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# The Teachers Monthly

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

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No. 8

## The Secret Place

When I shake off the outer things  
That, thronging, drag me fifty ways—  
The busy needs, the little stings  
That hum about my usual days—  
I come into a secret place  
And meet my true self, face to face.

Quiet removal from the press,  
A breathing-room wherein the soul  
Knows love and love's own tenderness,  
And in a dream descries the goal ;  
There wholesome thoughts and sweet confer,  
Like garments laid in lavender.

Anew I feel that I belong—  
Alien and outcast though I be—  
To the great Spirit whose far song  
Makes an ineffable harmony ;  
And, with a rhythm in my feet,  
I fare me forth my fate to greet.

## The Right Angle

By Rev. F. W. Murray

A hoe set at the proper angle will save one a good many backaches. Ten cents spent at the blacksmith shop will make the hoe right and make the day a good deal easier for the man who wields the hoe.

Tackling the ground from the proper angle makes a great deal of difference in the results. The crop will look better and the worker will feel better and happier in every way.

It is so with all other work. To do it joyfully it needs to be tackled from the proper angle.

One teacher feels that the pupils are a lot of dull impossibles and tackles his work from that angle. The result for him is mental backache and meagre results. Another teacher feels that his pupils will do fine work if given the proper start. He sees possibilities

in them all. Coming at his work from that angle there are no aches and pains from it. Everything is forgotten in the pleasure of awakening in young life possibilities which lie just beneath the surface.

The angle makes the difference. The work is good enough and the worker is good enough. All that is needed is to get the proper angle.

Grouch and crabbedness and nerves and many other forms of unfitness are merely cases of the wrong angle.

Hemmingford, Que.

## "But We See Jesus"

Rev. Professor R. E. Welsh, D.D.

"But me no buts," said one of Fielding's characters. "But" is usually of the nature of an objection or denial. The gospel "but" on the other hand is a grand positive assertion—'But we see Jesus.' We see in him the final answer to all sights of failure, the welcome "but" to the sense of defeat, disappointment, loss and death.

Any really good, staunch, gracious, devoted Christian man or woman is always a heartsome sight. Spurgeon wrote to Gladstone, when they differed about some Irish bill which the latter proposed, "We believe in no man's infallibility, but it is a restful thing to be sure of one man's integrity." It is a perpetual stay and shield to have known one man or woman who was steel-true, incorruptibly upright, modest before men and humble before God, strong yet tender. Thank God, in my youth I knew J. K., a plain farmer of sound intelligence, shrewd wisdom, absolute integrity, profound piety, who, when he led us in prayer, went "far ben" into the holy place. And many a time the indelible impression of him has risen up to bid defiance to the doubts and disappointments which

have sprung from observation of human duplicity and selfish, empty religious pretensions. Nothing can ever pluck that Christian character out of my eye-balls. People may disparage professed Christians. But, I answer, did you know J. K., or any one else like him? So we can do something to hold up the heart of hope in others, helping them to believe in the worth of life and the reality of piety, a cheering stimulus when they greet us on the way to the day's work, and a reassurance when they return at night jaded and vexed with the sore sight of human life.

Even good Christian men and women, when we come close to them, are found to have their foibles and flaws that are apt to disenchant us, and daunt our faith. "But we see Jesus." We can still believe in him. And, however men fail us, we feel that his is the life demanded of us, and their defects can never release us from the high calling of God in Christ.

We ourselves may be our sorest disappointment, when our old frailties return upon us and send us back into despondency. "But we see Jesus." His everlasting love is the home and refuge of our thoughts and hopes; and, though not all our frailties are subdued, he is in us and with us protesting against every defect, and so the potency and promise of final victory.

We see much in society and the world that shocks our faith in human nature and present-day civilization. "But we see Jesus" in the Christian conscience, and, when the Christian conscience condemns any evil, it is doomed under sentence of death, and ere long is bound to go.

From every point of the compass of human experience, from every latitude of the soul's history, we may "see Jesus," stronger than the strong, and so may take courage.

