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THE HOME · STUDY QUARTERLY



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* Presbyterian Church in Canada *

Rev. R. Douglas Fraser

Editor & Business Manager

Church & Gerrard Sts., Toronto



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The Home Study Quarterly

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

Vol. XXII. Toronto, January, February, March, 1916

No. 1

"Jesus and I"

"I cannot do it alone.

The waves run fast and high
And the fogs close chill around :
The light goes out in the sky.
But I know that we two
Shall win in the end—Jesus and I.

"Coward and wayward and weak

I change with the changing sky,
To-day so safe and brave,
To-morrow too weak to fly,
But He never gives in,
So we two shall win—Jesus and I."
—Exchange

A Happy New Year

A Happy New Year! This greeting is on everybody's lips as they greet their friends on these opening days of 1916. And it is a right pleasant custom this of wishing for one another that the coming year may be a happy one.

But we shall be wise if we remember, from the first day of the year to the last, that happiness does not come merely by wishing. We cannot expect to be happy unless we are diligent in doing the things that bring happiness.

These things are quite simple and not far to seek. It is worth while to set some of them down.

If we are to be as happy as we ought to be, we must try to keep well. A healthy body goes far toward making a merry heart. Honest work and hearty play, cleanliness and temperance and a sufficiency of rest are great helps to a happy life.

Doing one's duty, whether it is hard or easy, is sure to bring happiness as its reward. The brave lads who are "doing their bit" for king and country in camp or trenches, go about with a song and a smile. They are happy because they are doing the thing which it is up to them to do.

No one can be happy unless he is unselfish. We are certain to be miserable if we are always in a scramble to get good things for ourselves. We cannot fail of being happy if we do our best for the happiness of others.

Most important of all is it, if we wish to be happy, that we give our lives with simple trust into the keeping of the loving Father whom Jesus Christ came into the world to make known to us.

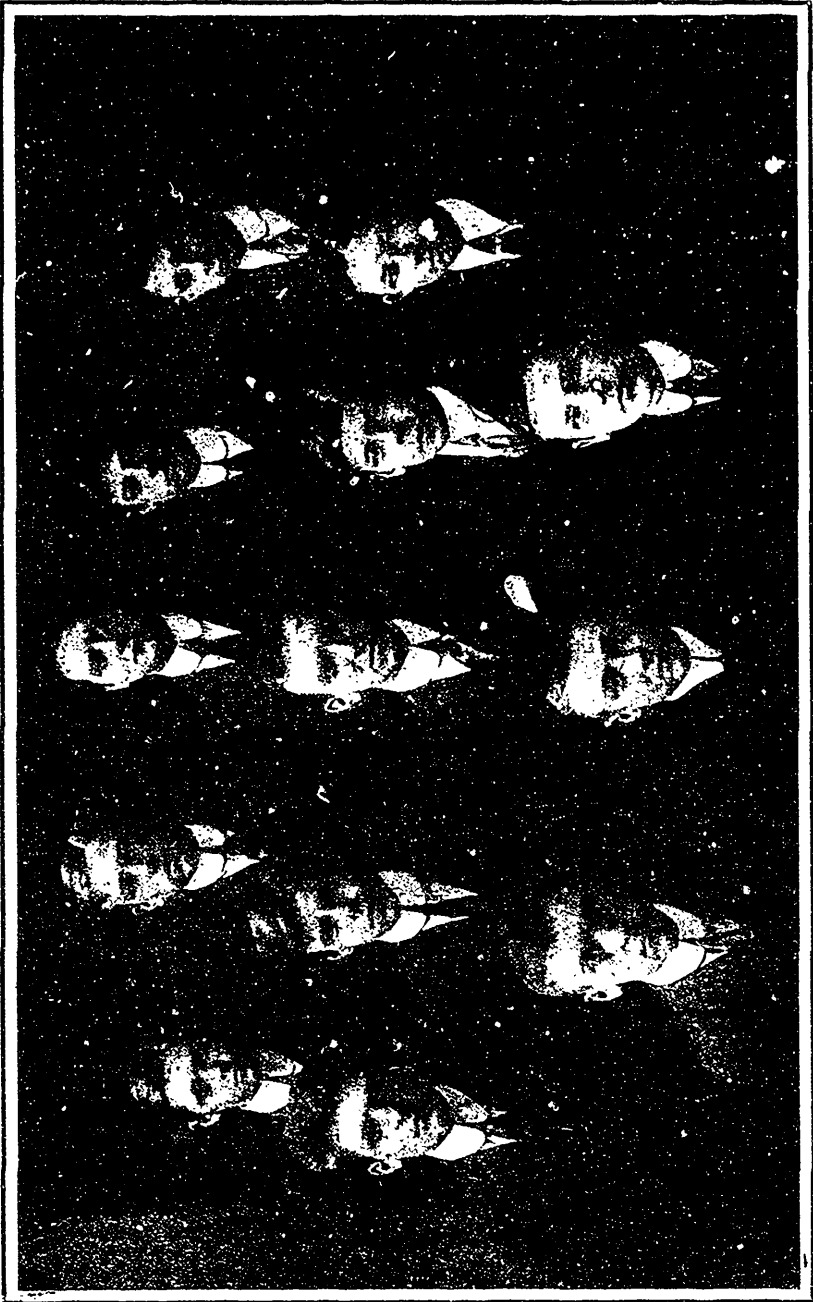
A Bible Study and Athletic Club

By W. H. Hayes

At a class supper held in the church parlors of the Fort Massey Presbyterian Church, Halifax, N.S., September, 1914, the senior boys' class of the Sunday School, under the leadership of Mr. Hedley C. Wright, decided to organize into a Bible Study and Athletic Club.

The club is composed of boys from 14 to 17 years of age and the membership is limited to twelve. They have adopted as a motto *Pro Bono Publico* ("For the Common Good"). Their colors are royal blue and battleship gray. These colors are enamelled on a class pin of silver, in the form of a shield with the letters F.M.B.A. in gold.

The organization follows the line laid down by the Boys' Work Movement, with the following officers: President, Vice-President,



FORT MASSEY BIBLE STUDY AND ATHLETIC CLASS, HALIFAX, N.S.

Secretary-Treasurer, and the several Activity Committees.

The members meet every Sunday afternoon in their class-room during the Sunday School hour, and study the International Sunday School lessons. They also meet one evening during each week for social intercourse, indulging in games and study. During the past year they had a class supper once a month, usually in the home of one of the members. They also occasionally make an educational visit in a body to some one of the industrial plants of the city.

They have in the past to some extent been following the programme of study and activities of the Four Fold Development plan of the Canadian Standard Efficiency Tests, in the Boys' Work Movement, but commencing October 1st, 1915, they intend to follow it completely.

The boys claim that it has made them look upon the study of the lessons and the Sunday School work in an altogether different light and that they enjoy it very much. Eight of the members have already joined the church.

Halifax, N.S.

* Growth in Wisdom

By Taylor Statten

"Boy wanted. Three nights a week. Seventy-three to ten-thirty. Seventy-five cents a night. Apply Elite Gents Furnishing Shop." That very night Bill got the job, and began working three evenings a week, although he was earning sufficient wages at his work by day.

Almost every evening, as he and his chum Dexter had walked home to supper from the shop in which they worked, they had fallen into a discussion of their plans for the coming fall and winter season. They were agreed that three nights a week should be spent in some worth-while occupation.

The following Tuesday night Bill went to work, and Dexter attended the opening mid-week session of their Wapomeo Sunday School Class, where the Canadian Standard Efficiency Tests were being conducted. On the way home from the shop this evening Bill

remarked to Dexter, that he would rather have seventy-five cents than attend any old meeting, and jocularly suggested that Dexter should introduce a motion at the meeting to the effect that the church should pay every fellow seventy-five cents a night for attendance at the meeting.

The meeting opened up with a twenty-minute discussion on Jesus the Leader. Then followed a Practical Talk by a leading young business man on The Value of an Education. This is a summary of what he said: "At fourteen years of age, I had a very close chum. We passed our Entrance examination together. We often talked about how we would "stick together" through high school and college. Two weeks before high school opened, my chum visited his uncle in the nearby city. His city cousin convinced him that he would waste his time going to high school, and got a position for him at five dollars a week. When he came home and told me about it, I was heart-broken.

"He went to work, and I went to high school, and later to college. That was seventeen years ago.

"Last summer we spent an evening together, chatting about old times. He told me how much he regretted the fact that he had left school so early. This led to a comparison of the amount of money each of us had earned. It worked out as follows: "My chum—\$5 a week for first year and \$1 a week raise each year, until he received \$18 a week. Total for seventeen years—\$11,180.

"Myself—Nothing for seven years. When I graduated from college I received \$1,000 a year. My present salary is \$2,400. Total for ten years—\$18,300.

"My chum then made this startling statement: 'You have received \$7,120 more, because you went to school seven year longer. That means you have received over \$1,000 a year for every year at school since you entered high school.' "

"That night Dexter decided that he would utilize his three nights a week in training his mind. He decided to attend night school on two of them and the mid-week session of the Wapomeo Sunday School Class on the third.

*The first of four articles on the Canadian Standard Efficiency Tests.

Following the practical talks on public speaking a week later, Dexter made his maiden speech. He said that he found he had "to sweat his brain" more while preparing that speech than he had done for years. One of the fellows who heard his talk, said that it gave him the "brain itch" so badly that he resolved to follow Dexter's example and spend three nights a week in mental improvement.

Every week they had a practical talk, and, during the season, learned about trees and animals and woodcraft, and about how to make things, and were inspired to take up hobbies. They read biographical sketches, and took part in debates and story telling contests. When June came, Bill had earned \$90 by his evening work. Dexter's wages had been raised by \$10 a month on the first of January, this being directly due to his greater efficiency gained by attending the night school. But in addition to the additional \$60 gained in this way, there had been rooted in him interests and capacities which would, later on, make him a cultured and efficient man, the possessor of the more abundant life. Which of the two friends made the wiser use of his three evenings a week?

Toronto

From Galicia to Canada

By Rev. H. A. Bertis

The last three years before the Great War there were hard times in Galicia. For several seasons the crops had been failures, and famine was stalking through the land. In Lemberg, Cracow, Stanislavovo and other places, the city councils had to provide for many starving people. Demonstrations and hunger-parades by the poor were frequent happenings, but little help could be obtained.

One of the many starving Ruthenians in Galicia was young Stepan Barchook, a farmer's son from near Lemberg. When Stepan found that Galicia could not offer him a living, he decided to emigrate to Canada.

Canada had become familiar to the Ruthenians through the glowing accounts of former emigrants who, by all these accounts, had made their fortunes in that wonderful country. Stepan Barchook had an uncle in Canada who

offered to prepay his passage from Galicia. Stepan accepted that offer, arrived at Verigin, in Saskatchewan, and was taken to his uncle's homestead as a farm hand.

In Galicia Stepan had been devoutly religious. But religion, in his idea, was a close following of church rituals and priests. Now it seemed as if all religious life was absent, because neither church nor priest were anywhere near.

One day strange news came: some Ruthenian Presbyterian preachers were to hold a mission at one of the neighboring farms. Stepan had been taught that Protestants were dangerous people, but out of curiosity he went to the service. What he heard there thrilled his soul. The kind preacher spoke of the great love of God, of His revealed will in the Bible and that religion could be practised apart from church rituals and priests.

After the service, Stepan spoke to the preacher, who gave him a New Testament in the Ruthenian language. That seemed to become the turning point in his life. His uncle ridiculed him for reading the Testament, and urged him to burn it as coming from Protestants, but Stepan refused to do that. At last the uncle declared angrily. "Either burn that book or leave my place."

Stepan felt this the hardest blow. He was a stranger in Canada. He could not speak English. His uncle had been good to him. Yet he had been so strongly impressed with the message of the preacher that he felt it impossible to part with the Word of God. And so he choose, and with only a few cents of money and his Testament wrapped in a handkerchief, he set out to walk into Winnipeg, trusting that the God of whose love he had learned, would not let him perish.

Three years later a smart looking young man could be met regularly at the Presbyterian Ruthenian church services in Winnipeg. It was Stepan Barchook. He had found steady work in Winnipeg, and had repaid his uncle the advanced passage money. He was attending an evening school getting an education and his ambition now is to become a missionary-preacher to his own people.

Stepan Barchook from Galicia found in Jesus his best friend in Canada.

Winnipeg

*AN ORDER OF SERVICE : First Quarter

Opening Exercises

I. SINGING. All stand.

Holy, holy, holy, Lord God Almighty !
Early in the morning our song shall rise to
Thee ;

Holy, holy, holy, merciful and mighty,
God in Three Persons, blessed Trinity !
—Hymn 1, Book of Praise

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

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

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

School. O Thou that hearest prayer, unto
Thee shall all flesh come.

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

School. Blessed is the man whom Thou
choosest, and causest to approach unto Thee,
that he may dwell in Thy courts :

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

IV. SINGING. Hymn 149, Book of Praise.

V. PRAYER.

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

VII. BIBLE WORK. From the Supple-
tal Lesson.

VIII. READING OF LESSON PASSAGE.

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

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

Class Work

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

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

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

III. RECITATION. 1. Scripture Memory
Pasages from the Supplemental Lessons, or
Memory Verses in Lesson Helps. 2. Cate-
chism. 3. The Question on Missions from
the Supplemental Lessons.

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 209, Book of Praise.

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

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

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

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

IV. SINGING.

His name forever shall endure ;

Last like the sun it shall :

Men shall be blessed in Him, and blessed

All nations shall Him call.

—Hymn 613, Book of Praise

Lesson I.

*THE ASCENDING LORD

January 2, 1916

A FOREWORD—Before Jesus went back to heaven, He commissioned His disciples to preach the gospel throughout the whole world, Matt. 28 : 19 ; Mark 16 : 15 ; Luke 24 : 47. In the Book of Acts, written, like the third Gospel, by Luko, we are told how this commission was carried out.

GOLDEN TEXT—When he ascended on high, he led captivity captive, and gave gifts unto men. —Ephesians 4 : 8 (Rev. Ver.).

†Memorize Ps. 19 : 1-3. **THE LESSON PASSAGE**—Acts 1 : 1-14.

1 The former treatise ¹ have I made, O Theophilus, ² of all that Je'sus began both to do and teach,

2 Until the day in which he was ³ taken up, after that he ⁴ through the Holy Ghost had given commandments unto the apostles whom he had chosen :

3 To whom ⁵ also he showed himself alive after his passion by many ⁶ infallible proofs, ⁷ being seen of them forty days, and speaking ⁸ of the things ⁹ pertaining to the kingdom of God :

4 And, being assembled together with them, ¹⁰ commanded them that they should not depart from Jeru'salem, but ¹¹ wait for the promise of the Father, which, ¹² saith he, ye ¹³ have heard ¹⁴ of me.

5 For John ¹⁵ truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence.

6 ¹⁶ When they therefore were come together, they asked of him, saying, Lord, ¹⁷ wilt thou at this time restore ¹⁸ again the kingdom to Is'rael ?

7 And he said unto them, It is not for you to know ¹⁹ the times or ²⁰ the seasons, which the Father hath ²¹ put in his own power.

8 But ye shall receive power, ²² after that the Holy Ghost is come upon you : and ye shall be ²³ witnesses

Revised Version—*Omit* have ; ² concerning all ; ³ received up ; ⁴ had given commandments through the Holy Ghost ; ⁵ he also ; ⁶ *Omit* infallible ; ⁷ appearing unto them by the space of forty ; ⁸ *Omit* of ; ⁹ concerning the ; ¹⁰ he charged them not to depart ; ¹¹ to ; ¹² said ; ¹³ from me ; ¹⁴ indeed baptized ; ¹⁵ They therefore, when they were come together, asked him ; ¹⁶ dost ; ¹⁷ *Omit* again ; ¹⁸ *Omit* the ; ¹⁹ set within his own authority ; ²⁰ when the ; ²¹ my witnesses both ; ²² *Omit* in ; ²³ as they were looking, he ; ²⁴ were looking ; ²⁵ into ; ²⁶ *Omit* up ; ²⁷ looking into ; ²⁸ *Omit* same ; ²⁹ was received up ; ³⁰ beheld him going into ; ³¹ nigh unto ; ³² off ; ³³ the ; ³⁴ chamber ; ³⁵ they were abiding ; ³⁶ John and James ; ³⁷ the Zealot ; ³⁸ son ; ³⁹ with one accord continued steadfastly in prayer, with

unto me both in Jeru'salem, and in all Jude'a, and ²² in Samar'ia, and unto the uttermost part of the earth.

