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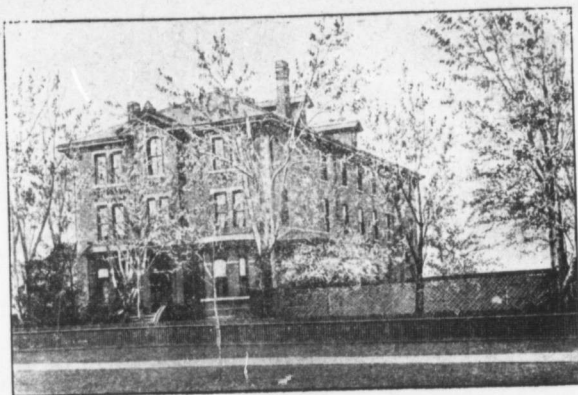
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THE TEACHERS MONTHLY

The
Home Study
Series

Sabbath School Publications
Presbyterian Church in Canada

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



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The Teachers Monthly

Rev. R. Douglas Fraser, M.A., Editor
Rev. J. M. Duncan, B.D., Associate Editor

Vol. VIII.

March, 1902

No. 3

The present issue of THE TEACHERS MONTHLY contains four extra pages, that the four regular lessons of the month and the Review as well may have ample treatment.

7 d. l. v. l. v.
The Beginners' Course, the outline of which has been recently issued by the International Lesson Committee, is intended for little ones under six years of age. It commences with September, and covers one year only, being repeated from year to year. It is simpler than the ordinary lessons, and leads up to them. We shall be ready, when the time comes, with beautifully prepared lesson material to put in the hands of the Little Ones and their parents, and also to provide assistance in THE TEACHERS MONTHLY for teachers of the Beginners' Course. Instead of breaking in upon the course earlier, we wish to begin at the beginning, in September. A full outline of the Course will be given in THE TEACHERS MONTHLY for April.

I do not see the cathedral as yet, when I go into the confused quarry-yard and see there the half-wrought stones, the clumsy blocks that are by and by to be decorated capitals. But when at last they are finished in form and brought together, the mighty building rises in the air, an ever-enduring psalm in rock. I do not see the picture yet, when I look upon the palette, with its blotches and stains and lumps of color. By and by, when the skillful brush of the painter has distributed these colors, I see the radiant beauty of the Madonna, the pathos of the Magdalene; I see the beauty of the landscape spread out upon the canvas, with

meadow, and hill, and winding stream, and the splendors of the sunset crowning the whole. I do not see yet the perfect Kingdom of God upon the earth, but I see the colors which are to blend in it. I see the already half-chiseled rock out of which it shall be wrought; and I am not going to despond now, when so much already has been accomplished.—R. S. Storrs.

FOR OTHERS

S. d. l. v. l. v.
The deepest honor of man for his brother man is reserved for those who serve, and in serving, suffer. And therein our hearts answer to the heart of the Father in heaven, for it was when the divine Son of God had "humbled Himself" and become "obedient to death, even the death of the cross," that God also "highly exalted Him" and gave him "a name that is above every name."

The martyrs are the names that the Church most fondly cherishes, and this not so much because they died bravely, as because they died in the service of their fellowmen. They would not be stopped nor silenced in the task of testifying of the Christ that others might be saved through Him. Paul is never so great, and that great heroic figure never so deeply touches our hearts, as when "in perils of waters, in perils of robbers, in perils by his countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren"—and all that he might win those same countrymen and heathen and false brethren to Christ and to holiness.

Is it not true, also, that the pathway of

most aiding peace to our own feet is that same pathway of unselfish service. What we get, for the sake of getting, we lose. What we spend, of our means and of our strength, for the betterment of others, we gain. Slow are we, indeed, to find the way. It begins with thorns, even as the crown of thorns and the cruel nails of the cross went before the ascension and the glory; but once found, no inglorious beds of ease, nor any glittering seats of earthly honor will tempt us from it.

TEACHER TRAINING

By Professor Walter C. Murray

III. APPEAL TO THE EYE

Imitation shapes the child's conduct. Another instinct builds up his knowledge: curiosity leads the child to look at, to touch, to handle, to taste, to smell whatever attracts his attention. In this way he learns the color, the size, the weight, the form, the taste and the odor of things.

The first of the child's senses to awaken are touch and sight. The lips of the newly-born infant are quite sensitive, responding even to the slightest touch. The mouth remains the chief organ of touch for some time, and even as late as the second or third year it challenges the right of the fingers to be chief arbiters in matters of touch. From the first day, the infant seems to have a dim consciousness of the difference between darkness and light. These two senses, touch and sight, sit in the high places in the mental world. Rarely does hearing dispute their claims. It appears later on the scene, and all through life ministers more to the emotions than to the understanding.

It is a matter of considerable importance to know to which sense appeal can best be made in order to produce a vivid impression. The teacher in the Sunday School wishes to influence the child's conduct by suggesting good models for his imitation. The strength of the suggestion will depend largely upon the vividness of the impression. Now, if the teacher can produce the most vivid impression by appealing to the child through his ear, then it is better to tell the story or describe the hero. If, on the other hand,

the eye admits a more vivid impression, then the teacher should use pictures and illustrations to impress the child. Through which gate should the Sunday School lesson go? The ear-gate or the eye-gate? For five days in the week the teacher in the public schools lays siege before the eye-gate. On the seventh day the Sunday School teacher seeks admission through the ear-gate. Its hinges are rusty, and the way is rough. In the olden days it was the main thoroughfare; for along it poetry and song were wont to travel. To-day science, with its spectacular methods, crowds through the eye-gate. This gate admits a greater number in the same time, and it permits them to enter together. Through the ear-gate things must pass in single file.

Through which sense should the appeal be made? Dogs recognize each other by smell; horses by sight; birds by sound. Here each species relies more on one sense than any other; and in each case it is a different one.

On which sense does man rely most? Men differ; but the great majority agree in trusting one sense more than all the others. If you wish to realize which sense is the more important for you, try to recall the last concert or meeting which you attended. Which is the more prominent before your mind's eye, the sound of the music or speech, or the appearance and gestures of the performers? Or try to recall a car. Which do you remember the more vividly, the colors and shape, or the sounds? When you recall a piece of poetry, do you see the printed page, or hear the music of the words, or feel the swing of the rhythm?

Frances Galton found that women trusted their eyes more than men do, that boys also rely on sight more than do men. Eminent men of science, who have long been accustomed to abstract thinking, trust less and less to their eyes. Other investigators have found that the eye plays a part at least twice as prominent as any other sense in informing us of the world about us.

In every other quarter appeals are being directed more and more to the eye. In the public schools, maps have taken the place of lists of capes, bays, islands, etc. The

pages of histories are illumined by cuts. The reading books abound in illustrations, some of them in colors. Scientific books rely more on diagrams and cuts. The blackboard and the scribbler have largely taken the place of the oral recitation. In magazines the printed matter is being pushed more and more into the background by the illustrations. The daily papers are transforming themselves into illustrated papers. Their comic brethren trust more to the picture than to the text. The popular lecture has become a magic lantern exhibition. The story teller has been thrust aside by the magazine, and the gentle art of conversation is hastening to join the company of the lost arts. These are a few of the signs of the times. Can the Sunday School succeed, if it persists in neglecting them and in following the methods of a century ago?

How can the Sunday School adapt itself to the changed situation? It has begun to do so already. The blackboard is used sparingly in some schools. Sometimes it is called upon to assist in the superintendent's review. In some cases it is used by the teacher. This is but a beginning. It should be in the power of every teacher to make use of it in teaching each day's lesson. The great difficulty is to find apt illustrations for some of the lessons which deal with abstract things. When an illustration fails to illustrate, common sense says it is better to abandon the blackboard than to bewilder the children. Where the blackboard is used, it is better to let the drawing grow before the eyes of the class. As it grows, their ideas grow.

The Sunday School Helps should be illustrated after the manner of the best books in our public schools. Illustrations are not there merely to amuse, but to instruct. Maps are not coverings or ornaments for bare walls. They are to be used. A single map of Palestine is good, but one swallow does not make a summer.

It is not necessary to go further into details. If the superintendent and teachers are intelligent and are convinced that the main appeal should be to the eye, their ingenuity will hit upon plans much better suited to the needs of their classes and the

conditions of their school than could be suggested by one a thousand miles away.

Dalhousie University, Halifax, N.S.

Follow the Christ, the King,
Live pure, speak true, right wrong.
—Tennyson



Miss Susan Greeley

A TEACHER AT NINETY-SIX

Miss Susan Greeley, a member of the Presbyterian Church, and living near the village of Wicklow, in the county of Northumberland, Ontario, is still teaching a Bible class, though ninety-six years of age, and has been Sunday School teacher in the same locality for the past seventy-five years. It was a gracious action of the Sabbath School Association of Ontario to send her a congratulatory message, and THE TEACHERS MONTHLY gladly joins them and the International Evangel, to whose courtesy is due the striking cuts of Miss Greeley and her fireside, in doing her honor.

"About one hundred years ago," writes a neighbor and friend of Miss Greeley's, "Aaron Greeley surveyed three or four townships in the county of Northumberland and

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A Teacher at Ninety-Six

built a grist and sawmill in each of Haldimand and Cramahe townships. Later he moved to Michigan to act as State Surveyor. The family lived in Detroit when the British took it from the Americans; then they moved to Buffalo, where they lived until the close of the war, when Mrs. Greely, with Susan and two or three boys, moved to the homestead where Susan now lives.

"Mrs. Greely was an educated Christian lady. She taught Susan all the ordinary public school branches taught in such schools, and much history, as well as some of the higher branches."

Seventy-six years ago Susan taught a public school at Colborne and also a Sabbath School. Later a public school house was built near her own house—the township was then wild and new—where she taught both public school and Sabbath School. About sixty years ago, when the township was divided into school sections, Miss Greely's

the parents and children come to her place to Sunday School the next Sabbath. They did so and have done so ever since.

"Miss Greely lives nearly three or four miles from any other Sunday School. All the scholars love her and all others love her for her good works' sake. Young children have attended school there until they have grown to manhood and womanhood and have had families to send to school to fill their places. All callings in life have had their ranks augmented by scholars from her school within the past fifty years.

"Miss Greely has generally chosen the lessons to be studied, or advised with the school what they should be, until within the last two years, during which they have used the International Lessons. The interest has not abated in the school. The class has probably averaged from ten to fifteen members."

"Miss Greely's brothers," the writer adds



The Scene of Fifty Years of Sabbath Class Teaching

school house was found not to be near the centre of a section, and was sold for twelve dollars and pulled down.

"Then Miss Greely gave out word to have

"carried Bibles through the newly-settled places and sold them at cost before there was any Bible Society here. They have long since been dead and Susan alone is left."

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OPENING EXERCISES

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPERINTENDENT. The Lord is risen indeed.

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

SUPERINTENDENT. Neither is there salvation in any other.

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

III. SINGING.

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

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

VI. Singing.

THE LESSON

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

II. SINGING.

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

CLOSING

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

II. SINGING.

III. RESPONSIVE SENTENCES.

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

SCHOLARS. Even so, come, Lord Jesus.

IV. CLOSING HYMN OR DOXOLOGY.

V. BENEDICTION OR CLOSING PRAYER.

Edison

BIBLE DICTIONARY FOR FIRST
QUARTER, 1902

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

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

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

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

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

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

Cl-ic'-ia. A Roman province in Asia Minor. Its capital was Tarsus, the birth-place of Paul.

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

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

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

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

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

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

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

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

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

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

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

John. The disciple whom Jesus loved ;

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Red Prozacones

International Bible Lessons

Studies in the Book of the Acts

LESSON CALENDAR: FIRST QUARTER

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

Lesson IX.

THE STONING OF STEPHEN

March 2, 1902

Acts 7: 54 to 8: 2. Commit to memory vs. 59, 60. Read ch. 7.

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

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

Revised Version—1 Now when; 2 But; 3 Rushed; 4 Garments at the feet of a young man named; 5 The Lord; 6 There arose on that day; 7 In; 8 Buried Stephen.

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

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

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

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

3 Garments at the feet of a young man named; 4 The

GOLDEN TEXT

Matt. 5: 44. Pray for them which despitefully use you and persecute you.

DAILY READINGS

M. —Acts 7: 54 to 8: 2. The stoning of Stephen.
T. —2 Cor. 4: 6-18. Looking at the Unseen.
W. —Acts 22: 6-20. Paul's reference.
Th. —Heb. 11: 32-40. A good report.
F. —Rom. 8: 31-39. Love triumphant.
S. —Rev. 2: 1-11. The promise.
S. —2 Tim. 4: 1-8. The crown.

CATECHISM

Q. 11. What are God's works of providence?
A. God's works of providence are, His most holy, wise, and powerful preserving and governing all His creatures, and all their actions.

TIME AND PLACE

Following immediately on the lesson of last Sabbath, perhaps A.D. 33; the hall of the Sanhedrim where Stephen was arraigned, and the Valley of Kidron on the north-east of Jerusalem, where he was put to death.

LESSON PLAN

- I. What Stephen Saw in His Last Hour, 54-56. His raging enemies about him, Jesus in glory.
- II. What He Suffered, 57, 58. Death by stoning, a cruel and shameful death.
- III. What He Said, 59, 60. A prayer for himself, and a prayer for his foes.
- IV. What Followed His Death, Ch. 8: 1, 2. Honor from his friends; and a fierce persecution.

LESSON HYMNS

Book of Praise, 80: 14 (Ps. Sel.); 583; 237; 287; 524.

EXPOSITION

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

Connecting Links—Stephen's defence before the council (ch. 7: 1-53) is recorded at such length because of its great importance in the history of the church. He answers the false charges by showing that, long before there was any temple, Jehovah dwelt in the midst of His people, and even when the temple was built, Solomon had said that the Most High could not be confined within its walls. So it was no sin against Jehovah to say that a larger temple—the church of

God—would take the place of a building which had served Israel for many years. Further, he relates how, long after Abraham's time, the law, which they charged Stephen with breaking, had been introduced by Moses. But Moses himself looked for another prophet—the Messiah—who would have a further revelation from God. The aim of the discourse is thus to show that the gospel is the outcome of the spiritual principles of Israel's history, and that its rejection

tion by the Jews might be expected from the sons of those whose fathers had always resisted the Holy Spirit.

I. What Stephen Saw in His Last Hour, 54-56.

V. 54. *These things*; the whole speech, but especially the last charge, vs. 52, 53. *Cut to the heart*; exasperated. *Gnashed on him with their teeth*; the outcome of their exasperation.

V. 55. *Full of the Holy Ghost*. Compare ch. 6: 3. Only to such an one would it be granted to see the divine vision. *The glory of God*. God covers Himself with light as with a garment (Ps. 104: 2), and only this is seen by mortal eyes. (Ex. 16: 10.) *Jesus*; the historical Person, the very man of Nazareth. *Standing*. "Why standing, not sitting? That by His attitude He may show Himself ready to aid His martyr." (Chrysostom.) *On the right hand*; the place of power. This position of honor was a visible proof that God had acknowledged Jesus as the Messiah and His Son. (See Rom. 1: 4.)

V. 56. *The heavens opened*. (John 1: 51; Heb. 9: 24.) The new and living way into the very presence of God has been opened for us by Jesus, the crucified and risen Son of man (Heb. 10: 19, 20). *Son of man*; the favorite title of Himself used by Jesus and never, except here, by anyone else. It was a Messianic title, drawn perhaps from Daniel 7: 13, to denote that the Messiah was the head of the kingdom of humanity. It is from this right hand of power that He will come to judge the world.

II. What He Suffered, 57, 58.

V. 57. *Cried out with a loud voice*; in their rage and so as to silence him. *Stopped their ears*; to shut out such blasphemous words.

V. 58. *Cast him out of the city*; in accordance with the law, Lev. 24: 14. *Stoned him*; the punishment for blasphemy. Whether this was legal or not we cannot say, for the Romans usually kept the execution of a capital sentence in their own control. *The witnesses laid down their clothes*. According to Deut. 17: 7, the

witnesses against the condemned person had to throw the first stone. They laid aside their flowing outer robes, to free their arms for throwing. *Whose name was Saul*; now mentioned very dramatically for the first time. The future apostle to the Gentiles consents to the death of him who was stoned because he first suggested that the law and the temple had served their day. Paul, the apostle, was the spiritual successor of Stephen the martyr. *Saul*. See Dictionary, page 86.

III. What He Said, 59, 60.

V. 59. *Calling upon the Lord* (Rev. Ver.); the Lord Christ. *Lord Jesus*. Stephen had no doubt as to the divinity of his Lord and Master. He prays to Him and commits his spirit to him without reserve.