Presbyterian College, Montreal

### The Living Bread

Matthew Arnold once met a preacher whose work lay in the slums of old London, and asked him how he did. "Bravely," he said, "for I of late have been much cheered with thoughts of Christ, the Living Bread." That is the unfailing source of cheer for every Christian worker.

## \*That Class of Boys

By W. Randolph Burgess

### II. HOW TO WIN THEM FOR CHRIST

Winning boys for Christ is more than bringing boys to a decision for Christ. Winning the boy for Christ is the process of building the whole boy into the Christlikeness. It begins with babyhood and continues until old age. It is never complete. It is helping the boy to be a happy, useful member of home, school, the "bunch" and the church. It is helping him to use all the powers of mind and body for true citizenship in the kingdom of God. Home, school, and church are all co-workers in this privilege.

Bringing boys to a decision for Christ is a part of this larger task. This great decision must be followed by daily decisions leading to definite daily service and the growth of Christlike character. All who try to serve the king of kings are like knights searching for the Holy Grail. We lead with us on our search our boys. We show them the trodden ways and the paths over rocky cliffs. We train them to fight as good soldiers. Then comes a day when we can no longer lead, when each must make his own search. We can only point and say: "There is the way; there wilt thou find the Grail." If we have been good leaders, if we point the way truly,—then will the boy take up the search as his own. There comes a time in the life of every boy when he must thenceforth decide what his search shall be. That time will test all that has gone before. It will show of what sort the training has been.

Naturalness is the first principle for securing decisions. They should be a logical development of what has gone before. A second principle may be called concreteness. A boy's definitions are in terms of activities, and that boy's decision will mean most which is linked in his mind with some very definite things to do. "Jim, if you are going to try to follow Christ, what difference do you think it ought to make in the things you do?" Questions such as this will pave the way for discussions on playing a clean game on the basketball floor, or helping more in the social

\*For the first of this series of articles see THE TEACHERS MONTHLY for June.

service that the class is doing. The decision will be clothed with the garments of reality.

With what methods shall we put these principles into practice? We have no hesitation in saying that the quiet talk between the teacher and his boys together and singly is the best method. Decisions thus secured are natural because they are a part of the regular work of the School. They are definite because the teacher can know the boy's life in home, school, or at play, and can make the decision full of concrete meaning. This method links the decision with the whole of the boy's life, prepares for and follows up every step taken. If the School has been doing its work well this method will bring splendid results, in fact it should be practically sufficient.

But there are some Schools which have not succeeded in their regular work in making the Christ life attractive. There are some weak classes and there are some boys whom ordinary methods do not reach. It is the long, steady stride that wins the race, but there is a place for the spurt.

The best models I know which any special efforts may follow, are the Older Boys' Conferences promoted by the Y.M.C.A. and the various Sunday School organizations. The atmosphere of these conferences is the natural boy atmosphere. The decision is placed in the setting of a two days' consideration of a boy's relations to home, school, church and society. The decision is recorded at a "forward step" meeting at which the boy writes on a card the definite ways in which he is resolved to live his life better.

The leaders in this movement recognize, however, that its ultimate success or failure lies in the preparation for it, and the conservation of its results in the local Sunday School. So will it be with all special efforts.

Securing decisions for Christ is one step in the whole process of winning the boy for Christ. Our persevering and aggressive friendship for the boy day in and day out, year in and year out, our wise direction of life's crises, will make it possible for him to say as he faces life for himself:

"Man am I grown; a man's work must I do;

Follow the deer? Follow the Christ the King;

Live pure, speak true, right wrong, follow the King;

Else wherefore born?"

New York City

### Where to Find Illustrations

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

The teacher's success depends, in no small measure, upon his apt and ready use of illustrations. A good illustration is a window letting in light on the truth which it is desired to explain and impress. The alert teacher, therefore, will always be on the lookout for the most effective illustrations.

It is in the Bible itself that the Sunday School teacher will find the very best illustrations for his special purpose. It is essential, therefore, that the teacher should become thoroughly familiar with the book in all its parts. One whose mind is saturated with Bible knowledge will rarely find himself lacking in materials with which to illustrate the subject in hand. If that subject is faith, what better illustration is there than the story of Abraham, if it is friendship, what need is there to go beyond the story of David and Jonathan, if it is conversion, there is the story of Paul on the Damascus road and the jailer at Philippi.