9 And when he had ¹² spoken these things, ²³ while they beheld, he was taken up ; and a cloud received him out of their sight.

10 And while they ²⁴ looked stedfastly ²⁵ toward heaven as he went ²⁶ up, behold, two men stood by them in white apparel ;

11 Which also said, Ye men of Gal'ilee, why stand ye ²⁷ gazing up into heaven ? *this* ²⁸ same Je'sus, which ²⁹ is taken up from you into heaven, shall so come in like manner as ye ³⁰ have seen him go into heaven.

12 Then returned they unto Jeru'salem from the mount called Olivet, which is ³¹ from Jeru'salem a sabbath day's journey³².

13 And when they were come in, they went into ³³ an upper ³⁴ room, where ³⁵ abode both Pe'ter, and ³⁶ James, and John, and Andrew, Philip, and Thom'as, Bartholomew, and Matth'ew, James, the son of Alph'eus, and Sym'on ³⁷ Ze'lo'tes, and Ju'das the ³⁸ brother of James.

14 These all ³⁹ continued with one accord in prayer and supplication, with the women, and Mary the mother of Je'sus, and with his brethren.

†HOME DAILY BIBLE READINGS

M.—The ascending Lord, Acts 1 : 1-14.

T.—The ascending foretold, John 14 : 18-23.

W.—"Whither goest Thou ?" John 16 : 1-7.

Th.—"Unto My Father," John 20 : 11-18.

F.—The parting blessing, Luke 24 : 44-53.

S.—Crowned with honor, Eph. 1 : 15-23.

Sunday—Leading captivity captive, Eph. 4 : 1-12.

THE LESSON EXPLAINED

I. THE PROMISED SPIRIT.—

1, 2. The former treatise ; story or narrative. "Former" points back to Luke's Gospel. (Compare Col. 4 : 14.) O Theophilus ; perhaps a Roman official who had become a Christian. (Compare Luke 1 : 3.) All that Jesus began. Jesus' acts and teaching on earth were only the beginning of His work, which He is continuing through His followers. To do and teach ; the two ways in which Jesus showed God to men. Until . . . taken up ; to heaven. (Compare Luke 24 : 50, 51.) Through the Holy Ghost. In every deed and word Jesus was under the guidance and influence of the Holy Spirit (see Luke 4 : 1 ; John 3 : 34). Given commandments ; as to what they were to do and teach. The apostles ; "sent ones," "missionaries."

8-5. Shewed himself alive ; ten



THE ASCENSION OF JESUS

times. After his passion ; the sufferings and death on the cross. By many proofs (Rev. Ver.) ; such as walking (Luke 24 : 15), talking (v. 32), eating (v. 43) with them, and permitting them to touch Him, John 20 : 27. Forty days ; the period between Jesus' resurrection and ascension. (Compare Gen. 7 : 4 ; Ex. 24 : 18 ; Matt. 4 : 2.) Speaking . . . concerning the kingdom of God (Rev. Ver.) ; the kingdom made up of those whom God has saved and who do His will in true righteousness. Not to depart (Rev. Ver.) . . . but wait ; because they had not yet received power for their work and because it was important that, when they had been scattered abroad, it should be seen that their message and power were from the same source. The promise of the Father ; the gift of the Holy Spirit, Luke 24 : 49 ; John

*This Lesson has been selected to be treated as a Special Missionary Lesson for the Quarter.

† For the recitation of the Scripture Memory Passages in any one Part of List IV., a Diploma in Colors is given. A Red Seal and a Golden Seal are added for the verses of the other two Parts respectively. For Form of Application, apply to Rev. J. C. Robertson, our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

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

15:26. **John** (the Baptist) . . . baptized with water. See Matt. 3 : 1-6. **Baptized with the Holy Ghost**; who can cleanse the heart and actually give the new life in its fulness and power.

II. **THE EXALTED LORD.**—6-8. **Were come together**; at Jesus' final interview with His disciples. **At this time restores the kingdom to Israel** (Rev. Ver.)? The disciples still cling to the Jewish idea that the Messiah would make of Israel a great earthly kingdom. **Not for you to know**, etc., because such knowledge would not help them to live better lives or to do better work. **Ye shall receive power**; for the great tasks that lie before you. **Holy Ghost is come upon you**; as upon Jesus Himself (Luke 3 : 21, 22), to fit Him for His work. **My witnesses** (Rev. Ver.); to tell others about Him with the authority of personal knowledge. **Jerusalem . . . unto the uttermost part**. From the holy city as a centre the gospel was to spread throughout the whole world.

9-11. **A cloud received him**; the Shechinah, the sign, in the Old Testament, of God's presence (see 1 Kgs. 8 : 10; Isa. 6 : 1-4). **Two men**, etc.; angels in human form. **Ye men of Galilee**. All the apostles now were Galileans. Judas (see Matt. 27 : 3-5) had been the only Judean. **Why . . . gazing up into heaven**? instead of setting about their work for Jesus. **This same Jesus**; human friend and divine Saviour. **So come**, etc.; visibly in the air.

III. **THE PRAYING DISCIPLES.**—12-14. **Mount called Olivet**; or Olives. **A sabbath day's journey**; 2,000 paces or about ¼ of a mile. **An upper room**; probably the same as in Luke 22 : 12. **With one accord**; in a spirit of unity. **In prayer and supplication**; for the fulfilment of Jesus' promise. **With the women**. See Luke 23 : 49, 55; 24 : 10. **Mother of Jesus**. Joseph seems to have died while Jesus was still young. **His brethren**. Four are mentioned in Matt. 13 : 55.

ASCENSION, built as a memorial of our Lord's departure from earth to heaven.

LESSON QUESTIONS

- 1, 2 Who wrote the Acts? What other book was written by him? How did Jesus begin His work? How is He continuing it?
- 3-5 Where are we told of Jesus' appearances after His resurrection? (Matt. 28 : 8-10; John 20 : 11-18; Luke 24 : 34; Luke 24 : 13-35; Mark 16 : 14-18; John 20 : 26, 29; John 21 : 1-23; 1 Cor. 15 : 6; 1 Cor. 15 : 7; Luke 24 : 50-52.)
- 6-8 What question did the apostles ask of Jesus? What was His answer?
- 9-11 Tell about the ascension of Jesus.
- 12-14 Whither did the apostles return? How did they spend their time?

FOR DISCUSSION

1. Could the disciples have been mistaken about the resurrection of Jesus?
2. Do we need to pray for the Holy Spirit?

A PRAYER

O God, our rock, in whom we hide, we thank Thee for the mercies we are receiving from Thee as the days go by, for the assurance that these mercies will continue, and for the possibility of enjoying, by faith in Thee, the blessings that are to come. We praise Thee that here and now we have eternal life. Direct and control us to-day, so that we may live to the glory of Thy holy name. Amen.

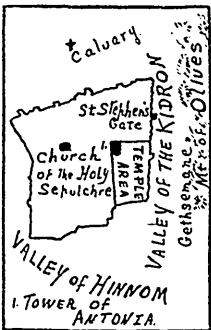
Prove from Scripture—*That Jesus is living.*

Shorter Catechism—*Ques. 39. What is the duty which God requireth of man?* A. The duty which God requireth of man, is obedience to his revealed will. *Ques. 40. What did God at first reveal to man for the rule of his obedience?* A. The rule which God at first revealed to man for his obedience, was the moral law.

The Question on Missions—(First Quarter, OUR MISSION TO THE RUTHENIANS)—1. Who are the Ruthenians and where do they come from? They are a people closely related to the Russians and speaking a language which differs from Russian about as much as very broad Scotch differs from English. They come from Galicia in Central Europe.

Lesson Hymns—Book of Praise : 418 (Supplemental Lesson), 69, 111, 96 (Ps. Sel.), 64 (from PRIMARY QUARTERLY), 67.

THE GEOGRAPHY LESSON



Looking eastward from Jerusalem, across the Kidron valley, one may see the long slope of the Mount of Olives. Part of the hillside is covered with olive orchards and gardens, while three highways climb to different parts of the ridge, disappearing from the view near some large buildings which stand outlined against the sky. One of the buildings is a church with a lofty tower. This is the CHURCH OF THE

FOR WRITTEN ANSWERS

1. What was the risen Lord's commission to the apostles?
2. For what were they to wait and why?

SIGN NAME HERE

Lesson II.

THE COMING OF THE HOLY SPIRIT January 9, 1916

BETWEEN THE LESSONS—Ch. 1 · 15-26 tells of the choosing of Matthias to take the place of Judas amongst the twelve apostles.

GOLDEN TEXT—Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?—1 Corinthians 3 : 16 (Rev. Ver.).

*Memorize Ps. 19 : 4-6. THE LESSON PASSAGE—Acts 2 : 1-13.

1 And when the day of Pentecost was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them eleven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying

Revised Version—1 now come ; 2 together in ; 3 from heaven a sound ; 4 the rushing of a mighty ; 5 tongues parting asunder ; 6 one ; 7 Spirit ; 8 Now there ; 9 from every ; 10 And when this sound was heard, the ; 11 speaking ; 12 Omit one to another ; 13 language ; 14 Omit and ; 15 in Phrygia ; 16 Omit in ; 17 sojourners from ; 18 both 19 Cretans ; 20 mighty works ; 21 perplexed ; 22 But others ; 23 They are filled with

12 one to another, Behold, are not all these which speak Galilæans ?

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

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

10 15 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and 17 strangers of Rome, 19 Jews and proselytes,

11 19 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

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

13 22 Others mocking said, 23 These men are full of new wine.

HOME DAILY BIBLE READINGS

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

T.—The Holy Spirit promised, Joel 2 : 21-32.

W.—Work of the Spirit, John 16 : 7-15.

Sunday—"Grieve not the Holy Spirit," Eph. 4 : 26-32.

Th.—The indwelling Spirit, Rom. 8 : 1-11.

F.—Fruit of the Spirit, Gal. 5 : 18-26.

S.—Sword of the Spirit, Eph. 6 : 10-18

THE LESSON EXPLAINED

I. POWER RECEIVED. —

1. The day of Pentecost (literally, "the fiftieth day"); was a Jewish feast held on the fiftieth day after the Passover Sabbath. It was called "the feast of weeks" (Ex. 34 : 22; Deut. 16 : 10), because a week of weeks separated it from the Passover: "the feast of harvest" (Ex. 23 : 16),



AN EASTERN HOUSE SHOWING UPPER ROOM

as being held at the close of the wheat harvest in May or June, wheat being the last grain to ripen in Palestine; and "the day of the firstfruits" (Lev. 23 : 17; Num. 28 : 26), from the ceremony of presenting before the Lord two loaves baked from new wheat flour. Was fully come; so that all the visitors to Jerusalem were there. As many as 2,500,000 Jews from foreign parts may have been present. All together in one place (Rev. Ver.); the apostles, with the 120 of ch. 1 : 15, and, probably, other disciples visiting in Jerusalem.

They were likely in "the upper room," ch. 1 · 13, 14.

2-4. Suddenly . . . a sound from heaven; a supernatural happening. As of a rushing mighty wind; literally, "a mighty wind borne along." The sound resembled that of wind, though it was not produced by wind. Tongues parting asunder, like as of fire (Rev. Ver.); not actual fire—the tongues only resembled flames. It (that is, one tongue) not only upon the twelve apostles, but also on the whole company. All; apostles and disciples, men and women. Filled with the Holy Spirit (Rev. Ver.); received the fulness of His powers and gifts,—the real wonder of Pentecost. Other tongues; foreign languages not known before to the speakers. As the Spirit gave them utterance. It was the Holy Spirit who determined what language each disciple should speak.

II. POWER EXERCISED.—5, 6. Dwelling at Jerusalem Jews; including visitors come for the Feast and others who had returned to live permanently in Jerusalem. Devout men; God-fearing men (compare Luke 2 : 25; Acts 8 : 2). This sound was heard (Rev. Ver.); the sound of v. 2. Multitude came together; eager to know what had happened. Confounded; confused, perplexed. Every man heard . . . his . . . language. So the gospel is to be preached to all people of every language (see Dan. 7 : 14; Matt. 28 : 10).

7-11. All these . . . Galileans. The twelve apostles, except Judas, and, doubtless, many of the hundred and twenty were from Galilee (compare Matt. 26 : 68-73). Every man in our own tongue; which

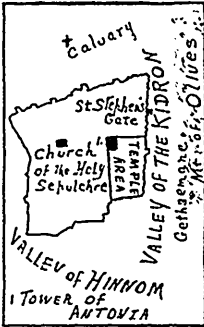
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could not have been known to the people of Galilee. Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia; Jews from the far East. Judæa . . . Cappadocia . . . Pontus . . . Asia (the Roman Province on the west coast of Asia Minor). In Egypt, and . . . Lybia about Cyrene; from northern Africa. Sojourners from Rome (Rev. Ver.); Romans dwelling, for a time, in Jerusalem. Proselytes; Gentiles who had accepted the Jewish faith in whole or in part. Cretes; Natives of Crete, now Candia, a large island in the Mediterranean Sea. Arabians. Large numbers of Jews were settled in Arabia.

III. POWER QUESTIONED.—12, 13. Amazed; at the marvels which they had seen and heard. Were in doubt; were greatly perplexed, not knowing what to make of all that had happened. Others mocking; not from amongst the "devout men" of v. 5, but from persons of a different character. Full of new wine; intoxicated.

THE GEOGRAPHY LESSON



The streets in JERUSALEM are very narrow, with shops on either side, and are constantly filled with throngs of people coming and going. Men, as well as women, wear long loose robes, but the men's caps and turbans distinguish them from the few housekeepers, whose faces are covered with cotton scarfs or veils.

Many shopkeepers put up blinds or awnings of cotton cloth to shield themselves and their wares from the fierce heat. The streets are crooked, as well as narrow, so that one can see only a few rods ahead, and are roughly paved with large, flat stones. The shopkeepers' tables and benches, set along the way, leave little space for the passers-by.

LESSON QUESTIONS

1 What does the word "Pentecost" mean? Why was the Feast so named? What other names were given to it? Explain each of these names. How many visitors may have been in Jerusalem for the Feast? Where were the apostles? Who were with them?

2-4 What sort of sound was heard? Whence did it come? What come upon each disciple? To what prophet did God make His presence known by wind and fire? (1 Kgs. 19: 11, 12.) What was the real wonder of Pentecost? Explain being filled with the Spirit. What did the Spirit enable the disciples to do?

5-11 Who were included amongst the "Jews" of v. 5? Explain "devout men." What did the multitude do when they heard the sound? Who will be included in the number of the redeemed? (Rev. 7: 9).

12, 13 How were the onlookers at Pentecost affected? What false explanation was given of the disciples' actions?

FOR DISCUSSION

1. Is the Day of Pentecost rightly called the birthday of the church, or not?
2. Would miracles be more or less effective than preaching in leading people to accept the gospel?

A PRAYER

Spirit of God, descend upon our hearts. Arouse us from our indifference, reveal Christ unto us, teach us the truths that make us free. Teach us to rejoice in the knowledge that Thou art waiting to take up Thy dwelling in the hearts of all people. Make us Thine agents in making known to those about us their privilege of seeking Thee and keeping company with Thee. We ask in the name of Him who promised to send Thee to us. Amen.

Prove from Scripture—That God will give us the Holy Spirit.

Shorter Catechism—Ques. 41. Where is the moral law summarily comprehended? A. The moral law is summarily comprehended in the ten commandments. Ques. 42. What is the sum of the ten commandments? A. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind, and our neighbour as ourselves.