V. 60. *Cried with a loud voice*. See Luke 23: 46. He died fully conscious of what he was saying. *Lord, lay not this sin to their charge*. Do not count this a sin that cannot be forgiven them. (See Luke 23: 34.) Luke evidently is struck by the resemblance of Stephen to his Master in spirit and in his death. The traits of Stephen are peculiarly close to those recorded of Christ in the gospel of Luke. *He fell asleep*. See 1 Cor. 15: 18 and 1 Thess. 4: 14 for this figure, which is a fine picture of the rest into which the martyr entered after the fierce onslaught of the Jews. *And Saul was consenting unto his death*. These words should go, as in the Rev. Ver., with the narrative of Stephen's death, to which they form a good conclusion. They also lead us to expect that we shall hear more of this man Saul. *Was consenting*. The tense denotes that this was



Place of the Stoning of Stephen (Faluabet)

not a momentary impulse, but that it met with his full approval. Saul's spirit would be that of Psalm 139: 19-22. Stephen was in his eyes an enemy of God's law and of His holy place.

IV. What Followed His Death, ch. 8: 1, 2.

V. 1. *There arose on that day* (Rev. Ver.). The Jews were now awakened, through the work of Stephen, to the significance of this movement of the Nazarenes, and their murder of their leader Stephen was the signal for an outbreak of hatred against his brethren. *The church which was at Jerusalem.* There were other churches in Judaea. *They were all scattered abroad.* Thus the persecution was the means of spreading the gospel. The persecutors thought to beat the fire out, but they only scattered sparks that soon lit new conflagrations throughout Palestine.

Except the apostles. We cannot say why they remained and how they escaped death.

V. 2. *Devout men.* This word probably denotes that others besides Christians buried Stephen. Probably it means men pious in devout observance of the law and worship in the temple. So it might be used of either Jews or Jewish Christians. If Luke had meant only Christians, he would probably have said either "disciples" or "brethren." *Great lamentation;* with beating of the breast. This public expression of sorrow would come from the moderate class of the Pharisees, men like Nicodemus, Joseph of Arimathea, or Jewish proselytes, of whom Cornelius (Acts 10) may be taken as a type. There were probably a large number of sympathizers with the Christians, who lived in retirement as good Jews. These would mourn for such a man as Stephen.

APPLICATION

By Rev. J. M. Duncan, B.D., Associate Editor

They were cut to the heart and they gnashed on him with their teeth, v. 54. "Only that which is replaced is destroyed," says one of the characters in a widely-read novel. These men were vainly striving to huddle out of sight and memory their cruel murder of the Holy One of God. But, as the murderer in the legend saw the blood oozing up through the floor to keep the tell-tale stain fresh in spite of all his efforts to wash it out, so they could not hide their awful sin. It tracked them down into their most secret places. They could silence preachers like Stephen but they could not stifle conscience. They could rid themselves of guilt only by replacing it with penitence. Repentance would have enabled them, not to forget their sin, but to look back on it without fear. Their anger robbed them of the peace they might have had. Do not be angry when conscience or a faithful friend rebukes you. Put away the evil thing and put in its place humble trust in Christ and you will find true peace.

But he . . . looked up steadfastly into heaven and saw the glory of God, v. 55. A sense of the presence of God is the secret of moral courage which is the highest kind of courage. It was Joseph's recognition of God's near-

ness that made him a hero. He was not afraid to tell of his brothers' misdeeds in spite of their threatenings, he found no difficulty in resisting his great temptation, he felt no trembling when he appeared before Pharaoh because he always realized that God was with him. The calmness of Elisha in Dothan, with the Syrian hosts encircling the city, the boldness of Daniel at the court of Darius, the self-possession of Paul during the shipwreck can all be traced back to the same source. The general who has strong reserves to bring up at the critical moment in the battle wins the victory. The man of faith always has God in reserve and so is not dismayed by any emergency.

Behold I see the heavens opened, v. 56. The heavens are always opened to the believing soul. The man of faith realizes that heaven is his true home—his fatherland. Plato taught that the soul comes into this world from a previous state of existence, and that it brings with it some memories of its former abode. The great pagan had caught some glimmerings of the truth that heaven is the true home of the soul.

They cried out with a loud voice, and stopped their ears, v. 57. We have no right to question the reality of a spiritual experience re-

lated by another because we have never enjoyed a similar experience. It is an obvious fact that some men are able to penetrate more deeply into the secrets of the physical world than others. A great mathematician can reason about the forces which play in the universe in such a way that very few can follow him. A great man of artistic temperament goes into ecstasies over a scene in which a less sensitive person sees nothing out of the common. We do not doubt that the things which the mathematician knows and the artist feels are really in nature though we may not perceive them. We accept their testimony, partly because they have no reason to deceive us and partly because of the effect on them of their vision. Why should we doubt that Stephen here and that Saul afterwards saw the risen Saviour? They have no reason to deceive us, and the effect of the one vision was a heroic death and of the other a transformed life.

Calling upon the Lord (Rev. Ver.), v. 59. Stephen gives us the first recorded instance of prayer directly addressed to Christ. But this was beyond question the universal

practice of the early church. In the address of Paul's first epistle to Corinth are the words: "With all that call upon the name of our Lord Jesus Christ." Early in the second century, one of the leading features of the new sect as it appeared to an intelligent pagan was that "they sang an hymn to Christ as God." Canon Liddon has shown that in the Liturgy of the Church of England there are 193 devotional addresses to Christ. From its very commencement the church has held that Christ is divine, and this doctrine has been the sheet anchor of its faith.

Lord, lay not this sin to their charge, v. 60. God's attitude to sinners is a willingness to forgive. If you refuse to forgive your fellow-sinner you set yourself in opposition to God, and until you lay aside that opposition, there can be no forgiveness for you. There are two considerations which ought to make it easy for us to forgive those who do us wrong. One is that God, as in the case of Joseph, over-rules the wrongdoing of men for the good of His people and cause, and the other is that God, for the sake of Christ, has freely forgiven us.

POINTS AND PARAGRAPHS

By the Associate Editor

To know one's sin is not always to hate it. v. 54.

The upward look makes the fearless heart. v. 55.

While Christ stands, His servants cannot fall. v. 55.

Heaven's music needs the listening ear. v. 57.

A merciful heart is better than a faultless observance of forms. v. 58.

The believing soul finds its home in God. v. 59.

The Christian should be a reproduction of Christ. v. 60.

The believer will have a joyful awakening from the sleep of death. v. 60.

The post of honor is the post of danger. ch. 8: 1.

There is no fatal sin but the sin of unbelief. Even these murderers of God's Son

might have been saved if they had listened to Stephen and turned to the Saviour whom he preached.

"He heeded not reviling tones,
Nor sold his soul to idle moans,
Though scorned and mocked and bruised
with stones.

But looking upward full of grace,
He prayed and from a happy place,
God's glory smote him on the face.

The death of Stephen is the New Testament "translation," and he is to be set as the third with Enoch and Elijah, only higher, inasmuch as each manifestation of God rises while time moves on. It is a greater thing to overcome death than to be carried past it, and here is no fire-chariot which lifts to heaven, but the outstretched hand of Christ, according to His own word, "I will come again and receive you unto Myself, that where I am there ye may be also."—Dr. John Ker.

One hundred and forty years later than Stephen's death, the churches of Vienne and Lyons endured terrible sufferings from a like outbreak of Celtic hatred against Christians. In this persecution the aged Pothinus suffered violence very similar to that inflicted on Stephen. The historian says: "Those at a distance, whatsoever they had at hand, everyone hurled at him, thinking it would be a great sin if they fell short in wanton abuse against him." These sufferers manifested wonderful humility. They would not allow anyone to call them martyrs. That name was reserved for Jesus

Christ, "the true and faithful Martyr," and for those who had been made perfect through death. It is told also how they prayed like "Stephen that perfect martyr", "Lord lay not this sin to their charge."

The Lord who gave Stephen strength for this great trial will give us strength for the lesser trials that come to us in the path of duty. It is idle for us to wonder whether we should be able to endure such sufferings for Christ as he did. It is sufficient for us to accept the grace for daily need and leave the future with the Lord. The extraordinary strength will come at the extraordinary time.

LIGHT FROM THE EAST

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

STONING—When an ancient mob wished to avenge itself on an official who had incurred its ill-will, it stoned him on the spot. In time this expression of popular anger became a recognized mode of execution. In Israel it was prescribed for idolatrous practices, blasphemy of the Divine name, Sabbath-breaking, fortune-telling, incorrigible disobedience to parents, and flagrant immorality. It permitted all the people to take part in the execution and to realize their responsibility for the death. The provision which compelled the witnesses to strike the first blow was well fitted to bring

home to them their share in the dread result, and to make them exceedingly careful to speak only the truth. For ceremonial reasons the stoning must be outside the city, and in this case Stephen was hurried through the Eastern gate, which still bears his name, and perished just outside where there is now a Mohammedan cemetery. Ordinarily the first blow, when well directed, produced death, or at least unconsciousness, but here mob violence vented itself at random, so that the victim seems to have lived and prayed for some little time after the stoning began.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

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

It is probable from the abrupt way in which Stephen closed his address that he was interrupted by the offensive and violent conduct of members of the Sanhedrim. We note:

1. *The spirit and conduct of the council and the people.* (a) It was a spirit of malignant hostility to the gospel. They heard the truth plainly declared by Stephen, and they were enraged—"cut to the heart." "Their hearts burst for anger" (Geneva Bible). The preacher and the sermon were not to

blame for this tempest of wrath. It issued from depraved hypocritical hearts, which always dread the light and are intensely sensitive to exposure. But the truth is not to be toned down or withheld because wicked men will vent their hatred against it and against its teachers. Christ should be preached, as in this instance, although men may "fall on this stone and be broken," Matt. 21:44; Isa. 8:14, 15. (b) The spirit of enmity manifested itself in brutal acts. They behaved like infuriated animals—"gnashed on him with their teeth"—an expression descriptive of maddened dogs or wild beasts. "They cried out"—made a clamorous noise to drown his voice and end his speech, conduct similar to that of the people before the same court in the case of Jesus, Luke 23:13-23. "They stopped their

ears," that they might not hear what they regarded as blasphemy, and made a united rush upon him, v. 57. How far removed from a true judicial spirit! How utterly degrading to a court of equity! (c) In their murderous assault they showed outward regard to the Levitical law, and hence "cast him out of the city" (Lev. 24 : 14), and stoned him, although they had no legal authority to inflict the death penalty, John 18 : 21. (d) "The witnesses"—those who charged him with blasphemy, and who by the law must cast the first stone at him (Deut. 17 : 7) laid their clothes at the feet of Saul, a student with Gamaliel and a member of the Sanhedrim, Acts 26 : 10. He was also a consenting party to Stephen's death, that is, he approved of the act, ch. 8 : 1.

2. *The spirit and conduct of Stephen.* (a) It was a Christ-like spirit. We are told (Acts 10 : 38) that "God anointed Jesus of Nazareth with the Holy Ghost;" and Stephen "was full of the Holy Ghost," v. 55. He was full of faith as well, ch. 6 : 5. Although martyred, he was victor, 1 John 5 : 4. By the eye of faith he saw "the heavens opened," disclosing the glory of God and the person of "the Son of man" invested with all power, Matt. 26 : 64. (b) In the true spirit of forgiveness he prayed for his enemies, "more earnestly for them," says Eusebius, "than for himself." Compare Luke 23 : 34 with v. 60 here. Christ's grace can make us able to obey His command, Matt. 5 : 44. (c) In this frame of mind "he fell asleep"—the Christian phrase for death, John 11 : 11-14; 1 Cor. 15 : 18, 51; 1 Thess. 4 : 14. His companions exercised faith and heroism similar to his in burying him with "great lamentation," ch. 8 : 2. This service of love involved them in peril; for it is recorded that "a great persecution arose that day," ch. 8 : 1 (Rev. Ver.). True Christians are ready to face danger and death for the truth's sake and through love to one another, 1 John 3 : 16. The "great lamentation" was natural. The human heart cannot but feel keenly sore bereavement. Stephen had been a tower of strength to the infant Christian church. He "did great wonders and miracles among the people," ch. 6 : 8. He was mighty in controversy

and defeated the representatives of the synagogues that set themselves in array against the church. His "wisdom" and "spirit" were too much for them, ch. 6 : 9, 10.

3. *The persecution that followed the martyrdom of Stephen.* (a) It is described as "great"—violent and persistent, merciless. (b) It sent church members out of Jerusalem, except the apostles. Their remaining in the city was not an instance of cowardice, but the reverse. They stood true to their orders to "tarry in Jerusalem," but perhaps were tardy in going to the regions beyond.

For Teachers of the Boys and Girls

By The Editor

"So like his Master," we say instinctively of Stephen; but perhaps this may better be the ending than the beginning of the lesson. A good beginning is that heroic figure (see last lesson) standing before the great semicircle of scowling judges, the faces of the witnesses dark with lying rage, and the face of Stephen "as it had been the face of an angel." How will such a man speak? And how will the trial end?

A slight sketch of Stephen's address will be better than detail. It was courageous and strong, for he told them things they did not wish to hear; but it was Scriptural and reasonable. His aim was to show them that God had been their God long before there was a temple, and that it is not a temple, but heaven, that holds God, that God's worship is spiritual, not a mere form. It was only when they were about to turn upon him, that he broke off suddenly into the sharp accusations of vs. 51-53.

Five stages in the awful tragedy which followed, may be marked:

1. *The raging of his foes.* Angry because accused of an unrepented of crime (v. 52); frenzied in their thirst for this good man's blood, even as they raged for that of Jesus of Nazareth. Alas, for our poor human nature!

2. *The martyr's vision.* What can be finer than the contrast between v. 54 and vs. 55, 56? And what more graciously opportune than the vision of his Lord in heaven, when he was in so great peril on earth? Picture Jesus "standing"—the attitude of sympathy

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

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

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

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

Some Test Questions


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

FOR TEACHERS OF THE LITTLE ONES

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

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

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



I
WILL BE

STEPHEN
STONED

FEARLESS
FAITHFUL
FORGIVING

*Unto
Death*

Prove from Scripture

That Christ watches oppressed friends.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

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

The Catechism

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

Schoon

The Stoning of Stephen

Lesson—Tell the story of the stoning and death of Stephen. He was brave to the end. (Especially notice the young man Saul, who kept watch over the garments thrown off by those running after and stoning Stephen. The children are to hear a great deal more of this young man by and by. Picture very vividly the scene—Stephen before the council. (Teachers read carefully his reply to the accusation of blasphemy, chap. 7 : 1-53. See outline of it in "Connecting Links.") His accusers could not deny his words. They did not want to believe him. They just gave way to fierce anger, crying out to him to stop talking, putting their fingers in their ears so that they could not hear any more of his words of truth. Then in their anger they rush upon him, drive him out of the city, throw stones at him till they kill him. Print STEPHEN—the FIRST CHRISTIAN MARTYR.

Golden Text—Print Text (yellow chalk), or better still, letters of gilt paper on a white ground. Explain difficult words and repeat Text, clasping hands as in prayer : Pray for those who do you harm. That is the only true forgiveness. "Forgive us our trespasses, as we forgive, etc." We cannot expect the

Great Forgiver to pardon our naughtiness, if we do not forgive those who do us wrong. Willie said, "Yes, I'll forgive John for hitting me, but I'll never forget it, and I hope some bigger boy will hit him." Was that true forgiveness? Repeat

"Christ like a trampled rose returned
No thorn-pricks for the blow,
But gave instead a sweet perfume
To him who laid it low."

Do not "pay back" an unkind deed, nor give "tit for tat." Some simple illustrations will readily occur to the teacher.

Our Example—Who spoke the words of our Text? When? Is this what Jesus did when He was being ill-treated and put to death? Tell Jesus' prayer, "Father forgive them, etc." (Luke 23 : 34.) What did Stephen pray? (He was copying Jesus.) Print

STEPHEN { FEARLESS
FAITHFUL
ORGINING } unto death

Do you remember the name of the *forgiving brother* about whom we heard some time ago? Let us print his name beside Stephen, JOSEPH. (Recall facts.) Would you not like to have your name printed here too?