The world of nature is a great storehouse of illustrations, especially for the teacher in the country. Jesus himself, the great teacher, is our example in drawing upon this inexhaustible source. He pointed to the lilies of the field and the fowls of the air, to the farmer sowing his seed and the fisherman drawing in his nets, and bade his disciples learn from these familiar sights the deepest spiritual truths.

The books and magazines and newspapers which the teacher reads will often furnish him with telling illustrations. For example, the quarterly Temperance Lesson may be immensely helped by the gathering together of facts bearing on the ravages of drink and the testimony of science and experience to the benefits of total abstinence.

In the course of ordinary conversation the wideawake teacher will happen on illustra-

tions of the very best sort. Not long ago, the writer of this article, during the course of a long railway journey, fell into chat with an experienced and enthusiastic surgeon. In the midst of the talk the surgeon said that, every day, he spent a considerable time in sewing with a needle and thread, so as to keep his fingers quick and flexible. How obviously this illustrates the need of patient practice if we are to become proficient in any virtue of the Christian life.

Illustrations may sometimes be drawn from history. The teacher, however, should make a sparing use of this source, because he cannot be sure that his allusions will be familiar enough to his scholars. Then something may be said of references to literature. When use is made of historical or literary illustrations, care should be taken to see that these are well within the range of the scholars' knowledge or that sufficient information is given to make them intelligible.

Whatever be the source of the teacher's illustration,—and from no source should he consider himself barred—they should all be on the plane of the scholars' information and experience. If they are too simple they will excite only contempt and if they are too difficult, they will miss the mark by not being understood.

### Interesting Boys in Prayer

*By S. M. Scott*

It is sometimes said that boys of the age of fourteen or fifteen are the most difficult to manage during the Sunday School hour. At that age, it is nothing but natural that a boy should at all times during his waking hours be so brimful of energy, that the atmosphere of a Sunday School class-room is apt to prove somewhat of a test for his capacity to keep from becoming restless and inattentive.

How many teachers of boys, of the age suggested, have tried the following scheme? In the HOME STUDY QUARTERLY and LEAFLET each week is given a short prayer appropriate to the lesson. In a class of a dozen boys, such as has been described, in St. Andrew's Sunday School, Lindsay, Ont., each boy in turn by Sabbaths reads this short prayer immediately after the class has taken its

place in its own room, but before the study of the lesson is commenced, and all heads are bowed as the boyish voice reverently speaks the words. There is no thought of jest or ridicule on the part of the other boys.

When the idea was first introduced, it was with fear and trembling; yet it has been practised for months now, and the effect is marked. Not only has it brought home to the boys the nearness of God's presence, but it accustoms each in turn to prayer in public. There is little or no need to ask for attention of these boys, when one of themselves has asked the divine blessing upon the lesson of the day. The boys await their turn, and there is no hesitation or halting. The idea may be new; the teacher of the above class passes it on to others who are facing the same problems in boy life. It works with his boys; why not with others?

Lindsay, Ont.

### What One Home Department Is Doing

*By Rev. H. McCulloch, B.D.*

The Home Department of the Presbyterian Sunday School at Rosetown, Sask., was organized in December of 1914, with a membership of about sixty, representing forty or more homes, the pastor acting as superintendent and visitor. Many of these homes are seven, eight, or nine miles from town, and are not in touch with the church in any way except through the Home Department.

In five of the homes, there were fifteen boys and girls of school age, and they answered the questions at the end of each lesson and the review questions in writing.

The QUARTERLIES were collected at the end of the quarter and examined by the superintendent.

In twelve homes there were small children from three to six years of age. These were supplied with the BEGINNERS' BIBLE STORIES of the Departmental Lessons and also with JEWELS. Many of the mothers have expressed their appreciation of this literature in the home, and the delight which the children find in the stories and pictures.