The Question on Missions—2. How many Ruthenians are there in Canada? There are probably about a quarter of a million Ruthenians in Canada. Some of them are laborers in the big cities, but most of them are settled in great colonies on the farming lands of the prairies.

Lesson Hymns—Book of Praise: 418 (Supplemental Lesson), 105, 108, 24 (Ps. Sol.), 551 (from PRIMARY QUARTERLY), 103.

FOR WRITTEN ANSWERS

1. What signs preceded the coming of the Holy Spirit?
2. What did He enable the disciples to do?
3. Describe the effect upon the multitude.

SIGN NAME HERE

Lesson III.

PETER'S SERMON AT PENTECOST January 16, 1916

BETWEEN THE LESSONS—To-day's lesson follows immediately upon that for last Sabbath.

GOLDEN TEXT—Whoever shall call on the name of the Lord shall be saved.—Acts 2 : 38.

*Memorize Ps. 19 : 1-6.

THE LESSON PASSAGE—Acts 2 : 22-24, 29-41. Study Acts 2 : 14-47.

22 Ye men of Israel, hear these words ; Je'sus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know :

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain :

24 Whom God hath raised up, having loosed the pains of death : because it was not possible that he should be holden of it.

25 Men and brethren, let me freely speak unto you of the patriarch Da'vid, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne ;

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Je'sus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise

Revised Version—¹ unto you ; ² mighty works and wonders ; ³ even as ye yourselves know ; ⁴ up ; ⁵ by the hand of lawless men did crucify and slay ; ⁶ Omit hath ; ⁷ pangs ; ⁸ Brethren, I may say unto you freely of the ; ⁹ both died and was ; ¹⁰ tomb ; ¹¹ Being therefore ; ¹² Omit four words ; ¹³ set one upon his throne ; ¹⁴ foreseeing this spake ; ¹⁵ the ; ¹⁶ neither was he left in Hades, nor did his flesh see corruption ; ¹⁷ did God raise up ; ¹⁸ poured forth ; ¹⁹ Omit now ; ²⁰ ascended not ; ²¹ Till ; ²² thine enemies the footstool of thy feet ; ²³ Omit Therefore ; ²⁴ therefore know ; ²⁵ him both Lord and Christ, this Jesus whom ye crucified ; ²⁶ Omit to ; ²⁷ Omit Men and ; ²⁸ And Peter ; ²⁹ ye ; ³⁰ unto the ; ³¹ your ; ³² to you is the promise ; ³³ unto him ; ³⁴ he testified, and exhorted them ; ³⁵ crooked ; ³⁶ They then that received ; ³⁷ Omit the same day ; ³⁸ in that day.

of the Holy Ghost, he hath shed forth this, which ye now see and hear.

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

35 Until I make thy foes thy footstool.

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

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

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

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

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

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

HOME DAILY BIBLE READINGS

M.—Peter's sermon at Pentecost, Acts 2 : 14-28.

T.—Peter's sermon at Pentecost, Acts 2 : 29-47.

W.—Whoever believeth, Rom. 10 : 4-13.

Th.—A call to repentance, Isa. 55 : 1-7.

F.—Salvation through Christ, John 3 : 14-21.

S.—Fulness of joy, Ps 16 : 1-11.

Sunday—One in Christ Jesus, John 17 : 20-26.

THE LESSON EXPLAINED

Peter indignantly denied the charge of drunkenness brought against the disciples (v. 13), declaring that the bestowal of new powers on the disciples was the fulfilment of an ancient prophecy. Vs. 14-21.

I. CHRIST CRUCIFIED.—22. Ye men of Israel ; a title full of honor, reminding the hearers that they were God's people. Peter wished to win his audience. Jesus of Nazareth. "Jesus" was a common name amongst the Jews. "Of Nazareth" tells what Jesus was meant. Approved ; "clearly shown," "specially set forth." Of God ; by whom Jesus was sent and from whom He received His authority. By mighty works (Rev. Ver. ; literally, "powers") and wonders and signs ; three names for Jesus' marvelous acts, the first pointing to the power of the doer, the second to the wonder in the beholder and the third to the teaching to be drawn from them.

23, 24. Delivered ; by Judas the traitor. The next words show that the betrayal and death of Jesus was known and willed beforehand by God. Ye by the hand of lawless men (Rev. Ver.) ; that is, the Romans, who were outside the law of Israel. Did

crucify and slay (Rev. Ver.). In bringing about Jesus' death the Jews acted freely, and were, therefore, guilty. Whom God raised up (Rev. Ver.) ; from the dead, reversing all that the Jews had done.

Vs. 25-28 contain a quotation from Ps. 16, which Peter goes on to apply to Jesus.

II. CHRIST EXALTED.—29-32. Men and brethren ; a solemn and respectful mode of address.



HEAD OF ST. PETER
From a Drawing by Raphael

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The patriarch ; "first father" or "chief father," a title given to David as the head of the family from which the Messiah was to come. Is both dead and buried ; and therefore the words of the psalm could not apply to him. Knowing that God had sworn. Compare 2 Sam. 7 : 16 with Ps. 132 : 11. This divine promise was completely fulfilled in the resurrection of Jesus. The argument of v. 32 is : David foretold that the Messiah should rise from the dead ; God raised Jesus from the dead ; therefore Jesus is the Messiah.

33-36. By the right hand of God ; that is, by God's power. Exalted ; to the throne at the Father's side. (See ch. 1 : 9 ; Heb. 1 : 3, 4.) Having received . . . the promise of the Holy Ghost ; the Holy Spirit who had been promised. Jesus' word in John 14 : 16, 17 was now made good. He hath poured forth this (Rev. Ver.). In v. 17 it is God "pours out" the Spirit ; here it is Christ, so completely one are the Father and the Son. Ye now see. Apparently the tongues like fire remained visible for some time. And hear ; a reference to the speaking of new languages (v. 4) and what was spoken in them. For David is not ascended ; but had gone down to the grave, "asleep with his fathers," 1 Kgs. 2 : 10. He saith himself ; in the 110th Psalm, which the Jews believed referred to the Messiah. That same Jesus . . . crucified. Peter presses home on his hearers their awful guilt. Lord ; divine in nature and authority. Christ ; the Anointed One or Messiah.

III. CHRIST ACCEPTED.—37-41. Pricked in their heart ; stung with remorse under Peter's stern, straight words. What shall we do ? to escape deserved punishment. Repent ; turn from sin to God,—a change of heart and life. Be baptized ; the outward sign of the inward change. In the name of Jesus Christ ; confessing and trusting Him as Saviour. Unto (Rev. Ver.) the remission ("forgiveness") of sins. See Matt. 26 : 28 and compare Luke 24 : 27 ; Matt. 28 : 19 ; Acts 16 : 29-33. This untoward (literally, "crooked") generation ; those who had brought upon themselves guilt and doom by crucifying Jesus. As a result of Peter's sermon 3,000 were baptized.

THE GEOGRAPHY LESSON

THE TOMB OF JESUS, according to many scholars, may be found to the north of Jerusalem, in a limestone cliff rising almost vertically, like the side of some huge building. In this cliff is a large cave, the opening into it having been hewn into the shape of a doorway. Inside the doorway is a room, partly natural, partly artificial, with another inner cave opening from it. The innermost room was long ago partially made

ready to serve as the tomb of some rich man, but it was never quite finished. Only one place for a body was completed. This may have been the very place where the body of Jesus was reverently laid, and from which He rose, the conqueror of death and the grave.

LESSON QUESTIONS

- 22 How did Peter show his respect for his hearers ? Explain "approved." From whom did Jesus receive His authority ? What three names are given to Jesus' wonderful deeds ? What is the special meaning of each ?
- 23, 24 By whom was Jesus "delivered ?" Whose purpose was fulfilled in the crucifixion of Jesus ? Why were the Jews guilty ? What did the raising of Jesus prove ? (Rom. 1 : 4.)
- 29-32 Why was David called "the patriarch ?" How did Peter prove that the 16th Psalm could not apply to David ? To what promise does v. 30 refer ? How was this completely fulfilled ? Find a reference to God's oath in Hebrews. (Heb. 6 : 17, 18.)
- 33-36 To what position was Jesus exalted ?
- 37-41 What did the people ask ? Give Peter's answer. How many were baptized ?

FOR DISCUSSION

- 1. Which deserved the greater blame for Jesus' death, Judas or the rulers of the Jews ?
- 2. Are we responsible or not for the crucifixion of Jesus ?

A PRAYER

O God, we lift our hearts to Thee in adoring wonder. As we think of Thee we are lost in love and praise. Thou givest us Thyself ; may we receive Thee. Thou dost tell us of Thy longing to receive us and all our household ; may not one of them be missing as we bow in submission to Thee. Then may we go out together to win others to Thee, through Christ. Amen.

Prove from Scripture—That God gave His Son to save the world.

Shorter Catechism—Ques. 43 What is the preface to the ten commandments ? A. The preface to the ten commandments is in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*

The Question on Missions—3. What is the religion of the Ruthenians in their own country ? It is a mixture of the doctrines and customs of the Greek Church of Russia and the Roman Catholic Church. The church worship consists of long and gorgeous ceremonies, with very little teaching.

Lesson Hymns—Book of Praise : 418 (Supplemental Lesson), 46, 50, 53 (Pa. Sel.), 559 (from PRIMARY QUARTERLY), 69.

FOR WRITTEN ANSWERS

1. What effect had Peter's words on the multitudes ?

2. How did he tell them they might be saved ?

SIGN NAME HERE

Lesson IV.

THE SPIRIT OF LIFE

January 23, 1916

LESSON SETTING—The Epistle to the Romans was written by Paul from Corinth, probably about the end of A.D. 58 or the beginning of 59, to the Christians at Rome. The lesson is taken from the doctrinal portion of the Epistle (chs. 1 to 11), which is followed by the practical part, chs. 12 to 16.

GOLDEN TEXT—As many as are led by the Spirit of God, these are sons of God.—Romans 8 : 14 (Rev. Ver.).

*Memorize Ps. 19 : 7, 8.

THE LESSON PASSAGE—Romans 8: 12-17, 26-30. Study Romans 8 : 12-30.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God

15 For ye have not received the spirit of bondage again : to fear ; but ye have received the Spirit of adoption, whereby we cry, Ab'ba, Father :

16 The Spirit itself beareth witness with our spirit, that we are the children of God :

17 And if children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with him, that we may be also glorified together.

26 Likewise the Spirit also helpeth our infirmities.

Revised Version—1 So then, brethren ; 2 must die ; 3 by the spirit ye mortify ; 4 these are sons ; 5 received not ; 6 unto ; 7 Omit have ; 8 spirit (small "s") ; 9 himself ; 10 Omit the ; 11 with him ; 12 And in like manner ; 13 infirmity ; 14 how to pray as ; 15 to them that love God all things work together for good, even to them that are called ; 16 foreknew ; 17 foreordained ; 18 And whom.

ties. for we know not 14 what we should pray for as we ought : but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

28 And we know that all things work together for good to them that love God, to them who are called according to his purpose.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called : and whom he called, them he also justified : and whom he justified, them he also glorified.

HOME DAILY BIBLE READINGS

M.—The spirit of life, Rom. 8 : 12-21.

T.—The spirit of life, Rom. 8 : 22-30.

W.—A new heart, Ezek. 36 : 25-31.

Th.—"His abundant mercy," Luke 15 : 18-24.

F.—Tested, 1 Peter 1 : 3-9.

S.—Renewed in mind, Eph. 4 : 17-25.

Sunday—Inseparable love, Rom. 8 : 31-39.

THE LESSON EXPLAINED

I. DUTY.—12, 13. Therefore. Paul has just been telling his readers that their bodies, though they must die, will be raised again. We are debtors ; that is, it is our duty as those who have this blessed hope. **Not to the flesh ;** that is, to our sinful human nature ; we are not to live so as to please that. **To live after the flesh ;** to gratify our sinful desires. **He shall die.** Sin leads to death eternal. **Through the Spirit ;** by the power which the Holy Spirit gives. **Do mortify ;** put to death, completely destroy. **The deeds of the body ;** the sinful deeds which spring from bodily desires. **Ye shall live ;** the life which death cannot harm.

II. LIBERTY.—14, 15. Led by the Spirit of God ; yielding themselves to Him who will conduct them away from sin and into the will of God. **Sons of God ;** with all the rights and privileges of that blessed position. A good translation of v. 14 is : "For the sons of God are those who are guided by the Spirit of God." **Not . . . the spirit of bondage ;** the spirit that would make them feel like slaves fearing the anger of God because of their sins. **Again to fear ;** so as to fall back into a state of fear. **Spirit of adoption ;** the spirit suitable to those who have become sons of God. **The practice of adopting sons**



ST. PAUL

was common amongst the Greeks and Romans ; though it was unknown amongst the Jews. **Whereby we cry ;** with boldness and confidence. **Abba, Father.** "Abba" is just Aramaic (the language of the Jews, a form of Hebrew) for "father." The repetition is like the happy, confident cry of a child.

16, 17. **The Spirit . . . beareth witness with our spirit.** "Our own spirit," the meaning is, "tells us that we are God's children, and we know, that, in so telling us, our spirit is prompted and directed by the Spirit of God. **Children ;** sharing God's nature as well as bearing His name. **Heirs . . . joint-heirs ;** possessors, in prospect, with Christ, of the heavenly glory. Jewish law gave a double portion to the eldest son, but Roman law made all children, including adopted ones, share alike in the inheritance. **Suffer with him ;** endure the sufferings that come because we live for Christ. **Glorified together.** The glory of heaven will be the reward of our suffering, and the suffering will give fitness for the glory.

III. HOPE.—26, 27. **The Spirit also helpeth ;** "helps, as with a strong supporting hand." **Our infirmities ;** our shortsightedness and feebleness of faith. **We know not, etc. ;** that is, while we do

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know what we are to pray for,—that we may be completely saved from sin and to holiness, we do not know what the need of the moment is for which we should pray. **The spirit . . . maketh intercession**; prays for us. **With groanings** (or sighs), etc.; passionate entreaties which cannot be put into words. But what the Spirit asks for is known to the searcher of hearts.

28-30. We know; because we trust in the goodness of God. **All things work together for good**; because they are under God's control and direction. **Love God**; having given their hearts and lives to Him. **Called according to his purpose**. It is God who, through His blessed Spirit, persuades and enables us to give ourselves to Him. **Did foreknow**; choosing them as His own. **Did predestinate**; set apart. **Called**; drew to Himself by His own power and grace. **Justified**; set them free from the guilt and condemnation of sin. **Glorified**; brought to the heavenly home.

THE VIA SACRA

In the city of Rome, to which Paul's great Epistle was sent, stood a famous building called the Colosseum, the ruins of which may still be seen. Westward from this building runs a street known as the Via Sacra ("Sacred Way"), spanned, a dozen rods away, by a splendid arch built some years after Paul's time to celebrate the destruction of Jerusalem by the Romans. On either side of the street may be seen fragments of the stone foundations and walls of buildings long ago burnt or overthrown. Grass and flowers grow now all about the remains of the lost buildings. At the right some modern buildings rise high above the level on which the old ones stood. At the left a low hill shows parts of more ancient walls, with vines covering the crumbled stone and trees growing beside them. In the distance, straight ahead is a hill, now covered with modern buildings, on which, in Paul's time, the palaces of the emperor and some rich and important citizens stood, the valley below being crowded with temples and shops and public buildings. All the holiday parades and processions used to pass through the Via Sacra.

LESSON QUESTIONS

12, 13 Of what hope had Paul been speaking? What is meant by saying that we are debtors? Explain the meaning of "flesh." What is it to live after

the flesh? To what does sin lead? Explain "mortify." What is it that we are to mortify? What are "the works of the flesh?" (Gal. 5:19-21.) What will result from doing this?

14, 15 By whom are the sons of God led? Explain "the spirit of bondage." What is "the spirit of adoption?" Give the meaning of "Abba." Where did Jesus use this title? (Mark 14:36.)