BLACKBOARD REVIEW

By The Editor

WHAT STEPHEN **S**aw
suffered
aid

Let the review be an endeavor to make the martyr Stephen live forever in the minds of the scholars. His name—as they will recall—means "a crown." He was the first of Christ's followers to receive the martyr's crown (Compare Rev. 2 : 10 ; 1 Peter 5 : 4). Of the glorified Saviour, who was to bestow that crown, he had a sweet and comforting vision. His judges scowled, the crowd raged,—his Lord smiled down upon him. His face surely shone more brightly than ever. He suffered. Ah, yes! suffered, even as his Lord had suffered. Saintliness means not release from the common ills of life. It seems rather to get more than its share of them. But he suffered as a well-doer, and therefore could look with unclouded face to God. To God he spoke two words of peace : "Receive my spirit"—thus he makes sure for himself ; "Lay not this sin to their charge"—thus he would secure the same grace and glory for his foes.

March 9, 1902

Lesson X.

THE DISCIPLES SCATTERED

Acts 8: 3-13. Study Acts 8: 3-17. Commit to memory vs. 3-5. Read ch. 8: 18-25.

3 ¹ As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison.

4 ² Therefore they that were scattered abroad went everywhere preaching the word.

5 ³ Then Philip went down to the city of Samaria and preached Christ unto them.

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

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

8 And there was a great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

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

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

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

13 Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 And he desired to buy the power of the signs which he saw: saying, Give me this power, that I may give like unto this, to whomsoever I lay hands.

15 And Simon answering said unto Philip, Behold I am here; what dost thou require? And he said unto him, My money: for I give thee, that thou mayest give me this power.

16 And he said unto him, Thou hast no silver; thy heart is as naught, thou art in gall bitterness of heart, and thou art a false witness.

17 Therefore shall thy way be shortened, and thou shalt be condemned, because thou hast said that thou wast rich, and thou art poor, and thou liest, and thou art a false witness.

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47 Therefore shall thy way be shortened, and thou shalt be condemned, because thou hast said that thou wast rich, and thou art poor, and thou liest, and thou art a false witness.

which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

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

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

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

13 Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 And he desired to buy the power of the signs which he saw: saying, Give me this power, that I may give like unto this, to whomsoever I lay hands.

15 And Simon answering said unto Philip, Behold I am here; what dost thou require? And he said unto him, My money: for I give thee, that thou mayest give me this power.

16 And he said unto him, Thou hast no silver; thy heart is as naught, thou art in gall bitterness of heart, and thou art a false witness.

17 Therefore shall thy way be shortened, and thou shalt be condemned, because thou hast said that thou wast rich, and thou art poor, and thou liest, and thou art a false witness.

18 And Simon answered and said, Behold I am here; what dost thou require? And he said unto him, My money: for I give thee, that thou mayest give me this power.

19 And he said unto him, Thou hast no silver; thy heart is as naught, thou art in gall bitterness of heart, and thou art a false witness.

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52 And he said unto him, Thou hast no silver; thy heart is as naught, thou art in gall bitterness of heart, and thou art a false witness.

53 Therefore shall thy way be shortened, and thou shalt be condemned, because thou hast said that thou wast rich, and thou art poor, and thou liest, and thou art a false witness.

Revised Version.—1 But Saul laid waste the church; 2 They therefore; 3 About preaching; 4 And: 5 Proclaimed unto them the Christ; 6 Multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs; 7 From many of those which had unclean spirits, they came out, crying with a loud voice; and many that were palsied; 8 Much; 9 Simon by name; 10 Omit same: 11 Amazed; 12 That power which is called Great; 13 They gave heed to him: 14 His; 15 Good tidings; 16 And Simon also himself believed; 17 Being; 18 And beholding signs and great miracles, he was amazed.

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

DAILY READINGS
M. — Acts 8: 3-17. The disciples scattered.
T. — Acts 8: 18-25. Christ's visit to Samaria.
W. — John 4: 31-42. Christ's visit to Samaria.
Th. — 1 Cor. 2: 9-16. Revelation by the Spirit.
F. — Matt. 10: 23-33. Words of comfort.
S. — Psalm 89: 7-16. The joyful sound.
S. — Isaiah 52: 7-15. Good tidings.

CATECHISM
Q. 12. What special act of providence did God exercise towards man in the estate wherein he was created?
A. When God had created man, he entered into a covenant of life with him, upon condition of perfect

obedience; forbidding him to eat of the tree of the knowledge of good and evil upon pain of death.

TIME AND PLACE
The months following the last lesson A.D. 35 and later; place, the city of Samaria, the capital of Samaria.

LESSON PLAN
I. The Gospel Spread through Persecution, 3-8. Those who were scattered abroad preaching the word.

II. Many Baptized, 9-12. In Samaria as the result of Philip's preaching.

III. Simon the Sorcerer Also, 13. A leader in evil, now professes faith in Christ.

LESSON HYMNS
Book of Praise—45 (Ps. Sel.); 438; 500; 439; 455; 562.

EXPOSITION

Connecting Links.—This is the first of two lessons on the ministry of Philip the Evangelist. Jesus in His farewell words to the disciples (ch. 1: 8) had by way of command and prophecy indicated the spread of His gospel to Samaria and to the Gentile world beyond. It is quite possible that the church at Jerusalem would not have thought of setting out so soon upon this great errand, had persecution not scattered the brethren far and wide. It is to be observed how God has often guided His church by external events, which at the time seemed to be disasters, but which forced it to undertake new work.

I. The Gospel Spread through Persecution, 3-8.

V. 3. *As for Saul.* In contrast to the beautiful death of Stephen there is ravage on the part of Saul. *Laid waste* (Rev. Ver.); a strong word denoting cruel injury. In Ps. 80: 13, the word is used of a wild boar ravaging a vineyard. *The church;* in Jeru-

salem. *Entering into every house;* where it was suspected that Christians lived, or perhaps the houses where they met regularly for their common meal and worship. *Haling;* hauling, dragging, as in Luke 12: 58. *Women;* so terrible was the persecution. For Paul's own account see Acts 22: 4; Gal. 1: 13.

V. 4. *Went everywhere;* up and down Samaria and Palestine, Phoenicia, Cyprus and Antioch, Acts 11: 19. *Preaching the word.* The gospel was so wrought into their life that they had to be missionaries.

V. 5. *Philip;* one of the seven, Acts 6: 5. In Acts 21: 8 he is also called the Evangelist, "a bringer of glad tidings." The "evangelist" was probably a travelling missionary, 2 Tim. 4: 5. *The city of Samaria;* the capital of the region of the same name. It was a large city in which Herod the Great had built many fine structures, and which he called Sebaste (Greek for Augusta) in honor of the Emperor Augustus.

There would be a considerable Gentile population. The Jews always despised the Samaritans, who were a mixed race. They accepted the Pentateuch as their Bible, but along with this they had many superstitious beliefs. That Philip and the church should be willing to preach the gospel in Samaria is a sign that the Christians were growing away from Jewish prejudice. *Proclaimed unto them the Christ* (Rev. Ver.). The Samaritans believed that a great prophet would come as Messiah, John 4 : 25.

V. 6. *Multitudes* (Rev. Ver.). It was a popular and general movement. *With one accord gave heed*. They were more open-minded than the people of Judaea. See John 4 : 39-42. *When they heard, and saw the signs* (Rev. Ver.). The people seemed to have been impressed chiefly by the signs. They were probably like the inhabitants of Jerusalem mentioned in John 2 : 23, 24. And yet the Samaritans to whom Jesus had spoken, had exhibited a very pure faith, John 4 : 41, 42.

V. 7. *Unclean spirits*; "so called because they defiled and degraded both body and soul." Those thus afflicted are always put in a class by themselves in the gospels and Acts. Their case was more aggravated than that of ordinary disease. *Crying with a loud voice*. The evil spirit was in full possession. *With palsies*; paralyzed, so that they could not use their limbs.

II. Many Baptized, 9-12.

V. 9. *Simon by name*. He is usually known as Simon Magus, (the Magician) and became famous in the history of the church as "the father of heresies." He was a Samaritan by race and had attained great power. *Used sorcery*. Magic is the wider word. The heart of magic was the belief that it was possible, by means of certain secret devices or charms or names, to get control over the evil spirits who held rule in this world. The practice of it came especially from the East. (Num. 22 : 6, etc.; Josh. 13 : 22.) Even in the Old Testament the Israelites had been warned against it, (Deut. 18 : 10, 11) and the Christian church found magic an evil that had to be resisted. Half-pagan Samaria was a good soil on which it might

flourish. Sorcery was as much to be resisted in those days as spiritualism or Christian Science to-day. *Bewitched them*; Rev. Ver. "amazed." It is the same word as "wondered" in v. 13. The effect of his wonders was to fill the people with astonishment at his power, so that he had a great following. *Himself was some great one*. The magician always directed the people to himself, not to God. The apostles, when they wrought miracles, always gave the glory to Jesus Christ.

V. 10. *This man is that power of God which is called Great* (Rev. Ver.). In the contemporary speculations of their Gentile neighbors and even to some extent among the Jews, there was a theory that the distance between God and the world was filled up by orders of beings or "powers" (emanations of the Godhead), getting nearer in likeness to God as they were nearer in rank. Simon probably taught that he was the greatest of these powers. The ancient and learned church father Jerome states that Simon said, "I am the word of God. I am omnipotent. I am the whole of God."

V. 12. *Philip*, like his Master, preached the *kingdom of God*, with its laws of conduct and the promise of forgiveness of sins. (See ch. 1 : 3.) Philip laid stress on the necessity of repentance and a pure and holy life, all of which was made possible through the name of *Jesus Christ*, that is because of what He was and did.

III. Simon, the Sorcerer Also, 13.

V. 13. *Simon also believed*. It was not with a pure faith, as the result proved; but he believed that this Name "Jesus Christ" could produce greater miracles than any other. So, in order to get some of the power, he enrolled Himself by baptism as one of His followers. His admiration for Christ was not for His wonderful character and the redemption which He had brought, but for the marvellous power that the Name had in doing wonderful works.

The Church at Jerusalem, where the apostles still were, was the seat of authority. This missionary ingathering of the Samaritans was novel. It must be investigated; so, as we learn from vs. 14-17, the two lead-

ing apostles go down. It was really the beginning of missions to the Gentiles. Peter and John saw that it was a work of God, and that nothing was lacking except the gift of the Holy Spirit, which, descending on the believers at baptism with some miraculous sign, such as the speaking with tongues, was the seal of God's acceptance of them. This was bestowed, and thus the work of

Philip acknowledged as genuine.

Simon covets this wonderful gift; is willing to pay for it, offers money, indeed (hence our word "simony" meaning trafficking in things sacred). Peter discloses the blindness and wickedness of his heart to Simon. Let it be hoped that he was not beyond repentance and hope. He at least earnestly besought deliverance from the woe, v. 24.

APPLICATION

As for Saul, v. 3. The force that impelled Saul was his conscientiousness. He said afterwards (Acts 26 : 9), "I verily thought that I ought to do many things contrary to the name of Jesus of Nazareth." He was wrong, but he was not knowingly wrong. When he saw his error, he showed the same zeal in furthering, which he was now showing in opposing, the cause of Christ. If every follower of Christ would sally forth to translate his belief into action, the world would soon be won for Him. Indifference is an abomination to the Lord. It is to the lukewarm church of Laodicea that He makes the threat: "I will spew thee out of my mouth" (Rev. 3 : 16).

Made havoc of the church, v. 3. Again and again its enemies have made havoc of the church. In its infancy the whole power of imperial Rome was hurled against it. The story of many a bitter persecution in modern times has been written in letters of blood. In the sixteenth century it is estimated that in France alone more than eight hundred thousand persons were martyred for their faith. During the same period, the cruel Duke of Alva boasted that in the Netherlands, besides the multitudes slain in battle, he had committed eighteen thousand to the executioner, and this because they would rather die than become traitors to the truth. In Scotland in the days of the bloody Claverhouse, eighteen thousand suffered death for their religion. What further proof should we ask that the living God is in the church, than the fact that she has triumphed over all these attempts to destroy her life? And how highly we should appreciate our religious liberties, when we remember the price that has been paid for them!

Went everywhere preaching the word, v. 4.

These converts were "sowers who went forth to sow" (Matt. 13). Their seed was the word. Their field was wherever they might go. They went to Phenice, Cyprus and Antioch (Acts 11 : 19), and, possibly, some as far as Rome, for Andronicus and Junia were disciples before Paul's conversion (Rom. 16 : 7). Printing presses and railways and steamships have made it much easier for us to scatter the seed than it was for these early Christians. The Lord does not send a persecution to drive us out into the great field of the world with His blessed gospel, but He has commanded us to "go," and unless in some way we are going, we are not loyal to Him.

And Philip, v. 5. Philip and Stephen were of like spirit. Stephen (Acts 7 : 47-50) laid down the principle that the church is universal, embracing Gentiles as well as Jews. Philip puts that principle into practice by going with the gospel to Samaria. The Lord intended His followers to think of the church as broad enough to include men of every nation and condition. They were to learn that, if the Jews had received a special revelation, it was that they might share it with others, as we confine the light in a lamp to illumine the room, or a fire in the stove to heat the house.

There was much joy in that city, v. 8. Christianity is a religion of joy. Its chief apostle wrote, "Rejoice in the Lord alway: and again I say, rejoice." This joy is not the mere lightheartedness that youth and health and good fortune bring. Sorrow is not forbidden to the Christian. He is not condemned for being broken-hearted at the loss of his loved ones. But to the Christian hopeless sorrow is impossible. He has always something left when he seems to be

stripped barest of all happiness. No one can rob him of his Saviour and his heaven. It is possible for him to "rejoice alway" because he rejoices "in the Lord."

They believed Philip . . . Simon himself believed also, vs. 12, 13. What was the difference between the faith of these truly converted people and the faith of Simon, which left him still "in the gall of bitterness and in the bond of iniquity" (v. 23)? In both cases there was the intellectual belief in the message which Philip brought. But in the case of the true converts there was a heartfelt sense of sin and need, to which Simon was a stranger. There is the difference in the two cases between the persuasion on the part of a drowning man that a rope thrown to him from the shore will save him if he lays hold of it, and his actual seizing of the rope.

They were baptized, v. 12. How proud, a few weeks ago, when the Prince of Wales visited our towns and cities, were men and

women and children to carry the flags and wear the ribbons which proclaimed that they were loyal British subjects. Christ has appointed in His church two badges to distinguish His followers from the world. These badges are the sacraments of baptism, and the Lord's supper. It ought to be sufficient that He has commanded us to wear these badges of discipleship, to make us eager to assume them.

Wondered, beholding the miracles and signs which were done, v. 13. It is possible in our own day for men to be powerfully impressed by the growth of the church and its influence in the world, and yet not to realize their own personal need of the salvation proclaimed by the church. Mere wonder at the power of Christ will not bring us to Christ. It is as apt to carry us further away from Him, as in the case of this poor sorcerer in his greedy and fateful plunge of greed for more power and more gain.

POINTS AND PARAGRAPHS

An open enemy is better than a half-hearted friend. v. 3.

The sword of steel is no match for the sword of the Spirit. v. 3.

"The blood of the martyrs is the seed of the church." v. 4.

Samaria became "the bridge between Jerusalem and the world." v. 5.

Philip reaped the harvest which Jesus (John 4) sowed. v. 6.

Miracles are God's confirmation of the gospel message. v. 7.

The sorcerer proclaimed himself; the evangelist proclaimed Christ. v. 9.

The gospel proclaims a kingdom, a king, and a rite of admission. v. 12.

Rulers of the church may be deceived, but God is never deceived, vs. 12-21.

The purity of the church depends on its suffering, as the pure, white paper on the severe processes applied to the filthy rags, or the beauty of the pottery on the furnace fires.

Dr. R. R. Doherty gives this anecdote of Tyndale as illustrating how persecution works for God. "When Tyndale published

at Worms his first complete edition of the New Testament, he sent several hundred copies to England. These, by command of Henry VIII., were bought up for destruction by the Bishop of London. Tyndale thus viewed it: 'I shall get money of him for these books to buy up myself out of debt; and the whole world shall cry out at the burning of God's word, and the overplus of the money shall keep me to correct again and newly to imprint the same.' Presently a more accurate edition reached England in threefold numbers."

A miracle in the Scriptural sense is a "wonder" and a "sign." The use made of it is that God appeals to it as a sign of His power. There may be a wonder which is not a sign, and there may be a sign which is not a wonder. But neither is a miracle, because it does not satisfy both conditions. Sunshine, for example, is a wonder and no familiarity with its coming in the morning and its disappearance in the evening can make it cease to be a marvel. If the bush in the desert of Horeb was wonderful, which burned with fire and yet was not consumed (Ex. 3: 2, 3), what shall we say of a vast globe, fifteen hundred thousand times the size of the earth,

ninety-five millions of miles away, and yet giving to the earth life and heat and motion, which has been burning for thousands of years without being reduced in size? Yet the sun is not a miracle, because God does not appeal to it as a special sign to confirm His word or to show His power. The rainbow is a sign to which God appeals as a token of His covenant with man. But the rainbow is not a miracle; for it is not out of the ordinary course of nature. A miracle must be above the power both of nature and of man.

