. per quarter.

**PATHFINDER**. (A monthly Bible Class and Y. P. S. Magazine), 50c. per year, 13c. per quarter. 2 or more to one address, 40c. per year, 10c. per quarter.

**HOME STUDY QUARTERLY**. 20c. per year. 5 or more to one address, 14c. per year, 4c. per quarter.

**INTERMEDIATE QUARTERLY**. 20c. per year. 5 or more to one address, 14c. per year, 4c. per quarter.

**PRIMARY QUARTERLY**. 20c. per year. 5 or more to one address, 14c. per year, 4c. per quarter.

**HOME STUDY LEAFLET**. 5 or more to one address, 7c. per year, 2c. per quarter.

**INTERMEDIATE LEAFLET**. 5 or more to one address, 7c. per year, 2c. per quarter.

**PRIMARY LEAFLET**. 5 or more to one address, 7c. per year, 2c. per quarter.

**COLORED LESSON PICTURE ROLL**, \$3.25 each per year, \$2c. each per quarter. (Includes American postage)

**COLORED LESSON PICTURE CARDS** (Corresponding to Roll), 12c. each per year, 3c. each per quarter. (Includes American postage)

### DEPARTMENTAL GRADED SERIES

#### BEGINNERS DEPARTMENT FOR THE TEACHER :

**BEGINNERS TEACHER'S QUARTERLY**. 48c. per year, 12c. per quarter.

BEGINNERS PICTURE ROLL. \$3.25 per year, 82c. per quarter (American postage included).

FOR THE SCHOLAR :

BEGINNERS BIBLE STORIES. 20c. per year, 5c. per quarter.

PRIMARY DEPARTMENT

FOR THE TEACHER :

PRIMARY TEACHER'S QUARTERLY. 48c. per year, 12c. per quarter.

PRIMARY PICTURE ROLL. \$3.25 per year, 82c. per quarter (American postage included).

FOR THE SCHOLAR :

PRIMARY BIBLE LESSONS. 20c. per year, 5c. per quarter.

PRIMARY HAND WORK (13 sheets per quarter in envelope). 32c. per year, 8c. per quarter.

JUNIOR DEPARTMENT

FOR THE TEACHER :

JUNIOR TEACHER'S QUARTERLY, 48c. per year, 12c. per quarter.

FOR THE SCHOLAR :

JUNIOR WORK AND STUDY LESSONS. 36c. per year, 9c. per quarter.

INTERMEDIATE DEPARTMENT

INTERMEDIATE TEACHER'S MANUAL. 60c. a year, in four parts, 15c. a part.

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

SENIOR DEPARTMENT

SENIOR TEACHER'S MANUAL. 60c. a year, in four parts, 15c. a part.

STUDENT'S TEXT-BOOK. In four parts, 50c. a year, 12½c. a part.

Lesson Calendar: First Quarter

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

Lesson X.

THE DEATH OF STEPHEN

March 5, 1916

Acts 7 : 54 to 8 : 3. Study Acts 7 : 1 to 8 : 3. \*Scripture Memory Verses.

GOLDEN TEXT—Be thou faithful unto death, and I will give thee the crown of life.—Revelation 2 : 10 (Rev. Ver.).

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 Holy Ghost, looked up stedfastly 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 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 Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

Revised Version—1 Now when ; 2 But they ; 3 rushed ; 4 they ; 5 garments ; 6 the feet of a young man named ; 7 the Lord ; and ; 8 there arose on that day ; 9 in ; 10 buried Stephen ; 11 But Saul laid waste the church.

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

Ch. 8 : 1 And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem ; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

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

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

LESSON PLAN

- I. The Vision, 54-56.
- II. The Stoning, 57-60.
- III. The Persecution, ch. 8 : 1-3.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)  
M.—The death of Stephen, Acts 7 : 54 to 8 : 3. T.—

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

"Cast not away your confidence," Heb. 10 : 32-39. W.—Worship reverently, Eph. 3 : 14-21. Th.—"Bless—Do good—Pray," Matt. 5 : 43-48. F.—"Father forgive them," Luke 23 : 27-35. S.—"The master's spirit, Luke 23 : 36-46. S.—"The glory of the godly, 2 Cor. 4 : 6-18.

**Primary Catechism**—*Ques. 77. What example did Jesus give us in this matter?* It was His custom to go to the place of worship on the Sabbath Day. *Ques. 78. For what purpose do we go to the house of God?* We go to worship God with His people.

**Shorter Catechism**—*Ques. 49. Which is the second commandment?* A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them

that hate me ; and showing mercy unto thousands of them that love me, and keep my commandments.

**Lesson Hymns**—Book of Praise : 418 (Supplemental Lesson), 255, 251, 53 (Ps. Sel.), 250 (from PRIMARY QUARTERLY), 252.

**Special Scripture Reading**—Matt. 28 : 1-20 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

**Lantern Slides**—For Lesson, B. 757, The Stoning of Stephen. For Question on Missions, H.M. 844, Sunday School at Eichelbert Mission. (These Slides are obtained from Rev. F. A. Robinson, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

**Stereographs**—For Lesson, Gethsemane Road to St. Stephen's Gate, Thronged with Pilgrims ; Outlook West from Olivet (Underwood & Underwood, 417 Fifth Ave., New York City), set of 12 stereographs for this Quarter's Lessons, \$2.00. Three for March, 50c ; less than three in one order, 20c. each ; stereoscopes, 90c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS MONTHLY. The March stereographs are the same as those for Aug. 23, 1914, Jan. 14, 1912 and May 9, 1915.

## THE LESSON EXPLAINED

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

**Time and Place**—About A.D. 35 ; Jerusalem.

**Connecting Links**—To-day's lesson follows immediately on that for last Sunday.

Vs. 1-53 of chapter 7 contain Stephen's defence before the Sanhedrin against the charges of irreverence against : (1) the temple and its worship and (2) the law of Moses. The drift of Stephen's speech was as follows : "The Jews had misunderstood their own law. God had not confined himself to the tabernacle and the temple ; he had appeared to Abraham and others before the law was given ; Isaiah (Isa. 61 : 1, 2) had preached that God's worship was not confined to one place. But the people had killed the prophets as they now had killed Jesus." The Jews were so much provoked at this defence that they cast Stephen out of the city and stoned him to death. The lesson tells the story of the crime.

### I. The Vision, 54-56.

V. 54. *When they heard these things.* Stephen, in v. 53, had plainly charged the Jewish rulers with being the real law breakers. No accusation could have been more hateful to them. *Cut to the heart.* The reference is to the cutting made by a saw. The members of the Sanhedrin were intensely irritated. *Gnashed on him with their teeth ;* literally,

"gnashed their teeth at him." Their brute passions had completely mastered them.

Vs. 55, 56. *Full of the Holy Ghost.* This was Stephen's habitual state. (see ch. 6 : 8). The fullness of divine power within him transfigured his whole nature. *Looked up steadfastly into heaven ;* turning his soul from men to God. *Saw the glory of God ;* the manifested splendor of the Godhead. (Compare Ex. 16 : 10 ; 24 : 17 ; Luke 2 : 9 ; Heb. 1 : 3.) *Jesus standing on the right hand of God.* Since Jesus is usually represented as sitting (Luke 22 : 69 ; Acts 2 : 34 ; Heb. 1 : 3), his standing would seem to be a posture of special succor and welcome. *The heavens opened ;* the divine power and majesty wondrously revealed. *Son of man ;* Christ's special title for himself, used only here in the New Testament outside of the Gospels.

### II. The Stoning, 57-60.

V. 57. *Cried out with a loud voice ;* as if to drown with their clamor the words of Stephen, which were, in their judgment, blasphemous (compare Matt. 26 : 65). *Stopped their ears ;* so as not to hear what they considered so great wickedness. *Ran upon him with one accord ;* as if he had been a great criminal. The Jews acted with an entire disregard of proper legal procedure. It has been thought that the Roman authorities connived at the

irregularities or that the office of Roman governor was vacant, Pilate having been deposed and his successor not having arrived, and that the Jews took greater liberties on this account.

V. 58. *Cast him out of the city*; according to the law of Lev. 24:14. So Jesus was cast out of Nazareth to be killed, Luke 4:29. *Stoned him*; the punishment of blasphemy, Lev. 24:16. *The witnesses*; who, according to Deut. 13:9; 17:7, must begin the stoning, a rule intended to prevent reckless accusation. *Laid down their clothes*; their loose, outer garments, which would prevent ease and freedom in their movements. *Young man . . . Saul* (Rev. Ver.). The name means "asked of God." The age denoted by "young man" is very indefinite; it may have been as much as forty. It may have been from Saul, afterwards known as Paul and of whom the Acts has much to say later on, as the leader in this dreadful business, that Luke heard the story of Stephen's martyrdom.

Vs. 59, 60. *Calling upon the Lord* (Rev. Ver.). In thus addressing Jesus, Stephen showed that he looked upon him as divine. *Receive my spirit*; an echo of Jesus' words in Luke 23:46. *Kneeled down*; like Jesus in the agony of Gethsemane, Luke 22:41. The more usual Jewish posture in prayer was standing; but kneeling seems to have been the attitude showing a special sense of dependence. *Cried with a loud voice*; as if to assure his enemies that he fully and freely forgave them. *Lay not this sin to their charge*. Compare Luke 23:34. Augustine used to say that the conversion of Saul was the result of Stephen's prayer. *Fell asleep*; an ending of perfect calm to the scene of storm and stress. For the Christian idea of death as a sleep, see Matt. 27:52; John 11:11, 12; Acts 13:36; 1 Thess. 4:13-15.

### III. The Persecution, ch. 8: 1-3.

V. 1. *Saul*; a Jew, a native of Tarsus in Cilicia, a province of Asia Minor, a Roman citizen by birth, a tentmaker by trade and a Pharisee trained under Gamaliel at Jerusalem. *Consenting unto his death*; "sympathizing with his doing to death." *A great persecution*. This was a fact of great importance, for: (1) it led to a wider preaching of the gospel

throughout Palestine ("Judæa and Samaria"); (2) it separated the Christians from Judaism; (3) it taught the Christians that their religion was worth dying for. *Scattered abroad*; to escape from their enemies. *Judæa*; a name here probably including Galilee and Perea, as well as the Roman district of Judea. *Samaria*; the remaining district of Palestine. "Judea and Samaria," therefore, denotes the whole of Palestine. *Except the apostles*; who had received no command to depart, and who, therefore, in spite of danger, remained where they could give counsel and help to the whole church.

Vs. 2, 3. *Devout men*; pious men, including Jews as well as Christians. Had Christians alone been meant, the term "disciples" would have been used. *Carried Stephen to his burial . . . made great lamentation*; beating the head or breast in grief. *Saul laid waste the church* (Rev. Ver.). See his own confession in chs. 22:4; 26:10, 11; 1 Tim. 1:13. His impulsive energy, however, was afterwards to be spent in spreading the faith which he now persecuted.

### Light from the East

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

BLASPHEMY—Any one who expressed derogatory or contemptuous opinions about God or his government of the world, was by the old Hebrews regarded as a blasphemer. It was a capital offence; the blasphemer had to be "cut off" from his people, Lev. 24:10-16. Men were forbidden to use the name of God lightly (Deut. 5:11); it was akin to blasphemy. The Jewish authorities judged Jesus worthy of death because they held him to be a blasphemer: he had claimed to be the Messiah and the Son of God. Stephen was condemned; he had, so his accusers alleged, spoken dishonoring words of the "holy place and the law," Acts 6:13. The "sin against the Holy Ghost," too, was of the nature of blasphemy, and nothing was left for God but to cut him off, Matt. 12:32; Mark 3:29.

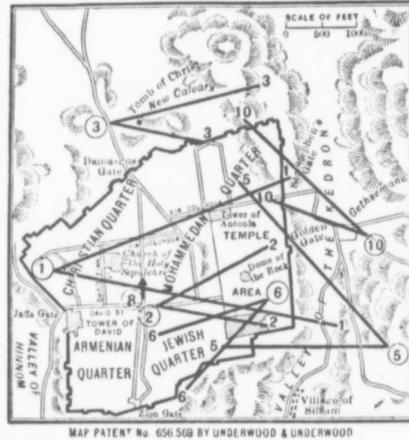
STONING—The old Hebrews had no hangman's rope like ourselves, no guillotine as they have on the continent of Europe, no electric chair like some of the United States. When a man was found guilty of a capital

offence, his life was ended by crushing his head and body with stones. The witnesses on whose evidence he was convicted cast the

first stone, then all the men about joined in. This very primitive mode of execution was retained by the Jews through all their history.