16, 17 What is meant by the witness of the Spirit? To what does the Spirit witness? What should we do with Christ on earth? What may we share with Him in heaven? Where did Jesus pray that His disciples might be with Him? (John 17:24.)

26, 27 How does the Holy Spirit help us? For what should we pray? What is it that we do not know about our prayers?

28-30 Of what may those who love God be sure?

FOR DISCUSSION

1. Have we any good reason to be afraid of God?
2. Can we be free if God foreknows what we are to do?

A PRAYER

Spirit of God, descend upon my heart; fix my affections upon Thee. Make me discontented without Thee, and at peace with Thee. Equip me for service. Use me as Thou wilt. Teach me to intercede for others. And may it be the greatest longing of my life to have others filled with Thee. Amen.

Prove from Scripture—That we may be God's children.

Shorter Catechism—Ques. 44. *What doth the preface to the ten commandments teach us?* A. The preface to the ten commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

The Question on Missions—4. Are the Ruthenians of any benefit to Canada? Yes, they do a great deal of the heavy work on the railroads, on the streets of the cities, in the factories and mines and on the farms of the West. They settle on some of the roughest land on the prairies and will in time turn it into good farms.

Lesson Hymns—Book of Praise: 418 (Supplemental Lesson), 203, 100, 77 (Ps. Sel.), 552 (from PRIMARY QUARTERLY), 404.

FOR WRITTEN ANSWERS

1. How may we know that we are God's children?
-
2. What will be the reward of suffering with Christ?
-
3. What does the Holy Spirit do for God's children?
-
4. To what pattern should the lives of God's children conform?
-

SIGN NAME HERE

Lesson V.

THE LAME MAN LEAPING

January 30, 1916

BETWEEN THE LESSONS—The lesson follows immediately upon Lesson III.

GOLDEN TEXT—Peter said, Silver and gold have I none ; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.—Acts 3 : 6 (Rev. Ver.).

*Memorize Ps. 19 : 9, 10.

THE LESSON PASSAGE—Acts 3 : 1-12. Study Acts, ch 3.

1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple ;

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

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

6 Then Peter said, Silver and gold have I none ; but such as I have give I thee : In the name of Jesus Christ of Nazareth rise up and walk.

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

Revised Version—¹were going up into ; ²that was ; ³door ; ⁴to receive an alms ; ⁵from ; ⁶But Peter ; ⁷what I have that give ; ⁸Omif rise up and ; ⁹raised ; ¹⁰his ankle-bones ; ¹¹leaping up, he stood, and began to walk ; ¹²he ; ¹³took knowledge of him that ; ¹⁴Gate ; ¹⁵he held Peter ; ¹⁶man ; ¹⁷fasten ye your eyes on us ; ¹⁸godliness ; ¹⁹him.

HOME DAILY BIBLE READINGS

M.—The lame man leaping, Acts 3 : 1-11.

T.—The lame man leaping, Acts 3 : 12-20.

W.—The lame man leaping, Acts 3 : 21-26.

Th.—Blessings of Christ's kingdom, Isa., ch. 35.

F.—Gratitude for God's mercies, Ps. 107 : 8-15.

S.—Christ heals the lame, John 5 : 1-9.

Sunday—"Lord, increase our faith," Matt. 17 : 14-21.

THE LESSON EXPLAINED

I. THE CRIPPLE.—1. Peter and John ; often mentioned together : as fishing partners (Luke 5 : 10) ; sent to prepare the Passover (Luke 22 : 8) ; coming



PETER HEALS THE LAME MAN

to these places, John 20 : 2-5. See also ch. 8 : 14 ; Gal. 2 : 9. Went up ; from the lower part of Jerusalem to Mount Zion, where the temple stood. Hour of prayer . . . ninth hour ; 3 o'clock p.m., the time of the evening temple sacrifice. It would seem that pious Jews at this time observed three set hours of prayer,—the third (9 a.m.), the sixth (12 noon) and the ninth, following in this Dan. 6 : 10, compare Ps. 55 : 17.

2, 3. A certain man ; well known, both from the place and from his infirmity ; he had been lame from his birth. At the gate of the temple. Maimed beggars were commonly set at the temple approaches (John 9 : 8), as is still the case in regard to Mohammedan mosques in the East and churches throughout Europe. A writer on Eastern customs says : "The lepers, the blind, the cripples, have each their accus-

ed spot in the thoroughfares, but especially outside the city gates, and outside the doors of the mosques, to which they are carried daily by their friends, and where they sit, with their wooden bowls in front of them, to receive the alms of the passers-by, uttering their ceaseless and piteous wail." Beautiful ; perhaps the gate on the east leading from the court of the women, said to have been made of Corinthian bronze and to have far surpassed in value all the rest. Asked an alms ; a gift of money.

II. THE CURE.—4-6. Fastening his eyes upon him ; to turn the man's attention upon the speaker himself rather than upon the expected alms, and perhaps to excite in him the expectation of a greater gift than money. Look on us ; the representatives of Jesus, who alone possessed healing power. Gave heed ; earnest attention. Expecting . . . something ; still looking for an alms and having no thought of the cure just at hand. Silver and gold . . . none. The apostles made no claim upon the common funds of the church (see ch. 2 : 44). Such as I have give I ; and Peter had far more than money to bestow. In the name of Jesus Christ of Nazareth ; by His authority. It was as if Jesus Himself were speaking through the apostle. Rise up and walk ; a test of the man's faith (compare Matt. 21 : 14).

7, 8. Feet and ankle bones ; words such as a doctor like Luke would employ. Received strength ; literally, "became solid." They must have grown weak from lack of use. Leaping up stood . .

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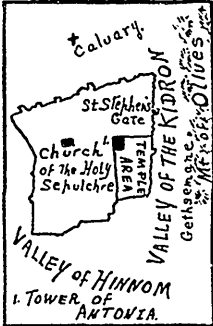
*Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

walked . . walking, and leaping. Lame from birth, he did not know how to walk : he began by a jump, then a walk, and so on. Praising God ; his heart running over with gratitude.

III. THE CROWD.—9-12. All the people saw him. There was no lack of testimony to the miracle. Filled with wonder and amazement ; at the marvelous cure which they had witnessed. Held Peter and John ; clinging to them in his excitement. Ran together. "Miracles were bells by which God drew the people together to hear the sermon concerning Jesus." Porch . . called Solomon's ; the portico or colonnade running along the eastern side of the temple. Peter . . answered ; the looks and expressions in the crowd. Why marvel . . why look . . on us. "Do you see," says Chrysostom, "how clear of all ambition he is, and how he repels the honor paid to himself ?"

Peter, having pointed his hearers to God as the source of the power seen in the miracle, goes on to bring home to them their guilt in rejecting and crucifying Jesus, and then shows them how they may find mercy through this same Jesus. Vs. 13-26.

THE GEOGRAPHY LESSON



Standing on the western side of the Mount of Olives, one sees at his feet the downward slope covered with small fields or gardens separated by walls of loosely piled stones. At the foot of the slope the ground drops abruptly into a deep gorge, the Valley of the Kidron. On the opposite side of the valley is a steep ascent, partially made into terraces, but not well cultivated. The hill-top above the terraces is surrounded by a high wall,—40 to 60 feet according to the contour of the hill, the wall being made of hewn stone set in mortar, with square battlements along its upper edge. That is the ancient wall of Jerusalem. Beyond it and over a confused mass of houses may be seen, in what looks like a post, a building crowned by a large dome. This is the Mosque of Omar on the site of the ancient temple.

LESSON QUESTIONS

1 What two apostles appear in the lesson ? Mention other occasions on which they are found together. Explain "went up." Whither did the two apostles go ? At what hour ? What were the other hours of prayer ? Where is the temple called "an house of prayer ?" (Isa. 56 : 7, compare Matt. 21 : 13.)

2, 3 Who had been brought to the temple ? For what purpose ? Where was he laid ? Where was the "Beautiful" gate, and what was it like ? What did the man expect from Peter and John ?

4-6 How did Peter turn the man's attention to himself ? What was the lame man bidden to do ? What was Peter unable to give him ? By whose power was the cripple cured ? Where did Jesus heal a blind beggar ? (Mark 10 : 46-52.) And Paul a lame man ? (Acts 14 : 8-10.)

7, 8 How did the lame man show that he was cured ? 9-12 What did Peter say to the multitudes ?

FOR DISCUSSION

1. Which is the most valuable possession, health or riches ?
2. Is the healing of the sick the church's business ?

A PRAYER

Make us like Thyself, O Saviour, helpful, kind, thoughtful, diligent, persevering. Make us tender of heart. Open our eyes that we may see the need about us. Increase our faith that we may plead with Thee for our friends. Teach us Thy will for them, and make us joyful only as we serve, in Thy name. Amen.

Prove from Scripture—That Jesus can heal the sick.

Shorter Catechism—Review Questions 39-44.

The Question on Missions—5. Are there any possible dangers from the presence of the Ruthenians in Canada ? Yes, several troubles might arise. They might lose their own system of religion and morals and fail to get ours. They might also remain a separate and hostile people, thus breaking up the unity of our national life.

Lesson Hymns—Book of Praise : 418 (Supplemental Lesson), 132, 134, 17 (Ps. Sol.), 549 (from PRIMARY QUARTERLY), 148.

FOR WRITTEN ANSWERS

1. Tell about the cure in the lesson
2. What did Peter say about the power by which it was wrought ?
3. What was the effect on the onlookers ?

SIGN NAME HERE

Lesson VI. THE BOLDNESS OF PETER AND JOHN February 6, 1916

BETWEEN THE LESSONS—There is no break between the lesson for last Sunday and to-day's lesson.

GOLDEN TEXT—Watch ye, stand fast in the faith, quit you like men, be strong.—1 Corinthians 16 : 13.

*Memorize Isa. 53 : 1-3.

THE LESSON PASSAGE—Acts 4 : 8-21. Study Acts 4 : 1-31.

8 Then Pe'ter, filled with the Holy Gh^ost, said unto them, Ye rulers of the people, and elders ¹ of Is'rael,

9 If we this day ² be examined ³ of the good deed done to ⁴ the impotent man, by what means ⁵ he is made whole :

10 Be it known unto you all, and to all the people of Is'rael, that ⁶ by the name of Je'sus Christ of Naz'areth, whom ye crucified, whom God raised from the dead, even ⁷ by him doth this man stand here before you whole.

11 ⁸ This is the stone which was set at nought of you ⁹ builders, which ¹⁰ is become the head of the corner.

12 ¹¹ Neither is there salvation in any other : for there is none other name under heaven ¹² given among men, ¹³ whereby we must be saved.

13 Now when they ¹⁴ saw the boldness of Pe'ter and John, and ¹⁵ perceived that they were unlearned and ignorant men, they marvelled ; and they took knowledge of them, that they had been with Je'sus.

14 And ¹⁶ beholding the man which was healed standing with them, they could say nothing against it.

Revised Version—¹Omit of Israel ; ²are ; ³concerning a ; ⁴an ; ⁵this man ; ⁶in ; ⁷He ; ⁸the ; ⁹was made ; ¹⁰And in none other is there salvation ; for neither is there any other name ; ¹¹that is ; ¹²wherewith ; ¹³beheld ; ¹⁴had ; ¹⁵seeing ; ¹⁶wrought through them ; ¹⁷Omit them ; ¹⁸Omit straitly ; ¹⁹charged ; ²⁰rather than ; ²¹saw ; ²²And they ; ²³Omit they.

HOME DAILY BIBLE READINGS

M.—The boldness of Peter and John, Acts 4 : 1-12.

T.—The boldness of Peter and John, Acts 4 : 13-22.

W.—The boldness of Peter and John, Acts 4 : 23-31.

Th.—Not ashamed of Jesus, Luke 12 : 1-12.

F.—The source of boldness, Matt. 10 : 16-28.

S.—Courage under persecution, Dan. 3 : 16-25.

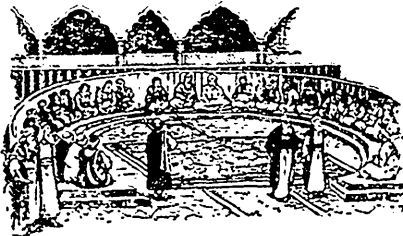
Sunday—A true witness, 1 John 1 : 1-10.

THE LESSON EXPLAINED

Peter and John, while they were speaking to the people in Solomon's Porch, were arrested by the Jewish authorities and put in prison. But many of those who heard them believed, and the number of the disciples increased to five thousand. The next day the two apostles were brought before the Sanhedrin, the chief national Council of the Jews, and were questioned about the cure of the lame man. Vs. 1-7.

I. A PLAIN STATEMENT.

—8, 9. Peter, filled with the Holy Ghost ; the secret of his courage and wisdom in replying to his accusers (see Mark 13 : 11 ; Luke 21 : 14, 15). Ye rulers of the people. The Sanhedrin, before which the apostle stood, was the highest court of the Jews. It numbered 70 members, including the chief priests, elders, who represented the people, and scribes, the interpreters and teachers of the law of Moses. If we this day ; as is the case. Be examined ; as though we had committed some crime. Concerning a good deed (Rev. Ver.) ; a keen thrust at judges who would make a crime out of such a deed of kindness. This man is made whole (Rev. Ver.). The man was there to be seen of all.



THE SANHEDRIN

15 But when they had commanded them ¹⁶ to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men ? for that indeed a notable miracle hath been ¹⁷ done by them ¹⁸ manifest to all ¹⁹ them that dwell in Jeru'salem ; and we cannot deny it.

17 But that it spread no further among the people, let us ²⁰ straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and ²¹ commanded them not to speak at all nor teach in the name of Je'sus.

19 But Pe'ter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you ²² more than unto God, judge ye.

20 For we cannot but speak the things which we ²³ have seen and heard.

21 ²⁴ So when they had further threatened them, ²⁵ they let them go, finding nothing how they might punish them, because of the people : for all men glorified God for that which was done.

10-12. In the name of Jesus Christ (Rev. Ver.) : by the authority of the exalted Saviour. Whom ye crucified. The rulers are reminded of their crime and also of how useless it is to fight against God, who had raised from the dead the one whom they had nailed to the cross. This (that is, Jesus) is the stone ; referred to in Ps. 118 : 22 (compare Matt. 21 : 42).

Set at naught ; despised as worthless. Of you the builders (Rev. Ver.) ; so called because they were the civil and religious rulers of the nation. Head of the corner : the corner stone uniting and supporting two walls. The church is founded upon Christ, Eph 2 : 20-22. Neither . . . salvation in any other. The most important question before the Council is, not who had healed the

lame man's ankle bones, but who could save men's souls, their own as well as those of others. If they continue to reject Jesus, there is no hope of salvation for them.

II. AN UNJUST THREAT.—13-18. Saw the boldness ; the freeness and readiness of speech. Unlearned and ignorant men ; men of no learning or training such as the scribes had. They marvelled ;

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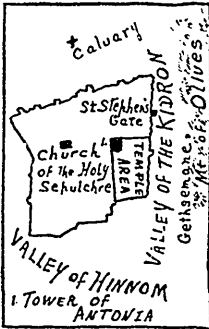
† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

were filled with wonder. Took knowledge . . . been with Jesus; because their speech was so like His. Beholding the man; a living witness whose testimony could not be gainsaid. A notable miracle; not a matter of guesswork or surmise, but of certain knowledge. That it spread no further; that is, the knowledge of the miracle and the belief in Jesus as the Son of God. Commanded them, etc. The apostles were forbidden to preach about the name, that is, the authority and divinity of Jesus.

III. A BOLD REPLY.—19-21. Whether it be right. This, and not the word of the Sanhedrin, was to govern the apostles' actions. In the sight of God; who beholds and judges what His creatures do. We cannot but speak . . . seen and heard. "It is the way of lovers," says Augustine, "to be unable to conceal their love." Those who love Jesus must tell others of Him. In v. 21 the rulers repeat their threat.

Peter and John return to the meeting place of the disciples, and report all that has been said to them. The whole company unite in prayer; and, in answer to the prayer, the place was shaken and they were all filled with the Holy Spirit, so that they "spoke the word . . . with boldness," terrified, not a whit, of their foes. Vs. 22-31.