There are . . . no nobler illustrations of a true understanding of the missionary obligation, and no nobler instances of personal devotion, than are to be found among the natives of Polynesia who gave themselves for the work in New Guinea. To dissuade one of the first band from venturing to Murray Island, a native said, 'There are alligators there, and snakes and centipedes.' 'Hold,' said Tepeso, 'are there *men* there?' 'Oh yes, of course; but they are such dreadful savages that there is no use of your thinking of living among them.' 'That will do,' said Tepeso; 'wherever there are men, missionaries are bound to go.' In the first twenty years of the mission a hundred and twenty Polynesian teachers died of fever,

were poisoned, or were massacred; but for every vacancy scores of others immediately offered.—Missionary Review of the World.

Light from the East

SAMARIA—Omri bought a round, isolated hill of arable land, in the Barley Vale, for \$4,000, from the farmer who owned it, built his new capital upon it and called it The Watch Tower. (1 Kings 16: 24.) It sustained many sieges, was considered almost impregnable, and was taken by the Assyrians only after an investment of three years. Half a dozen times afterwards it was demolished and again rebuilt. Herod the Great received it as a present from Augustus and proceeded to fortify and embellish it. He called it Sebaste in honor of his patron and this name survives in Sebastiyeh, the insignificant Arabic village on the eastern crest of the hill. For upwards of a mile round the summit the street of columns, with which Herod adorned the city, can be traced. On the summit, near a grove of olives, stand sixteen pillars which probably mark the site of Herod's temple to Cæsar. Resting amid the singular beauty of that historic hill, the traveller can scarcely realize that the green grass under his feet covers up so many tragedies of treachery and blood. See Isaiah's name for the city, Is. 28: 1.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

The rapid growth of the church in Jerusalem shortly after our Lord's ascension was most remarkable: about three thousand members added in one day, Acts 2: 41; then daily additions, v. 47. Later "the number of men" (exclusive of women) "came to be about five thousand," ch. 4: 4. Later still, "believers were the more added to the Lord, multitudes both of men and women," ch. 5: 14. These, except the apostles, were all scattered by the hand of persecution into Judea and Samaria, ch. 8: 1. For teaching this lesson attention must be given specially to three persons along with the dispersed believers.

1. *Saul the persecutor.* He may be characterized at this time (a) As a man of marked ability and culture. He was educated by Gamaliel (Acts 22: 3), was familiar with Greek and Roman learning, and contributed eleven, if not twelve, epistles to the New Testament, (b) A man of amazing energy and endurance. See his record, 1 Cor. 11: 22-33. Five times scourged, thrice beaten with rods, once stoned, thrice shipwrecked, in journeyings, perils, etc. (c) As a persecutor he displayed persistent ferocity, v. 3. Paul's own confession is decisive in this respect, Acts 26: 9-11. (He "strove to make them blaspheme," v. 11, Rev. Ver.)

2. *The dispersed believers.* (a) Who were they? Not all, without exception, because the church is mentioned, v. 3 and ch. 9: 26. They were the deacons and private members generally. Some of them were foreign Jews,

and may have fled to other countries. See ch. 11 : 19. (b) What is said of them? They "went everywhere preaching the word," v. 4. They were not dumb or silent Christians like many in our day. They told the wonderful facts they had learned in Jerusalem, the story of Christ's redeeming love. The terrible scourge of persecution forced them to become witnesses unto Him in terms of His instructions to the apostles, ch. 1 : 8. Judaea, Samaria and the uttermost parts were blessed in this way. God brings good out of evil, Phil. 1 : 12, 13.

3. *Philip the deacon and evangelist.* Not the true apostle, but the person mentioned in ch. 6 : 5 and 21 : 8. The persecution was probably most bitter against him and his colleagues on account of his confuting the men of the synagogues, ch. 6 : 9, 10. (a) His mission field, Samaria. It contained a mixed population hostile to the Jews, John 4 : 9. There were many believers there before Philip appeared. This was due to Christ's visit and the testimony of one of His disciples. See John 4 : 39-42. (b) Philip was the right man for that field, a "Grecian" or Hellenistic Jew. The Samaritans would have had "no dealings" with a native of Judaea, but they welcomed Philip "with one accord." (c) He came to them with the right message. "He preached Christ unto them" (v. 5), not the Platonic or Socratic philosophy, or the traditions of the elders and scribes. He came to them full of the Spirit. This was the account given of him when he was elected deacon, ch. 6 : 3. The power of God was manifested through him in mighty works, vs. 6, 7. When the church in the exercise of living faith truly looks to God for guidance He places men in the right positions, and gives them grace to do the work to which they are called. (d) The outcome of Philip's mission. "There was great joy in that city," v. 8., Isa. 52 : 7, 9. No wonder that there was joy. The palsied and lame were healed, and many unclean spirits cast out. And apart from these miracles "the fruit of the Spirit is love, joy," etc. (Gal. 5 : 22, 23), and all believers should "rejoice in the Lord always," Phil. 4 : 4.

4. *Simon Magus, or the Magician.* There were good Magi, such as those who came to

Bethlehem, Matt. 2 : 1. But this man was (a) An accomplished juggler of wide influence. He was boastful, as quacks usually are, and successfully "bewitched" or confounded all classes of the people, as he pretended to be "the great power of God," vs. 10, 11. (b) He cunningly deceived Philip, who baptized him; but baptism is not regeneration, and certainly was not in the case of Simon, for his hypocrisy was afterwards exposed by Peter (vs. 18-23) as had been the lying fraud of Ananias and Sapphira, ch. 5.

For Teachers of the Boys and Girls

Stephen met a martyr's death. His fellow deacon Philip (ch. 6 : 5), to whom we are now introduced, we shall meet again more than once. (Set the scholars to finding the passages); but, so far as we know, he came to no violent end. His life was not, however, without its remarkable happenings. One of these is before us now.

1. *Driven from home.* It was a very happy church circle, and Philip had a happy home. (Find the passage which speaks of his home.) But young Saul was hot against Christ and Christ's followers, and so homes were invaded, and men and women dragged out of them to prison. Those who could flee, fled; Philip amongst the rest. It was the following of Jesus' counsel, Matt. 10 : 23. A good soldier knows when to retreat, as well as when to advance, when to go under cover, as well as when to push out into the open.

2. *But still heroic and faithful.* Two fine qualities, none too common, and not often receiving such a testing. He is a stranger in Samaria—like Jonah in Nineveh; but Christ is with him, and Christ's name he cannot but proclaim. The news of salvation is too good to keep. It impels those who know it to tell it. Every Christian should be a missionary to those near him, wherever he may be.

3. *A dispenser of joy,* Philip, the persecuted, becomes (vs. 6-8). What drew the people? Partly what Philip said, v. 5; more, perhaps, what God through Philip did. The miracles testified to Philip's commission and to the presence and power of God—miracles of healing and of mercy. There are no hospitals, save in *Christian*

lands. Lives changed and purified are irrefutable testimony to our religion. Mark that, where Christ's name is known and His power manifested, there is joy.

4. *A strange experience*—a sorcerer baptized. The class must be kept in hand here. They will wish to discuss wizardry in all its forms. In the "Exposition" there is some information as to who and what Simon was. Brand him as a deceiver, v. 9. He becomes a believer and is baptized with the rest, vs. 12, 13. The secret soon comes out. He wants more power and more money, vs. 18, 19. It was a sad disappointment doubtless to Philip. All ministers and teachers must be prepared for such disappointments. Like a true follower of Christ, Philip was not discouraged, as in the next lesson we shall see.

Some Test Questions

- Describe Saul the persecutor.
- What was his motive?
- What unlooked-for outcome? (v 4.)
- What command of their Lord is now in the way of fulfilment?
- What previous reference to Philip?
- What preparation had the Samaritans for Philip's message?
- What was its effect?
- What was Simon's "trade"?
- What were his pretensions?
- How great his hold?

How do Philip's wonders and signs affect this man?

- How does he unmask himself?
- Give Peter's rebuke.

Prove from Scripture

That the preaching of the Gospel brings joy.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Philip, persecuted and preacher.
2. Simon the sorcerer.
3. Joy through the Gospel.

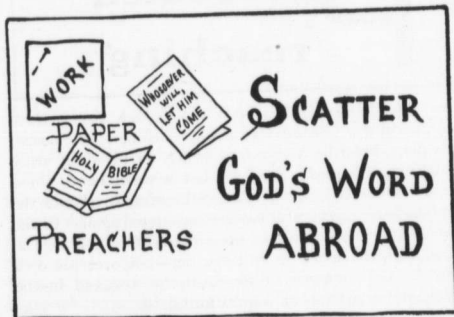
The Catechism

Ques. 12. *The covenant of life.* This is the theologian's way of describing God's dealing with Adam in paradise, Gen. 2 : 15-17 ; 3 : 1-3. A covenant means an agreement or contract between different parties. It is applied to God's dealings with men. "If a covenant," says Salmond, "implies something *required*, something *promised*, and something *threatened*, the transaction between God and Adam included these." Man is put on probation, or trial. Life is his so long as he will obey God perfectly. God will see to that. If he disobeys by eating the forbidden fruit, the covenant is broken and the punishment inevitably follows. The test was simple and plain—the fruit of one tree, and but one, forbidden. It was fair—only direct disobedience brought down the penalty.

FOR TEACHERS OF THE LITTLE ONES

Links—Some pieces of stone picked up on the way to Sabbath School, and shown to the class, will help to recall the stoning and death of Stephen.

While the stones were being thrown at him, we saw him praying. Is he asking God to punish his enemies? Whom was Stephen copying? Should we copy Him? Print S—. Who remembers the name of the young man who stood by, while Stephen was being stoned to death? (One of the children may finish printing the name while the rest spell it.) To-day we hear of Saul again, ill-using the disciples (verse 3), and driving them out of Jerusalem. (A lesson may be drawn from Saul's conduct.



The Disciples Scattered

At first we see him "looking on" at wrongdoing. Next we see him the "leader" in wrongdoing. One wrong step leads to another.)

Golden Text—The illustration of seed-scattering may be used. The storm carries the seeds from place to place (the dandelion a good example), and they fall into soil where they take root and grow. Saul raised such a storm of ill-treatment against the disciples that they were scattered abroad like seeds blown by the wind, and they became seed scatterers (the seed is the Word of God), and "went everywhere preaching," the Word (sowing the seed). Philip was one of the "seed scatterers." His field was Samaria (map), where the seed took root and grew. Tell about Peter and John the apostles, going to Samaria to give the Holy Spirit to those who believed. Simon wanted to *buy* this power. Peter tells him it is not to be bought. It is a gift from God.

Our Field—OUR FIELD IS THE WORLD. Repeat "Go ye into all the world and preach the gospel to every creature, etc.": so Jesus said. Repeat:

"A word, it seems a tiny thing
But God can bless it so,
That it may fall in many a heart
And like a seed may grow."

Paper Preachers—You have all heard of

"paper dolls" and "paper soldiers." Have you ever heard of "paper preachers"? I am going to show you some "preachers" that can be scattered any place. They can be sent into the thickest forests (where lumbermen are at work), they can go up the longest rivers, across the hottest deserts, up the highest mountains. They never get tired, nor ill. They can bear the hottest and coldest weather and can live without food. They get into temples where idols are worshipped, into kings' palaces and speak without a sound being heard. They go into Indian wigwams, African kraals, Hindu huts, on board Chinese junks. They enter places where no other preacher has ever gone, and their loving words have led many heathen to cast away their idols and look to Jesus as their Saviour. Here are some PAPER PREACHERS. (Show a Bible and some tract or good book.) We may not be able to go ourselves to preach and teach, but we can help to send these "paper preachers" and other missionaries. How?

By giving our P
ENNIES
and
RAYERS

Repeat:

"Oh, we have a word for Jesus!
Living echoes we would be
Of our Lord's sweet words of blessing,
Of His gracious 'Come to Me.'"

BLACKBOARD REVIEW

PHILIP **P**ersecuted reaching

The emphasis of the Review may very profitably fall upon the Golden Text. Have the school repeat it till it is thoroughly known. PHILIP (begin with nothing on the board, and write his name now) is an example. Describe a city into which an invading army comes, and what follows in the desolating of homes. They are but a small band, these persecutors, but they are fierce and fiercely led (Saul). PHILIP PERSECUTED (Write the word), and fleeing from home and loved ones, might well become embittered against Christ and His gospel. But, no! He was of the same stuff as the apostles (ch. 5: 41, 42). The more severely the lash of persecution falls, the more he will cry out—not over his own sufferings, but in PREACHING the Christ. Call for similar instances in the Acts and in the history of the church and of missions, and urge to speak a word for Christ.

Lesson XI.

THE ETHIOPIAN CONVERTED

March 16, 1902

Acts 8: 29-39. Study Acts 8: 26-40. Commit to memory vs. 34, 35. Read Isa. 53.

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

30 And Philip ran thither to him, and heard him read the prophet Esai's, and said, Understandest thou what thou redest?

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

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

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

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

Revised Version—1 And: 2 Omit thither; 3 Reading Isaiah the prophet; 4 One shall: 5 Besought; 6 To come up; 7 Now; 8 Was reading; 9 As; 10 Before his shearer is dumb; 11 He openeth; 12 His generation who shall declare? 13 Omit man; 14 Beginning from the scripture, preached; 15 The; 16 Saith, Behold; 17 Verse 37 omitted; 18 Went down both; 19 Came; 20 And; 21 For.

GOLDEN TEXT

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

DAILY READINGS

M. —Acts 8: 26-40. The Ethiopian Converted.
T. —Isa. 53. The Ethiopian's Reading.
W. —Psalm 68: 28-35. Prophecy of Ethiopia.
Th. —Psalm 119: 9-24. Prayer for understanding.
F. —1 Peter 1: 1-12. Testified beforehand.
S. —Matt. 3: 7-17. Jesus baptised.
S. —Rom. 6: 1-11. Baptised into Christ.

CATECHISM

Q. 13. Did our first parents continue in the estate wherein they were created?

A. Our first parents, being left to the freedom of

himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

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

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

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

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

their own will, fell from the estate wherein they were created, by sinning against God.

TIME AND PLACE

Soon after the last lesson, A.D. 35, or thereabout; wilderness of Judaea toward Gaza, two miles from the coast of the Mediterranean Sea.

LESSON PLAN

I. Teacher and Scholar, 29-31.

Philip the Evangelist and an Ethiopian stranger.

II. The Scripture Reading, 32, 33.

A famous passage from the prophet Isaiah.

III. The Exposition, 34, 35.

Philip shows the Ethiopian Jesus in the passage.

IV. The Baptism, 36-39.

Of the Ethiopian, on his confession of faith in Christ.

LESSON HYMNS

Book of Praise 151; 161; 155; 55²; 154; 557.

EXPOSITION

Connecting Links—The real character of Simon, the sorcerer's, conversion was brought out by his wishing to purchase the gift of the Holy Spirit with money. He had no spiritual interest in the gospel, but hoped to use the name of Jesus Christ as a powerful charm. Such as he can have no part or lot in this matter; for their heart is not right before God. (Read vs. 14-24.) The Acts tells us nothing of the future of Simon, but according to tradition he continued in his evil ways. Peter and John instructed the Samaritans for a time in the gospel and then returned to Jerusalem, evangelizing many Samaritan villages on the way (v. 25).

Philip is instructed by the Holy Spirit, through an angelic vision, to undertake missionary work in a new quarter (v. 26). On his way he encounters a man who presents another problem to him (v. 27). Of himself, he probably would not have gone to preach the gospel to an Ethiopian eunuch, for would not such as he be less open to the

promises of Israel than the Samaritans? But the Spirit of God was directing the leaders of the early church in their expanding work. This man was in high office under the queen of Ethiopia, a kingdom on the Nile, south of Egypt. As a eunuch, he was excluded from the "congregation of the Lord" and so could never have been a proselyte with all the privileges of Israel; but he was not a heathen, for he had come to Jerusalem to join in the worship that would be permitted to one of his race and condition. He travelled, according to the custom of those in his high station, in a chariot (v. 28), and was reading aloud from the Greek translation of the Old Testament, absorbed in the sublime promises of Isaiah.

I. Teacher and Scholar, 29-31.

V. 29. *The Spirit said.* He would not of his own accord approach a foreigner of such rank ("of great authority," v. 27) without such a command. *Go near and join thyself to.* This he could readily do without observation,

the great man having doubtless a numerous retinue of servants and attendants.