This Home Department has been the means of awakening an interest in religion in homes



which were indifferent, and even hostile. One man remarked to the superintendent: "Your Home Department has made a wonderful change in the attitude of my neighbor, Mr. —, to religion; formerly he was quite indifferent, and spoke slightly of ministers of the gospel. I can see that he is now quite sympathetic and interested." The man referred to gave six dollars to the support of the Home Department during the year, and at the end of the year gave a cheque for fifteen dollars for the support of the church. Neither the man nor his family have attended any of the church services during the year, but they expect to come occasionally this year. They live eight miles from town. There are other very similar cases.

Special cards were used to invite the members of the Home Department to the Patriotic Service held on June 27th last year, and in some cases transportation by auto was provided for those at a distance, and the Home Department was well represented by

its members at the service.

At the Christmas tree entertainment the members of the Home Department were asked to provide supper in the basement of the church for the children belonging to it, and for the children and their parents and the teachers and officers of the Sunday School. This they did in a most hearty manner. The supper and programme and tree each proved to be an unqualified success, thirty-two of the Home Department children receiving gifts from the tree.

The Quarterly Envelopes furnished a revenue of \$34.00, and after paying all expenses \$15.00 was turned over to the Sunday School.

The Home Department has been the means of increasing the interest in Bible study in many homes, and the means of awakening an interest in homes where there was "nothing doing" along that line. A number of new names have been added this year.

Rosetown, Sask.

## LEADERS IN BOYS' AND GIRLS' WORK

Amongst the opportunities of our Sunday School work presented in the Report to the recent General Assembly of the Board of Sabbath Schools and Young People's Societies, none is more strongly stressed than that of trained leaders in Boys' and Girls' Work.

No form of Christian service offers finer opportunities than those which open up before such leaders. To inspire and guide those who are to be the men and women of tomorrow, just when they are most eager for, and most responsive to, wise leadership, at the critical period when the great decisions of life are being made,—where could a more promising field be found for the best efforts of the most completely equipped workers? The task is of sufficient importance to attract the most ambitious, difficult enough to demand the most thorough training possible, and sure, if faithfully and intelligently done, to produce the most enduring and satisfying results.

The trained leaders of boys and girls will, naturally, come mainly from amongst the

Sunday School teachers of 'teen age classes. It is asked of them that they shall prepare themselves, not only to teach their scholars on Sunday, but to make their influence felt in the week-day activities of the scholars,—showing them how, in study, in sport, in social intercourse, as well as in Bible study and prayer, they may manifest the Christian life and grow stronger and more firmly established in that life.

The Canadian Standard Efficiency Tests, now in its eighth edition (twenty-fourth thousand), has had a wide circulation, those who have used it being loud in its praise. Workers with boys will find this little book, which costs only 10c., and may be obtained from the PRESBYTERIAN PUBLICATIONS, an invaluable guide, in their endeavors to develop in those under their care the Christian life in its fourfold aspect,—intellectual, physical, religious and social. It is expected that a similar programme for girls will be available early in the fall.

A plan for the training of boys' and girls' leaders is suggested by the Board, which may, without any great difficulty, be carried out in every congregation during the coming fall and winter. It is that "short term training classes" be held, in which, for a period of four weeks, the men who are the teachers of boys' classes in the Sunday School shall come together once a week for the purpose of getting practical help for the carrying out of the boys' programme as given in the Canadian Standard Efficiency Tests. A similar plan may be followed by the women teachers of girls' classes.

In addition to this plan, the teachers should seek to enlist the cooperation of parents. A "Father and Son Banquet," for example, held, if possible, early in the fall, will interest the parents in the programme of boys' work.

It is no easy undertaking that is here set before our Sunday School teachers. They are called to a service which will tax their best energies to the utmost. But it is worth while. It is work for the saving of the boys and girls, and that means the saving of the country and the saving of the world.