THE GEOGRAPHY LESSON



In to-day's lesson we stand beside a modern gate at the south side of one of the old temple courts in JERUSALEM, looking over the southwestern part of the city. Before us rises a tall stone gateway, with arched openings, leading down to a lower terrace of the temple grounds, where some olive trees are growing. Over the trees we get a glimpse of houses crowded together on a low hill, built of stone, with gray or white-

washed walls and with roofs rounding into low, flat domes. One building much larger than any of the others has its central post carried up one story higher than the body of the structure and finished with a specially large dome. This is the principal synagogue of modern Jerusalem in which the Hebrews living in the adjoining houses worship.

LESSON QUESTIONS

8, 9 What was the secret of Peter's boldness? What was the Sanhedrin? How many members had it, and what three classes did they include? How did Peter press home the injustice of the Sanhedrin? To whom should rulers be a terror? What should they be to those who do well? (Rom. 13 : 3.)

10-12 By whose authority had the lame man been healed? What had the Jewish rulers done with Jesus? What had God done for Him? What Psalm does Peter apply to Jesus? Why were the rulers called builders? How had they shown their contempt for Jesus? Upon whom is the church built? Who is the only Saviour? How are we saved? (Ch. 16 : 31.)

13-18 At what in Peter and John did the rulers wonder? Why were they surprised? What was the explanation of the apostles' boldness? What did the Sanhedrin forbid their doing?

19-21 What was the apostles' reply to the rulers?

FOR DISCUSSION

1. Are people healed nowadays "in the name of Jesus?"

2. Should earthly rulers always be obeyed?

A PRAYER

In our weakness we come to Thee, O God of might. We rejoice that we may be strong in Thee. Save us from dependence on self. Lead us to rest on Thee, wait for Thee, love Thee and serve Thee only. And to Thee shall be all the glory, forever. Amen.

Prove from Scripture—That God's servants should be bold.

Shorter Catechism—Ques. 45. Which is the first commandment? A. The first commandment is, Thou shalt have no other gods before me. Ques. 46. What is required in the first commandment? A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

The Question on Missions—6. Why does our church help to educate the Ruthenians? In many places there are no schools. It is hard to get good teachers to go into the Ruthenian colonies. Our church has erected Homes in places where there are good schools, to give Ruthenian boys and girls a chance of an education.

Lesson Hymns—Book of Praise: 418 (Supplemental Lesson), 263, 272, 96 (Ps. Sel.), 228 (from PRIMARY QUARTERLY), 256.

FOR WRITTEN ANSWERS

1. What did the Sanhedrin command the apostles not to do?

.....

2. How did Peter and John treat this command?

.....

SIGN NAME HERE

Lesson VII.

HUMBLED AND EXALTED

February 13, 1916

LESSON SETTING—The story of Paul's visit to Philippi, during his second missionary journey (A. D. 50-52), and his founding of the church in that city is told in Acts 16. 9-13. About twelve years later, when the apostle was a prisoner in Rome, he wrote to the Philippian Christians the Epistle from which the lesson is taken.

GOLDEN TEXT—For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake; he became poor, that ye through his poverty might become rich.—2 Corinthians 8 : 9 (Rev. Ver.).

* Memorize Isa. 53 : 4-6. **THE LESSON PASSAGE**—Philippians 2 : 1-11.

1 If there ¹ be therefore any ² consolation in Christ, if any ³ comfort of love, if any fellowship of the Spirit, if any ⁴ bowels and mercies,

2 Fulfil ye my joy, that ye be ⁵ like-minded, having the same love, ⁶ being of one accord, of one mind.

3 *Let nothing be done through strife or vainglory; but in lowliness of mind ⁷ let each esteem other better than ⁸ themselves.*

4 ⁹ Look not every man on his own things, but ¹⁰ every man also on the things of others.

5 ¹¹ Let this mind be in you, which was also in Christ Jesus :

6 Who, being in the form of God, ¹² thought it not robbery to be equal with God :

Revised Version—¹ is ; ² comfort ; ³ consolation ; ⁴ tender mercies and compassions ; ⁵ of the same mind ; ⁶ doing nothing through faction or through vainglory ; ⁷ each counting other ; ⁸ himself ; ⁹ not looking each of you to his ; ¹⁰ each of you also to ; ¹¹ Have this mind in you ; ¹² counted it not a prize to be on an equality ; ¹³ emptied himself, taking the form ; ¹⁴ being made ; ¹⁵ becoming ; ¹⁶ even unto ; ¹⁷ yea, the ; ¹⁸ also God highly exalted ; ¹⁹ gave unto him the name : ²⁰ in ; ²¹ on.

7 But ¹⁸ made himself of no reputation, and took upon him the form of a servant, ¹⁹ and was made in the likeness of men :

8 And being found in fashion as a man, he humbled himself, ¹⁰ and became obedient ¹¹ unto death, ¹² even the death of the cross.

9 Wherefore ¹⁰ God also hath highly exalted him, and ¹¹ given him a name which is above every name :

10 That ¹⁰ at the name of Jesus every knee should bow, of ¹¹ things in heaven, and ¹² things ¹³ in earth, and ¹⁴ things under the earth ;

11 And ¹² that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

HOME DAILY BIBLE READINGS

M.—Humbled and exalted, Phil. 2 : 1-11.

T.—Living the gospel, 1 Thess. 2 : 13-17.

W.—Christ's exaltation, Heb., ch. 1.

Th.—Our responsibility, Rom. 14 : 1-12.

F.—Stoop to conquer, Matt. 20 : 20-28.

S.—The humble exalted, Matt. 23 : 1-12.

Sunday—Serving and ruling, Luke 22 : 24-30.

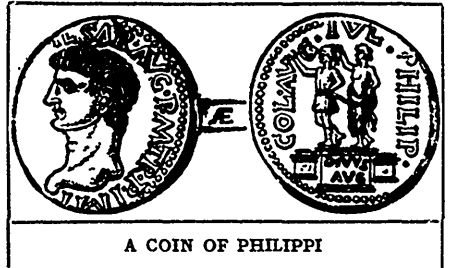
THE LESSON EXPLAINED

I CHRIST'S FOLLOWERS.—1, 2. If there be therefore. Paul reminds the Philippians of all the blessings which they had received when they became followers of Christ. **Consolation** ; encouragement. **In Christ** ; received through simple trust in Him. **Comfort of love** ; cheer such as one loving friend gives to another. **Fellowship of the Spirit** ; sharing in the love, joy and peace which the Holy Spirit gives. **Tender mercies and compassions** (Rev. Ver.) ; kindly feeling which the Christians cherished towards one another. **Fulfil ye my joy** ; fill my cup of joy to the brim. **Likeminded** ; living in agreement. **Having the same love** ; on all sides. **Of one accord** ; literally, "soul and soul together." **Of one mind** ; with absolutely no division.

3, 4. **Nothing . . . through strife** ; party spirit, the spirit of contention. **Vainglory** ; vanity, the desire to be first. Paul was afraid that quarrels might have sprung up amongst the Philippians. **In lowliness of mind** ; in a truly humble spirit. **Let each esteem other better** ; being willing that others should have the chief place. **Look not . . . on his own things**. True followers of Christ will not be selfish. **On the things of others**. They should be as eager to advance the interests of others as their own.

II. CHRIST'S EXAMPLE.—5, 6. **This mind** ; this way of looking at things. **In Christ Jesus** ; in the eternal Messiah ("Christ"), who is also called Jesus, the name that points to His human nature. **Being** ; from all eternity, before He came into the

world. **In the form of God** ; seeming to be God because He really was God. **Counted it not a prize**, etc. (Rev. Ver.). Jesus, the meaning is, was not



A COIN OF PHILIPPI

concerned that He should be considered equal with God, but that He might bring salvation and blessing to the world.

7, 8. **Made himself of no reputation** ; literally, "emptied Himself ;" not that Jesus ceased to be God, but He laid aside the appearance of being God. **The form of a servant**. It was not sovereignty but service that Jesus sought during His life on earth. **The likeness of men**. Christ became a real man and lived a human life. **Humbled himself, and became obedient**. The king of glory became not only a man, but a bondservant. **Unto death, even . . . of the cross**. So low did Christ stoop that He

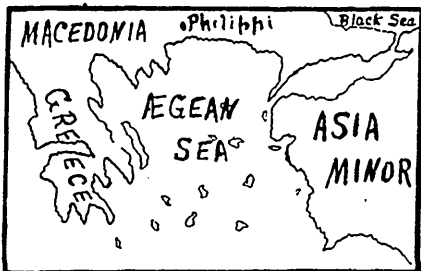
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submitted to the death of crucifixion, the most shameful, as well as the most agonizing, of all deaths.

III. CHRIST'S GLORY.—9-11. Wherefore ; because He gave Himself to save a world of sinners. God . . hath highly exalted him ; by raising Him from the dead and placing Him on a throne of glory. **Given him.** What Jesus refused to seek as a prize He received as a gift. **The (Rev. Ver.) name . . above every name ;** the highest and most glorious name in the whole universe. **At the name of Jesus ;** Rev. Ver., "in the name," that is, in the presence of Him who bears the name. **Every knee should bow ;** in lowly reverence. **Every tongue . . confess ;** in adoration, praise and worship. **Jesus Christ is Lord ;** the supreme ruler of the universe. **To the glory of God the Father ;** for the worship given to the Son is the same as worship given to God.

THE GEOGRAPHY LESSON



Only a shabby little Turkish village stands on the site of PHILIPPI, but there is no doubt about the site itself. It is in a fertile valley between two mountain ranges, 10 miles inland from the Aegean Sea and 250 miles west from Constantinople. On a height overlooking the valley are crumbling fragments of an ancient castle or fortress, ruined long ago by the passing of time or perhaps partly by earthquakes. One shattered tower has walls 6 to 8 feet thick. Far down below this height stretches a broad space of gently rolling land, while 7 or 8 miles away rise long mountain ridges. There are two highways across the valley fields and pastures, and we can trace part of the course of a crooked little river.

LESSON QUESTIONS

1, 2 Of what did Paul remind the Philippians? What is meant by "consolation in Christ?" Explain

"comfort of love." What is "fellowship of the Spirit?" Explain "tender mercies and compassions." What did Paul say would make his cup of joy full? Find other references to joy in Philippians. (Chs. 1 : 4, 26 ; 2 : 17 ; 3 : 1 ; 4 : 4.)

3, 4 Against what wrong feelings did Paul warn the Philippians? What place should each one be willing to take for himself? What place should he be willing to give to others? Find similar teaching in Romans. (Rom. 12 : 3.)

5, 6 What is meant by "this mind?" Explain the use of the two names, "Christ" and "Jesus." What was Christ from all eternity? Explain "counted it not a prize." Where does John call Christ God? (John 1 : 1.)

7, 8 What is meant by "emptied Himself?" In what form did Jesus live amongst men? Where does He say that He came to be a servant? (Matt. 20 : 28.)

9-11 In what does the glory of Christ consist?

FOR DISCUSSION

1. Are divisions in the church ever right?
2. Is it possible for us to be like Christ?

A PRAYER

O thou hearer and answerer of prayer, teach us to pray, as Jesus taught His disciples. May we have faith in Thee that will not be dismayed by any doubt or difficulty. Thou art our Father, and we are Thy children. We are not afraid of Thee, but we fear Thee. We come to Thee in all loving confidence, casting our care upon Thee. Then let Thy joy always attend us and those for whom we pray. Amen.

Prove from Scripture—That Jesus is our example in service.

Shorter Catechism—Ques. 47. What is forbidden in the first commandment? A. The first commandment forbiddeth the denying, or not worshiping and glorifying the true God as God, and our God, and the giving of that worship and glory to any other, which is due to him alone.

The Question on Missions—7. How does our church carry on mission work among the Ruthenians? By establishing and maintaining hospitals and mission Homes for children, with doctors and nurses to help the people, and by sending out educated Ruthenian missionaries to teach and preach.

Lesson Hymns—Book of Praise : 418 (Supplemental Lesson), 90, 96, 2 (Ps. Sol.), 545 (from PRIMARY QUARTERLY), 100.

FOR WRITTEN ANSWERS

1. What kind of spirit should Christians have towards one another, and why?
-
2. How did Christ show His lowliness of spirit?
-
3. In what way was Christ exalted?
-

SIGN NAME HERE

Lesson VIII. THE CHRISTIAN BROTHERHOOD AT JERUSALEM—TEMPERANCE LESSON

February 20, 1916

BETWEEN THE LESSONS—To-day's lesson follows closely upon Lesson VI., for February 6.

GOLDEN TEXT—Love one another from the heart fervently.—1 Peter 1 : 22 (Rev. Ver.).

*Memorize Isa. 53 : 7-9.

THE LESSON PASSAGE—Acts 4 : 32 to 5 : 5. Study Acts 4 : 32 to 5 : 16.

32 And the multitude of them that believed were of one heart and of one soul : ² neither said any of them that ought of the things which he possessed was his own ; but they had all things common.

33 And with great power gave the apostles ³ witness of the resurrection of the Lord Je'sus : and great grace was upon them all

34 ⁴ Neither was there any among them that lacked : for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold.

35 And laid them ⁵ down at the apostles' feet : and distribution was made unto ⁶ every man according as he had need.

36 And ⁷ Jo'ses, who by the apostles was surnamed Bar'nabas, (which is, being interpreted, ⁸ The son of consolation,) a Le'vite, ⁹ and of the country of Cy'prus,

Revised Version.—¹ Omit of one ; ² and not one of them said that aught ; ³ their ; ⁴ For neither ; ⁵ among them any ; ⁶ Omit down , ⁷ each, according as any one ; ⁸ Joseph ; ⁹ Son of exhortation ; ¹⁰ a man of Cyprus by race ; ¹¹ a field ; ¹² thy ; ¹³ did it not remain ; ¹⁴ thy power ? How is it that thou hast conceived ; ¹⁵ upon all that heard it.

37 Having ¹¹ land, sold it, and brought the money, and laid it at the apostles' feet.

Ch. 5 : 1 But a certain man named Anani'as, with Sapphi'ra his wife, sold a possession,

² And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

³ But Pe'ter said, Anani'as, why hath Sa'tan filled ¹² thine heart to lie to the Holy Ghost, and to keep back part of the price of the land ?

⁴ Whiles it remained, ¹³ was it not thine own ? and after it was sold, ¹⁴ was it not in ¹⁴ thine own power ? why hast thou conceived this thing in ¹² thine heart ? thou hast not lied unto men, but unto God.

⁵ And Anani'as hearing these words fell down, and gave up the ghost : and great fear came ¹⁵ on all them that heard these things.

HOME DAILY BIBLE READINGS

M.—The Christian brotherhood at Jerusalem, Acts 4 : 32-37.

Th.—"In deed and in truth," 1 John 3 : 13-24.

T.—The Christian brotherhood at Jerusalem, Acts 5 : 1-16.

F.—Vows to be observed, Eccles. 5 : 1-12.

W.—The power of the tongue, James 3 : 1-10.

S.—Be truthful, Prov. 12 : 14-22.

Sunday—The greatest of all graces, 1 Cor., ch. 13.

THE LESSON EXPLAINED

I. LOVE.—32, 33. Multitude . . . that believed ; all the members of the new church. Of one heart and . . . soul ; a strong way of saying that they lived in perfect harmony. Not one (Rev. Ver.) ; in so great a company. Said ; or even felt. Aught (anything) . . . he possessed was his own (Rev. Ver.). Each one actually possessed his own property, but he held and used it not for his own benefit, but for the good of all. All things common ; one sharing his possessions with the other. But this "community of goods" was voluntary, not compulsory. With great power ; including, perhaps, the working of miracles. Gave the apostles

witness, etc. ; as a debt and duty which they owed to their master. Their words were backed up by the love and liberality of the disciples, which showed that the living Saviour was working amongst them. Great grace ; the favor of God and also of those about them (compare Luke 2 : 52).