V. 30. *Philip ran*; denoting his ready obedience. *Heard him read*. Reading aloud is a custom almost universal in the East. "Open thy mouth when thou readest the Bible, in order that the reading may abide," is a Jewish saying. *Understandest thou?* There is a play upon the words in the Greek: *ἠνάσκεις* "understandest thou?" *Ἀναγινάσκεις* "thou readest", literally "knowest again."

V. 31. *How can I?* In antiquity all religions were supposed to have an outer ("exoteric") and an inner ("esoteric") meaning. Certainly the Jewish doctors of the law had not yet understood how a suffering Christ could be a reigning Christ. *He brought Philip* (Rev. Ver.); expressing both the humility and the earnestness of the eunuch.

II. The Scripture Reading, 32, 33.

V. 32. *The place of the Scripture* (Isa. 53 : 7, 8). The word "place" signifies the whole context, as well as the words quoted. The quotation is taken from the Septuagint or Greek Old Testament, which differs in some particulars from the translation in our Old Testament. The passage refers to the sufferings of the Servant of the Lord, who, by His death, was to redeem His people. Under the image of a *sheep* and *lamb*, the first verse gives us a picture of unmerited and uncomplaining suffering. The chapter from which the quotation is made contains no less than eleven references to the Messiah's suffering on behalf of others.

V. 33. *In his humiliation*, etc. The words are usually explained, "because he humbled himself, the sentence of death passed on him has been annulled, and he is now exalted." (Phil. 2 : 8.) *Who shall declare his generation?* Who shall describe the wickedness of those who put Him to death?

III. The Exposition, 34, 35.

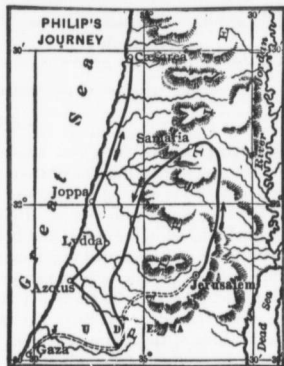
V. 34. *Of whom speaketh the prophet this?* "Isa. 61 was held by the Jews to relate to Isaiah himself, and the eunuch enquires whether these words have the same reference." It was only those whose eyes were open to the Man of Nazareth who could really understand.

V. 35. *Beginning from this scripture* (Rev. Ver.). There is no passage of the Old Testament more full of Messianic promise than Isa. 53. Though the Jews always scorned the thought that the Messiah should suffer, the Christian church glories in the fact, so wonderfully set forth in these verses, that the Messiah has ransomed His people by His death. *Preached unto him Jesus*; showed how in His life and death Jesus fulfilled these prophecies as to the Messiah, the Servant of the Lord. By preaching Jesus to the eunuch he of course offered him salvation through this Messiah.

IV. The Baptism, 36-39.

V. 36. *A certain water*; probably a running stream, such as is found in that desert region. What doth hinder? Philip's preaching of Jesus would include His command to be baptized (Mark 16 : 16).

V. 37—is omitted from the Revised Version, because not found in the most ancient



Philip's Journey (Illustrative Notes)

manuscripts. It is, however, thoroughly in accord with Scripture.

V. 38. *Both went down into the water*; as John with his converts at the Jordan. Faussett says, "probably leaving the water upon him." There is nothing in the passage itself to settle the mode. Philip and the eunuch alike "went down into" and "came up out of" the water. The "baptism" was a separate act.

V. 39. The eunuch came up out of the

water, a professed follower of the Messiah, a new man in Christ Jesus. *The Spirit of the Lord caught away Philip.* He had work to do elsewhere. The word "caught away" implies that Philip would have wished to stay with the eunuch. *Went on his way rejoicing.* The eunuch was not dependent on Philip, but had in his own heart "joy," one of the fruits of the Spirit, which he had received at baptism. (See Gal. 5 : 22.)

V. 40. *Philip was found*; was carried to, and found at *Azotus*, a Phillistine town, not far from Joppa, called Ashod in the Old Testament. He now evangelized the cities along the coast of Palestine as far as *Cæsarea*, a city rebuilt by Herod the Great and named in honor of the Emperor Cæsar Augustus. There was a large Gentile population, and it was the seaport for Samaria as well as the chief Roman garrison in Palestine.

APPLICATION

An angel of the Lord spake unto Philip, v. 26. A writer in the British Monthly quotes the following passage from the journal of George Fox. "One morning," he says, "as I was sitting by the fire, a great cloud came over me, and temptation beset me; but I sat still. And it was said, 'All things come by Nature'; and the elements and stars came over me, so that I was in a manner of cloud with it. But as I sat still and said nothing, the people of the house perceived nothing. And as I sat still under it and let it alone, a living hope arose in me, and a true voice which said, 'There is a living God who made all things.' And immediately the cloud and temptation vanished away, and life rose over it all, and my heart was glad, and I praised the living God." Observe in this passage the three-fold repetition of the words, "I sat still." It is when the heart is still that the voice of God's angel can be heard pointing out the way.

Arise and go . . . unto the way that goeth . . . unto Gaza, v. 26. The Lord knows the place in which we can best serve Him. It may have seemed strange to Philip that he should be sent away from the Samaritan city, where a great revival was in progress and where multitudes were listening to his message, and make his way to a solitary place. Our own judgment is not always to be trusted; the judgment of the Lord is infallible. It follows from His wisdom and love that every child of His is in the very best place for him. We shall accomplish more for Him by speaking to one individual or, perhaps by not speaking at all, than by preaching to multitudes, if He sends on the mission to the single person or closes our

mouth altogether. Our motto should be: "Striving less to serve Thee much than to please Thee perfectly."

A man of Ethiopia, v. 27. "Are ye not as the children of the Ethiopians unto me, O children of Israel? saith the Lord." So spake Amos, the herdman prophet, eight hundred years before the coming of Christ. The eyes and heart of God went out to all men! His love was co-extensive with His creation. If Amos saw this great truth of God's universal interest in mankind at the dawn of revelation, how much clearer it should be to us who live in the brightness of noon! The soul that dwells within a black skin in Africa or a yellow skin in China, or brown skin in India, or a red skin on our Canadian prairies, is as valuable in God's sight as the soul that is covered by a whiteskin in Europe and America. We have no exclusive rights in the gospel. We possess it as trustees for the world.

Had come to Jerusalem for to worship, v. 27. Religion is not opposed to success in life. The religious man is not necessarily a business failure. This Ethiopian was eminent in his country as a man of business, and was at the same time a humble worshipper of Jehovah. Joseph was, above all things, a truly religious man, though, at the same time, a remarkably successful man. Nehemiah and Daniel are other Biblical examples which prove that a man may be uncompromisingly religious, and yet win distinguished success in life. It is not true that you cannot take your religion into your business and make your business a success. The late President McKinley said: "There is enough of selfishness and greed in public life; but these are stumbling-

blocks, not stepping-stones on the way to political success.'

As a lamb, v. 32. The whole fifty-third chapter of Isaiah is a wonderful picture of the suffering Christ. We may note four things about these sufferings. (1) They were wrongful. Christ was without sin. He never had any guilt to confess. There is a story of St. Francis of Assisi that once, when he was called a thief, a blasphemer, a murderer, a debauchee, a drunkard, he acknowledged that it was all true, and when asked what he meant, he answered that he had committed all these crimes, had not the favor of heaven preserved him. But Christ claimed to be sinless. (2) They were voluntary. In the Garden, the Saviour might have called twelve legions of angels to His aid (Matt. 26 : 53), and on the cross He could have drawn the nails and stepped down a free man. But He

willingly endured His agony to the end. (3) They were endured for others. His death was not like that of a mother for her child or a patriot for his country. He died for His enemies. (4) They were borne to atone for sin. The penalty of our sin fell upon Him.

Preached unto him Jesus, v. 35. It is told of Raphael that he once paid an innkeeper for his board by painting some golden coins on the table. So faithful was the picture to the reality, that it was not discovered till he had gone that the coins were not actual metal. The innkeeper in this case was well paid; for the picture was worth more than the sum represented by the coins. The business in the life of every disciple is to give to the world a true representation of Jesus. Thus, even without a word spoken, many souls be won to Christ.

POINTS AND PARAGRAPHS

The voice of self must be stilled if we would hear the voice of the Lord. v. 26.

God's links are close jointed. v. 27.

The Bible is a good traveling companion. v. 28.

He is bold whom the Spirit has filled. v. 29.

The Bible appeals to man's intelligence. v. 30.

Honest seeking leads to certain finding. v. 31.

Prophecy is a finger-post pointing to the cross. v. 32.

Unspeakably wicked, those who slew their Lord. v. 33.

The portrait of prophecy reflects the figure on the cross. v. 34.

Jesus is Himself the gospel. v. 35.

Obedience is the evidence of faith. v. 36.

It is well to have good teachers; but every scholar must learn to go alone. v. 39.

"Keep me so still that I may hear

Each whispered word of Thine;

Then quickly in Thy power obey,

And for Thy glory shine."

The Ethiopian was returning from the holy city "perhaps as disappointed

as converted heathen who now come to England and find so much vice and crime, instead of everybody loving Christ."—Stock.

There is a saying of Samuel Rutherford that our religion should be market-sweet. That is the most difficult thing of all to make it and the most needful. It is comparatively easy to make it church-sweet and prayer-meeting-sweet. But the most precious and the most telling characteristic of it is when it becomes, say, home-sweet—a home-sweet religion, bringing peace and pleasantness into the home relationships; and when it becomes market-sweet, making us meet our fellows on the street and market with honest dealings and kindly greetings and friendly helpings. And the miriest street in our cities would become a street of gold, were that the nature of the traffic passing through it. Said the wise man to a farmer, who was wont to return from the market boasting of his gains, and that no one was ever able to cheat him, "Oh my friend, were you as anxious not to cheat others, that lumbering cart of yours would become glorious as a chariot of the sun."—J. S. Maver in Expository Times.

We should not be so shy of all strangers as some affect to be. Those we know noth-

ing else of, we know this, that they have souls.—Matthew Henry.

A few years ago there was a story in the newspapers of a party of Alpine climbers, consisting of two travellers and two guides. The four were fastened together by a rope, the one guide being in front and the other bringing up the rear. They came to a deep chasm crossed by a single narrow bridge. No sooner had the first guide set his foot on the bridge than it gave way and he fell over the edge, dragging the first traveller with him. The guide saw that the other two could not draw up both of those who had fallen, and he cut the rope uniting him with the traveller, allowing himself to fall.

"See, here is water!" broke in the eunuch. "I see it!" broke in a young Forfarshire farmer in the middle of my prayer with him in the minister's study late that night, after a fine revival meeting conducted by Mr. Low of Fountainbridge and Dr. Macphail of Liverpool. And my prayer lies there to this day, like Philip's sermon, never finished; and that is five and twenty years ago. "I see it!" and we both sprang to our feet; and instead of the rest of my prayer to God, I said to the farmer, "Never lose sight of it, then. Never lose sight of it all your days!" He did lose sight of it and went back, to the breaking of his minister's heart. But the

backslider returned and, as I was told, died in raptures, exclaiming, "I see it! I see it!"—Whyte's Bible Characters.

Light from the East

ETHIOPIA—Was the Greek name of the Hebrew Cush, a country stretching southward from Assuan to the valleys of the White and Blue Niles, and including Nubia, Kordofan, Senaar and Abyssinia. Its people belonged to the black races, but seem to have been susceptible of a high degree of civilization. Originally they were subject to Egypt, but afterwards they not only gained their independence, but even succeeded, in the eighth century B.C., in conquering Upper Egypt, to which they gave the twenty-fifth dynasty of Egyptian kings. During the Roman period Ethiopia was ruled by Queens, whose official name was Candace, and whose capital was Meroe, between Berber and Khartoum. In Christian history the term Ethiopia is confined to Abyssinia, which was Christianized about the middle of the fourth century, and was the only part of the ancient Ethiopia which remained civilized; the rest for some reason became a wilderness. Abyssinia still retains its ancient church, with a version of the Bible in the original language of the country, and observing a number of Judaic customs in its worship.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

It seems strange that God should send Philip away from a populous city and a prosperous missionary work, along a desert road. But God's thoughts are not our thoughts, Isa. 55 : 8, 9. The evangelist, like Paul, "was not disobedient" (ch. 26 : 19), and the result was the conversion of an eminent man, a state officer of "great authority, having charge of all the treasures" of his sovereign (v. 27), therefore evidently an honest man, one greatly trusted. What a boon to any country to have such in public office! We note:

1. *The Ethiopian was a student of God's*

word. (a) He was a proselyte of the Jewish religion—he "had come to Jerusalem to worship," v. 27. By the Levitical law he was excluded from the congregation on account of his physical disability, but he worshipped God notwithstanding. We have a similar instance in Ebed-melech, who brought Jeremiah out of the dungeon, Jer. 38 : 7 ; 39 : 16-18. (b) He was a diligent student, Prov. 22 : 29. He carried with him a portion of the word, a part of the Greek version made at Alexandria, and beguiled the tedium of the journey home by reading it aloud, for Philip heard him, vs. 28-30. He was reading for his charioteer as well as for himself. Good masters delight to instruct their servants. He was seeking light in the right source, and received it, as promised by Jesus, Matt. 7 : 7. The man is blessed who

delights in the law of the Lord and meditates therein, Psalm 1: 1, 2. (c) He was a humble, and therefore a teachable student. He confessed that he needed guidance, and asked for help to understand the word, v. 31. Nothing is more detrimental to progress in knowledge than conceit. The Lord knoweth the proud afar off, Ps. 138: 6.

2. *The Ethiopian was taught by a man of God.* (a) This is the Divine order which Jesus enjoined, that those who know Him should bring others to the knowledge of Him. He said, "Go, and teach," Matt. 28: 19. Peter taught and about 3,000 believed in one day (Acts 2: 41), and so all the apostles continued to teach and to testify. What the world needs above all things is teaching like that of Philip. (b) The Ethiopian was taught on the highway. Very many of the mighty works of Jesus were done and many of His lessons were delivered by the wayside. The woman of Samaria was thus taught (John 4: 6, etc.), Bartimæus (Mark 10: 46, etc.), ten lepers healed (Luke 17: 12-19), the child of a Greek woman healed (Mark 7: 25-33). (c) The Ethiopian was taught from the Old Testament. It was the Bible, the text book, of Jesus. When He opened the eyes of two of His disciples He taught them "from Moses and from all the prophets," Luke 24: 25-27. From Isa. 53: 7, 8 Philip "preached unto him Jesus" (v. 35), showed him the fulfilment of the prophecy in the life of our Lord. The facts as to His sufferings and death for the salvation of men agreed precisely with what was foretold by the prophet.

3. *The Ethiopian, being thus taught, promptly confessed Jesus as His Saviour.* The lesson he received must have been both convincing and comprehensive, including some reference to baptism, in view of his request, v. 36. (a) True faith always manifests itself by confessing Christ, Rom. 10: 9-11. He solemnly requires us to do so, Matt. 10: 32, 33. Note the pains He took to bring the woman He healed to confess Him "before all the people," Luke 8: 45-48. (b) The confession of the Ethiopian brought joy to his heart—"He went on his way rejoicing," v. 39. This is the heritage of all believers, John 15: 11. If they lack joy it is their

own fault, John 16: 24. (c) The almighty agency of the Holy Spirit is prominent in the lesson. He moved Philip to go on his mission (v. 26), to approach the Ethiopian (v. 29) and He filled the quickened soul of the convert with joy (Gal. 5: 22), and He "caught away" Philip, v. 39. See similar instances, 1 Kings 18: 12; 2 Kings 2: 16; Ezek. 3: 12; 8: 3.

For Teachers of the Boys and Girls

This is the continuation of Philip's missionary work, and there are some wonderful things told of him—that "the angel of the Lord" spoke to him, and gave him his directions (v. 26); that, evidently by that same angel's pre-arrangement, he came upon the Ethiopian stranger in the Gaza desert; that when his instruction of him was done, and his baptism, "the Spirit of the Lord caught away Philip—that the eunuch saw him no more"; and that he was found miles away, at Azotus.

But the focus of the lesson is rather the eunuch, and how he found and acknowledged his Saviour. No earnest teacher can fail to pray for the same guidance as Philip had—and any teacher may have it, too, Luke 11: 13—that he also may, through the lesson, win souls for Christ.

Gather the lesson about these three points:

1. **THE TRUTH SEEKER.** A stranger from afar, strangely led to meet the herald of the Gospel on this desert highway; a foreigner to Jerusalem and no Jew; a high state official of a great monarch (it is not always that those to whom the world gives richly are anxious to possess the heavenly treasures); withal, a devout man, who had learned in his distant home of Jerusalem, the Holy City, and had become possessed of the Sacred Scriptures; an anxious enquirer for the way of life, spending the leisure of his journey in Bible study. Surely, so earnest a seeker will find.