### THE GEOGRAPHY LESSON

It is not known with absolute certainty where Stephen was put to death, but ancient tradition says it was just outside the wall of Jerusalem at the east. Our Jerusalem map marks with the number 10 a spot on the slope of Olivet from which we can get a good view of the traditional place of Stephen's martyrdom. We can see where there is a gate in the wall, just above a particularly steep part of the city hill. A road leads from that gate down over a more gradual slope and then turns sharply towards the south (at our left). At this moment we find the road thronged



with people. That eastern entrance to the city is called St. Stephen's gate. It has long been believed that the mob which broke up his trial (Acts 7 : 57, 58) hurried him out of the city through that gate and hurled him over the steep bank into the Kidron valley, stoning him to death. It may have been from that very bank where we now see people watching a Christian procession, that Saul

looked on the first Christian martyrdom.

Use the stereograph entitled, Gethsemane Road to St. Stephen's Gate, Thronged with Pilgrims ; Outlook West from Olivet.

### THE LESSON APPLIED

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

In our last lesson we had the account of Stephen's enlistment. Here we have the story of his brave death at the hands of implacable foes. One of the saddest facts in human history is this : Again and again men have killed their leaders and saviors. They have put out the eyes of those who saw the larger truth and proclaimed it ; they have trampled on the love that would redeem them. What infernal thing is it in us that so often makes us blind with rage when our folly is rebuked, our petty prejudices exposed, our bigotry condemned ? The fate of Jeremiah is a case in point. (See Jer., chs. 37, 38.) Later the prophet accompanied his people to Egypt and tradition says that he met his death at their hands. John the Baptist suffered death in prison. Recall how the translators of the Bible into English were persecuted. William Tyndale's last prayer before his execution was : "Lord, open the King of England's eyes."

The martyrdom of Stephen in the bloom of his Christian experience gives rise to the perennial problem : Why this waste of rich and noble manhood ? One is inclined to ask about Stephen : what would he not have accomplished in the infant Christian church if his brilliant and promising life had not been cut short by violence ? To-day much of the flower of the empire is being blasted. Young men, our bravest and best, are destroyed like ants in this grim contest. Neither beauty of character nor youth, nor genius, is spared. It is frightful waste. One looks to the tragedy of Calvary for some solution. Jesus died, but from the ground there has blossomed red an influence that shall be endless. Actions are always more eloquent than words. Stephen might have preached endless sermons upon the subject of sacrifice. But none of them would have left such an influence upon the church as the actual sacrifice of his own life for the sake of the

truth which he believed. Not even the glowing words of Jesus have been as powerful in teaching the value of sacrifice as his own example when he went to the cross. A writer has recently told of the sacrifice of sixty-three Christian girls who were carried off into Turkish slavery because they refused to renounce their Christian faith. "Who," he adds, "could hear that story and not feel himself lifted out of his own horrible selfishness and filled with a new enthusiasm for the spiritual faith for which he has not to suffer as others do?"

We have in the lesson a case of mistaken conscience. Saul was standing by approving of what was done. Years afterwards he declared that he verily thought that he ought to do many things contrary to Jesus Christ. Cromwell said to the Scottish ministers who were fanatically bent on opposing him, that they ought to consider whether they might not possibly be mistaken. Back of the Inquisition were stern ecclesiastics who ordered

the thumb screw and torture to be inflicted on heretics. They did it all with a good conscience. We must not forget that conscience needs education in the spirit of Christ. Otherwise it will sanction the most outrageous acts. Let us be sure that our consciences are not mere vulgar prejudices, nor ill temper, but convictions resting on the love of Christ and our fellow man.

Lastly, notice Stephen's splendid victory in death. It was not merely the fact that he faced his foes without flinching, but he died with a prayer on their behalf on his lips. How closely he resembles the master in his spirit of forgiveness. This spiritual victory is the real victory after all. Foiled in honorable war, Germany turned her attention to inculcating the hymn of hate in the minds of little children as well as adults. This is the worst kind of defeat in the individual or in the nation. As Edith Cavell, the martyred English nurse, said: Patriotism is not enough. I must have no bitterness toward any one."

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

By Rev. Professor W. B. Taylor, Ph.D., Toronto

Trace the course of Stephen's life from ch. 6: 9 up to the events of this lesson. Sketch the argument of his address. Clearly it was not an attempt to create a cleavage between Christianity and Judaism, though it indicated a growing discontent with Judaism. But it was an exhortation to the Jews to take a warning from their history. They had always been found fighting against God. Their opposition to the new faith was in line with all their past. They ought to consider, therefore, whether, in this case too, they were not losing the substance in attachment to the form. Discuss the following points:

1. *The boldness of Stephen.* Show how his words were not aimed at securing his release. They cut to the heart. The secret of his boldness and indifference to personal danger lay not in any superior physical endowment. Stephen's strength lay rather in his fine perception of spiritual values. He was "full of

faith and of the Holy Spirit." And to this rich experience he had no secret access. "The only difference between ourselves and him is that he claimed the blessings with a holier boldness and lived habitually in nearer communion with God."

2. *The reward of the true witness.* This is not to be gauged always by the plaudits of the crowd. The true messengers expect that the Spirit will testify to the truth of their words and deeds in the hearts of men, but men may reject their testimony, vs. 54, 57. The audience smiled cynically when "Honest Abe" Lincoln as a youth went forward alone to sign the temperance pledge. Tintoret, in his painting of the martyrdom of Stephen, represents the stones lying in hundreds about the kneeling figure, not one of them having reached him. This is an ideal picture expressing the invulnerability of Stephen's soul. The reward of Stephen was the consciousness of the witness on high, vs. 55, 56, 59.

3. *The result.* "The blood of martyrs is the seed of the church." St. Augustine said that if St. Stephen had not prayed, Paul would never have been given to the church. We can agree that Stephen's death must have

had a mighty effect upon Paul and, also, upon the Christians in Jerusalem who were nerved for the approaching persecution. The South Sea Islanders were won to Christ by the memory of the pure-hearted Bishop Coleridge Patteson, whom they had murdered. The age of martyrdom is not yet past. The cause of Christ still needs those who give up sacred ties, ambitions, happiness, on behalf of those who deserve nothing from us and will return nothing to us.

### For Teachers of the Senior Scholars

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

Begin by questioning the class about what they know of Stephen,—about his first appearance in sacred history (ch. 6 : 5), his character (ch. 6 : 8), his wisdom and eloquence in debate and his arrest. What charge was brought against him? (Ch. 6 : 11-14.) How did they try to prove the charge? What effect did all this bitter hatred and cruel plotting have upon Stephen? (Ch. 6 : 15.) He was so completely filled with the beautiful spirit of the master that the light of heavenly love shone in his face and made even his enemies wonder at the sight. The Spirit of God in the heart can make angel faces. Draw attention to Stephen's address before that shameless court of injustice, ch. 7 : 1-53. What did this lead to?

1. *The Death of Stephen*, vs. 54-60. Question about the death of Stephen, the first in the long list of Christian martyrs. What had roused the infuriated mob to such a frenzy? Bring out the startling contrast between the spirit of evil which stirred the murderous mob, and the spirit of God which inspired Stephen as he looked up confidently and got a vision of heaven, which made him care very little what the most evil-hearted of men could do unto him, which led him to pray, like his master, for those who were putting him to death. Death in Stephen's case was a beautiful adventure.

All through the history of the Christian church the most trying times have often been blessed with some vision of the open heaven. Refer to Edward Payson's experience as the end of life drew near. As the vision of heaven dawned upon him, he exclaimed: "The celestial city is full in view, its spirit

breathes into my heart." Impress upon the scholars the wisdom of living in such a way that we shall find heaven opening up to us in the end.

2. *The Great Persecution*, ch. 8 : 1-3. Call attention to the first appearance of Saul of Tarsus, and the part he took in the death of Stephen, and in this great persecution,—how intensely bitter he was against the Christians, and how sure he was that he was right; and dwell upon the power of hatred to blind man's eyes to what is right.

### For Teachers of the Boys and Girls

By Rev. M. B. Davidson, M.A., Galt, Ont.

Begin by reminding the class of the mention of Stephen in our last lesson. Then go over with the scholars the incidents leading up to to-day's lesson,—the miracles wrought by Stephen, the opposition which arose to him, who opposed him, and why, the action of the false witnesses, the arrest of Stephen, his trial, his defence, including his review of Jewish history, and especially his application of this history to those who were opposing him. Now take up the lesson under two heads:

1. *The First Christian Martyr*, vs. 54-60. What effect did the speech of Stephen have upon those who heard it? Point out that there is more than a suggestion here that the consciences of his hearers had been touched. It is a terrible thing when conscience is touched and we refuse to be guided by it. The Jews, instead of repenting, did what? They allowed their resentment and anger to carry them away. What effect did their anger have upon Stephen? To whom did he turn as the source of his help and strength? Lay emphasis upon the courage of Stephen, a courage founded upon his sublime trust in the Saviour. Ask whether there is any difference between Christian courage and other courage. The Christian has a hidden source of strength. Point out how in these early days of the church Christ's promises of help in time of danger were being fulfilled in the experience of his followers. Christ did not save Stephen from death. He does not promise to do that always. But he made Stephen's death a triumph. Ask how the Jews put Stephen to death. What law would

they plead as their justification? Have some one read Lev. 24 : 14-16. Call attention to the two petitions in the last prayer of the martyr. Whose example did he follow in the latter petition? Read Luke 23 : 34. Prayer is the Christian's "watchword at the gates of death; he enters heaven with prayer."

2. *Some Results of Stephen's Martyrdom*, ch. 8 : 1-3. Who was present at the death of Stephen? What passive part did Saul play

on this occasion? Point out that it is not altogether fanciful to suppose that the sight of Stephen's brave death had something to do with the preparation for Saul's conversion. It did not have that effect immediately, however, for what did Saul do after Stephen's death? Point out that Saul's actions were part of a wider prosecution. What result did this persecution have upon the Christians at Jerusalem? Was it altogether to be regretted that the Christians were scattered?

### ADDED HINTS AND HELPS

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

#### Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET.]

1. "Father, forgive them; for they know not what they do," Jesus prayed as he was being nailed to the cross. Where is the saying found?

2. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." Find these words of Jesus.

ANSWERS, LESSON IX.—(1) Deut. 34 : 9. (2) James 1 : 27.

#### For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET.]

1. Are we always sure of being right if we follow our conscience?

2. Is it ever right to pray that our enemies may be punished?

#### Prove from Scripture

That we should give ourselves to God.

#### The Question on Missions

[Under this heading are given hints for the teaching of the Question on Missions for the various grades of the School. Teachers are recommended to keep before them in their preparation the Scholars' Answer in the QUARTERLY or LEAFLET used by their scholars. The general topic for the present quarter is Our Mission to the Ruthenians. The Scholars' Answer in the PRIM-

ARY QUARTERLY and LEAFLET deals with the children; in the INTERMEDIATE QUARTERLY and LEAFLET with the boys and girls; in the HOME STUDY QUARTERLY and LEAFLET and PATHFINDER with grownup people.]

Ques. 10. The subject of the Scholars' Answers for all the grades is the religious training of our Ruthenian immigrants.

In classes of little ones, the teacher should describe the Ruthenian children at Sunday School, bringing out their delight in looking at picture books before School begins, their fondness for their teachers, often shown by gathering pretty bouquets of flowers for them, and their pleasure in singing such hymns as: "Come, children, join to sing;" "Jesus loves me," and the like.

Teachers of the boys and girls may speak of the religious services to which the Ruthenians have been accustomed in their home land, with their gorgeous and beautiful ritual and their exhortations to obey the priests and pay money to the church. In Canada the priests have lost much of their power, and unless the churches here, including our own, win the people to the true faith, they are likely to forsake religion altogether.

With the older scholars, emphasis should be placed on the danger lest the Ruthenians, their own religion being broken up by their changed customs and new ideas, may become entirely irreligious.

### FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

*A Look Forward*—To-day we are going to hear about Jesus' first helpers being persecuted (ill-treated). Recall what the children remember about those seven helpers (print "7"), or deacons, who were chosen to attend to the business part of the church work.

(Recall last lesson.) Stephen was one of them. Stephen was also an evangelist, or preacher.

*Deaf Ears*—All put your hands over your ears and listen if you can hear me talking. No. Well, that is what the angry Jews did when Stephen was preaching,—"put their

hands over their ears." They did not want to hear him speaking about Jesus.

*Stephen Persecuted*—They tried in many ways to make him stop. At last, they got some men to say untrue things about Stephen. They said, "We have heard Stephen speak against the holy temple worship." "We have heard him speak against our old laws." In this way they aroused the people's anger. At last they seized Stephen and brought him before the Sanhedrin (recall) to be judged.

After listening to what the people said against Stephen, the high priest turned and looked at him and said, "Are these things true?" Stephen explained what he meant, ch. 7 : 1-53. This made them more angry, v. 54. They shook their fists at him and gnashed their teeth.