34, 35. Neither . . . any . . . lacked. Not that there were no poor, but those who had plenty, ministered to the needy. Possessors . . . sold . . . brought the

prices. This was not done by all, but every now and then, as need arose. At the apostles' feet ; signifying that the apostles were given complete control of the gifts brought. Distribution . . . according as . . . need ; such as widows or those who had lost their employment amongst the Jews by becoming Christians.

II. LIBERALITY.—36, 37. Joses ; Rev. Ver., "Joseph." Barnabas . . . son of consolation ; Rev. Ver., "of exhortation." The Greek work for "consolation" is connected with that for "Paraclete" ("Helper"), a name for the Holy Spirit. Barnabas was full of helpfulness (compare ch. 11 : 24). ▲

Levite ; and therefore forbidden to hold land (see Num. 18 : 20) ; but this law seems to have fallen into disuse, at any rate outside of Palestine. Of . . . Cyprus ; the large island still so named, in the eastern part of the Mediterranean Sea. Having a field (Rev. Ver.) ; the value of which may have been considerable if it lay in the rich and productive island of Cyprus. Sold it, and brought the money. Perhaps it was Barnabas who set the example of liberality



EATING OUT OF A COMMON DISH

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to the whole church of those happy early days.

III. LYING.—Ch. 5: 1, 2. **But**; in contrast with Barnabas. **Ananias**; meaning "to whom Jehovah has been gracious," the Hebrew name of Shadrach, Dan. 1: 7. **With Sapphira**; "beautiful" or "a sapphire." **Kept back**; for his own selfish use. **Wife... privy** (aware of, and consenting to it). It was a deliberate plot between husband and wife. **Brought a certain part**; no doubt at a public gathering of the church, in order to win a reputation for generosity.

3-5. **Peter said**; speaking as the leader of the apostles. **Why hath Satan filled thine heart...?** The "why" indicates that Ananias had power to resist the tempter, but, instead, had yielded to him. **To lie to the Holy Ghost**; to try to cheat Him. **Remained (unsold)... thine own... sold... in thine own power**. Ananias was free to do what he would with his land and its proceeds. **Why... conceived this thing, etc.?** The sin was the man's own, because he had deliberately yielded to the tempter (compare James 4: 7). **Not lied unto men**. This was not the worst feature in his offence. **But unto God**; to God the Holy Spirit. **Ananias... gave up the ghost**; literally, "breathed out his soul." **Great fear**; preventing others from acting in a like manner.

Vs. 7-11 describe the fate of Sapphira, who shared in the guilt of her husband, and vs. 12-16 give an account of the miracles wrought by the apostles.

THE GEOGRAPHY LESSON

A street scene in Jerusalem will furnish the lesson for to-day. The street is very narrow, with gray stone buildings on either side. Most of the buildings have two stories, though some are higher. Little shops occupy almost every ground floor, while the upper floors are used for dwellings. Over one shop may be seen a big key hanging,—the sign of a locksmith. A little further on a clock face is used to announce the business of a watch mender and jeweler. Such object signs are very common in eastern lands, where great numbers of men and women never learn to read or write. Some of the men on the street are in modern European clothes, while others wear long, loose robes. In the Christian districts of the city the Eastern rule that the women shall veil their faces is not very strictly observed.

LESSON QUESTIONS

32, 33 What was the number of "the multitude... that believed?" (Ch. 4: 4.) How is their unity described? How did each one of them regard his

possession? To what did the apostles bear witness? Why did they do this? What added force to their testimony? What great commandment of Jesus did the early church obey? (Matt. 22: 39.)

34, 35 How were the needs of the poor supplied? Who had control of the distribution? What rule was observed in it? Where does Paul lay down a similar rule? (2 Cor. 8: 13-15.)

36, 37 Who was Barnabas? What does his name mean? What example of liberality did he set? Where does Paul distinguish between a "righteous man" and a "good man?" (Rom. 5: 7.)

Ch. 5: 1, 2 What does the name Ananias mean? Give the meaning of Sapphira. What plot did these two form? What was their aim?

3-5 With what sin did Peter charge Ananias? How was Ananias punished? What was the effect upon others?

FOR DISCUSSION

1. Would it be a good thing for church members to have "all things common?"
2. Is the love of praise a good or bad thing?

A PRAYER

O God of purity, God of love, make us pure like Thyself, let Thy love dwell in us, transform us into Thine own image, build us up in Thee! Take away from us everything that is unlovely. Make us a joy to others because of our unselfish living, and a joy to Thee because we are Thine own. And teach us how to witness for Thee by the denials of self which will make us more like Thyself. Amen.

Prove from Scripture—That we should help the poor.

Shorter Catechism—Ques. 48. *What are we specially taught by these words [before me] in the first commandment? A.* These words [before me] in the first commandment teach us, That God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

The Question on Missions—8. Where are the chief missions to the Ruthenians in Canada? At Vegreville in Alberta; Wakaw and Canora in Saskatchewan, Teulon, Ethelbert and Sifton in Manitoba, in addition there are various agencies,—deaconesses, settlement workers, etc., in the cities, and a number of Ruthenian missionaries scattered through the country.

Lesson Hymns—Book of Praise, 418 (Supplemental Lesson), 90, 240, 36 (Ps. Sel.), 511 (from PRIMARY QUARTERLY), 245.

FOR WRITTEN ANSWERS

1. How did the unity of the early church show itself?.....
2. What is told in the lesson about Barnabas?.....
3. Of what sin was Ananias guilty, and how was he punished?.....

SIGN NAME HERE.....

Lesson IX.

THE SEVEN HELPERS

February 27, 1916

BETWEEN THE LESSONS—The preaching and miracles of the apostles and the wonderful growth of the church so roused the indignation of the Jewish authorities, that the whole twelve were thrown into prison, and, in due course, were brought before the Sanhedrin for trial. On the advice of Gamaliel, however, they were set free, and continued their work of preaching and teaching. Ch. 5 : 17-42.

GOLDEN TEXT—Bear ye one another's burdens, and so fulfil the law of Christ.—Galatians 6 : 2.

*Memorize Isa. 53: 10-12.

THE LESSON PASSAGE—Acts 6 : 1-7. Study Acts, ch. 6.

1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 When the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer,

Revised Version—1 Now in these; 2 multiplying; 3 Grecian Jews; 4 And the; 5 fit that; 6 forsake; 7 Look ye out therefore, brethren, from among; 8 good report; 9 Spirit and of wisdom; 10 continue steadfastly in prayer; 11 in; 12 Spirit; 13 exceedingly.

and 11 to the ministry of the word.

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when they had prayed, they laid their hands on them.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

HOME DAILY BIBLE READINGS

M.—The seven helpers, Acts 6 : 1-7.

T.—The seven helpers, Acts 6 : 8-15.

W.—The twelve disciples chosen, Matt. 10 : 1-15.

Sunday—The shining face, Matt. 17 : 1-8.

Th.—Helpers chosen by Moses, Deut. 1 : 9-18.

F.—Fulfil the royal law, James 2 : 8-17.

S.—Christian helpfulness, Rom. 12 : 10-21.

THE LESSON EXPLAINED

I. HELPERS NEEDED.—1. In those days; when the church was growing so rapidly (see chs. 1 : 15 ; 2 : 41, 47 ; 4 : 4 ; 5 : 14). Numbers of the disciples multiplied; so that some of them might easily be neglected. Murmuring; complaining, "secret displeasure, not openly avowed." Of the Grecians; literally, "Hellenists," that is Jews, living out of Palestine, who spoke Greek and had probably adopted many Greek customs. Against the Hebrews; that is, Jews who spoke Aramaic, the language akin to Hebrew, used in Palestine. Their widows; a special-



EARLY CHRISTIAN SEAL

ly poor and unprotected class. Neglected in the daily ministration; the distribution of the church's gifts, whether of money or food, described in ch. 4 : 34, 35.

2. The twelve; a title given to the company of the apostles, though one of them, Judas, had been removed. Called the multitude; summoned the ordinary members of the church, though, of course, not all of them would come.—there were at least 5,000 of them (see ch. 4 : 4). The open courtyard of any

large Jerusalem house would be a convenient place of meeting. It is not reason. It is not fitting or proper. Leave ("forsake," a strong word, showing how much of the apostles' time was being taken up in distributing alms) the word of God; give up preaching and teaching. Serve tables; the tables at which money or food was distributed. Our word "deacon" comes from the Greek word translated "serve," and it is supposed that the office of deacon in the church sprang at a later time from the appointment of the "seven helpers." (See 1 Tim. 3 : 8-13.)

3, 4. Look ye out among you; choose for yourselves. The helpers for the apostles were to be elected by the people. Seven men. This number may have been fixed as being a sacred number amongst the Jews, or because "every Jewish community was presided over by seven men, commonly called the seven good men of the city." Since there was need of seven men, the sums of money contributed must have been very considerable. Of honest report; well known for their good character and life. Full of the Holy Ghost; so that they would be sure to please God. The management of the so-called secular interests of the church, as well as of the religious interests, requires wise Spirit-filled men. Great prudence and patience would be required of the seven in dealing with complaints made to them. And wisdom; that is, practical ability in managing affairs. Whom we may appoint. The people were to elect the seven, but the apostles would set them apart. To prayer; both private prayer and intercession and the public

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prayers of the church. **The ministry of the word ; preaching and teaching.**

II. HELPERS CHOSEN.—5. Of the seven chosen, except Stephen (see Lesson X. for next Sunday), we hear again only of Philip (see ch. 8 and ch. 21 . 8). Their names are all Greek, as if it were meant to assure the Grecians that their widows would not be overlooked and to express the confidence that the Grecians would not overlook the Hebrew widows. **A proselyte ;** that is, a Gentile who had accepted the Jewish religion. **Of Antioch ;** while all the rest belonged to Jerusalem.

III. HELPERS APPOINTED.—6, 7. **When they had prayed ;** seeking God's blessing, without which no work can be successful. **Laid their hands on them ;** to signify their being set apart for a special work and the imparting to them of the Holy Spirit to fit them for it. **The word of God increased ;** was more widely spread, now that the apostles were free to give themselves wholly to preaching and teaching. **A great company of the priests ;** for whom it would be harder to become Christians than for others, because, in doing so, they would bring upon themselves the special hatred of the Jews and lose their office and support, as well as their friends.

THE GRECIANS

The Grecians, or Greek-speaking Hebrews, have maintained churches in Palestine ever since the apostles' time. The priests of the ancient church still keep up much of the worship practised by the early Christians. One of these religious leaders may be found in the modern town of Ramah, a few miles north of Jerusalem. The stereograph mentioned in the February **TEACHERS MONTHLY**, pictures four mothers who have brought their babies, that the priest may give them a fatherly blessing. The loose clothes, big sleeves and long scarfs or veils of cotton cloth worn by the women are like those of young wives in Palestine nineteen hundred years ago. Two of the mothers and a young girl who stands beside them, wear strings of glittering coins over their front hair, somewhat as girls in our land wear fillets of ribbon. The priest, an elderly man with a gray beard, wears a brimless black hat with an odd cylindrical crown, quite different from anything seen in our country.

LESSON QUESTIONS

- 1 Explain "in those d .s." To what danger was

the increase in the number of the disciples likely to lead? What complaint did arise? How were the "Grecians" distinguished from the "Hebrews?" What was the "daily ministration?"

2 What steps did the apostles take to remove the cause of complaint? Of what work did they ask to be relieved? What were the "tables?"

3, 4 By whom were the helpers to be elected? Why may the number seven have been fixed? What were the three qualifications required of the helpers? Whom did Moses appoint to be his helpers? (Ex. 18 : 13-26.) For what purpose did Jesus appoint seventy disciples? (Luke 10 : 1-9.)

5 What do we know of the seven helpers? Explain the term proselyte.

6, 7 What did the laying on of the apostles' hands signify? How did the appointment of the seven help the spread of God's word? Why would it be specially hard for priests to become Christians?

FOR DISCUSSION

- 1. Is it right for the church to receive any help from those who are not Christians?
- 2. Is it easier or harder to become a Christian now than in the early days of the church?

A PRAYER

We praise Thee, Lord God, that we can depend on Thy word, that we know we are Thy children and that all will be well with us, in spite of appearances and doubts and fears. Hold Thou us up and we shall be safe. May we feel Thine everlasting arms underneath us. Support us in time of temptation, make us helpful, thoughtful, unselfish. Give us power in prayer, and by prayer may we lay hold on Thy blessings for ourselves but, most of all, for others. Amen.

Prove from Scripture—That God calls His servants.

Shorter Catechism—Review Questions 45-48.

The Question on Missions.—9. Tell about medical work amongst the Ruthenians. Our church has hospitals at Teulon, Man., Canora, Sask., and Vegreville, Alberta. There are medical missions also at Ethebert, and Sifton, Man., and at Wakaw, Sask.

Lesson Hymns—Book of Praise : 418 (Supplemental Lesson), 205, 207, 19 (Ps. Sel.), 429 (from **PRIMARY QUARTERLY**), 233.

FOR WRITTEN ANSWERS

- 1. What cause of complaint had arisen in the church?
- 2. What was the apostles' plan for its removal?
- 3. How were the seven helpers chosen and set apart?

SIGN NAME HERE

Lesson X.

THE DEATH OF STEPHEN

March 5, 1916

BETWEEN THE LESSONS—Vs. 12-15 of ch. 6 give an account of the arrest of Stephen and the charge laid against him before the Sanhedrin.

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

*Memorize 1 Cor. 13 : 1-7.

THE LESSON PASSAGE—Acts 7 : 54 to 8 : 3. Study Acts 7 : 1 to 8 : 3.

54 ¹ 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 Je'sus standing on the right hand of God.

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

57 ² Then they cried out with a loud voice, and stopped their ears, and ³ ran upon him with one accord,

58 And ⁴ cast him out of the city, and stoned him : and the witnesses laid down their ⁵ clothes at ⁶ a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon ⁷ God, and

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

saying, Lord Je'sus, receive my spirit.

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

Ch. 8 : 1 And Saul was consenting unto his death. And ² at that time there was a great persecution against the church which was ³ at Jeru'salem ; and they were all scattered abroad throughout the regions of Judæ'a and Samar'ia, except the apostles.

2 And devout men ¹⁰ carried Ste'phen to his burial, and made great lamentation over him.

3 ¹¹ As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison.

HOME DAILY BIBLE READINGS

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

T.—"Cast not away your confidence," Heb. 10 : 32-39.

W.—Worship reverently, Eph. 3 : 14-21.

Th.—"Bless—Do good—Pray," Matt. 5 : 43-48.

F.—"Father forgive them," Luke 23 : 27-35.

S.—The master's spirit, Luke 23 : 36-46.

Sunday—The glory of the godly, 2 Cor. 4 : 6-18.

THE LESSON EXPLAINED

In Vs. 1-53 we have Stephen's address to the Sanhedrin.

I. THE VISION.—54. Heard these things. No charge could have been more hateful to these Jewish rulers than that of breaking Moses' law (see in vs. 1-53, and compare John 7 : 19). Cut to the heart. The "cutting" described is like that made by a saw. The Sanhedrin members were intensely irritated. Gnashed on him with their teeth ; literally, "gnashed their teeth at him," like wild beasts in a rage.

55, 56. Full of the Holy Ghost. The more the rage of Stephen's enemies increased, the more the might of the Spirit grew in him. (Compare ch. 6 : 8.) Looked up steadfastly into heaven ; the never-failing source of his courage and endurance. Saw the glory of God ; some visible sign of God's presence (compare Ex. 16 : 10 ; 24 : 17). Jesus standing ; ready to help and to welcome His brave follower. On the right hand of God ; the place of honor and power. The heavens opened ; the divine power and majesty wondrously revealed. The Son of man ; who had been crucified, but was now exalted to the throne of glory and dominion.