2. **THE BIBLE LESSON.** He was not using his Bible simply to find out how to live a clean, manly life, although the Bible tells one how to do this. Nor was he afraid of "doctrine," of the hard places of the Bible, where God reveals what He has done to bring sinful man back to Himself. The

heart of the Bible is Christ, and the great work of Christ centres in the cross of Calvary, and this fifty-third of Isaiah pre-figures the cross. The eunuch was digging at the right spot to find the water of life. And he found it. Philip, himself a believer in and follower of Christ, was his guide. A simple believer can teach wonderful things to the wise and great who do not know the Lord Christ.

3. THE BAPTISM. It is the Lord's way of our acknowledging Him. (Matt. 28 : 19.) Consider the gain of confessing Christ and the loss in failing so to do. (Matt. 10 : 32, 33.)

Some Test Questions

- Who now instructs Philip?
- What are the instructions given?
- What their purpose?
- Of what country was the eunuch?
- Of what station in life?
- Whence was he coming?
- How now employed?
- How were he and Philip brought together?
- What passage was he reading?
- What was his point of difficulty?
- What is Philip's explanation?
- What follows?
- Of what was his baptism a token?

Prove from Scripture

That the Scriptures testify of Christ.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. The eunuch as a truth seeker.
2. Christ in Isaiah 53.
3. The joy of finding the Saviour.

The Catechism

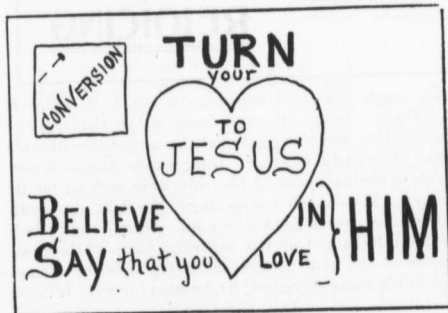
Ques. 13. *The Fall.* A sad, sad story told in few and simple words. They were "our first parents," and therefore sin and fault in them will descend to all the generations; free, and therefore none to blame but themselves; "fell"—no word could better describe the tragedy "fell from obedience to disobedience, from perfection to imperfectness, from happiness to woe; and that fall through sin—a petty sin it seemed (Gen. 3 : 6), but a sin against the plain command of God their Creator and Father and Friend. There are many puzzling questions about the Fall, but here is what an old man said as to the difficulties of Scripture, about which he had long puzzled himself: "Reading the Bible is like eating fish. When I find a difficulty, I lay it aside and call it a *bone*. Why should I choke on the bone, when there is much nutritious meat to use? Some day, perhaps, I may find that even the bones may afford me nourishment."

FOR TEACHERS OF THE LITTLE ONES

Links—Print P-H-I-L-I-P. What did we hear about Philip last Sabbath? Recall the scattering abroad of the disciples. The children will all remember the "Paper Preachers" and our share in scattering the

WORD abroad.

Lesson—Philip, Peter and John returned from Samaria to Jerusalem. (Map.) One day an angel messenger from God said to Philip (verse 26). (Point out the journey on the map.) Did Philip say, "I can't go now, Lord. I would rather stay here where I am. Send somebody else, Lord." No, "He arose and went." Watch him as he steps along. Perhaps he is wondering what work God has for him along this



The Ethiopian Converted

road. See! in the distance a chariot coming. As it comes nearer, Philip sees a man seated in it reading. He is a great man, a friend of Candace, Queen of the Ethiopians. He had come a long, long way to Jerusalem to worship, and was returning home. Let us look at the book he is reading. It is a big roll of parchment. (Explain.) If we could read it, we would see that it is the Book of the Prophet Isaiah. (Show Isaiah in your Bible.) Listen! he is reading aloud very earnestly. Again a voice says to Philip (verse 29). Did Philip say, "I don't want to, Lord. Perhaps this great man will not want to speak to me." No! Philip at once ran to do God's bidding.

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

Tell the conversation between Philip and the man. Read the words the man was reading. Here is a chance for Philip to tell about Jesus. (Now Philip knows why God has sent him along this road. God will direct each of us where to go and what to do, if we listen for His voice.) The stranger is converted, turned toward Jesus. Show a paper heart, one side blank, the other side containing the name JESUS. When he was

not a Christian, his heart was like this side; but as soon as he believed in Jesus, his heart was turned, CONVERTED, and Jesus was in his heart. That is what we all must do, turn our hearts away from everything bad, and believe in Jesus and take Him into our hearts. Jesus will help us to do this. Tell the whole story simply.

My Lesson—Jesus says, "Ye are my friends, if ye do whatsoever I command you." Be prompt to obey God's voice. Perhaps there are little boys or girls on your street who do not love Jesus, and God wants you to go out to meet them and tell them of Jesus and His love, and ask them to come to Sabbath School, where teacher will tell them how to have their hearts changed. Repeat

"To have willing feet,
A smile that is sweet,
A kind pleasant word,
For all that you meet,
That's what it is to be helpful."

Golden Text—The words do not seem suited to childish lips. The teacher will have to simplify the language. What it means is this:
BELIEVE in Jesus;
SAY that you love Him.

BLACKBOARD REVIEW

SEEKING

FINDING

REJOICING

The woman seeking her lost coin—begin with that story (Luke 15: 8, 9). This is a picture of how God's blessed Son seeks us. It was His great heart of love that sent out the angel to bid Philip journey towards Gaza, and that slackened the pace of the eunuch's caravan so that he and Philip might be brought together. Our precious Saviour is ever seeking us. But here is the other side of the search—as if the coin were seeking for its owner, as well as the owner for the coin. The eunuch was seeking in the right way—with God's people, by worshipping in God's house, by reading God's word. He will surely find; and he finds, when his eyes are fixed on Jesus and on His sufferings for us on the cross. Having found, he rejoices, and rejoices all the more because, according to his new-found Master's will, and in the presence of all his fellow-travellers, he declared himself a believer in the Christ.

TEMPERANCE LESSON

March 23, 1902

Eph. 5 : 11-21. Commit to memory vs. 15-18. Read ch. 5.

11 And have no fellowship with the unfruitful works of darkness, but rather ¹reprove *them*.

12 ²For it is a shame even to speak of those things which are done of them in secret.

13 But all things ³that are reprov'd are made manifest by the light; ⁴whatsoever doth make manifest is light.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall ⁵give thee light.

15 ⁶See then that ye walk ⁷circumspectly, not as ⁸fools, but as wise,

Revised Version—1 Even reprove; ² For the things which are done by them in secret it is a shame even to speak of; ³ When they are; ⁴ Everything that is made manifest; ⁵ Shine upon thee; ⁶ Look therefore carefully how ye walk; ⁷ *Omit* circumspectly; ⁸ Unwise; ⁹ Foolish, but understand; ¹⁰ Drunken; ¹¹ Riot; ¹² One to another; ¹³ With; ¹⁴ In the name of our Lord Jesus Christ, to God, even the Father; ¹⁵ Subjecting; ¹⁶ Christ.

GOLDEN TEXT

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

DAILY READINGS

- | | |
|--------------------|-----------------------|
| M.—Eph. 5:11-21. | Temperance Lesson. |
| T.—Gal. 5:16-26. | Evil fruits. |
| W.—Eph. 4:17-32. | Putting off the evil. |
| Th.—Psalm 1. | The way of blessing. |
| F.—Col. 3:8-17. | Things to avoid. |
| S.—Titus 2. | Christian living. |
| S.—1 Peter 4:1-11. | Be sober! |

CATECHISM

- Q. 14. What is sin?
A. Sin is any want of conformity unto, or transgression of, the law of God.
- Q. 15. What was the sin wherby our first parents fell from the estate wherein they were created?

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not ⁹unwise, but understanding what the will of the Lord ¹⁶is.

18 And be not ¹⁰drunk with wine, wherein is ¹¹excess; but be filled with the Spirit;

19 Speaking ¹²to yourselves in psalms and hymns and spiritual songs, singing and making melody ¹³in your heart to the Lord;

20 Giving thanks always for all things ¹⁴unto God and the Father in the name of our Lord Jesus Christ.

21 ¹⁵Submitting yourselves one to another in the fear of ¹⁶God.

A. The sin wherby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

TIME AND PLACE

The epistle to the Ephesians was written by Paul, from his prison in Rome, A.D. 61-63.

LESSON PLAN

- I. **Living in the Light, 11-14.**
Having no fellowship with works of darkness.
- II. **Walking Wisely, 15-17.**
Understanding what the will of the Lord is.
- III. **Rejoicing Truly, 18-21.**
Not in the joy of wine, but of the Spirit.

LESSON HYMNS

Book of Praise, 68 (Ps. Sel.); 111; 115; 251; 523; 252.

EXPOSITION

Connecting Links—The readers of this epistle dwelt in a very immoral city; many of them had lived in impurity before they heard the gospel, and even after baptism found it difficult to abandon their former habits. They belittled sins of the flesh, and claimed that when once they had been redeemed by the free grace of God in Christ, these vices were of no moment. Paul in this practical part of his epistle is warning them against such an illusion. God their Father they must imitate, and His anger rests on all who are guilty of sin, whether it be uncleanness or avarice or idolatry. When they lived as heathen they were indifferent to vice and were under the anger of God. Now they are children of light; their light must shine forth on a dark world of sin in deeds of goodness and righteousness and truth. Only so will they discover practically what is well pleasing to their Lord and Master (ch. 5 : 1-11).

I. **Living in the Light, 11-14.**

Vs. 11. *Having no fellowship with.* See v. 7. *Unfruitful works.* Sin is darkness and its author the "prince of darkness" (ch. 6 : 12).

But rather reprove them; by word and life.

Vs. 12, 13. *Those things . . . done . . . in secret; unnameable sins, which formed part of the heathen worship. All things that are reprov'd are made manifest by the light.* Paul is "treating of the general detecting power of light." The light of holy living is the keenest and often the most effective rebuke to wickedness.

V. 14. *Wherefore; because light can so transform. He saith; God saith.* We have probably here three lines from an early Christian hymn based on Isaiah 60. *Awake, etc.; a cry to the Christian who may be in sin or doubt, and also to the sinner sunk in sin. Arise from the dead.* Sin kills. The Gentiles, from whom many of the readers of this letter came, had been "dead in trespasses and sins" (ch. 2 : 1), but there is hope for them. *Christ shall give thee light.* "The light of the world is Jesus."

II. **Walking Wisely, 15-17.**

Vs. 15, 16. *See that ye walk circumspectly; "looking about," carefully. Not as fools, but as wise.* All sin is folly. *Redeeming the time; buying it back from unworthy uses. Be-*

cause the days are evil. The Ephesians were surrounded by great wickedness, and the Roman world at that time was in a very low condition (See Rom. 1 : 20-32), so that the Christian had a hard foe to face and could afford to neglect no opportunity.

V. 17. *Be not unwise*; more literally, "do not show yourselves senseless." Flippancy was a characteristic of these Greeks of Asia. Do the will of the Lord instead.

III. Rejoicing Truly, 18-21.

V. 18. *And be not drunk with wine*; a very common vice in Asia Minor. Probably some of these Christians were turning the feast of the Lord's Supper into a scene of carousal. (See also 1 Cor. 11 : 17-34 ; Jude 12.) *Wherein is riot* (Rev. Ver.); a strong, but not too strong word for the effect of intoxicants. *But be filled with the Spirit*; the true source of joy and refreshment, as wine is a false source of the same.

V. 19. *Speaking one to another*; singing the Old Testament psalms, Christian hymns in honor of Christ, or some spiritual song.

V. 20. *Giving thanks always*, etc.; another sign of joy. Whatever comes, joy or affliction, is sent by the Father of our Lord; so, in His name, that is, as His followers, and accepting His will as best. (Compare Col. 3 : 17.) Thus should we recognize it.

V. 21. *Submitting yourselves one to another.* In drunken assemblies there is much bluster and quarreling. In gatherings of spirit-filled Christians love must reign, and song and thanksgiving and every expression of joy should be regulated by the thought of what is agreeable to others, and, above all, what the Lord will approve. Christ, though unseen, presides over the congregations of His people and everything must be done in a seemly manner and without confusion. Joy is not less deep because restrained.

APPLICATION

Have no fellowship with the unfruitful works of darkness, v. 11. In Tennyson's "Gareth and Lynette," the poet tells us how young Gareth, while in the King's kitchen, refused to join in the ribald jesting of his fellow-servants.

"But if their talk were foul,
Then would he whistle rapid as any lark,
Or carol some old roundelay, and so loud,
That first they mocked, but, after, reverenced him."

But rather reprove them, v. 11. History presents to us no more striking examples of moral courage than men like Elijah, who poured forth his fearless and fiery rebukes on the royal sinner, Ahab, or Amos the desert-prophet, who lifted up his voice against the rich, brave, profligate Jeroboam, or John the Baptist, who spoke out manfully about the wickedness of Herod. It is the duty of Christians to rebuke sin when it is open. But reproof should be administered in the spirit of love. No one denounced sin so unsparingly as Jesus. But His eyes filled with tears of pity when He thought of the doom of Jerusalem.

It is a shame, v. 12. It is not the business of a Christian to act as a moral detective, prying into the hidden sins about him and

dragging them out into the light. The surest way to spread some sins is to make them public. Silence and darkness are the best remedy for these evils. It is a disgrace for one bearing the name of man to poison the minds of the young and innocent with the disgusting details of crime.

Whatsoever doth make manifest is light, v. 13. The most powerful rebuke of evil is a pure life. The unconscious influence that radiates from a good man as he walks through life drives away impurity from his neighborhood, as the slimy, crawling creatures of darkness slink away before the light of the sun. It is said that when Thorwaldsen, the Danish sculptor, brought back to Denmark the splendid works of art which he had chiselled in Italy, the servants in unpacking the marbles, scattered the straw, which was wrapped around them, on the ground. Next summer the flowers of Rome were blossoming on the streets of Copenhagen from the seeds thus carried and scattered by accident. So, unconsciously to himself, the one whose life is modelled after that of Christ makes his influence felt in opposition to surrounding evil.

Awake thou that sleepest, v. 14. There is no danger greater than the danger of spirit-

ual insensibility. The daisy growing in a field in which a man is ploughing, nods its head gaily in the breeze and sends forth its fragrance on the air, just as if the furrow were not coming straight towards it to tear it up by the roots. Birds build their nests in the belfries or beside waterfalls, undisturbed by the ringing of the bells or the roar of the cataracts. So, many, in spite of frequent warnings, slumber on in fancied security, while they are in imminent peril. For every unsaved man it is the greatest folly to be at rest. When a house is on fire the one whose danger is greatest is the one who is calmly asleep amid the flames. In a ship that is going to pieces, the man who is asleep is in the most perilous position. To every one wrapped in spiritual slumber, God says, "Awake! Awake!" Beware lest that spiritual slumber pass into spiritual death.

Look therefore carefully (Rev. Ver.) v. 15. The story is told of a young American and a young Englishman who ran a footrace on Mount Vesuvius. The edge of the crater was to be the goal of the race. The American outran his competitor and of course intended to stop in time. But he had gained such momentum that he could not check

himself and went over the brink into the blazing abyss below. Everyone who begins to tittle intends to stop short of being a drunkard, but how many are ruined by drink in spite of their intentions!

Redeeming the time, v. 15. Our days have been compared to the summer fields from which the farmer hopes to reap a plentiful harvest. Each week is a seven-acre field. How does it look from the hilltop of the Sabbath?

Be not drunk with wine, v. 18. It is a great step towards temperance, when we face the fact that, as individuals and as a nation, we drink because we like it. We do not use alcohol because of the nutritive elements in it, for these are found more abundantly in other substances which are harmless. Nor do we drink because alcohol is a medicine, for if we did we would stop as soon as the doctor would allow us, as we throw aside quinine at the first opportunity.

Be filled with the Spirit, v. 18. In 2 Timothy 3 : 4, the apostle describes some who were "pleasure-loving rather than God-loving." We shall not be truly temperate until in us the love of pleasure has been mastered by the love of God.

POINTS AND PARAGRAPHS

What we like or hate, we are. v. 11.

A pure heart makes a clean mouth. v. 12.
Darkness hates light. v. 13.

God rouses men through fear, that He may speak to them in love. v. 14.

A circumspect walk is a powerful witness. v. 15.

Opportunities once lost cannot be regained. v. 16.

To know Christ is to understand the will of the Lord. v. 17.

Temperance is one of the fruits of the spirit. v. 18.