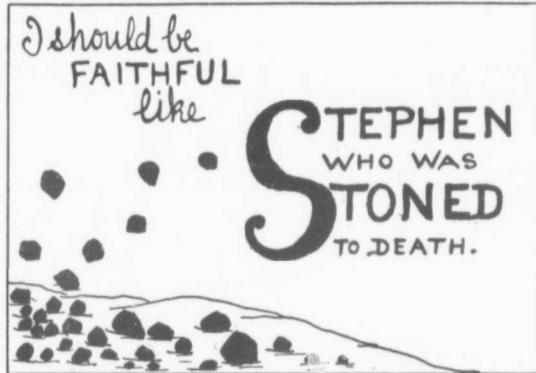
*A Hero*—Picture the bold young Stephen as he stands there in the face of his enemies, looking upward. His face is shining with a heavenly glory and peace. He is not afraid of them. God is with him. Tell his words, vs. 55, 56. Then they shouted and made a loud noise and put their hands over their ears. Then they got angrier and angrier. They rushed at Stephen and dragged him out of the judgment hall and away outside of the city walls and there they threw him down and pitched stones at him till he died (tell vs. 59, 60) ; the first Christian martyr (explain).

*Saul*—Speak about the young Saul, ch.

8 : 1, 3. We shall yet hear a great deal about Saul in many of our stories.

The angry Jews were not satisfied with killing Stephen. They ill-treated many of the followers of Jesus so that they fled to all parts of the country for safety (except the apostles, who stayed at their work in Jerusalem).

*A Reward for Bravery and Faithful Service*—Speak of that brave British nurse, Edith Cavell, who was faithful unto death. She suffered for her king and country. Her reward is



great. She will never be forgotten. Monuments, public buildings, etc., are built in memory of her bravery.

We are going to outline a Victoria Cross (explain). The highest honor a soldier can have is to have this badge pinned on his breast by our king, as a reward for some great deed of bravery and faithfulness. Many of our brave soldiers are dying for their king and country and the right.

*Golden Text*—Does our heavenly king reward those who are brave and faithful unto death for his sake? Our Golden Text is the answer (all repeat). (Outline a Crown "of life.") Explain that this means life forever in heaven.

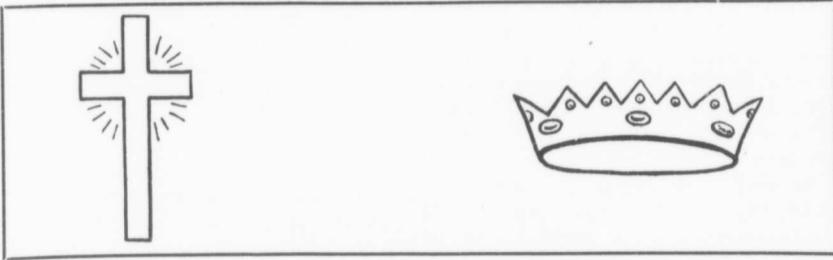
*A Crown for Little Children*—Sing v. 4, Hymn 590, Book of Praise, "There's a crown for little children," etc.

*What the Lesson Teaches Me*—PEOPLE SOMETIMES SUFFER FOR JESUS' SAKE.

### FROM THE PLATFORM

Sketch on the blackboard a cross. Recall the sufferings and death of Jesus, and especially his prayer for the forgiveness of his foes (Luke 23 : 34), and that in which he gave his spirit into the Father's keeping, v. 46. Turn to the martyrdom of Stephen, bringing out his faithfulness and his sufferings and the similarity of his dying prayers to those of Jesus on the cross. Now sketch a crown, and have the School sing v. 1 of Hymn 64, Book of Praise, "The Head that once was crowned with thorns." Repeat the last clause of Rev. 2 : 10, "Be thou faithful unto death, and I will give thee a crown of life," explaining that these are the words of Jesus

to each of his followers. Recall the vision which Stephen saw, of Jesus standing at God's right hand, ready to give him his crown. Ask for the title of the lesson, and explain that



"martyr" just means "witness." Impress the thought that Jesus wants each of us to witness for him and that to all who are faithful he will at last give a crown.

### Lesson XI. HEROES AND MARTYRS OF FAITH March 12, 1916

Hebrews 11 : 1, 32 to 12 : 2. Study Hebrews 11 : 1 to 12 : 2. \*Scripture Memory Verses. GOLDEN TEXT—Let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith.—Hebrews 12 : 1, 2 (Rev. Ver.).

1 Now faith is the <sup>1</sup> substance of things hoped for, the <sup>2</sup> evidence of things not seen.

32 And what shall I more say? for the time <sup>3</sup> would fail me <sup>4</sup> to tell of <sup>5</sup> Ged'eon, and of Bar'ak, and of Sam'son, and of Jeph'tha; of Da'vid <sup>6</sup> also, and Sam'uel, and <sup>7</sup> of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the <sup>8</sup> violence of fire, escaped the edge of the sword, <sup>9</sup> out of weakness were made strong, waxed <sup>10</sup> valiant in fight, turned to flight <sup>11</sup> the armies of <sup>11</sup> the aliens.

35 Women received their dead <sup>12</sup> raised to life again; and others were tortured, not accepting <sup>13</sup> deliverance; that they might obtain a better resurrection:

36 And others had trial of <sup>14</sup> cruel mockings and scourgings, yea, moreover of bonds and imprisonments:

37 They were stoned, they were sawn asunder, <sup>15</sup> were **Revised Version**—<sup>1</sup> assurance; <sup>2</sup> proving; <sup>3</sup> will; <sup>4</sup> if I; <sup>5</sup> Gideon, Barak, Samson, Jephthah; <sup>6</sup> Omit also; <sup>7</sup> Omit of; <sup>8</sup> power; <sup>9</sup> from weakness; <sup>10</sup> mighty in war; <sup>11</sup> Omit the; <sup>12</sup> by a resurrection; and others; <sup>13</sup> their; <sup>14</sup> Omit cruel; <sup>15</sup> they; <sup>16</sup> went about; <sup>17</sup> in; <sup>18</sup> evil entreated; <sup>19</sup> wandering; <sup>20</sup> Omit in; <sup>21</sup> caves, and the holes of the earth; <sup>22</sup> had witness borne to them through their faith; <sup>23</sup> concerning; <sup>24</sup> apart from us they should; <sup>25</sup> Therefore let us also, seeing we are; <sup>26</sup> Omit let us; <sup>27</sup> perfecter; <sup>28</sup> hath sat.

#### LESSON PLAN

- I. Faith Defined, 1.
- II. Faith Conquering, 32-34.
- III. Faith Enduring, 35-40.
- IV. Faith Striving, ch. 12 : 1, 2.

#### DAILY READINGS

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

M.—Heroes and martyrs of faith, Heb. 11 : 1-16.  
T.—Heroes and martyrs of faith, Heb. 11 : 17-31. W.—Heroes and martyrs of faith, Heb. 11 : 32 to 12 : 2. Th.—"That I may win Christ," Phil. 3 : 7-14. F.—Sufferings for Christ's sake, 2 Cor. 11 : 23-33. S.—Christ suffered for our sake, 1 Peter 2 : 17-24. S.—The unfolding crown, Rev. 2 : 1-10.

**Primary Catechism**—*Ques. 79. How do we worship God when we go to His house? We worship God by*

tempted, <sup>15</sup> were slain with the sword; they <sup>16</sup> wandered about in sheepskins <sup>17</sup> and goatskins; being destitute, afflicted, <sup>18</sup> tormented;

38 (Of whom the world was not worthy:) <sup>19</sup> they wandered in deserts, and <sup>20</sup> in mountains, and <sup>21</sup> in dens and caves of the earth.

39 And these all, having <sup>22</sup> obtained a good report through faith, received not the promise:

40 God having provided some better thing <sup>23</sup> for us, that <sup>24</sup> they without us should not be made perfect.

Ch. 12 : 1 <sup>25</sup> Wherefore seeing we also are compassed about with so great a cloud of witnesses, <sup>26</sup> let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

<sup>2</sup> Looking unto Je'sus the author and <sup>27</sup> finisher of our faith; who for the joy that was set before him endured the cross, despising <sup>11</sup> the shame, and <sup>28</sup> is set down at the right hand of the throne of God.

praise, prayer, the reading and preaching of God's Word, and by our offerings.

**Shorter Catechism**—*Ques. 50. What is required in the second commandment? A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.*

**Lesson Hymns**—Book of Praise : 418 (Supplemental Lesson), 111, 272, 34 (Ps. Sel.), 256 (from PRIMARY QUARTERLY), 303.

**Special Scripture Reading**—Ps. 24; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, S.O.S. 451, Latimer's "Ridley at Stake." For Question on Missions, H.M. 619, Home of Sober, Thrifty Ruthenians. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, Hebrew, the Home of Abraham, Isaac and Jacob (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 120).

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

## THE LESSON EXPLAINED

**Lesson Setting**—The Epistle to the Hebrews was written, probably between A.D. 64 and 70, to a church made up of Jewish Christians, perhaps in Rome. It was intended to warn its readers against falling back, under the pressure of persecution and the proselytizing zeal of Jewish partizans, into their old faith. The epistle contrasts Christianity with Judaism, showing that Christianity is the final religion. The lesson chapter belongs to a section (ch. 10 : 19 to 12 : 29), containing an appeal to make a right use of the benefits of the new faith.

**I. Faith Defined, 1.**

V. 1. *Faith*; trust in God, the conviction that God is good and that he will perform his promises. *Is the substance*; Rev. Ver., "assurance." Faith makes things still future, and therefore, only "hoped for," not actually enjoyed, as real as if they existed in the present. *Things hoped for*; like the assured possession of Canaan for Abraham and his immediate descendants; or deliverance from bondage to the Israelites in Egypt; or a blessed resurrection and life in heaven for us. *Evidence*; Rev. Ver., "proving." By faith we become as certain of unseen things as of those we see. *Things not seen*; such as the gifts promised, but not actually received by God's ancient people; and also such present blessings as the forgiveness of, and cleansing from, sin, through Christ and God's guidance and care, as well as blessings still future.

Vs. 2-31 refer to Abel, Enoch, Noah, Abraham and Sarah, Isaac, Jacob and Joseph, Moses and his parents, the crossing of the Red Sea, the fall of Jericho, and the preservation of Rahab.

**II. Faith Conquering, 32-34.**

V. 32. *What shall I more say?* What need is there of giving additional names? *Time would fail me*; to tell of all the acts of faith recorded in scripture. *Gedeon*; that is Gideon, who overcame the Midianites (see Judg., chs. 6 to 8). *Barak*; the general, who, with the help of Deborah, defeated Sisera, Judg., chs. 4, 5. *Samson*; Israel's famous champion against the Philistines, Judg., chs. 13 to 16. *Jephthæ*; or Jephtha, the victor over the Ammonites, Judg., chs. 11, 12. *David*;

the great king of Israel. *Samuel*; the last of the judges and the first of the prophets.

Vs. 33, 34. *Who through faith*; which united the weakness of iraii human nature with the almightiness of God. *Subdued kingdoms*; like Joshua and David, who were great conquerors. *Wrought righteousness*; defended the poor and oppressed and helped good causes. *Obtained promises*; given on special occasions (see Josh. 21 : 43; Judg. 7 : 7; 13 : 5). *Stopped the mouths of lions*. See Dan. 6 : 22. *Quenched the violence of fire*; as did Daniel's three friends, Dan. 3 : 17-27. *Escaped the edge of the sword*. See 1 Sam. 18 : 11; 1 Kgs. 19 : 2. *Out of weakness were made strong*; like Samson (Judg. 16 : 28) or Elijah, 1 Kgs. 17 : 1; ch. 18. *Waxed (became) valiant in fight*; as David before Goliath. *Turned to flight*, etc.; as Moses, Joshua, Gideon, etc.

**III. Faith Enduring, 35-40.**

Vs. 35-38. *Women received their dead*. See 1 Kgs. 17 : 8-24; 2 Kgs. 4 : 18-37, and compare Luke 7 : 11-17; John 11 : 1-45. *Raised to life again*; literally, "by a resurrection." *Others were tortured*; literally, "broken on the wheel." The meaning is that they were, in some way, "beaten to death." *Not accepting deliverance*; not accepting escape through giving up their faith. *A better resurrection*; that is, a resurrection to eternal life, contrasted with being merely brought back to life again (see above). *Mockings and scourings*. Compare 2 Cor. 11 : 23-33. *Bonds and imprisonment*; such as Jeremiah (see Jer. 38 : 6) and others suffered. *Stoned*; as was Zechariah, 2 Chron. 24 : 20, 21. *Sawn asunder*; Isaiah is said to have suffered death in this way. *Tempted*; to forsake their faith in God. *Slain with the sword*. See 1 Kgs. 19 : 14. *Sheepskins and goatskins*; the coarsest clothing worn by the poor. *World . . . not worthy*. Wicked people did not deserve to have such persons amongst them. The words might mean that they were more precious than the whole world.

Vs. 39, 40. *A good report through faith*. All these heroes of faith had testimony borne to them. *Received not the promise*; the

fulfilment of God's promise in the coming of Christ. *Better thing for us.* Ours is not a better salvation than that of Old Testament believers, since all are saved by God's grace, but we are better off than they in living after the work of salvation has been finished. *Apart from us they . . . not . . . made perfect* (Rev. Ver.). All believers will be made perfect together in heaven.