### The Cooperation of the Parents

*By Rev. William Wallis, Ph.D.*

A main factor in the success of the work of the Sunday School, is the cooperation of the home. If the teacher may be sure of the heart sympathy and assistance of the parents, the work will be greatly helped. There are many means which the teacher may use in order to secure this cooperation. The following are suggested :

Go and see the home in which your boys and girls live. Make it your business to know their parents, and thus try to secure their help in leading the children to Christ. Why not refer to the parents questions under discussion in the class? There is no reason why the teacher should be the Alpha and Omega of the child's religious education. Tell them to ask their parents about this or that, and thus encourage the habit of talking about the lesson in the home. Many Schools use the Decision Card, which may be sent home, and the children asked to consult their parents before signing. In the meantime, see or

write the parents and urge that by prayer and loving advice, they help the child to a decision for Christ.

The parents, on their side, should remember that they should strive to follow up the teacher's work by crystalizing in their daily lives the teaching of the School. On this account there should be a perfect understanding between the parent and the child in matters of religion as taught in the School. No child, if approached in the right spirit, will refuse to confide in the parent.

Niagara Falls, Ont.

### A Sunday School in a War Detention Camp

*By Mrs. George Holledge*

Last November was organized at Kapuskasing, 70 miles west of Cochrane, Ont., a Sunday School for the benefit of the children in the Detention Camp for prisoners of war. The scholars come from the forty families of civilians and soldiers in charge of the camp. These people are from many different parts of the country, and belong to various denominations. At first we had many difficulties to contend with, but we were encouraged in our work by some help given us from a larger Sunday School and a supply of papers from the PRESBYTERIAN PUBLICATIONS. We have no Sunday School building of our own as yet ; but we meet in the school-house, a small one-roomed building, for Sunday School and church.

We have five classes. One of these, a boys' class, is organized and is called the Jolly Juniors, their motto being, "Doers, and not Hearers Only." We meet at 2.30 on Sunday afternoon.

The Departmental Graded Lessons are used in the Beginners' class, the other four classes using the Uniform Lessons. We have the use of the school blackboard, and we also have a Picture Roll, so that the lesson can be made very interesting.

We have a Cradle Roll of 28 members. There are 58 on the School roll, so with the two the Sunday School reaches 86 children.

On Friday afternoon we have a Band of Hope. The girls do sewing and knitting, and the boys do manual work. We have

afternoons for the mothers, and they are always welcome at the Band of Hope. We also have nature study walks through the bush on Monday after school.

Kapuskasing, Ont.

### In a Western Town

*By Rev. Wilfred C. Marsh*

The promise is that where two or three are gathered together in his name, whether for worship or definite service, there is the master in the midst. Believing in the living truth of such a promise, we felt that though our town might be small, and our numbers few, yet it was well worth while attempting much when so much might be expected from him.

Accordingly, we met together, a little while ago, to discuss plans for our Sabbath School work for the summer. We kept in view the Assembly's Standard of Excellence, and believe that we will measure up to each of its ideals except that of the Home Department, which will also be taken up later in the year.

First of all, we decided that we must have a Cradle Roll along right lines, with a superintendent in charge who would be interested in such work. We feel that it will present opportunities untold for us. Next, we considered the question of classes, and, looking over the families in the town and district, we felt that there was ample material for more classes than the Adult Bible Class and the little ones' class already being conducted. Arrangements were therefore made for four classes, namely: Adult and Junior Bible Classes, Junior and Primary classes. It was decided to organize the Adult Class, and the election of its teacher was left to the members of the class. The minister was elected teacher of the Junior Bible Class, and two willing lady helpers are to have charge of the other classes. A Teacher Training Class will be held under the leadership of the minister each week. Graded Lessons were adopted for the three junior classes, our own Lesson Helps being already in use. Arrangements were made for definite scripture memory work by the scholars in each class and also for the scholars to be encouraged to bring their Bibles to

School each Sunday. In addition to the missionary instruction which will be given by the teachers in their class work, a monthly missionary address will be given on the first Sunday in each month, the offerings on that day being devoted to the missionary work of the church.

Last year over \$14 were thus contributed, and it is hoped that, with the help of the missionary instruction, the offerings will be much larger this year. Arrangements were made for a quarterly meeting of the teachers and officers. Since our meeting the Adult Class organized and elected its officers, and made a canvass of the district for members for the class and for an increased attendance at the morning service of the church. The School is held immediately after this service.