II. THE STONING.—57, 58. Cried out with a loud voice ; as if to drown, with their clamor, the words of Stephen, which they wrongly regarded as blasphemous (compare Matt. 26 : 65). Stopped their ears ; so as not to hear what was, to them, so great wickedness. Ran upon him with one accord ; as upon one who had committed a great crime. Cast him out of the city ; according to the law of Lev. 24 : 14. So Jesus was cast out of Nazareth to be killed, Luke 4 : 29. Stoned him ; the punishment

of blasphemy, Lev. 24 : 16. The witnesses ; who, according to Deut. 17 : 7, must cast the first stones. Witnesses laid down their clothes (their loose outer garments) ; so as to have ease and freedom in their cruel task. At a young man's feet . . . Saul. The



EMBLEMS OF CHRIST

name means "asked," that is, of God. Saul, of whom Acts has much to say later, was a leader in all this dreadful business.

59, 60. Calling upon God ; Rev. Ver., "the Lord," that is, Jesus, in whom Stephen saw the divine Son of God. Receive my spirit ; which would pass into glory immediately on its separation from the body. (Compare Luke 23 : 46.) Kneeled down ; like Jesus in Gethsemane (Luke 22 : 41), though standing was a more usual Jewish posture in prayer (see Luke 18 : 11, 13). Cried with a loud voice ; gathering up his failing strength to express his inmost feeling. Lay not this sin to their charge ; a great example of Christian forgiveness. (Compare Luke 23 : 34.) Fell asleep ; a beautiful Christian word for death (compare John 11 : 11 ; 1 Thess. 4 : 13, 14, 16). Our "cemetery" is from the Greek word here used.

III. THE PERSECUTION.—Ch. 8 : 1-3. Saul ; a Jew, a native of Tarsus in Cilicia, Asia Minor, a Roman

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citizen by birth, a tentmaker by trade, and a Pharisee trained under Gamaliel in Jerusalem. **Consenting**, etc. The meaning is "sympathizing with his doing to death." **On that day a great persecution** (Rev. Ver.). The Jews, in their rage, having stoned Stephen, now turned on the whole Christian church at Jerusalem. **Scattered abroad**; to escape from their enemies. **Judaea**; a name here probably including Galilee and Perea. **Samaria**; the remaining province of Palestine. "Judea and Samaria" thus denote the whole of Palestine. **Except the apostles**; who, in spite of the danger, remained where they could give counsel and help to the whole church. **V. 2**, tells of Stephen's burial by "devout men," that is, pious men, including Jews as well as Christians. **Saul . . . made havock of the church**; went about injuring and insulting the followers of Jesus, like a wild beast destroying a vineyard. (Compare ch. 22 : 4.)

the witnesses in the case of death by stoning? What young man is said to have consented to Stephen's death?

59, 60 By what name did Stephen address Jesus? When did the apostle Thomas use a similar title? (John 20 : 28.) In what is Stephen an example to us?

Ch. 8 : 1-3 Why did the Christians leave Jerusalem? Who remained in the city and why? What does Paul himself say about his persecution of the Christians? (Acts 26 : 9-11; 1 Cor. 15 : 9; Gal. 1 : 13-23; Phil. 3 : 6; 1 Tim. 1 : 13.)

FOR DISCUSSION

1. Are we always sure of being right if we follow our conscience?
2. Is it ever right to pray that our enemies may be punished?

A PRAYER

Holy Spirit, dwell with us. Teach us of Thyself. Bring to mind the word of truth. Show us what to say when temptation comes, when difficulty opposes. Get glory for Thyself in the way we meet the assaults of Thine enemies. May we stand firm because we have learned that Thou art a sure refuge. Give us of Thy best; and enable us to keep on seeking the best. And may we know that we can never have Thy best for ourselves unless we are more anxious to get the best for others than we are to grasp it for our own lives. For Jesus' sake. Amen.

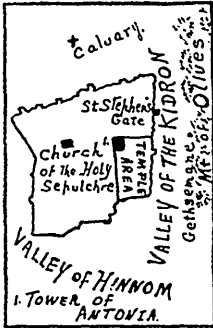
Prove from Scripture—That we should give ourselves to God.

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

The Question on Missions—10. How is the religion of the Ruthenians affected by the new conditions in Canada? It tends to be broken up and lost, along with the other old customs of the people, owing to the changed ways of living and the many new ideas the Ruthenians meet in Canada.

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

THE GEOGRAPHY LESSON



St. STEPHEN'S GATE is the eastern entrance to the city of Jerusalem. The gate is just above a particularly steep part of the city wall. A road leads from the gate down over a more gradual slope to the east and then turns sharply to the south. This road is often thronged with hundreds and even thousands of people. A very good view of the gate can be had from the Mount of Olives. We may suppose that the

Jewish mob which broke up the trial of Stephen, hurried him out of the city through the gate which now bears his name, and hurled him over the steep front into the Kidron Valley, there stoning him to death as though he had been some dangerous animal.

LESSON QUESTIONS

- 54 What charge had Stephen made against the Jews? Describe the effect of making this charge.
- 55, 56 Of what is Stephen said to have been full? How was it possible for him to be so brave? What did he see in heaven? What person appeared to him? What was the attitude of Jesus, and what did it signify? When had Jesus said that He would be seen seated at God's right hand? (Luke 22 : 69.)
- 57, 58 How did the Jews regard Stephen's words? Why did they cast him out of the city? In what way was Stephen put to death? What was required of

FOR WRITTEN ANSWERS

1. Why was Stephen put to death?.....

2. What prayer did he offer (a) for himself, (b) for his enemies?.....

SIGN NAME HERE.....

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

LESSON SETTING—The Epistle to the Hebrews, from which the lesson is taken, was written, probably between A.D. 64 and 70, to Jewish Christians who were suffering severe persecutions.

GOLDEN TEXT—Let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith.—Hebrews 12 : 1, 2 (Rev. Ver.).

*Memorize 1 Cor. 13 : 8-13.

THE LESSON PASSAGE—Hebrews 11 : 1, 32 to 12 : 2.
Study Hebrews 11 : 1 to 12 : 2.

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

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

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

34 Quenched the ⁸violence of fire, escaped the edge of the sword, ⁹out of weakness were made strong, waxed ¹⁰valiant in fight, turned to flight ¹¹the armies of ¹²the aliens.

35 Women received their dead ¹³raised to life again : and others were tortured, not accepting ¹⁴deliverance ; that they might obtain a better resurrection :

36 And others had trial of ¹⁵cruel mockings and scourgings, yea, moreover of bonds and imprisonment :

37 They were stoned, they were sawn asunder, ¹⁶were

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

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

38 (Of whom the world was not worthy :) ¹⁸they wandered in deserts, and ²⁰in mountains, and ²¹in dens and caves of the earth.

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

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

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

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

HOME DAILY BIBLE READINGS

M.—Heroes and martyrs of faith, Heb. 11 : 1-16.

T.—Heroes and martyrs of faith, Heb. 11 : 17-31.

W.—Heroes and martyrs of faith, Heb. 11 : 32 to 12 : 2.

Sunday—The unfading crown, Rev. 2 : 1-10.

Th.—"That I may win Christ," Phil. 3 : 7-14.

F.—Sufferings for Christ's sake, 2 Cor. 11 : 23-33.

S.—Christ suffered for our sake, 1 Peter 2 : 17-24.

THE LESSON EXPLAINED

The lesson chapter encourages the Hebrews, or Jewish Christians, to hold fast to their faith by showing what wonderful things faith, that is, trust in God, had enabled their ancestors to do.

I. FAITH DEFINED.—1. Faith ; trust in God and His word. Substance ; Rev. Ver., 'assurance,' that which makes them real to us. Things hoped for ; the blessings that are still future. The evidence; the proving. Faith puts to the test things not seen, acting as though they were real.

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

II. FAITH CONQUERING.—32. What shall I more say ? The writer felt that he could not go on to speak particularly of all in Israel who had done great things through faith. Gedeon ; that is, Gideon, who overcame the Midianites (see Judg., chs. 6 to 8).



THE VICTORIA CROSS

Barak ; the general who defeated Sisera, Judg., chs. 4, 5. Samson ; the famous champion of Israel against the Philistines, Judg., chs. 13 to 16. Jephthah ; or Jephtha, the victor over the Ammonites, Judg., chs. 11, 12. David ; the great king of Israel.

33, 34. Who through faith ; their firm trust in God, which made them strong and brave. Subdued kingdoms ; became great conquerors, like Joshua and David. Wrought righteousness ; defended the poor and oppressed. Obtained promises ; special promises, such as those in Josh. 21 : 43 ; Judg. 7 : 7 ; 13 : 5. Stopped the mouths of lions ; a reference to the story of Daniel (see Dan. 6 : 22). Quenched the violence of fire.

The rescue of Shadrach, Meshach and Abednego is referred to (see Dan., ch. 3). Escaped the edge of the sword. Many examples of this are recorded (see 1 Sam. 18 : 11 ; 1 Kgs. 19 : 2). Out of weakness were made strong. Perhaps Samson is in mind (Judg. 16 : 28) or Elijah before Ahab (1 Kgs. 17 : 1) or on Carmel, 1 Kgs., ch.

*For the recitation of the Scripture Memory Passages in any one Part of List IV., a Diploma in Colors is given. A Red Seal and a Golden Seal are added for the verses of the other two Parts respectively. For Form of Application, apply to Rev. J. C. Robertson, our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

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

18. **Waxed** (became) **valliant in fight**; as David before Goliath. **Turned to flight**, etc.; as Moses, Joshua, Gideon, etc.

III. **FAITH ENDURING.**—35-38. **Women received their dead**; as the widow of Zarephath (1 Kgs. 17: 8-24); the Shunammite woman (2 Kgs. 4: 18-37); the widow of Nain (Luke 7: 11-17) and the sisters of Lazarus, John 11: 1-45. **Others were tortured**; literally, "broken on the wheel." **Not accepting deliverance**; refusing to be saved by giving up their religion. **Mockings and scourgings.** Compare 2 Cor. 11: 23-33. **Bonds and imprisonments**; such as Jeremiah (Jer. 38: 6) and others suffered. **Sawn asunder.** Isaiah is said to have suffered death in this way. **Tempted**; to give up their faith in God. **Slain with the sword**; like the prophets in Ahab's wicked reign, 1 Kgs. 19: 14. **Sheepskins and goatskins**; the coarsest clothing worn by the poor. **World.. not worthy**; did not deserve to have such persons living amongst them.

39, 40. **A good report through faith.** The scriptures bore witness to what their faith had enabled them to do. **Received not the promise**; that is, the promise fulfilled in the coming of Christ. The Old Testament heroes only looked forward to this; they did not actually enjoy it. **Better thing for us.** We are better off through the coming of Christ than those who lived before His coming. **Apart from us they.. not.. made perfect** (Rev. Ver.). All believers will be "made perfect" in heaven together.

IV. **FAITH STRIVING.**—Ch. 12: 1, 2. **Cloud of witnesses**; those who, by their actions, have testified to the reality and power of faith. They are described as a cloud compassing us about, because, look where we will in Hebrew history, they are to be found. **Lay aside every weight**; everything that hinders, like the athlete who, before a race, trains off all superfluous flesh. **Sin which doth.. beset us**; that is sin which clings close to us, like a long tight-fitting robe which would hinder a racer or trip him up. **Run with patience**; resolved to win. The race; the race of Christian life, which has heaven as its goal. **The author and perfecter of our faith** (Rev. Ver.); the one to whom we owe our faith and who is its perfect example. **The joy**; of finishing His great work of saving the world. **Endured the cross**; suffering its cruel and shameful death. **Throne of God**; where He rules over the whole universe.

THE GEOGRAPHY LESSON

HEBRON, famous for its association with Abraham Isaac and Jacob, is 20 miles southwest of Jerusalem. Two towers rise conspicuously above the level of the Hebron house roofs. These belong to a Mohammedan

mosque said to be built over the cave in which the bodies of Abraham, Isaac and Jacob were buried.

LESSON QUESTIONS

32 What did the writer of Hebrews feel to be impossible? Tell what you can of the persons mentioned in this verse.

33, 34 What was it that made the Old Testament heroes so strong and brave? Explain all the references in these verses. Where does Jesus say that "all things are possible to him that believeth?" (Mark 9: 23.)

35-38 Explain the references in these verses. Where is it said that those who endure to the end will be saved? (Mark 13: 13.)

39, 40 In what ways are believers now better off than those who lived before Christ's coming?

Ch. 1, 2 To what is the Christian life likened in these verses? Who is the great example of Christians? What did He endure? What reward did He receive?

FOR DISCUSSION

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

2. Does it require as much courage to be a Christian now as when Hebrews was written?

A PRAYER

O Thou who art the Father of the faithful, make us Thy faithful children. Hasten the day when the clouds shall be driven from our sky forever, that we may see always the Sun of righteousness, in all His beauty. Shine upon us that we may feel the warmth of Thy love. Make us alive to our opportunities of pointing others to Thee. May we do nothing to hinder their faith, but may we speak and act in such a way as to bring them to Thee; through Jesus Christ. Amen.

Prove from Scripture—That there is a cross for us to bear.

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

The Question on Missions—11. Of what use are the Homes for foreign children? The children are under Christian and Protestant influence in the Homes while attending the public schools. Many of them will be teachers afterward among their own people and will be able to tell their neighbors what they have learned in the Home.

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

FOR WRITTEN ANSWERS

1. What did faith enable Old Testament heroes to do and endure?.....

.....

2. What is required of us if we would win the Christian race?.....

.....

SIGN NAME HERE.....

Lesson XII.

PHILIP AND THE ETHIOPIAN

March 19, 1916

BETWEEN THE LESSONS—The disciples who left Jerusalem to escape persecution (v. 4), went to various quarters, preaching the gospel. The wonderful results of the preaching of Philip, one of the seven helpers of ch. 6, in Samaria and the incident of Simon Magus are recorded in vs. 4-25.

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

*Memorize 1 Thess. 5 : 15-23.

THE LESSON PASSAGE—Acts 8 : 26-40.

26 ¹ And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Ga'za, ² which is desert.

27 And he arose and went : and, behold, a man of Ethiopia, ³ an eunuch of great authority under Candace queen of the Ethiopians, who ⁴ had the charge of all her treasure, ⁵ and had come to Jerusalem for to worship,

28 ⁶ Was returning, and sitting in his chariot ⁷ read Esai'as the prophet.

29 ⁸ Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran ⁹ thither to him, and heard him ¹⁰ read the prophet Esai'as, and said, Understandest thou what thou readest ?

31 And he said, How can I, except some ¹¹ man should guide me ? And he ¹² desired Philip ¹³ that he would come up and sit with him.

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

Revised Version—¹ But an ; ² the same is ; ³ a ; ⁴ was over ; ⁵ who had ; ⁶ and he was returning ; ⁷ and was reading the prophet Isaiah ; ⁸ And the ; ⁹ Omit thither ; ¹⁰ reading Isaiah the prophet ; ¹¹ one shall ; ¹² besought ; ¹³ to come ; ¹⁴ Now the ; ¹⁵ was reading ; ¹⁶ as ; ¹⁷ before his shearers is ; ¹⁸ he openeth ; ¹⁹ judgement ; ²⁰ His generation who shall declare ; ²¹ Omit man ; ²² And Philip ; ²³ beginning from this scripture, preached ; ²⁴ the way ; ²⁵ saith, Behold, here ; ²⁶ Omit whole verse ; ²⁷ both went down ; ²⁸ came up ; ²⁹ and the ; ³⁰ for ; ³¹ the gospel to all the cities.

33 In his humiliation his ¹⁹ judgment was taken away ; ²⁰ 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 himself, or of some other ²¹ man ?

35 ²² Then Philip opened his mouth, and ²³ began at the same scripture, and preached unto him Jesus.

36 And as they went on ²⁴ their way, they came unto a certain water : and the eunuch ²⁵ 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 ²⁷ went down both into the water, both Philip and the eunuch ; and he baptized him.

39 And when they ²⁸ were come up out of the water, the Spirit of the Lord caught away Philip, ²⁹ that the eunuch saw him no more : ³⁰ and he went on his way rejoicing.

40 But Philip ³¹ was found at Azo'tus : and passing through he preached ³² in all the cities, till he came to Cæsare'a.

HOME DAILY BIBLE READINGS

M.—Philip and the Ethiopian, Acts 8 : 26-33.