#### IV. Faith Striving, ch. 12 : 1, 2.

Ch. 12 : 1, 2. *Cloud of witnesses* ; those who have borne their testimony to the power of faith, likened to an encompassing cloud, because, look where we will, in Hebrew history, they are to be seen. *Lay aside every weight* ; like the athlete who trains off all superfluous flesh. *Sin which doth . . . beset us* ; clinging close to us, like a long, tight-fitting robe, which would trip a racer up. *Run with patience* ; determined to win the prize. *The race* ; of the Christian life, which has heaven for its goal. *The author and perfecter of our faith* (Rev. Ver.) ; the one who is our leader in the life of faith and who shows us that life in its perfection. *The joy* ; of finishing his great work of saving the world. *Endured the cross* ; the severest test of faith. *Throne*

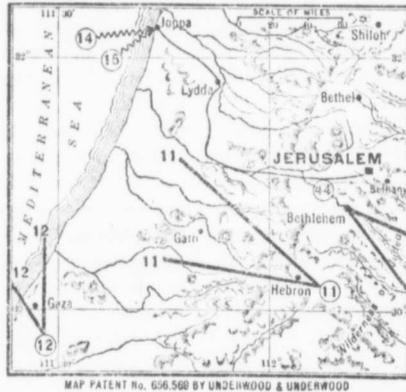
*of God* ; with all power and the assurance of success.

#### Light from the East

FAITH.—The faith that overcometh the world had a magnificent illustration in the old monk Antony of Egypt. "One night," it is said, "he was thinking of the destiny of the soul, and a voice came from without, 'Antony, arise, come forth and see.' And when he lifted up his eyes he beheld a vast and hideous shape, reaching to the clouds, and other beings, winged, which strove to rise. And as they rose the monster stretched forth his hands to catch them, and if he could not, then they soared aloft untroubled for the future. And Antony knew that he looked upon the passage of souls to heaven." This intense distinctness of the present relations of man with the unseen world was the truth which he had to teach, and, in compassion with the powers which that fellowship evoked, all that was earthly was found to be of no account. "Trouble not," he said to a friend, "at a loss of thy bodily eyes." Thou hast the eyes with which the angels see, by which thou mayest behold God."

#### THE GEOGRAPHY LESSON

Every year thousands of travelers in Palestine go to visit the old town of Hebron, which has special associations with Abraham and Isaac and Jacob. We may not all remember just where Hebron is. The Judea map marks with the number 11 a place beside a highway about twenty miles southwest from Jerusalem. There, if we face towards the west, we get a good view of an old, very old town, where for thousands and thousands of years people have had homes. Two towers rise conspicuously above the level of the Hebron house-roofs. Those belong to a



Mohammedan mosque. Down beneath that mosque is said to be the cave of which we read in the twenty-third chapter of Genesis. And in that cave rest to this very day all that is left of the bodies once used on this earth by Abraham, by his son Isaac and by his grandson Jacob (or Israel).

Abraham and Isaac and Jacob all knew these valleys and hills as well as we know the surroundings of our own homes. We may see the place as it looks in 1916 if we use a stereograph entitled, Hebron, the Home of Abraham, Isaac and Jacob.

## THE LESSON APPLIED

This is one of the most inspiring passages in the whole of scripture,—a bugle call to heroic Christian service. What the author of Hebrews declares is, that the history of Israel rested on the suffering and martyrdoms of the past. They formed the cornerstone of the nation's achievements and without them Israel would have passed and left not a wrack behind. The teacher should make full use of the story of Gideon's life work in Judges and of the sad tale of Jephthæ, who gave his best beloved, his own beautiful daughter, not with the feeling of indifference, but with a broken heart, for the sake of his country's cause and in obedience, as he mistakenly thought, to the wish of the Lord. The author of the Epistle says "the prophets,"—he does not particularize. And yet what a rich field prophecy reveals to us. It is strewn with the bodies of the bravest of the brave, men like Jeremiah who gave themselves in utter love and devotion to their God and country, and reaped as a reward not any external honor, but rejection and death.

This idea of suffering as the basis of Israel's life finds its richest expression in the well-known fifty-third chapter of Isaiah. In all probability this ideal servant of the Lord represented primarily the nation Israel, the nation that through the exile and national extinction learned the lesson of sin bearing. Of course the spiritual principle received its realization in one who was still to come. Our second truth follows :

Christianity also was founded and established on sacrifice. The life and ministry of Jesus received their crowning expression on Calvary. The cross was not an isolated incident. It was the fruit of the ministering, sacrificial, man-loving passion of Jesus. Sacrifice on behalf of man could go no further than it did. It is therefore a "sure foundation" for our faith.

The gospel continues to be vital and influential so long as it keeps close to the motive of the master. We cannot expect to propagate the gospel without effort. Pain, sacrifice, hardship, suffering,—these belong to the spread of the Christian religion. The history of the Christian church is studded with the names of the simple, great ones who

have given themselves for the cause. The red persecutions began with Stephen,—they were continued through the early centuries of the Christian era, when the Roman emperors sent forth their decrees of death to the Christians. Think, too, of the shining list of missionaries who have died for Christ's sake. Think of the thousands of faithful Chinese Christians who endured martyrdom during the Boxer rebellion. Think at this moment that the ancient Christian faith of the Armenians is being destroyed by the Turk. The story of the extermination of these people by the followers of Islam is brutal and inhuman beyond imagination. What is to be the secret and inspiring motive of Christians who are called on to face these frightful perils? We find it in ch. 12 : 1, 2, from which the Golden Text is taken. Before Napoleon began the Battle of the Pyramids, at which he terribly defeated the Mamelukes, and conquered Lower Egypt, he addressed his army in these words : "Soldiers, from the summit of yonder pyramids forty ages behold you." So are we to remember that the heroes of the faith behold us.

This passage comes home to us particularly in these trying days. In what way? As already indicated, we feel to-day the force of the truth that suffering plays a very large part in the forwarding of Christ's kingdom. The war is teaching us that with insistent and appalling emphasis. Mazzini's call to the Italians was : "Come and suffer." Professor Gilbert Murray, the foremost Greek scholar of our time, gave an address recently in which he said : "I seem to be familiar with the feeling that something innocent, something great, something that loved me is dying, and is dying daily for me." For us our fellow-citizens, our brothers, are giving their all in Flanders, Poland, Italy and on the high seas. Is there not a sense in which this stupendous struggle is a filling up of "that which is lacking of the sufferings of Christ?"

As the sacred writer urged Hebrew Christians to remember the godly ones who had given up life for the cause of faith, so we may be stimulated at this hour by the solemn spectacle of millions dying to keep us free.

## THE LESSON GRADED

### For Teachers of Bible Classes

Show the class how this lesson is related to the general argument of the Epistle. The author has a very practical aim. He seeks to fortify his fellow Christians during persecutions which threaten to disturb their loyalty to Christ. In this lesson he turns their attention to :

1. *The invisible realities*, ch. 11 : 1. Explain to the class the quality of faith which the writer is thinking of. Clearly it is not that which believes on Christ as the giver of eternal life. It is not merely a blind trust that somehow it will be better for us after death if we spend our lives in steadfast service. But it is the experience that lays hold of the unseen realities and sees them as though tangible. It is the faith of men like Latimer and Ridley. To illustrate, a Lancashire millwright who had lost his spiritual joy, started out for the moors one day. On his way he had an impulse to pray. "For an hour upon my knees I held a conversation. Suddenly, I was wonderfully conscious of the divine presence. Christ spoke to me. He showed me the print of the nails and his wounded side. My heart exclaimed, 'My Lord and my God.' Then, there came upon me a joy which I had never known before and which has never left me. It fills me with song. It transfigures my work, it gives me power." Such a faith precludes apostasy.

2. *The glorious company of saints and martyrs*, ch. 11 : 32-40. Review ch 11, showing how the true religious leaders of ancient Israel suffered martyrdom in their day, but posterity built them monuments. The world is carried forward by men whose souls can pry "far into distant worlds." The greatest men of history are those who had visions of higher truths to which they were loyal in spite of the rage of their blinder fellows.

3. *Our present conflict*, ch. 11 : 40 to 12 : 2. Elicit from the class at this point some of the sins which in these days endanger our loyalty to Christ. Point out that the resistance we must offer to these sins costs pain and sorrow and estrangements and misunderstandings. But in our struggles let us

remember : (1) that we are perfecting the work of previous saints (v. 40) ; (2) that we are treading the path the master trod, ch. 12 : 2 ; (3) that heaven is watching the issue of the struggle, ch. 12 : 1. Lloyd George tells of a man who was informed that he could reach the desires of his heart only if he recovered every grain of seed that had been sown in a certain field and by sunset. The man made friends with the ants. They spread over the field and before sunset all was gathered in but one grain. Then, just as the sun was sinking behind the hills, a lame ant came hobbling along with the last grain. The faithfulness of the poorest unit is of concern to God.

### For Teachers of the Senior Scholars

Some one has said that every person has a hero-gallery of his own, a list of names that stand for what he thinks best in life. Impress upon the class that we ought to be very careful about this matter not to allow any unworthy person into our gallery. Point out that we have in the chapter before us the Hebrew hero-gallery, sometimes called the Bible Westminster Abbey. What was one of the essential qualifications for admission to this gallery ? (V. 1.) Is it possible for life to be good and great without faith ? (V. 6.) Discuss the question as to whether a life that is not well-pleasing to God can be of much value to the world. The lesson refers to a number of persons in the brave days of old who had faith enough to please God.

1. *A Brave Band of Heroes*, vs. 32-40. Question out what is given of the lives of these heroes and martyrs, and show that many of them achieved greatness in military affairs, in subduing the enemies of everything that was good and godly, and in defending their country. Show how easy it would be to supplement this old Hebrew list with names of Canadian heroes and martyrs of our own day. Point out that only a few names are given of this brave band, and remind the class that very few of the heroes and heroines of life get into history. They are to be found everywhere, on the hills and plains of Canada, as well as on the battle-fields of Europe.

2. *A Great Cloud of Witnesses*, ch. 12 : 1, 2. Bring out that the brave band of heroes and martyrs has become a great cloud of witnesses. Dwell upon the inspiration which we get from the noble deeds of those who have gone before, and above all to the inspiration which we get from looking unto Jesus. Remind the class that our loved ones who have passed on into the other life are in the great cloud of witnesses, that they are more deeply interested in us than ever before, and that this should inspire us to do our best, to live in such a way that we may in the end "join the choir invisible of the immortal dead who live again in lives made better by their presence."

### For Teachers of the Boys and Girls

The Epistle to the Hebrews abounds in eloquent language, and our lesson is a good example of that eloquence. Remind the class that the writer was trying to do two things : to show to his readers that the heavenly things are the real things, more real than things on earth ; and to show his readers how they might stand firm in the midst of the cruel persecutions they were suffering. Try to keep these two things in mind as we take the lesson up under three divisions :

1. *The Secret of Spiritual Heroism*, v. 1. The writer is about to give us a list of the Old Testament heroes and of their exploits, but before he does so he wants us to under-

stand what lay behind all their achievements. It was faith. Be sure that the scholars know the definition of faith given here by heart. Even if they do not entirely comprehend it now, they will later on. Explain that the writer is trying to show how his heroes lived in the belief that the heavenly things are the real things. "Faith is that by which the invisible becomes real and the future becomes present." Use as an illustration the case of a boy who has been promised a trip next summer. His faith in that promise makes him often picture the trip to himself now almost as if he were already enjoying it.

2. *The Heroes of Faith*, vs. 32-38. Question the class as to the names mentioned throughout this whole chapter. Then call attention to the description which we have here of the sufferings and trials of the people of God in past days. Have the scholars enumerate these sufferings and trials. Now ask what it was that made possible the courage of those who endured all this. Find the answer at the beginning of v. 33.

3. *The Cloud of Witnesses*, ch. 11 : 39 to 12 : 2. The writer wants to encourage his readers in their trials. How does he do this ? By reminding them that these heroes of old are watching them from glory to see how they acquit themselves. Not only so, but Christ is watching them, Christ the author and perfecter of our faith. Show how we, too, are related to these heroes.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. "This is the victory that overcometh the world, even our faith." John wrote these words. Where are they found ?

2. Where is it said that faith without works is dead ?

ANSWERS, Lesson X.—(1) Luke 23 : 34. (2) John 16 : 33.

#### For Discussion

1. Were there greater heroes amongst God's people in olden times than at the present day ?

2. Does it require as much courage to be

a Christian now as when Hebrews was written ?

#### Prove from Scripture

That there is a cross for us to bear.

#### The Question on Missions

Ques. 11. The Scholars' Answers follow those who have been cared for and trained in our Church Homes back to their life amongst their own people.

The teacher of the little ones should picture to them how the Ruthenian children who have been trained in our Homes tell their fathers and mothers and brothers and sisters what they have learned. As this goes on, by and by all the Ruthenians will learn to be good

Canadians and good Christians.