The Junior Bible Class met at the manse, and also became an organized class, taking the name of The King's Helpers, and the motto, King Jesus Wants My Help. This class is going to specialize in missionary work and interest.

Thus we have made a good start, trusting in the sympathy and help of our master and humbly seeking to follow after his will. The future is bright with immeasurable opportunities and hope, and the prayers of others will help us to realize our ideals for his sake.

Nobleford, Alberta

### Training the Primaries in Service

*By Mrs. C. M. Hincks*

The Primary child is attending day school. His experiences are multiplying fast; his interests have widened. No longer, as in the case of the Beginners, are the four walls of the house or the one city block the boundaries of his daily life. We can now appeal, not only to his imagination, but to his experience. He has seen, to some extent, those less fortunate than himself, he has learned that the universe does not centre in him alone, but that there are others to be considered. Thus, it is going to be much easier for the Sunday School teacher to arouse his sympathies and appeal to his generosity with regard first, to the needs of the home, then of the community, and finally of the wide, wide world. This arousing of the sympathy is the first point to

emphasize if the giving of money and service which follow are to be from the heart, uplifting, not only the recipient, but also the donor.

In one Primary Department, for weeks previous to thanksgiving, a few minutes each Sunday were devoted to talking about a certain needy family. To avoid any embarrassment on the part of the proposed recipients of the hoped-for gifts, or any future patronizing on the part of the little givers, a family in a distant part of the city was chosen. Every child in the class knew the number of children in the family, their names and ages, and, to some extent, their circumstances. Their sympathies were aroused and they wanted to do something. Consequently, on Thanksgiving Sunday, basket after basket of rosy apples, and brightly colored vegetables, was piled up to overflowing. In order that the children's participation in the giving might not stop there, a representative was chosen from each of the four highest classes to drive to the needy home with the gifts. The following Sunday the same four children were called upon to report, and the interest of the whole class was intense.

Another great opportunity for such service is at Christmas time. Here again, let us consider a concrete example. In one Primary Department the interest of the children was aroused in a hospital for consumptive children. The blackboard was utilized for the purpose of making the needs of the hospital clear to the class. A large building with broad verandas, a little iron bed with coverlet and pillow, and wheel chairs, were roughly drawn. These were talked about, as well as the breakfast, dinner and tea of the little invalids who needed such nourishing things as milk and eggs, and the pupils were made to realize how essential money was in order to provide all their necessities.

At the close of the hour, each child was given a small white bag in the form of a stocking to be brought back filled with coppers a week before Christmas. The response exceeded all hopes, and it was felt that the children were giving intelligently with a knowledge of the needs which they were meeting. In several instances it was found that they had actually earned the money by

running messages, or that they had saved it by foregoing candy or some other luxury.

The Primary child is old enough not only to give, but also to do. In the Sunday School hour this doing is limited to fetching things for the teacher, to finding the hymns in the hymn book, or even a certain place in the teacher's Bible, to putting water in the vases, opening windows and helping smaller ones with wraps. The ideal Primary Department, however, has a week day, as well as a Sunday session, preferably on Saturday morning. Here there is opportunity to give expression to the desires to help aroused by the Sunday story. Here scrap books are made, postcards pasted on ribbons, back to back, rags sewn to be woven into carpets, surplus Sunday story papers colored and bound together with some pretty cover, paper dolls cut out with pointless scissors.

Through the week the older children may act as messengers, delivering story papers to absentees, hunting up irregular classmates, taking flowers to the new baby on the Cradle Roll. If we can thus see that the Sunday School teachings are lived out through the week, the religious life and secular life of our little pupils are going to be so closely intertwined that they will become inseparable, and, as the children grow older, religion will not be something to be thought of only on Sunday or at certain hours, but a force by which, consciously or unconsciously, they are being controlled every day of the week.