T.—Philip and the Ethiopian, Acts 8 : 34-40.

W.—The Ethiopian's reading, Isa., ch. 53.

Th.—Meditate daily, Josh 1 : 1-8.

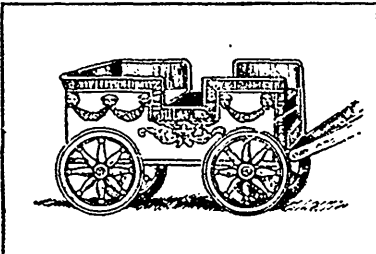
F.—A prayer for guidance, Ps. 119 : 9-19.

S.—God's law a delight, Ps. 1.

Sunday—The joy of understanding, Luke 24 : 25-32.

THE LESSON EXPLAINED

I. A COMMISSION.—26. An angel of the Lord (Rev. Ver.) ; a messenger, of what form we do not know, sent to make known the Lord's will Spake



A ROMAN REDA OR TRAVELING CHARIOT

unto Philip . . go ; a command which Jesus, in His words and through the Holy Spirit, gives to every follower, bidding him carry the gospel he has received to some other person, near or far away (see Mark 16 : 15). Toward the south ; that is, from Samaria.

From Jerusalem unto Gaza ; a distance of 60 miles in a southwesterly direction. The same is desert (Rev. Ver.) ; that is, the route was a solitary one.

27. He arose and went. No way could be too solitary for him to travel in trustful obedience to Jesus. A man of Ethiopia ; a country south of Egypt, now Nubia and Abyssinia. Of great authority ; like Joseph in Egypt, Gen. 41 : 39-45. Under Candace ; not a personal name, but one often given to queens of Ethiopia, as Pharaoh to the kings of Egypt. Ethiopia was ruled by queens, not kings. Over all her treasure (Rev. Ver.) ; finance ministers of the kingdom. Had come to Jerusalem for to worship ; being either a Jew who lived in Ethiopia or a proselyte, that is, a heathen converted to the Jewish religion.

28, 29. Was returning . . in his chariot ; doubtless with a retinue of servants and guards, since he was a person of so high rank, with a long journey before him not free from danger. Was reading (Rev. Ver.) ; aloud, as was the Eastern fashion. The prophet Isaiah (Rev. Ver.) ; from a roll containing his writings, probably in the Greek translation made

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

at Alexandria in Egypt between B.C. 280 and 130 and called the Septuagint. The Spirit said. The "angel" (v. 26) had withdrawn, but the Holy Spirit was always present (see ch. 1:8) with His inward impulse and guidance. Join thyself to this chariot; keep near it, follow it.

II. A CONVERSATION.—30-35. Ran thither; in eager obedience. Heard him read; listening for a time unobserved. Understandest thou? The question expects the answer "No." How can I, etc.? The man was an inquirer, anxious, bewildered, but teachable. Besought Philip to . . . sit with him (Rev. Ver.); a request showing both humility and earnestness. As a sheep . . . like a lamb; a picture of silent and uncomplaining submission. His judgment was taken away. The sufferer was robbed of his rights of justice and humanity. Who shall declare his generation? Who can describe the wickedness of those who could inflict such suffering on an innocent victim. His life is taken, etc.; by a violent death. Of whom speaketh the prophet this? The Jews did not see in this prophecy a description of Jesus, but Philip showed that it was a portrait corresponding to Jesus the original.

III. A CONVERT.—36-40. What doth hinder me to be baptized? Doubtless Philip had explained that those who believed in Jesus are admitted to the Christian church by baptism. Baptized him; as a sign that he accepted Jesus as Saviour and Lord. The Spirit . . . caught away Philip. As a divine impulse had brought Philip to the eunuch, another impulse of the same kind caused him to depart. At Azotus; the Ashdod of 1 Sam. 5:1. It was 20 miles northwest of Gaza.

THE GEOGRAPHY LESSON

GAZA lies 50 miles to the southwest of Jerusalem. From a point almost directly south of the town and not far away, fields and orchards, separated by cactus hedgerows, may be seen stretching before one for half a mile. Then comes a low, broad hill rising a little above the orchard level, with the buildings of the town covering its summit. Beyond the housetops may be seen lower ground beyond the hill. That lower ground, dim and hazy in the distance, reaches to the Mediterranean Sea. The modern town, named Ghuzzeh, has about 16,000 inhabitants and contains a Crusaders' church, now a Mohammedan mosque.

LESSON QUESTIONS

26 Who was Philip? Where had he been preaching? How did the Lord speak to him? Find other

references by Luke to angels. (Luke 1:11, 26; 2:9; 24:4; Acts 1:10; 10:3, 30; 12:7.) Whither was Philip commanded to go? Where was Gaza? What is the modern name of this town?

27 How did Philip prove his faith? What great man was traveling toward Gaza? Where had he been? For what purpose had he gone to Jerusalem?

28, 29 What was he reading? Who told Philip to join him? How willing is God to give us the Holy Spirit? (Luke 11:13.)

30-35 How did Philip show his eagerness to obey the Spirit's command? What question did he ask of the eunuch? What was the eunuch's answer? How did he show his humility and earnestness? About what was the eunuch perplexed? How did Philip remove his difficulties?

36-40 What did the eunuch ask of Philip? Of what was the baptism a sign? Whither did Philip go? Under whose direction?

FOR DISCUSSION

1. Can one be a Christian without being a missionary?
2. Does God send angels to guide people nowadays?

A PRAYER

Father, arouse in us the sense of obligation to those who do not know Thee. Teach us how to give to them the word of life. May we count no burden too great that is assumed as we hearken to the last command of Christ. May Thy kingdom come, in our homes, in our hearts, in all the world, and may we have some part in bringing the glad day of the kingdom's coming; for Jesus' sake. Amen.

Prove from Scripture—That we are saved by believing.

Shorter Catechism—Review Question 49, 50.

The Question on Missions—12. What is the cost of this work, and how is it met? It costs fifty dollars a year to provide food for each boy and girl. Besides that, there are their clothing, school fees, school supplies, matron's salaries and supplies for the Homes to be paid for. The Women's Missionary Society is in charge, and gets help from Young People's Societies, Sunday Schools, Bible Classes and other sources. The parents also do what they can to help.

Lesson Hymns—Book of Praise: 418 (Supplemental Lesson), 449, 447, 52 (Ps. Sol.), 562 (from PRIMARY QUARTERLY), 457.

FOR WRITTEN ANSWERS

1. How was the meeting of Philip and the eunuch brought about?
2. What perplexity of the eunuch did Philip remove and how?
3. How did the eunuch show that he believed in Jesus?

SIGN NAME HERE

Lesson XIII. REVIEW—THE GREAT MULTITUDE March 26, 1916

TO MAKE READY FOR THE REVIEW—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. Revise your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 39-50), and the Question on Missions for the Quarter.

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

Read Revelation 7 : 9-17

*HOME DAILY BIBLE READINGS

M.—The ascending Lord, Acts 1 : 1-14.

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

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

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

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

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

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

A PRAYER

As Thou didst open the eyes of the Ethiopian, O Holy Spirit, we pray Thee that thou wilt open our eyes that we may behold wondrous things out of Thy law. Beholding Thee, may we rejoice in Thee for ourselves and then carry Thee to others in Thy name. Forgive us, Lord, for our readiness to be idlers in Thy kingdom; make us workers who need not be ashamed. For Jesus' sake. Amen.

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

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

REVIEW CHART—FIRST QUARTER

ACTS, EPISTLES AND REVELATION	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Acts 1 : 1-14.	The Ascending Lord.	When he ascended on high.—Eph. 4 : 8.	1. The promised Spirit. 2. The exalted Lord. 3. The praying disciples.
II.—Acts 2 : 1-13.	The Coming of the Holy Spirit.	Know ye not that ye are.—1 Cor. 3 : 16.	1. Power received. 2. Power exercised. 3. Power questioned.
III.—Acts 2 : 22-24, 29-41.	Peter's Sermon at Pentecost.	Whoever shall call.—Acts 2 : 21.	1. Christ crucified. 2. Christ exalted. 3. Christ accepted.
IV.—Rom. 8 : 12-17, 26-30.	The Spirit of Life.	As many as are led.—Rom. 8 : 14.	1. Duty. 2. Liberty. 3. Hope.
V.—Acts 3 : 1-12.	The Lame Man Leaping.	Peter said : Silver and gold.—Acts 3 : 6.	1. The cripple. 2. The cure. 3. The crowd.
VI.—Acts 4 : 8-21.	The Boldness of Peter and John.	Watch ye, stand fast.—1 Cor. 16 : 13.	1. A plain statement. 2. An unjust threat. 3. A bold reply.
VII.—Phil. 2 : 1-11.	Humbled and Exalted.	For ye know the grace.—2 Cor. 8 : 9.	1. Christ's followers. 2. Christ's example. 3. Christ's glory.
VIII.—Acts 4 : 32 to 5 : 5.	The Christian Brotherhood at Jerusalem—Temperance Lesson.	Love one another.—1 Peter 1 : 22.	1. Love. 2. Liberality. 3. Lying.
IX.—Acts 6 : 1-7.	The Seven Helpers.	Bear ye one another's.—Gal. 6 : 2.	1. Helpers needed. 2. Helpers chosen. 3. Helpers appointed.
X.—Acts 7 : 54 to 8 : 3.	The Death of Stephen.	Be thou faithful.—Rev. 2 : 10.	1. The vision. 2. The stoning. 3. The persecution.
XI.—Heb. 11 : 1, 32 to 12 : 2.	Heroes and Martyrs of Faith.	Let us run with patience.—Heb. 12 : 1, 2.	1. Faith defined. 2. Faith conquering. 3. Faith enduring. 4. Faith striving.
XII.—Acts 8 : 26-40.	Philip and the Ethiopian.	Understandest thou.—Acts 8 : 30.	1. A commission. 2. A conversation. 3. A convert.

A Review by Titles

Give the title of each lesson, and answer the following questions :

- Lesson I.—In what manner did the Lord ascend ?
- Lesson II.—How were the disciples affected by the coming of the Holy Spirit ?
- Lesson III.—What did Peter tell his hearers to do ?
- Lesson IV.—To what does the Holy Spirit witness in our hearts ?
- Lesson V.—How was the lame man healed ?
- Lesson VI.—How did Peter and John show their boldness ?
- Lesson VII.—How was Christ (a) humbled, (b) exalted ?
- Lesson VIII.—In what way did the early Christians show their brotherhood ?
- Lesson IX.—What were the duties of the "seven helpers ?"
- Lesson X.—For what and why was Stephen put to death ?
- Lesson XI.—What should we learn from the heroes and martyrs ?
- Lesson XII.—What did the Ethiopian learn from Philip ?

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

FOR WRITTEN ANSWERS

[This leaf, with with Record of Study, Offerings, and Attendance, on the other side, may, if so desired, be detached and handed in to Home Department Visitor or Superintendent by Members of the HOME DEPARTMENT.]

- Lesson I. For what, and why did the risen Saviour command the disciples to wait at Jerusalem ?
- Lesson II. By what signs was the coming of the Spirit accompanied ?
- Lesson III. What was the result of Peter's sermon on the day of Pentecost ?
- Lesson IV. How may we know that we are God's children ?
- Lesson V. What proof was given that the man whom Peter found lame at the temple was completely cured ?
- Lesson VI. What command did the Sanhedrin lay upon Peter and John and why did they not obey it ?
- Lesson VII. How did Jesus set us an example of humility ?
- Lesson VIII. How did the early Christians show their love for one another ?
- Lesson IX. To what duty were the "seven helpers" appointed ?
- Lesson X. How did Stephen show that he fully forgave his enemies ?
- Lesson XI. How did the heroes of the Old Testament prove their faith ?
- Lesson XII. How was the meeting brought about between Philip and the Ethiopian eunuch, and what was its result ?

SCHOLAR'S REGISTER

JANUARY-MARCH, 1916

[This Record, with questions for Written Answers on the other side of the page, may be detached for Quarterly Report by members of the HOME DEPARTMENT]

Name.....		Address.....					Class....	
DATE	S.S. Attendance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1916								
January 2. . .								
January 9. . .								
January 16. . .								
January 23. . .								
January 30. . .								
February 6 . . .								
February 13 . . .								
February 20 . . .								
February 27 . . .								
March 5 . . .								
March 12 . . .								
March 19 . . .								
March 26 . . .								
Totals								

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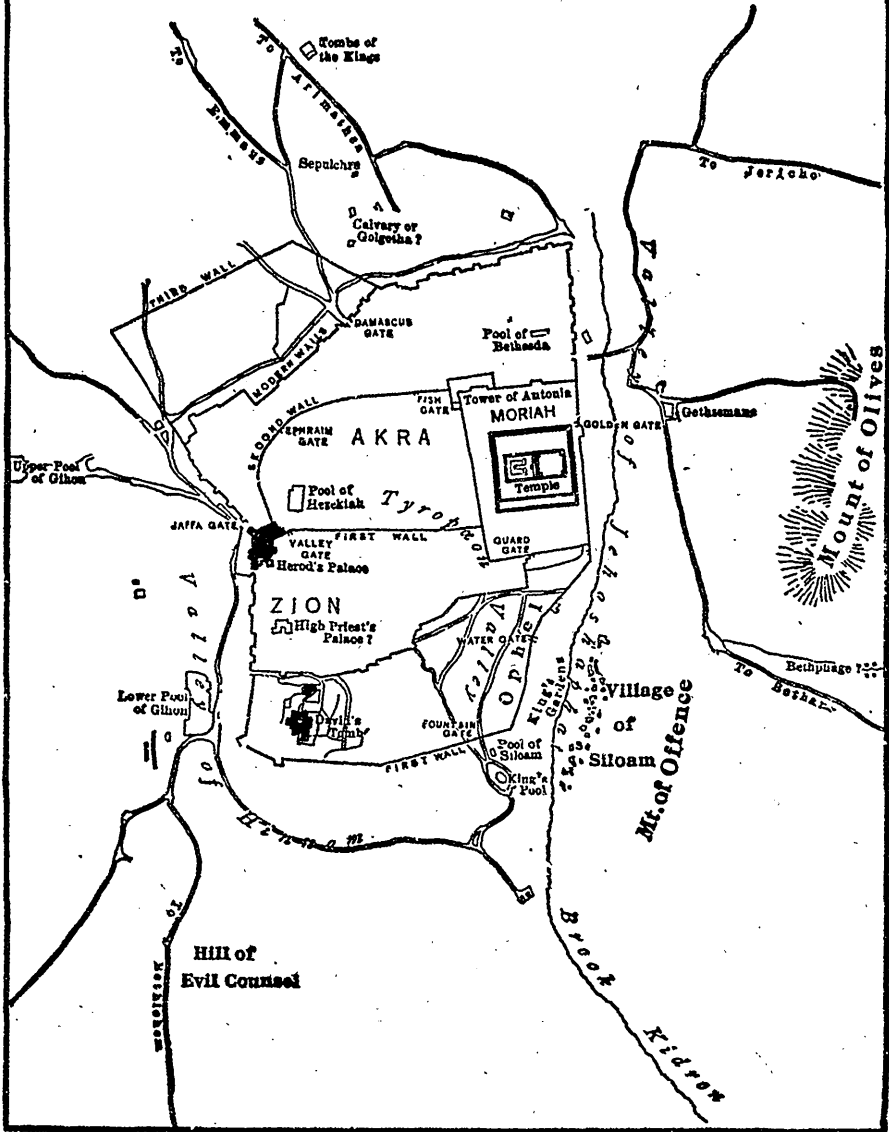
Calendar sent on application.

Rev. D. BRUCE MACDONALD, M.A., LL.D.
Headmaster

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OUR SAVIOUR





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1905	36.95%	74.23%
1907	37.81%	69.15%
1909	33.50%	48.45%
1911	46.07%	77.89%
1913	40.42%	44.94%
1914	41.83%	71.63%
AVERAGE FOR LAST 10 YEARS		
	39.48%	64.19%



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