In classes of the boys and girls and older scholars, it should be pointed out how the Ruthenian boys and girls return to their homes with new ideas and ambitions, how

many of them become day school teachers amongst their own people, and how some of them will go on to study for the ministry to become, in due time, preachers of the gospel to their fellow countrymen.

**FOR TEACHERS OF THE LITTLE ONES**

*A Look Forward*—We shall hear about Jesus' first helpers encouraged to be faithful.

*Golden Text*—Begin your lesson with the Golden Text (explain). Have the children watched games and races? Have they cheered the winners and clapped their hands this way? (All clap.) You were glad the winners had played their game or run their race to the end, without falling out or getting hurt and having to be carried off.

*Winners in the "Faithful"*

*Race*—Our lesson tells us about a lot of men for whom we might well cheer and clap, because they were able to win the prize for faithfulness given by our heavenly king to all who were faithful in serving him to the end of their lives.

Recall briefly the story of Stephen. Stephen was a winner in the "faithful" race.

*Lesson*—We are going to hear the names of a number of others who were winners in the "faithful" race, from the long ago Bible times down to the time when Stephen lived and worked for his King Jesus and died for his sake. These all received that wonderful prize, the crown of life.

*The Honor Roll*—These winners were all men who had faith in God. That means that they believed what God told them even if they could not see it themselves. They believed in God's promises. They believed that God would punish the bad and reward those who served him faithfully.

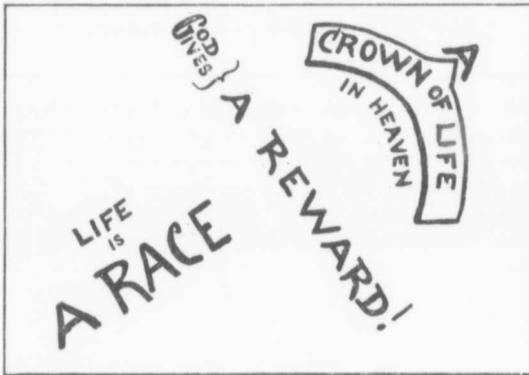
Read over the list of names, vs. 32-38. Speak of those mothers who had faith, and

their dead sons were brought back to life. Speak of Daniel, and of David and Gideon, those two great soldiers. (Read the Lesson Explained.)

*The Life Race*—We must think of our life as a race. When you were babies you were just beginning the race. First of all you must be carried in mother's arms. Then you toddle alone. Then you go out to school, and so on all through your life.

When running a race, do the runners run

here and there and everywhere? No. They keep in the straight course, keeping their eyes on the goal. Keep your eyes on Jesus. He stands at the goal to welcome the winners. We are trying to win a place by his side in God's heavenly home. (Sketch a course and mark at the goal, JESUS.) Print



A RACE } A  
 REWARD } CROWN  
 OF  
 LIFE

*Things That Hinder the Racer*—Did you ever see racers with their coats on? No. They throw aside everything that would hinder them from running well. Speak of little weights (sins) that hinder in this life race,—untruth, pride, disobedience, impure thoughts, words, deeds, etc.

*A Faithful Runner*—I heard about a young soldier at the front. He belongs to the cycling corps stationed on a road between France and Belgium. He and a friend built for themselves a little hut for shelter, made of old boards, covered with sod. They could

not stand up in it. They could only crawl in and sit or lie down on their beds of straw. Every night before he went to sleep, one of these young soldiers took out his Bible and read a few verses. Was not that fine? He

surely was faithful to God. He need not be afraid of the enemy. He will be a winner in life's race.

*What the Lesson Teaches Me*—I SHOULD BE FAITHFUL.

### FROM THE PLATFORM

*Behold what witnesses unseen  
Encompass us around;  
Men, once like us, with suffering tried,  
But now with glory crowned.*

Have written on the board the first stanza of Hymn 303 in the Book of Praise, which is practically a paraphrase of part of our lesson to-day. Have the School sing this stanza. Ask the scholars how many of them have ever been present at a great athletic meet. Picture for them the athletes on the track, and the audience looking on. The New Testament writers knew something of the great Grecian games of their own day, and there is a hint of some such scene in the latter part of the lesson. Now ask whether the presence of the audience helps those who are engaging in the races and other contests. There can be little question but that it does. Remind the School that we are to run with patience the race set before us, the Christian race. What a help to know that "witnesses unseen" are watching us!

#### Lesson XII.

### PHILIP AND THE ETHIOPIAN

March 19, 1916

Acts 8 : 26-40. \*Scripture Memory Verses.

**GOLDEN TEXT**—Understandest thou what thou readest?—Acts 8 : 30.

26 <sup>1</sup> And the angel of the Lord spake unto Phil'ip, saying, Arise, and go toward the south unto the way that goeth down from Jeru'salem unto Ga'za, <sup>2</sup> which is desert.

27 And he arose and went : and, behold, a man of Ethio'pia, <sup>3</sup> an eunuch of great authority under Candace queen of the Ethio'pians, who <sup>4</sup> had the charge of all her treasure, <sup>5</sup> and had come to Jeru'salem for to worship,

<sup>28</sup> \* Was returning, and sitting in his chariot <sup>7</sup> read Esai'as the prophet.

<sup>29</sup> \* Then the Spirit said unto Phil'ip, Go near, and join thyself to this chariot.

<sup>30</sup> And Phil'ip ran <sup>9</sup> thither to him, and heard him <sup>10</sup> read the prophet Esai'as, and said, Understandest thou what thou readest?

<sup>31</sup> And he said, How can I, except some <sup>11</sup> man should guide me? And he <sup>12</sup> desired Phil'ip <sup>13</sup> that he would come up and sit with him.

<sup>32</sup> <sup>14</sup> The place of the scripture which he <sup>15</sup> read was this, He was led as a sheep to the slaughter; and <sup>16</sup> like a lamb <sup>17</sup> dumb before his shearer, so <sup>18</sup> opened he not his mouth;

**Revised Version**—<sup>1</sup> But an; <sup>2</sup> the same is; <sup>3</sup> a; <sup>4</sup> was over; <sup>5</sup> who had; <sup>6</sup> and he was returning; <sup>7</sup> and was reading the prophet Isaiah; <sup>8</sup> And the; <sup>9</sup> Omit thither; <sup>10</sup> reading Isaiah the prophet; <sup>11</sup> one shall; <sup>12</sup> be-

<sup>33</sup> In his humiliation his <sup>19</sup> judgment was taken away; <sup>20</sup> and who shall declare his generation? for his life is taken from the earth.

<sup>34</sup> And the eunuch answered Phil'ip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other <sup>21</sup> man?

<sup>35</sup> <sup>22</sup> Then Phil'ip opened his mouth, and <sup>23</sup> began at the same scripture, and preached unto him Je'sus.

<sup>36</sup> And as they went on <sup>24</sup> their way, they came unto a certain water; and the eunuch <sup>25</sup> said, See, here is water; what doth hinder me to be baptized?

<sup>37</sup> 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.

<sup>38</sup> And he commanded the chariot to stand still; and they <sup>27</sup> went down both into the water, both Phil'ip and the eunuch; and he baptized him.

<sup>39</sup> And when they <sup>28</sup> were come up out of the water, the Spirit of the Lord caught away Phil'ip, <sup>29</sup> that the eunuch saw him no more; <sup>30</sup> and he went on his way rejoicing.

<sup>40</sup> But Phil'ip was found at Azo'tus; and passing through he preached <sup>31</sup> in all the cities, till he came to Cesare'a.

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

sought; <sup>13</sup> to come; <sup>14</sup> Now the; <sup>15</sup> was reading; <sup>16</sup> as; <sup>17</sup> before his shearer is; <sup>18</sup> he openeth; <sup>19</sup> judgement; <sup>20</sup> His generation who shall declare; <sup>21</sup> Omit man; <sup>22</sup> And Philip; <sup>23</sup> beginning from this scripture, preached; <sup>24</sup> the way; <sup>25</sup> saith, Behold, here; <sup>26</sup> Omit whole verse; <sup>27</sup> both went down; <sup>28</sup> came up; <sup>29</sup> and the; <sup>30</sup> for; <sup>31</sup> the gospel to all the cities.

#### LESSON PLAN

- I. A Commission, 26-29.
- II. A Conversation, 30-35.
- III. A Convert, 36-40.

#### DAILY READINGS

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

M.—Philip and the Ethiopian, Acts 8 : 26-33. T.—Philip and the Ethiopian, Acts 8 : 34-40. W.—The Ethiopian's reading, Isa., ch. 53. Th.—Meditate daily, Josh 1 : 1-8. F.—A prayer for guidance, Ps. 119 : 9-19. S.—God's law a delight, Ps. 1. S.—The joy of understanding, Luke 24 : 25-32.

**Primary Catechism**—Ques. 80. *What promise has Jesus given to those who meet for His worship?* Jesus has promised to be wherever two or three meet in His name.

**Shorter Catechism**—Review Questions 49, 50.  
**Lesson Hymns**—Book of Praise: 418 (Supplemental Lesson), 449, 447, 52 (Ps. Sel.), 562 (from PRIMARY QUARTERLY), 457.

**Special Scripture Reading**—Matt. 17 : 1-9; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 127, Philip and the Ethiopian. For Question on Missions, H.M. 97, Nurses at Teulon. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, Gaza, Lowland Stronghold of the Philistines, from the Southeast (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 120).

### THE LESSON EXPLAINED

**Time and Place**—A.D. 36 or 37; the road from Jerusalem to Gaza.

**Connecting Links**—At the close of Lesson X., Mar. 5, Acts 7 : 54 to 8 : 3, we saw how the disciples were driven from Jerusalem by the persecution following on the martyrdom of Stephen. Philip, one of the seven "helpers" (see Lesson IX., ch. 6 : 1-7), went to Samaria and preached the gospel there. Wonderful miracles accompanied his ministry, and the people received his message with great joy. (See vs. 4-8.) Vs. 9-13 record the conversion of Simon Magus, and vs. 14-25 give an account of the visit to Samaria of Peter and John, who imparted the Holy Spirit to the new believers. These verses also tell of Simon's offer to purchase the gift of the Holy Spirit with money and of Peter's stern rebuke.

#### I. A Commission, 26-29.

V. 26. *An angel of the Lord* (Rev. Ver.). Luke frequently mentions angelic appearances (see Luke 1 : 11; Acts 10 : 3, 30; 12 : 7). *Spake*; probably in a vision, as to Cornelius (ch. 10 : 3 and to Peter, ch. 10 : 13.) *Unto Philip*; to be distinguished from the apostle of the same name, John 1 : 43-46; Matt. 10 : 3. One of the seven "helpers" (ch. 6 : 3), he received the title of the Evangelist (ch. 21 : 8) because of his services in different missions. *Arise, and go*; a missionary command which Jesus, in his words and through his Holy Spirit, gives to every

follower, bidding him share his knowledge of the gospel with some one else, near or far off. *Toward the south*; that is, from Samaria. *From Jerusalem unto Gaza*; a distance of 60 miles in a southwesterly direction. *The same is desert* (Rev. Ver.). The route was a solitary one, and all the greater, therefore, was the demand on Philip's obedience. The word "desert" may, however, refer to Gaza, not to the road thither.

V. 27. *He arose and went*; rendering prompt and implicit obedience. *A man of Ethiopia*; the country south of Egypt, now known as Nubia and Abyssinia. *Of great authority*; like Joseph in Egypt (Gen. 41 : 39-45) and Daniel in Babylon, Dan. 2 : 48. *Under Candace*; the official title of the queens who, for some time before and after the coming of Christ, ruled over Ethiopia. *Over all her treasure* (Rev. Ver.); finance minister of the kingdom. *Had come to Jerusalem for to worship*; being perhaps a Jew who had made his home in Ethiopia, or a Jewish proselyte, that is, a heathen converted to the Jewish faith.

Vs. 28, 29. *Was returning . . . in his chariot*; accompanied, of course, being so great a man, with a large retinue of servants and guards. *Was reading* (Rev. Ver.); aloud, as was the custom in the East. *Esaias* (Isaiah) *the prophet*; in the Greek translation. The translation of the Old Testament from the original Hebrew into Greek, called the

Septuagint (from the Latin septuaginta, seventy, because that was supposed to have been the number of translators employed), was made at Alexandria in Egypt between B.C. 280 and B.C. 130. The copy of the prophet's writings from which the officer read would be made by hand on a roll of parchment. *The Spirit said.* The angel (v. 26) had withdrawn, but the Holy Spirit was always present (see ch. 1 : 8) with his inward impulse and power. *Join thyself to this chariot ; keep near it, follow it.*

### II. A Conversation, 30-35.

Vs. 30, 31. *Ran thither ;* showing Philip's eagerness to obey. *Heard him read ;* listening, for a time, unnoticed. *Understandest thou... ?* Do you know the meaning of what you are reading ? The question in Greek expects the answer "No." *How can I, etc. ?* The man was an inquirer, anxious and bewildered, but earnest and teachable. *Be-sought Philip to... sit with him* (Rev. Ver.). There is great humility and earnestness in this request.