Toronto

### What Is a Graded School?

A Graded School is one that is organized upon the following principles: (1) the grouping of the pupils in departments and grades according to the natural periods of development, and into classes which make normal social units; (2) the selection of teaching material adapted to the mental powers, the interests and the spiritual needs of the pupils in the different periods of development; (3) the application of teaching methods suited to the interests and attainments of the pupils; (4) promotion from grade to grade and from department to department upon the basis of a standard which takes account of age, development and effort.

The first period is that of early childhood, up to six years of age. Activity is the chief characteristic. The children are growing rapidly mentally. It is by what they see and hear, by what they experience, and in large measure by what they do that they acquire knowledge. The educational material consists of simple stories which will feed and guide the imagination.

The next period is that of middle childhood, from six to eight years of age. Children of this period have most of the characteristics of the former period, but they have entered school and school life widens knowledge, perfects powers, and sheds light on everything. They make distinction between facts and fancy and begin to grasp relations. Obedience becomes reasoned obedience. Voluntary attention is emerging. Curiosity is at its height. The sense of justice is keen and, in situations not too complex, reliable. The

educational material is stories topically arranged but more connected.

The next period is that of later childhood, from nine to twelve years of age. During these years many habits are formed and fixed. The memory is both strong and retentive. The child has gained the power to read, and has entered upon the last period in which the story makes its strongest appeal. He is frank and practical, full of daring and adventurous. The gang instinct is at work. The competitive motive is strong. He imitates the one whom the gang regards as a hero. The games of this period are almost wholly competitive with social motives rapidly deepening. The fundamental virtue is loyalty. There is a rapid awakening of conscience. The educational material consists of Biblical narrative and hero tales and stories of missionaries, the purpose being to store the mind with the great facts of Biblical life.—Milton S. Littlefield

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## HOW THE WORK GOES ON

Since the beginning of the war the Sunday School of St. James' Square Church, Toronto, has changed its librarian five times because of enlistments.

The Sunday School in Battleford, Sask., with an enrolment of 65, began to use the Duplex Envelopes in 1915, with the result that the offerings for current expenses increased from \$89 in 1914 to \$141, and the offerings for missions from \$29 to \$107.

The Canadian National Advisory Committee for Cooperation in Girls' Work have issued a leaflet giving a list of Helpful Books for Leaders of Teen Age Girls. Copies of this leaflet may be obtained from Rev. J. C. Robertson, Confederation Life Building, Toronto.

1915 was the eighty-first year of the Sunday School of St. Andrew's Church, Streetsville, Ont. Special features in the report are the number who came into the full membership of the church and those who have won Diplomas for repeating the Scripture

Memory Passages and Shorter Catechism.

The Training School of Religious Education organized in the fall of 1915 in the Union Church at Ste. Anne de Bellevue, Que., by Rev. W. O. Rothney, B.D., lecturer in the School for Teachers, Macdonald College, completed, at the end of May last, a very successful year. Eighteen certificates were awarded to students who had passed examinations in Bible Knowledge, Drawing, Psychology, Principles and Methods of Teaching, and Sunday School Organization and Management. The successful candidates were all students from the School for Teachers, and were from all parts of the Province of Quebec. Credit was given for portions of the prescribed work covered in the College, while the rest of the subjects were taught in the church class rooms. The staff of the Training School is made up of Mr. Rothney, Rev. Norman McLeod, B.A., minister of the church, and Mr. N. A. Cunningham, B.A. Sc., superintendent of the church School. Next session it is hoped to add a member who will take charge of Primary work.

## A WORD FROM THE BUSINESS MANAGER

### ABOUT RALLY DAY

How many Sunday Schools make full use of Rally Day?

It is a starting or rallying point for the fall and winter's work and the enthusiasm aroused on Rally Day should be sufficient to last throughout the year.\*

It is evident that the service on Rally Day must be so attractive and helpful as to hold, as regular attendants, the great majority of those who come on Rally Day.

The programme prepared by the Board of Sunday Schools and Young People's Societies is this year appropriately entitled, "Doirg My Bit," and contains splendid material. A supply of these programmes will be mailed this month to all the Sunday Schools throughout the church.

Begin early to plan for Rally Day. In the first place, invite every boy and girl and

young man and woman in your neighborhood not connected with some other School to attend. Invitation postcards will be found helpful where personal calls cannot be made. These postcards may be obtained for \$1.00 per 100 and only require a 1 cent stamp.