The joyful heart sings. v. 19.

Thankfulness should be a habit, not an occasional exercise. v. 20.

The fear of the Lord drives out all other fear. v. 21.

If the taste (for alcohol) is, as some people say, acquired, it was acquired by mankind

in prehistoric times, and is part of our inherited constitution as men. For instance, Mr. Goule, a police-court missionary in Birmingham, relates a recent experience, one out of many in his fourteen years of labor. A young married woman, twenty-eight years of age, died a shocking death from drinking. Up to the age of twenty-six she had been a teetotaler, and did not know what the taste of drink was. She was a leading member of the Gospel Temperance Mission, and sang the solos at the meetings. Then she was taken ill. The doctor ordered brandy, and it proved like the first drop of blood to a tame tiger. She could never again be kept from it, and at last it killed her. The craving there must have been in the very blood. —Dr. Horton.

Our Lord Himself says, "Whosoever committeth sin is the slave of sin;" (John 8 : 34) and there are no taskmasters so exacting as a man's own lusts. Look at the drunkard!

See how his vile passion rules him! It makes him barter every comfort he possesses for strong drink. It lays him helpless on the snowy street in the bitter winter's cold. It sends him headlong down the staircase, to the injury of his body and the danger of his life. If a slaveholder were to abuse a slave as the drunkard maltreats himself, humanity would hiss him from his place and denounce him as a barbarian.—W. M. Taylor.

How powerfully Shakespeare portrays the misery of the drunkard. For example, in his Cassio, an honest, kind-hearted man, who allowed himself occasionally to be overcome with wine, when he says to Othello: "Reputation, reputation, reputation! I have lost my reputation. I have lost the memorial part of myself; and what remains is bestial!" Again, Iago says: "O thou invisible spirit of wine! If thou hast no name to be known by, let us call thee devil." Once more: "O God, that men should put an enemy in their mouths to steal away their brains: that we should with joy and revel transform ourselves into beasts." The Koran has truly said: "There is a devil in every berry of the grape."

Drink is the bottomless pit of society, yawning to swallow up everything of moral worth.—Geo. D. Boardman.

Milton's lines describe the effects of drink: Soon as the potion works, their human countenance,
The express resemblance of the gods, is changed
Into some brutish form of wolf, or bear,

Or ounce or tiger, hog or bearded goat,
All other parts remaining as they were;
And they, so perfect is their misery,
Not once perceive their foul disfigurement,
But boast themselves more comely than
before:
And all their friends and native home forget,
To roll with pleasure in a sensual sty.

Light from the East

WORKS OF DARKNESS—The moral degradation of Rome when Christianity appeared may be read in first chapter of Romans and the sixth Satire of Juvenal. Immorality was everywhere rampant and unnatural vice abounded. Women of fashion adorned their dwellings and even their shoes with indecent pictures. The intense craving for sensual enjoyment led to terrible excesses in eating and drinking. At their feasts, it was common for guests who had gorged themselves, to retire and vomit, and return to the table to gorge themselves again. Even the best men thought drinking wine one of the chief pleasures of life. Musæus supposed that the just in the future world would pass the time in a state of perpetual intoxication, as the reward of their virtue. At drinking parties the guests began with small cups, but used larger ones as the feast proceeded, and each individual had to keep up with the rest. Plato speaks of Socrates emptying a cup that would hold between three and four pints, and sometimes such a vessel was drained at a single draught. It is to be remembered, however, that the wine was generally mixed with twice its own bulk of water.

TEACHING HINTS AND HELPS

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

For Bible Class Teachers

AN ANALYSIS

This lesson is specifically addressed to Christians, and contains precepts touching holy living. It sets forth:

1. *The attitude of Christians towards works of darkness.* (a) These are works which originate from ignorance of God, and which are frequently done in secret and in darkness. They are "unfruitful," that is, barren and

worthless, even worse, positively evil—"works of the flesh," Gal. 5: 19-21. (b) Christians can have no fellowship with such, v. 11. Fellowship means having things together, or in common, the same views, feelings and practices. Thus we have communion or fellowship with Christ; but we cannot partake of or share in the works of darkness. We must emphatically say No! to all solicitations in this direction. And even this is not enough. (c) We should take a positive attitude and "reprove" the works of darkness. This means far more

than mere rebuke. The term translated "reprove" signifies to convince by evidence, that is, to disclose the true nature of these works so as to convict the doers of them of sin and guilt. To shed light upon them, and thus show that they are vile and destructive. This appears to be the force of v. 13. God's truth is the light that "makes manifest." It penetrates the heart and purifies all in whom it dwells, and His people are "light in the Lord," v. 8, Matt. 5: 14. Hence the call in v. 14 to those who are asleep or dead, to rise, to receive the light and then shed it upon others, Rom. 13: 11, 12; 1 Thess. 5: 6, 7.

2. *Methods by which Christians should maintain the attitude indicated.* (a) By circumspection, v. 15, literally, "See how ye walk. See in what manner ye render your deportment accurate;" And this for the purpose of impressing others and removing darkness from their hearts and lives. Our daily conduct should be an object lesson to them. Every believer should be an "epistle known and read of all men," 2 Cor. 3: 2, 3. (b) By avoiding folly. Walk "not as fools," v. 15. "Be ye not unwise," v. 17. Literally, senseless, unthinking, trifling, Luke 11: 40; 12: 20; senseless, that is, failing to distinguish between what is true and false, right and wrong. (c) By the exercise of wisdom. "As wise . . . understanding what the will of the Lord is," vs. 15, 17. Wisdom is shown in making the best, the highest use of our knowledge, our time, our opportunities, of everything under our control. The will of the Lord means here the will of Christ, and His will, which we are to discriminate from all else and to follow with resolute purpose, is "our sanctification," 1 Thess. 4: 3; Titus 2: 14. (d) By "redeeming the time," v. 16; buying it off from the vanities and evil practices of them that know not God, of "them that are without," Col. 4: 5. How much of it? The opportune time or seasons in which to do God's work? Rather, all our time. It is all precious, and we are at no moment relieved from obligation of service to God and duty to our fellow creatures, 1 Cor. 10: 31; 1 Pet. 4: 2-4. Time is to be redeemed "because the days are evil," that is, days in which sin is prevalent.

This is an urgent reason for ardent Christian activity and watchfulness, and for incessant prayer that the Spirit may teach us "the wisdom of God," 1 Cor. 2: 6-16.

3. *The sin of drunkenness is specially mentioned.* (a) God vehemently warns us against this sin. The drunkard shall come to poverty, Prov. 23: 21. Drunkards are trodden under feet, Isa. 28: 3. Not to keep company with a drunkard, 1 Cor. 5: 11. No drunkard shall inherit the kingdom of God, 1 Cor. 6: 10. (b) To guard against this ruinous sin we should "be filled with the Spirit," v. 18. Christ "was full of the Holy Ghost," Luke 4: 1. And so were Stephen and Barnabas, Acts 6: 5; 11: 24. We should speak to each other, and express the joy produced, not by wine, but by the Holy Spirit, in psalms and hymns, and spiritual songs, v. 19.

For Teachers of the Boys and Girls

This lesson has been introduced out of its regular order, to give emphasis to the peril and folly and sin of the drink habit. We teach our children in their rocky summer home to be wary of the rattlesnake on shore and the hidden reef when the sail is spread to the wind. Any other course of training would be folly, where these dangers are found. And it is surely not wise to leave our children unwarned of the serpent that lurks in the intoxicating cup and the rocks on which so many fair craft have split. At a time, too, when the question of legal prohibition is so keenly canvassed (See this Lesson in HOME STUDY QUARTERLY for astonishing figures of drink traffic), the need of the habit of abstinence and of the fine discernment that sees degradation and danger in drink, is intensified.

The Golden Text, therefore, should be the key note of the lesson. It may seem a long way off from the child's experience, or from any present danger to the child; but forewarned is forearmed, and a wholesome horror of drink is a valuable item amongst the things that make for manhood.

If the scholars are taught these three ways of well doing, it will be a preventive of much evil.

1. *To hate well.* Hate what? "Works of

darkness," v. 11. They are "no good." Paul here calls them "unfruitful." You get nothing out of sin but sorrow. It is like the apples of Sodom, going to ashes in the mouth. "Reprove" evil deeds, but do good deeds. The youngest child can do these.

2. *To watch well*, v. 15. One needs to have his eyes about him when he is walking amongst pit-falls. It is as hard to keep from being wounded by the darts of evil, as it is for our brave fellows to cross the veldt when the Boers fill the kopjes. To seek to understand the Lord's will (v. 17) and to do it is the only way of safety.

3. *To make merry well*. Not with the silly, short-lived, shame-bringing merriment of carousal, but with psalm and hymn and holy song. This is the sort of merriment that has most "to it."

Some Test Questions

- What kind of city was Ephesus?
 What sins characterized its worship?
 In what danger, therefore, were the new converts?
 What is Paul's advice as to prevailing sins? (v. 11.)
 How is sin most surely rebuked?
 What call to slumberers?
 What rule of life given? (vs. 15, 16.)
 What sure path to wisdom?
 The best way of merry making?

FOR TEACHERS OF THE LITTLE ONES

Introduction—We have been hearing about Jesus' power to help people in various ways. To-day we are going to hear about a great danger and Jesus' power to save us from it.

Keep in the Middle—I wonder how you little ones ever played a game that is sometimes played by school children, "pretend" that the ground is poison and the sidewalk safe, and then try how long you can walk on the edge of the sidewalk, without stepping off into the ditch; and did you ever see a boy or girl who did not step off? Just when you feel sure of your footing and begin to run, you lose your balance, and off goes one foot on to the ground below and you fall, perhaps, and your



What is the rule as to thanksgiving?

Prove from Scripture

That we should improve our opportunities.

Topics for Brief Papers

(To be assigned the Sabbath previous.)

1. Why it is so easy to begin the drink habit and so hard to break it off.
2. How drink affects the State.
3. Christian merry making.

The Catechism

Ques. 14, 15. *What sin is, and what the first sin was.* Perhaps there is no more important Question in the Catechism than "What is sin?" All theology and all conduct turn upon it. Sin is being out of joint with God. If I fall short of doing all that He requires of me, I sin. If I do what He has forbidden—again, I sin. The path of truth is hedged in by the two high walls of what God requires and what He forbids. I must not clamber over or break through either one wall or the other. Who can wonder that Adam and Eve in the garden sinned? It was so easy, and Satan was so plausible, and the apple looked so harmless. The steps down which they went to the forbidden tree (it was surely down, and not up) are given in Genesis, third chapter. The steps upward begin from the cross of Calvary.

clothes are soiled and maybe torn. If the street really were poison, you would think it was very silly to walk on the edge of the sidewalk, instead of safely in the middle; but who has not seen children and grown-up people, too, walking just as near to the edge of wrong-doing as they can, without quite touching it? (Examples will occur to the teacher's mind—"white lies," taking little things from others in fun, playing marbles "for pins," etc.) How long do you think they can do so without quite touching the ground? How long before they lose their balance and *step over the edge*, staining the white souls that God has given them? Why, just about as long as children can keep from stepping off the edge of the sidewalk. It is only a question of time. *Do not walk too near the edge.* (Adapted.)

Lesson—Here we have a letter written by Paul to the Ephesians. (A letter may be shown.) It is addressed to each little girl and boy here as well. Slowly read the verses to the class (while they sit with hands clasped in lap). The verse says, "See that ye walk circumspectly, not as fools, but as wise" (Verse 15). (That is, *don't walk on the edge of wrongdoing.*)

Golden Text—(Repeat.) When people take too much wine or other intoxicating drink, they cannot walk steadily. They go

from side to side, stagger as they walk along, and very often they step off the edge of the sidewalk into the ditch. Wine and strong drink cause people to step off the path of right on to the poison ground of sin, and they are led to do many wrong things because their senses are weakened by drink. *Look not upon the wine. Keep away from the edges.*

Christ gives power to resist temptation. "Christ shall give thee light" (Verse 14). He will help you to "keep in the middle," will keep you from falling into sin. (Teach 1 John 2: 6.) Tell the promise to those who have not soiled their garment of purity (Rev. 3: 4). This applies to sin of all kinds, not the sin of drunkenness alone. Heaven is a place all beautiful and pure, and when we keep our hearts and our tongues sweet and pure here, it makes our homes like heaven.

Lock him out—Repeat:

"Out of your house to keep a thief
You shut your door and lock it,
And hang the key upon a nail,
Or put it in your pocket.

"So, lest King Wine within you should
His naughty rule begin, Sir,
Just shut your lips and lock them tight,
And say, 'You can't come in, Sir.'"

BLACKBOARD REVIEW

I WILL RULE
MYSELF

Mastery is dear to us all. Joy in the possession of power is one of the tokens of the God-like in us. Describe some city captured by the skill and power of a great general. Imagine his exultation—the humble pride of a brave true man—as he marches through its streets and takes up his residence in the empty Government-house. Then have the scholars turn up and read—it will come as a surprise so many of them—Prov. 16: 32 (second clause). To "rule his spirit"—is to have self-control. All this time, the blackboard is blank. Now write "I WILL RULE." It is a dull soul that does not thrill as the words are written. There is but one word more needed—MYSELF (caps); and then its application, especially to strong drink. Then a closing hymn, No. 530, Book of Praise.

Lesson XIII.

REVIEW

Read Psalm 105.

GOLDEN TEXT

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

CATECHISM

Review Questions 1-15.

PROVE FROM SCRIPTURE

That God's ways are wonderful.

DAILY READINGS

M.—Acts 2:1-21. The promise of power fulfilled.
 T.—Acts 3:1-16. The lame man healed.
 W.—Acts 4:1-22. The first persecution.
 Th.—Acts 4:32 to 5:11. The sin of lying.
 F.—Acts 7:54 to 8:2. The stoning of Stephen.
 S.—Acts 8:3-17. The disciples scattered.
 S.—Acts 8:26-40. The Ethiopian converted.

LESSON HYMNS

Book of Praise, 69 (Ps. Sel.); 538; 167; 69; 522; 617.

REVIEW CHART—First Quarter

STUDIES IN THE BOOK OF THE ACTS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Acts 1:1-11.....	The Promise of Power.	Ye shall receive power, after that the Holy Ghost is come upon you. Acts 1:8.	1. The Risen Lord. 2. Promises the Holy Spirit. 3. Ascends up into heaven.
II.—Acts 2:1-11.....	The Promise of Power Fulfilled.	The promise is unto you and to your children. Acts 2:39.	1. The Holy Ghost and the gift of Tongues. 2. The apostles and the multitude.
III.—Acts 2:37-47....	The Early Christian Church.	The Lord added to the Church daily such as should be saved. Acts 2:47.	1. The gospel preached. 2. The converts baptized. 3. The Church steadfast and prospering.
IV.—Acts 3:1-10.....	The Lame Man Healed.	The Lord is my strength and song, and He is become my salvation. Ex. 15:2.	1. The lame man's request. 2. Peter's gift. 3. The people's wonder.
V.—Acts 4:1-12.....	The First Persecution.	There is none other name under heaven given among men, whereby we must be saved. Acts 4:12.	1. An afternoon arrest. 2. A morning trial. 3. The preaching of Christ.
VI.—Acts 5:1-11.....	The Sin of Lying.	Wherefore putting away lying, speak every man truth with his neighbor. Eph. 4:25.	1. An unholly scheme. 2. The husband's doom. 3. The wife's doom.
VII.—Acts 5:32-42....	The Second Persecution.	Blessed are they which are persecuted for theiris is the kingdom of heaven. Matt. 5:10.	1. Blind rage. 2. Good advice. 3. Beaten, yet not discouraged.
VIII.—Acts 6:7-15....	The Arrest of Stephen.	Fear not them which kill the body, but are not able to kill the soul. Matt. 10:28.	1. A man of faith and power. 2. Accused of blasphemy. 3. His face, as that of an angel.
IX.—Acts 7:54 to 8:2	The Stoning of Stephen.	Pray for them which despitefully use you and persecute you. Matt. 5:44.	1. What Stephen saw in his last hour. 2. What he suffered. 3. What he said.
X.—Acts 8:3-13.....	The Disciples Scattered.	Therefore they that were scattered abroad went everywhere preaching the word. Acts 8:4.	1. The Gospel spread through Persecution. 2. Many baptized. 3. Simon the Sorcerer.
XI.—Acts 8:26-39....	The Ethiopian Converted.	With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Rom. 10:10.	1. Teacher and scholar. 2. The Scripture reading. 3. The exposition. 4. The baptism of the Ethiopian, on his confession of faith in Christ.
XII.—Eph. 5:11-21...	Temperance Lesson.	Be not drunk with wine, wherein is excess. Eph. 5:18.	1. Living in the light. 2. Walking circumspectly. 3. Rejoicing truly.