Vs. 32, 33. *The place of the scripture ;* the contents of the scripture passage. *As a sheep... like a lamb.* So unresistingly and silently did Jesus suffer his enemies to lead him to the cross. *In his humiliation ;* when he humbled himself to endure sufferings and death. *His judgment was taken away ;* the fair trial which was his due, was withheld. *Who shall declare his generation ?* Who can describe the wickedness of those who could inflict such sufferings on an innocent victim ? *His life is taken, etc. ;* by a violent death.

Vs. 34, 35. *Of whom speaketh the prophet this ?* Isaiah and the other prophets had given two pictures of the Messiah, one representing him as a conquering king, the other as a lowly sufferer. The Jews could not reconcile these two pictures ; but each is a true picture of Christ. *Opened his mouth ;* a phrase introducing an important utterance. *Preached... Jesus.* Philip would likely apply the entire passage to the Messiah and show its fulfilment in Jesus. He would tell the story of the crucifixion, and point to the redemption through his death.

### III. A Convert, 36-40.

Vs. 36, 37. *A certain water.* Tradition places the eunuch's baptism at Bethsura, two

miles from Hebron. Dr. George Adam Smith thinks that it took place near Gaza. *What doth hinder me to be baptized ?* Doubtless Philip had explained that those who believed in Jesus, were admitted to the church by baptism. V. 37 is omitted in the Rev. Ver., as not found in the best Greek manuscripts of the New Testament. But the words may well have been Philip's answer to the eunuch's question. To believe with all the heart in Jesus as Saviour and Lord is to be saved and therefore fit to be baptized.

Vs. 38-40. *Baptized him ;* as a sign that he had accepted Jesus as Saviour and was pledged to his service. *The Spirit... caught away Philip.* As a divine impulse had brought Philip to the eunuch, another impulse of the same kind caused him to depart. *At Azotus ;* the Ashdod of 1 Sam. 5 : 1. It was 20 miles northwest of Gaza.

### Light from the East

THE ABYSSINIAN CHURCH—The Nile valley to the south of Egypt is known as Nubia. The southern mountain country between Nubia and the Red Sea is Abyssinia, while the lands stretching to the west of Nubia are known as the Soudan, and we often make the latter name include Nubia. It would seem that Nubia was inhabited 2,000 years ago by negroes, but the people of Abyssinia were Semites, like the Arabs and Hebrews. The ancient Greeks had one name for all the lands south of Egypt ; they called them all Ethiopia. The eunuch was probably a Nubian, for the only queens of the name "Candace" seem to have been queens of Nubia.

It was perhaps before the eunuch's time that Jews scattering through the world found their way to Nubia and Abyssinia. And Jewish influence lived on into Christian days. The Abyssinians observe as the Sabbath not the first day of the week but the seventh ; and the eight days' rest of the weeks after Easter is likely due to Jewish Passover customs.

Christianity found its way to these parts by the 4th century, but it has had a pitiful history. After the Moslem conquests of the 7th century there was no Christianity left in Nubia. The Soudan to-day is the home of a barbarous and fanatical Mohammedanism.

In the mountains of Abyssinia the church survived, but had to live apart from the rest of the Christian world till modern times. It lives to-day, rather helpless and degenerate.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON XI.]

Nobody to-day knows precisely where it was, on the road between Jerusalem and Gaza, that Philip overtook Queen Candace's treasurer. Let us, however, see part of the country near Gaza, through which he journeyed on his way to the queen's African realm. The number 12 on our Judea map (see last lesson) shows a spot on a low hill from which we may look off northwesterly over Gaza and towards the sea. Jerusalem is about fifty miles to our right, up among the hills. The ground we see before us has no high hills. Fields and orchards, separated by cactus hedgerows, extend for half a mile

before us ; then a low, broad hill rises a little above the orchard levels, with the buildings of a town covering its own summit. Looking beyond the housetops, we can see lower ground beyond the hill which reaches to the Mediterranean Sea. It was on the way to this town that the man from Ethiopia was riding, and reading while he rode. The route that he followed is used this very year by traders on the way to and from Egypt.

Use a stereograph entitled, Gaza, Lowland Stronghold of the Philistines, from the South-east.

### THE LESSON APPLIED

This passage is a beautiful "missionary idyl," and its object is to show the gradual extension of the gospel to people of Gentile race, or belonging to foreign countries. What is the meaning of this extension of Christianity to all peoples? Is it not this: The gospel is the religion that unites all men who accept it, to God, without regard to their past?

The Book of Acts tells the story of the overflowing of the river of Christianity. The banks of Palestine could no longer contain it. Its waters broke forth over the cities of Europe and Asia. Our lesson teaches us also that the waters reached even to Africa, for the eunuch was an Ethiopian. The first sign of the universal sweep of Christianity was the reception of the gospel by the Samaritans (see Acts 8 : 5, 6). If possible the teacher should trace Paul's missionary journeys on a map to show how the gospel overleaped Jewish boundaries and prejudices. Discuss the question: Is Christianity destined to be the universal religion? If so, why? Again: Will the gospel be extended to all corners of the earth by miracle or by the agency of the church? Another question may give rise to an interesting discussion: Is it sufficient to have the gospel proclaimed to the whole earth? Is it enough to have the religion of Jesus introduced into all lands? Must it

not permeate all our institutions? In other words, the mission of Christianity is not only *extensive*, but *intensive*.

A third lesson gleaned from this passage is the requirement or qualification for membership in the kingdom. The Ethiopian was a black man, not circumcised, and yet Philip does not hesitate to baptize him. Why? Because he had grasped the heart of the Christian message. He might not understand all the implications, all the details involved, all the doctrines connected therewith, but he understood that Jesus had died for him. Gladstone spent much of his life in continual reflection upon the deepest mysteries of time and of eternity, and yet at the close he gave this simple expression of his faith: "Commending myself to the infinite mercies of God in the incarnate Son, as my only and sufficient hope." It was that, rather than any elaborate views which the great statesman held in regard to the church which gave him the right to call himself a Christian.

What a world of anxiety and suffering would have been saved if the church had always been guided by this simple, direct rule which Philip followed. Sometimes the church declared that its members must believe that salvation came through the sacraments, and that apart from the church and its mighty protection there could be only

blackness and despair. Sometimes man-made and absurd creeds have been imposed on Christians. Surely we need to be recalled to the word of Jesus when he rebuked the scribes for their ridiculous reverence for traditions (see Mark 7 : 8-10).

A fourth lesson is the necessity of instruction in the meaning of the Bible. A Young Men's Christian Association secretary with the Canadian troops wrote home recently saying that, as a rule, the only men who were reached by the gospel message were the men who had previously enjoyed some sort of religious instruction, and who knew something of the fundamental truths of our faith. The Ethiopian's mind was alert and active. He wished to know what was in the mind of the prophet when he wrote the great words

which are quoted from Isaiah. He asked a momentous question : "Of whom speaketh the prophet this ? of himself, or of some other man ?" Philip went straight to the thought that the spiritual significance of this quotation from Isaiah was realized in Jesus, and then preached the gospel to the Ethiopian.

The Ethiopian must have been a very well educated man, and an acute thinker, and yet he felt the need of light on the pages of scripture. We should welcome the results of explorations, decipherment of ancient monuments, and all the earnest study being expended on the precious documents of our faith. The day has gone by when any Christian should turn his face away from the light and truth.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Connect this lesson with Lesson X. When persecutions broke out, Philip was led to go into Samaria through the example and teaching of Jesus, Luke 9 : 52-56 ; 10 : 33 ; John, ch. 4. To study the life of Jesus in order to learn the great motives of his life is one of the truest guides in Christian work.

The lesson may be treated as a study in conversion. Let it serve to point out some of the conditions for effective soul-winning and, also, some of the hindrances to decision for Christ.

1. *A willing instrument of the Spirit*, vs. 26-29. Explain what is meant by the angel speaking to Philip. The apostle was so eager to know God's will and to glorify God by his life that he had become perfectly responsive to every influence of the Spirit. One of the oaths a Jesuit takes is that he will be like a stick in the hand of his superior ; so the Christian must be yielded up to God. Such a surrender does two things : (a) It opens our eyes to opportunities for service. (b) It makes our will to serve effective.

2. *A seeking soul*, vs. 30-35. Through Philip, the Spirit was planning for the Ethiopian. The qualities that enable the Spirit to lead a soul to the knowledge of Christ are : (a) An earnest soul. The Ethiopian was

using the light he had in the hope of winning more. Further, he was using every opportunity to learn the truth, for riding in a chariot was not a comfortable way of studying scripture. (b) A humble soul. The Ethiopian was willing to learn from any one who could give him the truth. Class feelings did not influence him as they did a certain aristocratic family which disowned a son because he had been converted through the Salvation Army. (c) A receptive soul. He listened eagerly. How often the seed falls on a barren heart, Mark, ch. 4.

3. *A yielded life*. As soon as the eunuch had perceived the truth, he was ready to yield his life to it. This needs to be emphasized, for so many young persons are perfectly convinced of the truth of Christ's claims, and yet keep putting off their decision until some more convenient season. They are not ready to give him such sovereignty in their life that they are willing to surrender for his sake certain pleasures or occupations. Then, point out that the eunuch did not need to be coaxed into a confession of Christ. He was eager to be identified with the people of Christ that he might claim every privilege, every channel of grace.

#### For Teachers of the Senior Scholars

Point out how fiercely the storm of persecution which followed the martyrdom of

Stephen raged. How did it affect the church? The scattered disciples went everywhere preaching the word. Remind the class that—

“No wind that blows can ever kill  
The tree God plants ;  
It bloweth east, it bloweth west,  
The tender leaves have little rest,  
But every wind that blows is best.”

Bring out that we have in the lesson to-day a memorable incident in the life of one who was driven from Jerusalem by this persecution.

Discuss :

1. *A Missionary Sent Out*, v. 26. What kind of man was Philip? What office did he hold in the church? (Ch. 6 : 5.) What great work had he already done? (Ch. 8 : 5-8.) Bring out that his was a God-led life, vs. 26, 29, 39. It was while he was engaged in doing a great work in Samaria that the call came to go south into a desert land. It must have seemed to him a strange call, but he arose and went. Refer to McKenzie of Korea who was doing a grand work in one of our Canadian congregations, who was greatly beloved by his people, when the conviction deepened in his heart that he must go as a missionary to the heathen. His people pleaded with him not to leave them, but all in vain. All that they could do was to gather about him and sing his favorite hymn :

“Anywhere with Jesus I can safely go,  
Anywhere he leads me in this world below.”

Make clear that life is never being lived at its best unless it is God-led, and show how God leads us by his word and Spirit and providence to work out the divine plan of life for us.

2. *The Missionary's One Convert*, vs. 27-40. What do you know of this one convert,—his nationality, his office, his reason for visiting Jerusalem, his earnest spirit of religious inquiry, his difficulty in understanding the book he was reading? Show how in the most unconventional way the missionary and the man from Ethiopia met, and what came of that meeting. Was it worth Philip's while to go so far to make one convert? That depends upon the value we set upon the soul, and upon the influence of that one convert in making Jesus known to others. We have

good reason to believe that this Ethiopian did a great work in his own country. Discuss the saying that some people are better worth saving than others, and impress upon the class that Jesus died to save the poorest soul that ever lived.

### For Teachers of the Boys and Girls

Open up the lesson by questioning as to what we know of Philip previous to what is told in our lesson passage. When did we hear of him first? (See Acts 6 : 5.) How was Philip affected by the persecution in Jerusalem? (See Acts 8 : 4, 5.) What remarkable experiences did he have in Samaria? Remind the class of the part of Jesus' instructions which was now being carried out, Acts 1 : 8. Also remind the class that the more Philip did, the more he got to do. This is one of the laws of service, what Tennyson calls the “wages of going on.” Discuss the lesson in three sections :

1. *Philip's Instructions*, v. 26. How did Philip know what he was to do after his successful work in Samaria? How much was he told? Point out that nothing is said as to what would happen on the road from Jerusalem to Gaza. Why was so little revealed to Philip? It may well have been to test Philip's faith and obedience. Remind the class that God's way is often to lead us one step at a time. If we are to expect further guidance we must trustfully take the step we know. Have the scholars point out on the map the road from Jerusalem to Gaza. We are soon to study another conversion which took place upon a road, Acts 9 : 1-9.

2. *Philip's Obedience*, vs. 27-29. Philip stood the test of his faith in the most satisfactory way. We soon find him on the road from Jerusalem to Gaza. Who else is journeying on the same road? Where was this great man's home? Where had he been, and why had he been there? Point out how the Ethiopian treasurer had been prepared for his conversion. Many conversions are sudden, but most even of these have some preparation preceding them in the providence of God.

3. *Philip's Reward*, vs. 30-40. How did Philip open up the conversation with the

Ethiopian? Show how ready the Ethiopian was to receive spiritual help from any promising quarter. Point out that both scripture and experience lead us to believe that those who follow the light they have are the people who are likely to find further light. Was the passage which the Ethiopian was reading a

good starting point for Philip? If so, why? How did the Ethiopian further prove his readiness to be true to his convictions? (V. 36.) Emphasize the fact that he found his new faith a source of joy. It ought always to be so. Remind the class that Philip was amply rewarded for his obedience.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. Where does Paul say the gospel is "the power of God unto salvation to every one that believeth," Jews and Gentiles alike.

2. "Christ was once offered to bear the sins of many." Find the verse.

ANSWERS, Lesson XI.—(1) 1 John 5:4. (2) James 2:17.

#### For Discussion

1. Can one be a Christian without being a missionary?

2. Does God send angels to guide people nowadays?

#### Prove from Scripture

That we are saved by believing.

#### The Question on Missions

Ques. 12. The Scholars' Answers suggest ways in which our Canadian children, boys

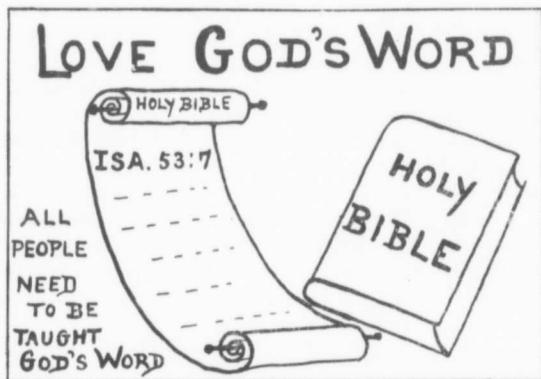
and girls and young people, can help our church's work amongst the Ruthenians.

The teacher of the little ones should tell the story of a Ruthenian young man in Western Canada who enlisted to fight for us in the war because of the good example of the young Canadians about him. If there are Ruthenian or other foreign children in the neighborhood, Canadian children should be kind to them and show them a good example. Besides, even the little ones can help our work amongst the Ruthenians by their gifts.

The classes of boys and girls and older scholars should discuss the cost of our Ruthenian mission work and how it is met. \$50.00 a year will feed a boy or girl in one of our Homes. Their clothing and school supplies are extra. Then the Homes have to be kept up and the workers have to be paid. The work is under the charge of the Women's Missionary Society, and Sunday Schools or Bible Classes may have a particular boy or girl allotted to them to support.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We are going to hear about one of Jesus' first helpers teaching God's word to a stranger whom he met in a very wonderful way.



*The Ethiopian People*—Have you all seen negroes? I saw a dear little black baby. It was really pretty with its wee shiny black face and big black eyes. Negroes are foreigners in our country. Long ago black people were brought over the sea from far away Africa to this continent, but some good people, who loved Jesus, helped to free the slaves, and now the black people live and work like any other people in our land.

*Lesson*—Our lesson story tells us about a black man from

Ethiopia (another name for a part of Africa). We do not know his name, but we are told that he was a great man in the service of Candace, queen of Ethiopia. He had charge of all her money and treasures. He had learned in some way to worship our true God, and every year went on the long journey to Jerusalem in his chariot (outline) to the temple to worship God.

*A Meeting Planned by God*—Our lesson story tells us something that happened on his way home. He was sitting in his chariot reading a roll of parchment (explain). It was a part of God's holy Bible. He did not understand it and was wishing that somebody would tell him what it meant. While he was wishing this, God was sending one of his helpers to tell the Ethiopian the meaning of the words he was reading.

This helper was Philip, one of the seven helpers. Another of them, Stephen, you remember, was stoned to death because he preached about Jesus (recall). The Jews then ill-treated all the Christians, so that many of them had to go away from Jerusalem. Philip went to Samaria and preached. While he was busy preaching there, God in some way showed him that he wanted him to go south along the road to Gaza. Philip went,

and as he was walking along that lonely road, he heard the noise of a chariot and horses coming towards him. God had planned that Philip should meet that chariot and speak to the man riding in it.

*Philip Teaching the Ethiopian*—Philip did not know who the man was, but we know. (Who was it?) What was the man doing? What did Philip do and say? Tell the Ethiopian's reply. Picture the two men riding along,—Philip teaching, the black man listening and learning. (Outline roll.) Here is what they read. We'll read it from our Bible, vs. 32, 33. Tell the rest of the story.

*Golden Text*—Repeat. If you had no dear, kind teachers you could not understand what the big Bible words and stories mean.

*The Bible Society*—Tell of the big warehouse in London, England, where the shelves and tables are filled with Bibles,—big Bibles and little Bibles, Bibles in every language, and Bibles in raised letters for the blind (show sample). These Bibles are sent all over the world to be sold or given away to those who cannot buy.

*Wonderful Things in the Bible*—Sing Hymn 548, Book of Praise.

*What the Lesson Teaches Me*—I SHOULD LOVE THE BIBLE.

### FROM THE PLATFORM

Ph.  
SAMARIA

E. O.  
JERUSALEM

The lesson tells of a man who had been preaching, with great success, in SAMARIA (Print). The scholars will at once recall that this was Philip (Print Ph. above Samaria). We also read in the lesson of another man, who set out from JERUSALEM (Print at the opposite side of the blackboard). You will be told readily that this was the Ethiopian officer (Print E. O. above Jerusalem). Now Philip knew something that the officer did not know, but needed very much to know. A little questioning will bring out that this was the way of salvation through Christ. Now ask what Philip was told to do. After bringing out that he was told to go and tell the thing he knew, press home our duty to do just these things,—go and tell others of Jesus and his salvation, or help send others to tell them. Talk of some practical ways in which each may do his or her part in this great work.

## Lesson XIII.

## REVIEW—THE GREAT MULTITUDE

March 26, 1916

**TO MAKE READY FOR THE REVIEW**—The scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text and Lesson Plan, as given below. Scripture Memory Passages, Primary Catechism (Questions 65-80), Shorter Catechism (Questions 39-50), and the Question on Missions for the Quarter should be revised.

**GOLDEN TEXT**—They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb which is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.—Revelation 7: 16, 17 (Rev. Ver.).

Read Revelation 7: 9-17

**\*HOME DAILY BIBLE READINGS**

M.—The ascending Lord, Acts 1: 1-14.

Th.—The boldness of Peter and John, Acts 4: 8-21.

T.—The coming of the Holy Spirit, Acts 2: 1-13.

F.—The death of Stephen, Acts 7: 54 to 8: 3.

W.—Peter's sermon at Pentecost, Acts 2: 29-41.

S.—Heroes and martyrs of faith, Heb. 11: 32-40.

**Sunday**—Philip and the Ethiopian, Acts 8: 26-40.

**Prove from Scripture**—*That Jesus' blood cleanses from sin.*

**Lesson Hymns**—Book of Praise: 418 (Supplemental Lesson), 105, 67, 115 (Ps. Sel.), 594 (from PRIMARY QUARTERLY), 64.

**Lantern Slides**—Use all the Slides for the Quarter. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson (Review), no new stereograph. Repeat certain visits made during the Quarter (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 120).

**REVIEW CHART—FIRST QUARTER**

ACTS, EPISTLES AND REVELATION	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Acts 1: 1-14.	The Ascending Lord.	When he ascended on high.—Eph. 4: 8.	1. The promised Spirit. 2. The exalted Lord. 3. The praying disciples.
II.—Acts 2: 1-13.	The Coming of the Holy Spirit.	Know ye not that ye are.—1 Cor. 3: 16.	1. Power received. 2. Power exercised. 3. Power questioned.
III.—Acts 2: 22-41.	Peter's Sermon at Pentecost.	Whosoever shall call.—Acts 2: 21.	1. Christ crucified. 2. Christ exalted. 3. Christ accepted.
IV.—Rom. 8: 12-17.	The Spirit of Life.	As many as are led.—Rom. 8: 14.	1. Duty. 2. Liberty. 3. Hope.
V.—Acts 3: 1-12.	The Lame Man Leaping.	Peter said: Silver and gold.—Acts 3: 6.	1. The cripple. 2. The cure. 3. The crowd.
VI.—Acts 4: 8-21.	The Boldness of Peter and John.	Watch ye, stand fast.—1 Cor. 16: 13.	1. A plain statement. 2. An unjust threat. 3. A bold reply.
VII.—Phil. 2: 1-11.	Humbled and Exalted.	For ye know the grace.—2 Cor. 8: 9.	1. Christ's followers. 2. Christ's example. 3. Christ's glory.
VIII.—Acts 4: 32 to 5: 5.	The Christian Brotherhood at Jerusalem — Temperance Lesson.	Love one another.—1 Peter 1: 22.	1. Love. 2. Liberality. 3. Lying.
IX.—Acts 6: 1-7.	The Seven Helpers.	Bear ye one another's.—Gal. 6: 2.	1. Helpers needed. 2. Helpers chosen. 3. Helpers appointed.
X.—Acts 7: 54 to 8: 3.	The Death of Stephen.	Be thou faithful.—Rev. 2: 10.	1. The vision. 2. The stoning. 3. The persecution.
XI.—Heb. 11: 1, 32 to 12: 2.	Heroes and Martyrs of Faith.	Let us run with patience.—Heb. 12: 1, 2.	1. Faith defined. 2. Faith conquering. 3. Faith enduring. 4. Faith striving.
XII.—Acts 8: 26-40.	Philip and the Ethiopian.	Understandest thou.—Acts 8: 30.	1. A commission. 2. A conversation. 3. A convert.

**THE QUARTERLY REVIEW****FOR BIBLE CLASSES: The Great Multitude**

The lessons of this Quarter have introduced us to the early history of the Christian church. We have seen its growth in Jerusalem and its extension to the districts of Judea and Samaria. Show that this work of God was done not through angels, but through men, the majority of whom are unknown to history—a nameless company. The secret of their success lay in their willingness to risk their all for a cause. Just as the artist will surrender himself for the sake of

\*Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

art, so the Christian must be ready to lose himself in the service of the kingdom, Acts 20 : 24. The multitude of the redeemed in all ages will be made up of those who have been willing to endure tribulation for the glory of God. Now emphasize the qualities of the saints of God as shown by the lessons :

1. *Beholding the resurrected Christ*, Lesson I. The Christian knows the invisible Christ not only as an historical fact but as a living reality ; not only through the gospel but through the daily fellowship with him and the experience of his quickening power and guiding wisdom, which are most powerful arguments for his resurrection.

2. *Possessed of the Spirit*, Lessons II. and IV. Through the Spirit, Christ gives us special equipment for special service ; holiness of life ; spiritual influence ; assurance of our sonship.

3. *Testifying to the gospel*, Lessons III. and VI. If the religion of Jesus Christ is the only religion that can save men, then we are bound to proclaim it without fear or compromise. And whatsoever concerns the interests of the gospel must be supported without regard to costs.

4. *Serving the neglected*, Lesson V. "People ought not to speak of loving their neighbors, if they allow men to starve and die in misery. The gospel establishes the infinite and independent value of every human soul."

5. *Loving one another*, Lessons VII., VIII., IX. This love manifests itself in : (a) Self-forgetting love, Lesson VII. We must allow "each for the other's frailties and mistakes, aye, when they turn and wound you, 'finding your joy in the felicity of others.' " (b) Chastening love, Lesson VIII. Christian love seeks the highest good of each fellow Christian, but it is not a weak sentiment. "The love with no capacity for indignant opposition to evil would be a cold indifference." The love that will yield rather than suffer unpleasantness falls back into self-love. (c) Sacrificial love, Lesson IX. The humblest and most unattractive forms of service to our fellows become glorious when we can see in them means of praising our Lord.

6. *Faithful unto death*, Lessons X. and XI. The Christian has no fear of those who can kill only the body, for he looks unto Jesus, the triumphant martyr. "It is the man who cries, 'For thy sake we are killed all the day long ;' who cries in the same breath, ' In all these things we are more than conquerors.' "

7. *Buying up opportunity*, Lesson XII. Some seem to be waiting for God to give them some special magnificent service to perform, but God chooses for his special work those who are busy always and finding everywhere opportunities for spiritual investment.

### THE QUARTERLY REVIEW

#### FOR SENIOR SCHOLARS AND THE BOYS AND GIRLS : The First Seven Years of Church History

Show that our studies for the Quarter have covered the first seven years in the history of the Christian church. What have these years revealed of the spirit and genius of the church ? Bring out that we have here the divinest institution that the world knows anything about. What were the dominant characteristics of those first seven years ?

1. *A Spirit of Prayer*, Lesson I. Bring out that while the master was with them the first disciples enjoyed sweet fellowship with him which was to some extent a substitute for prayer ; but after he had been taken up prayer was their vital breath, their native air, their sweetest enjoyment, their never-failing strength and comfort. A prayerless life is always a poor life.

2. *Spiritual Power*, Lessons II. to V. How did the first disciples obtain spiritual power ? Show that this power from above manifested itself in their preaching (Lesson III.), in their

power to overcome their human weaknesses (Lesson IV.) and in their power to do wonderful works, Lesson V. Bring out very clearly that nothing can take the place of spiritual power in the church. Education and culture and wealth and social standing are good things when well used, but without the Holy Spirit they can do nothing. Remember that

"every virtue we possess,  
And every conquest won,  
And every thought of holiness,  
Are His alone."