ASK YOURSELF

- For Each Lesson—1. What is the title of the Lesson?
 2. What is the Golden Text?
 3. Time? Place? The Lesson Plan?
 4. What persons are mentioned?
 5. One truth I may learn from the lesson for my daily life?

Also—Say to yourself or get someone to hear you the Shorter Catechism for the Quarter.

THE REVIEW

"Ye shall receive power"

S. S. S.

This Golden Text of the first lesson of the Quarter may be taken for the Review Text. It will serve to bind all the lessons together.

Jesus rejoiced to claim "all power," (Matt. 28 : 18). To His disciples He said :

I. **YE SHALL RECEIVE POWER**, Acts 1 : 8. Recall from the scholars the scene and its incidents, and how He had commanded them to "tarry in the city of Jerusalem, until ye be endued with power from on high," Luke 24 : 49.

II. **TONGUES**—the first manifestation of power. It must have come as a great surprise—but everything was a surprise in those wonderful days—that gift of tongues at Pentecost. But it was the best furnishing that could have been for "witnessing" of Him to all the world. Our great Captain always fits out His soldiers for the duty assigned.

III. **BROTHERLY LOVE**. There could have been no more powerful testimony to the Christ. That men setting out to establish a kingdom on earth—the kingdom of their Lord—should dwell together and labor together in utter unselfishness was a new thing under the sun. Their doctrine was evidently of God. No wonder the church increased daily.

IV. **HEALING**. A power most blessed in itself, for Christ held it as part of His divine mission to bear our sicknesses (Matt. 8 : 17) ; and again a marvellous testimony to the divine nature and calling and work of the man of Nazareth. The very legs of that lame man healed (Acts 3 : 1-10) were eloquent preachers of the Gospel, ch. 4 : 21, 22.

V. **BOLDNESS**. A fourth outcome of the power of the Holy Ghost poured out upon the apostles. Acts 4 : 1-12 is the account of the first persecution. Peter and John "set the pace" for all succeeding defenders of the faith in their holy boldness in the face of blood-thirsty foes, vs. 10-12, 19, 20. It is what we expect, that a fresh outbursting of success for the Gospel should follow such strenuous and faithful witnessing, vs. 31-33.

VI. **SINCERITY**. The standard of truthfulness attained through the power and grace of the Holy Spirit is shown by the sad contrast of the sin of Ananias and Sapphira, ch. 5 : 1-11.

VII. **LOYALTY**. It was Peter and John a while ago (Lesson V.). It is all the apostles now. But not a whit less determinedly loyal to a Lord and Master whose service meant stripes and imprisonment and might any day mean death. It was no passing influence, that baptism of the Spirit, but, as it always is, an abiding force. And it takes a divine power to lift poor mortals to the standard of ch. 5 : 41.

VIII. **COURAGE** ; on the part of a man of whom it is expressly said he was "full of the Holy Ghost," ch. 6 : 5. He had much need of it in his disputings with erring brother Jews and in the face of perjured witnesses. One sometimes sees the electric flash on the live wire. Is it to be wondered at that this Spirit-filled man should bear "the face of an angel" ? (ch. 6 : 15.)

IX. **MARTYRDOM**. Stephen was tested severely before his judges ; but not to the full. This came when the stones from the hands of his cruel murderers were crushing out his life. Has the power failed ? Let ch. 7 : 59, 60 be the answer.

X. **MISSIONS**. It was for this very purpose that the power was promised (ch. 1 : 8) ; and now, when the time has come, the power, as evidenced in the case of Philip and the rest (ch. 8), is sufficient. The history of missions proves that power exhaustless. Whenever drawn upon, it has so proven, down to this very hour.

XI. **THE SCRIPTURES**. It is through the written word that God has long chosen to act. Ques. 89 of the Shorter Catechism is according to historical truth. The word read and preached is a chief means of grace. What was used in the Ethiopian eunuch's case is still effective. It should be our happiness to know it ourselves and our joy to spread it abroad.

It is the risen Christ, whose resurrection every Lord's day commemorates, that bestows the power, a power that enables to overcome sin (Lesson XII.), to walk in the way of holiness and to do effective service in the extension of Christ's kingdom on earth.

Mrs Johnston

FOR TEACHERS OF THE LITTLE ONES

Golden Texts—Repeat Golden Texts, explaining the meaning. As the central thought of each lesson is based upon the Golden Text, teachers should review these Texts, at the same time recalling one or two leading facts of the lesson and the Practical Thoughts. The following plan may be suggestive :

Prepare square white cards with the Golden Texts written on them (each card numbered). Write Texts with yellow chalk or use yellow paint, or letters cut from gilt paper will be most effective. Some symbol that will recall the lesson may be pasted on each card.

Subject for the Quarter—The subject for the Quarter is THE POWER OF CHRIST. Print these words in some attractive form on a banner and place before the class. As each lesson is recalled, the Golden Text cards may be placed to form a border around the banner. This plan may be carried out even in a small class taught in a room with others. Smaller cards may be used and shown on the lap of the teacher.

- | | | |
|--------|-----|-----------------------------------|
| Lesson | 1. | A bow of Promise—With Golden Text |
| " | 2. | A bow of Promise—With Golden Text |
| " | 3. | A church —With Golden Text |
| " | 4. | A crutch —With Golden Text |
| " | 5. | A gateway —With Golden Text |
| " | 6. | A money bag —With Golden Text |
| " | 7. | A prison window —With Golden Text |
| " | 8. | A sword ("sin")—With Golden Text |
| " | 9. | A stone —With Golden Text |
| " | 10. | A Bible —With Golden Text |
| " | 11. | A chariot —With Golden Text |
| " | 12. | A wine glass —With Golden Text |

Lesson XIII

EASTER LESSON

March 30, 1902

John 20 : 6-18. Study John 20 : 1-18. Commit to memory vs. 13, 14.

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

EXPOSITION

Joseph of Arimathea, a secret disciple of Jesus, and Nicodemus had buried the body of Jesus, and the Jews had set a watch to guard against its being stolen ; the Sabbath was past ; and now the women are coming to the sepulchre to mourn. Says Professor Ross:

"Mourning in the East is much more violent and demonstrative than among us. We try to check the outward expression of grief ; Orientals not only give it free rein, but strive to rouse the extremest manifestations of it in one another. As soon as a death occurs, it is announced by the piercing shrieks of the relatives. When a neighbor comes to condole with one who has been bereaved, she announces her approach by the sharp, quavering wail which pierces every ear. In the house of mourning the women chant reminiscences of the departed

to keep their tears flowing freely. The spirit of the dead is supposed to hover about the body for three days, and the mourning is kept up with special intensity during that time, because the deceased one is thought to be within hearing. And long after that, the women of the bereaved family will come and sit by the grave for hours, in a drizzling rain, to mourn the one buried there."

The following are the various appearances of our Lord Jesus, after His resurrection, and before His ascension to the right hand of God, the Father: To Mary Magdalene (John 20 : 14-17), to the other women (Matt. 28 : 9, 10), to Peter (Luke 24 : 34), to two disciples (Luke 24 : 13-31), to ten apostles (John 20 : 19-23), to eleven apostles (John 20 : 24-28), to seven disciples (John 21 : 1-14), to a great company (Matt. 28 : 16-20 ; 1

Mrs Talbot

Cor. 15 : 6), to James (1 Cor. 15 : 7), to the apostles (1 Cor. 15 : 7), at His ascension (Mark 16 : 19, 20 ; Luke 24 : 50-53 ; Acts 1 : 3-12). Some think these two are really the same appearance.

Mary Magdalene is the first to bring the news (John 20 : 2). Peter and John on hearing it "ran both together." Peter is outstripped by the younger man, who arrives first at the sepulchre.

6-8. But the ardent Peter is the first to enter into the sepulchre. The napkin that was about His head was carefully "wrapped together in a place by itself." There had been no haste. John now enters in and sees what Peter saw. They are convinced that the body had not been stolen away, but that He must have risen from the dead.

9, 10. Strangely enough, with all their knowledge of the Old Testament and all the instruction given by Jesus Himself, they "knew not the scripture, that he must rise again from the dead" (Ps. 16 : 10 ; Acts 2 : 25-31 ; 13 : 34, 35) ; and so half glad, half

sad, and wholly bewildered they "went away again unto their own home."

11-13. "But Mary"—she is back again at the sepulchre, empty though she had seen it to be. Her love and grief will not allow her to stay away. She wept, for she thought the Lord gone forever from her sight and knowledge—the Lord she loved so much. She will take one more look into the empty tomb. As she looks, she sees angels through her tears. But it is not Jesus.

14-18. Then Jesus Himself appears, and although at first unheeded awakes Mary's faith by His word. She will clasp His feet, but is forbidden, and goes in joy to say to the still perplexed disciples, "I have seen the Lord."

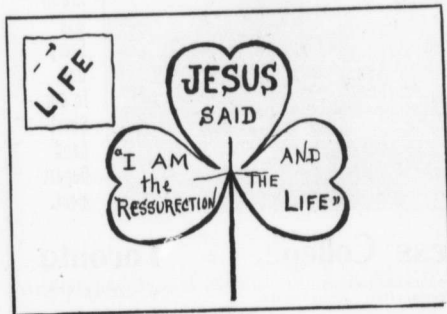
Notice in verse 17 that Jesus is not ashamed, even after His resurrection, to call this weak band of disciples, so slow of faith, "my brethren" (cf. Matt. 28 : 10). He is our Brother still. Nothing could bring out more clearly and decisively the true humanity of the risen Christ.

FOR TEACHERS OF THE LITTLE ONES

The Resurrection Flower—There is a curious plant said to be a native of Palestine, but which grows freely in England, called CALVARY CLOVER. In appearance it is like ordinary clover. It is said that in order to thrive it must be sown on Good Friday. The leaves as they appear above the ground have a blood red spot on each division of the leaf, which remains for some time and then

disappears. The three leaflets during the day stand in the form of a cross, with head erect and arms extended, but with the setting sun the arms are brought together and the upper leaflet bows over them as if in prayer. Calvary clover has a yellow blossom which in time becomes a little spiral seed pod covered with sharp thorns, which, when ripened, resemble a "crown of thorns,"

It is thus by its blood-stained leaves, its extended arms and bowed head, and by the day when the seed is sown to await its resurrection, that it has gained its name "Calvary Clover." (Selected.) The facts of the death and trial of our Saviour may be recalled, the burial place and burial customs described. Christ had power over death as over everything else. Read or tell the beautiful story of the resurrection as found in the lesson (John 20 : 1-18).



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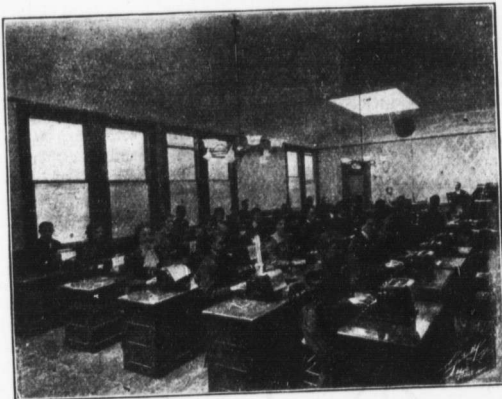
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THE BOOK PAGE

Books for review to be sent to the EDITORS OF THE TEACHERS MONTHLY, Room 87, Confederation Life Building, Toronto.

Christ and Life. By Robert E. Speer. Fleming H. Revell Company. 232 pages; price \$1.00 net.

"We begin our Christian life by abandoning ourselves to Christ. What we cannot do for ourselves we find He can do for us. What we cannot be in ourselves we find He can be in us. So we agree to let Him do for us and be in us what we cannot do for ourselves or be in ourselves. The principle that we thus recognize and establish at the beginning of our Christian life is to be our principle to the end. Christ takes the place of self." These opening sentences of Mr. Speer's book embody his gospel and his rule of life. They are the key to the book, which in its every chapter is a call to the strenuous life—strenuous because Christ-filled, and Christ-filled because the life of faith. The volume is devotional, but not after the fashion of Thomas a Kempis, but of the modern man of affairs, as Mr. Speer is, every nerve at high tension, in touch with the work and the wear of life, and finding his one source of strength and staying power in the Divine Man of Nazareth. A fine collection of epigrams could be made from the volume, and some of its chapters, for instance, on Christ's Reversal of Judgments, and The Publicity of the Secret Life, are fresh and striking to a degree. It is a wholesome book for young people or for those who wish to know

how to deal with young people as to the Christian life.

Nature and Character at Granite Bay. By Daniel A. Goodsell. Eaton & Mains, New York. 219 pages illustrated, price \$1.50.

The twenty-two full page illustrations, the wide margins and high-grade paper, and the exquisite cover of green and gold, with its admirable marine design, make Dr. Goodsell's book a joy to the eye and it is such a fresh and original study of the seashore and a seaside village and the characters to be found there, as makes one long for the coming of the spring, when the cottage will once more be opened, and the boats brought from under cover, and things got in order for the long, restful summer holiday. The author is a bishop; but he is a good camper and has, albeit, a keen and kindly eye. His "Gentleman Gad" is not equal to Dr. John Brown's famous "Rab," but he is a dog to be loved and remembered. The birds and beasts and creeping things of land and sea alike, are evidently the good bishop's friends, whilst The Fisherman, The Giant, The Hermit, The Mystery, and several other rare village characters, to each of which a chapter is devoted, are people, all of them rare after their sort. "Them founders takes me," says The Giant. "They're good enough to eat when they get the mud out of them. But who squashed 'em flat and put their eyes on the top of their head? They're like some pious people, always with their eyes rolled up to heaven, but not missing anything on earth, I tell ye. I reckon a man's got

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something to do beside lookin' pious. He's just got to be pious, and that ain't in being squashed flat and looking good. It's in being a man, and lookin' straight at your face, and being what you pretend to be and nothing else."

The First Book of Moses, Called Genesis. Edited by A. H. Sayce, D.D., LL.D. J. P. Lippincott Co., Philadelphia, Pa. 170 pages, with frontispiece, notes and tables, price, cloth, 40c.; leather, 60c.

This is the first of the Temple Bible series, and is a dainty little volume excellently printed. The chapter and verse are in red letters at the top of the page, the paragraphs being thus unobstructed. A side heading for each page helps the eye along. A main interest lies in the somewhat elaborate introduction by Professor Sayce, and the various notes and tables at the close of the book. Professor Sayce holds that "more and more, archaeological research is forcing the conviction upon us that the age in which the Pentateuch took shape was the age of the Nineteenth Egyptian Dynasty" (about 1325 B.C.), and that it is built of materials, "for the most part written documents, preserved in the libraries (of brick tablets and cylinders) which, as we now know, abounded in the Oriental world." His account of the literary culture of the pre-Mosaic times is terse and interesting, and he holds, in opposition to many scholars of the day, that "there is no reason why the Pentateuch should not be *substantially* a work of the age to which tradition assigns it." With this volume and those

that are to follow, the Temple Bible will give us the Old Book in form and dress attractive to many.

Bible Lessons for Little Beginners. By Mrs. Margaret J. Cushman Haven. Fleming H. Revell Company, Toronto. 223 pages, prices, 75c.

Mrs. Cushman Haven's Bible Lessons for Little Beginners have great excellencies and great faults. They are excellent in seeking to approach the very little ones through the avenues that their own experiences of life have opened up; also in the wealth of illustration which they present. In the hands of a trained and very skilful teacher they would be serviceable. But they err in being too elaborate in method and above all in following an order of subjects like a treatise on theology, rather than the order of the Scripture narrative. It is no small advantage to have the story of the Bible imbedded in the child mind in the order in which God gave it and in which He evidently intended it should be taught, whilst the teachings which the infant mind can grasp may be none the less naturally and effectively impressed because they come out incidentally, rather than in the formal procession of a series like the present. In both its strong and weak points the Beginners Course issued by the International Committee has been influenced by the Cushman series. It is, however, as is this series, an effort to reach the little ones at the tenderest possible age with religious truth, that God and the things of God may have a first place in their hearts and therefore in their lives.

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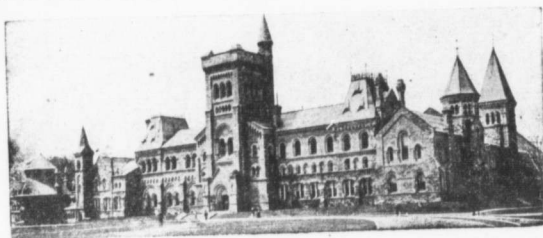
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