3. *A Heroic Spirit*, Lessons VI. and X. Show that from the day of Pentecost nothing could deter the disciples from doing what they believed to be right. They hated the cowardice of doing wrong. Look at the courage of Peter and John as they stand as prisoners before the Sanhedrin (Lesson VI.); look at Stephen as with his angel face he sees heavenly visions, sees the master's approving smile, and does not allow the cruel stones to keep him from praying for his murderers, Lesson X. What references have we had to this spirit in the Old Testament church? (Lesson XI.) Show that never before, except in the case of the master himself, did strength and sweetness meet together as in the death of Stephen. What opportunities have we to-day for manifesting a heroic spirit?

4. *A Spirit of Brotherly Love*, Lessons VIII. and IX. How did this spirit manifest itself? Show that this was a Golden Age, when all men's good was each man's rule, when there were days of heaven upon earth. How did some symptoms of the old selfish life show themselves? (Chs. 5 : 1-5 ; 6 : 1.) We shall never get altogether rid of the trail of the serpent till "the fair sweet morn awakes," but we can do a good deal to bring the heavenly spirit into human life.

5. *A Missionary Spirit*, Lesson XII. How did the disciples find out that they were expected to be missionaries? (Ch. 1 : 8.) Bring out that we have in Philip one of the first missionaries of the church, and that he was an ideal missionary in his ready response to the call, and in the beautiful spirit which he manifested. In what sense should we all be missionaries? What are we doing to make Jesus known at home or abroad?

## THE QUARTERLY REVIEW

### FOR TEACHERS OF THE LITTLE ONES: Jesus' First Helpers

*A Look Backward*—We have been hearing stories about Jesus' first helpers, and we are going to remember something about each lesson.

*Golden Text for the Quarter*—Rev. 7 : 16, 17. This is a beautiful promise to all Jesus' helpers.

Prepare twelve square cards with an outline or word on each that will recall the lesson. Give these cards to twelve children who will hand them one at a time to you as you recall the lesson. Place the cards on the board.

Print the name of our story book,—THE BOOK OF THE ACTS OF THE APOSTLES. Who wrote these stories?

Lesson I. Jesus' first helpers receiving commands. (Outline "WAIT.") Where had Jesus gone? What did he tell the apostles to do? *I should do what Jesus tells me.*

Lesson II. Jesus' first helpers filled with the Holy Spirit. (Print WAITING.) What are the apostles waiting for? How did the Holy Spirit come? What power did the apostles get? Will God send the Holy Spirit to us? *I should ask God for help.*

Lesson III. Jesus' first helpers preaching about Jesus. (Outline a man preaching to a crowd.) Who is the preacher? What is he telling the people? *I should tell others of Jesus.*

Lesson IV. Jesus' first helpers given promises. (Outline a CROWN. Print A CHILD OF A KING.) Who are called sons of God? Who will teach us to pray? What promise is given to those who love God? *God's promises are sure.*

1 WAIT!	2 WAITING	3 PETER REACHING	4 (A CROWN) A CHILD OF A KING	5 (A CRUTCH)
6 BOLD PETER AND JOHN.	- GOLDEN TEXT - A BEAUTIFUL PROMISE TO ALL JESUS' HELPERS			12 (A BIBLE)
7 (A LETTER)	8 (A MONEY- BAG)	9 (A BIG 7)	10 (LAME STONES)	11 RACE REWARD

Lesson V. Jesus' first helpers bringing joy. (Outline a CRUTCH.) Where are Peter and John going? Who is sitting on the steps at the Beautiful Gate? What does he ask? What does Peter say? How did they bring joy to this man? *I should make others glad.*

Lesson VI. Jesus' first helpers facing danger. (Print WE CANNOT BUT SPEAK THE THINGS WHICH WE HAVE SEEN AND HEARD.) Who said these bold words? About whom were they speaking? Where were they standing at the time? Who was standing beside them? Were they allowed to go free? What is the Golden Text? *I should be brave.*

Lesson VII. Jesus' first helpers follow his example. (Outline a LETTER.) Who wrote the letter to the Philippians? How did he tell them to act to one another? Whom did he tell them to copy? Who became poor for our sakes? *I should be humble.*

Lesson VIII. Jesus' first helpers working in the church. (Outline a MONEY BAG. Print SHARE UP.) How many money bags had the first followers of Jesus? Who kept back part of the money he should have given? What is the Golden Text? What do we often "keep back" from others? What harmful things should we try to "keep back" from others if we love them? *I should be a worker for Jesus.*

Lesson IX. Jesus' first helpers serving others. (Outline a big 7.) Who were the seven helpers? What can you tell about our Presbyterian deaconesses? What burdens can little people bear for others? *I should help others.*

Lesson X. Jesus' first helpers persecuted. (Outline some STONES.) Who was Stephen? What did the Jews do to him? Do people ever suffer nowadays because they are faithful to the duty God has given them to do? *People sometimes suffer for Jesus' sake.*

Lesson XI. Jesus' first helpers encouraged to be faithful. Outline the words

A RACE }  
CROWN }  
OF }  
LIFE }

What race is spoken of? Where is the goal? Who stands to welcome the winners? Name some winners in the "faithful" race. What reward does Jesus promise to all who reach the goal? *I should be faithful.*

Lesson XII. One of Jesus' first helpers teaching God's word. (Outline a CHARIOT or a ROLL OF PARCHMENT.) What is God's word? Who was reading God's word while riding in a chariot? Who met him? Who sent Philip to teach this man? Who teaches you God's word? Why do we love the Bible? *I should love the Bible.*

## \*AN ORDER OF SERVICE: First Quarter

## Opening Exercises

I. SINGING. All stand.  
 Holy, holy, holy, Lord God Almighty!  
 Early in the morning our song shall rise to  
 Thee;  
 Holy, holy, holy, merciful and mighty,  
 God in Three Persons, blessed Trinity!  
 —Hymn 1, Book of Praise

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

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

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

*School.* O thou that hearest prayer, unto  
 thee shall all flesh come.

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

*School.* Blessed is the man whom thou  
 choosest, and caused to approach unto thee,  
 that he may dwell in thy courts:

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

IV. SINGING. Hymn 149, Book of Praise.

V. PRAYER.

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

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

VIII. READING OF LESSON PASSAGE.

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

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

## Class Work

[Let this be entirely undisturbed by Secretary's or  
 Librarian's distribution or otherwise.]

I. ROLL CALL, by teacher, or Class  
 Secretary.

II. OFFERING; which may be taken in a  
 Class Envelope, or Class and Report En-  
 velope. The Class Treasurer may collect  
 and count the money.

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

IV. LESSON STUDY.

## Closing Exercises

I. SINGING. Hymn 209, Book of Praise.

II. REVIEW FROM SUPERINTENDENT'S  
 DESK; which, along with the Blackboard  
 Review, may include one or more of the fol-  
 lowing items; Recitation in concert of  
 Verses Memorized, Catechism, Question on  
 Missions, Lesson Title, Golden Text and  
 Heads of Lesson Plan. (Do not overload  
 the Review: it should be pointed, brief and  
 bright.)

III. RESPONSIVE SENTENCES. Hebrews  
 12: 1, 2.

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

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

IV. SINGING.

His name forever shall endure;

Last like the sun it shall:

Men shall be blessed in Him, and blessed

All nations shall Him call.

—Hymn 613, Book of Praise

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**Pioneer Life Among the Loyalists of Upper Canada**, by W. S. Hetherington, K.C. (The Macmillan Company of Canada, Toronto, 106 pages, 75c.), is a painstaking and accurate account of the settlements in Ontario of the Loyalists who came to Canada from the United States after the Revolutionary War. The book is full of vivid and interesting pictures of the pioneer life, with its privations and struggles, which were faced with such cheerful courage and hopefulness. Mr. Hetherington's pages help us to realize our debt to the noble men and women who won for us from the forbidding forests our heritage of smiling fields and prosperous towns.

"Given a race whose young people know how to be amused and how not to be amused, and the future of that race is secure," is a typical sentence from an original and suggestive book on **Laughter and Life**, by Robert Whitaker (American Sunday School Union, Philadelphia, 147 pages, 65c. net; by mail 73c.). The aim is to rescue fun from the grip of the devil and make it an agency in developing a wholesome, joyous life. How the perversion of amusement is answerable for most of the tragedies of the world, is made clear. The writer holds, too, that a man can laugh for God, as well as pray to God, and work for God. It is altogether a work to set one a-thinking, and a-thinking to some purpose. **Character through Recreation**, by Howard Palmer Young (same publishers, 291 pages, 75c. net; by mail 85c.), is on the same general subject, and gives instructive, concrete accounts, in detail, of plans for, and results accomplished by, uplifting and profitable entertainment. It is an excellent manual both for those who are seeking arguments for the vital connection between recreation and righteousness, and for those who wish to discover and set in operation the best and most successful plans for play and sports. The vexed question of amusements and the church is discussed. These two new volumes (they are twin prize volumes) are certainly on a "live" subject, and will do their part in helping to right judgments in regard to that subject.

The W. A. Wilde Company, Boston, issue many splendid books for boys. An interesting series is **The Boys' Dollar Bookshelf**. Two of these, by Hugh C. Weir, have come to our table: **The Young Wheat Scout**, the story of the growth, harvesting and distribution of the great wheat crop of the United States (288 pages, duotone frontispiece); and **Cinders**: the Young Apprentice of the Steel Mills (309 pages, frontispiece in colors, each \$1.00 net, postpaid \$1.12). One thing is sure, every boy will read these books; they are full of plots and adventures and hairbreadth escapes, and wonderful good fortune. And, in reading them, will acquire a vast amount of entertainingly given information in regard to the whole wheat industry (wheat conditions are measurably the same in Canada as in the United States), and the details of the titanic steel industry. He will acquire, also, fresh admiration for

the boy—rich man's son, or poor man's son—who is ready to put all that is in him into the hard work which wins success.

Nothing is left to be desired in the "get up" of the two volumes of **The Vocational Library** recently issued by the Westminster Press, Philadelphia. They are well printed and well bound in a tasteful limp cover in green that will stand wear. The price is 60c. net per volume. The Library is to consist of four volumes in all. The intention of it is to emphasize for young men the nobility of service, and of Christian service in particular, and to point out the pathways thereto. Professor Charles R. Erdman does this effectively in **The Triumphant Ministry** (107 pages), a series of letters from "Timothy Kilbourn," a minister of experience, but of a very youthful heart, to "Fred Gaynor," a youngster minister, just beginning his work in the "City of the Stranger." What a wonderful opportunity the ministry gives, and the joy of it (the joy of it is the keynote of the letters), the equipment necessary for success, and the tax and toll of labor and soul sweat which every true minister must pay, are tenderly and eloquently set forth. In **Reapers of His Harvest**, Rev. John T. Farris, D.D., sketches in a concise and vivid way just how, in detail, seventeen strenuous workers did serve. The selection is cosmopolitan, embracing men as diverse in their ways and work as James Stewart, of Lovedale, James Robertson, the "Great Superintendent," John Wesley, Thomas Guthrie, Bishop Bompas, Edward A. Steiner, Charles Kingsley, Herbert Roswell Bates,—some of them famous, others with unfamiliar names, but who, none the less, did their bit worthily. It would be a dull soul indeed in whom the stories of this little volume will not kindle a desire to do some little thing at least, to make other people happier and better.

**The Dual Alliance** (S. B. Gundy (For Humphrey Milford), Toronto, 165 pages, \$1.00) is a beautifully printed volume, charmingly decorated and illustrated. The writer is Marjorie Benton Cooke, the author of **Bambi**. The story, as the title would indicate, is of two lonely souls who marry first, and then come to love afterwards. It is delightfully told, whether staged in the whirl of city life or in the lone Western wilderness. The dialogue and action are particularly lively and entertaining.

**The Golden Rule Books** include an excellent series of four volumes for boys and girls, graded according to age, published by The Macmillan Company of Canada, Toronto, and recommended by the Minister of Education for use in Public and Separate School Libraries of Ontario. The selections of prose and poetry are intended to serve as supplementary reading for the scholars in the public schools of the province, and to furnish the teachers with materials to assist them in giving instruction in morals. A teacher's manual to accompany the series, published by the Copp, Clark Co., Toronto, discusses the aims, methods and content of moral training, and gives directions as to the use of the materials in the pupils' series.

**A Soldier of the King**: A True Story of a Young Canadian Hero, by Helen Stirling (Oxford University Press, 55 pages, 25c., postpaid), is a touching story of a child's courage in suffering.

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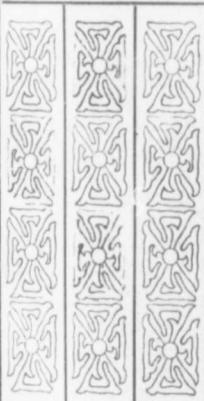
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