Most Schools find that it pays to give every one attending the service a small souvenir of some sort. It helps to keep the day and the School in mind. For the small boys and girls Rally Day buttons are appropriate; for the older ones Flag Pins or Conquest Flag Buttons, and for the older folk Rally Day bookmarks. These and many other helpful requisites are illustrated and described in the Rally Day number of the News Bulletin, a copy of which will be mailed you if you will send your name to R. Douglas Fraser, Presbyterian Publications, Cor. Church and Gerrard Sts., Toronto.

### RESULTS OF TEACHER TRAINING EXAMINATIONS

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

FROM MAY 16 TO JUNE 15, 1916

#### I. FIRST STANDARD COURSE

- Eureka, N.S.*—Rev. D. K. Ross. **Diploma—Isabel Cameron.**  
*Toronto, Ont.*—Rev. J. W. Woodside, Minister. *The Pupil:* Bessie Leslie, Jessie Macpherson, Dorothy McQuillan, Lillian King, C. M. Gilmore, Lucy B. West, Ellen Mitchell.  
*Toronto, Ont., Norma's School.*—Rev. B. B. Weatherall, Instructor. *The New Testament:* 2 Candidates. *The School:* 9 Candidates. **8 Diplomas awarded.**  
*Cheltenham, Ont.*—Rev. H. E. Thornloe, Minister. *The New Testament:* Myrtle Foster. *The School:* Bell McClure. **Diploma—Bell McClure.**  
*Moorefield, Ont.*—Rev. J. R. Wilson, Minister. *The School:* Cecilia Ann Taylor. **Diploma—Cecilia Ann Taylor.**  
*Guelph, Ont.*—Rev. C. F. McIntosh, Minister. *The New Testament:* Margaret Briggs, Annie Winter, Gwendolyn Goldie, Marjorie Briggs.  
*Goderich, Ont.*—*The New Testament:* Christina M. Johnston, E. Gladys Levy, Thos. H. Wilson, R. M. Young.  
*Bayfield, Ont.*—Rev. A. Macfarlane, Minister. *The Pupil:* Margaret E. Campbell.  
*Grand Bend, Ont.*—Rev. S. A. Carriere, Minister. *The Teacher:* Mrs. T. F. Turnbull, Elsa Love, Gladys C. Turnbull.  
*Brandon, Man.*—*The Teacher:* Grace Grieve, Mary A. B. Middleton, Jean Margaret Russell, Gwen Davies, Margaret J. Muller, Olive G. Tinline, Sadie B. Gillies, Lily Crawford.

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

### Lesson Calendar: Third Quarter

- |           |                                                                                 |
|-----------|---------------------------------------------------------------------------------|
| 1. July   | 2. . . . . Paul at Thessalonica and Berea. Acts 17 : 1-15.                      |
| 2. July   | 9. . . . . The Thessalonian Christians. 1 Thessalonians, chs. 1 ; 4 : 13-18.    |
| 3. July   | 16. . . . . Paul at Athens. Acts 17 : 22-34.                                    |
| 4. July   | 23. . . . . Paul at Corinth. Acts 18 : 1-11.                                    |
| 5. July   | 30. . . . . The Word of the Cross. 1 Corinthians 1 : 18 to 2 : 2.               |
| 6. August | 6. . . . . The Greatest Thing in the World (Temperance Lesson). 1 Cor., ch. 13. |
| 7. August | 13. . . . . The Grace of Giving. 2 Corinthians, ch. 9.                          |
| 8. August | 20. . . . . The Riot at Ephesus. Acts 19 : 29-41.                               |
| 9. August | 27. . . . . Journeying to Jerusalem. Acts 20 : 16-27.                           |

10. September 3. . . . Paul's Sorrows and Comforts. 2 Corinthians 11 : 21-33.  
 11. September 10. . . . The Arrest of Paul. Acts 21 : 27-40.  
 12. September 17. . . . A Prisoner in the Castle. Acts 22 : 17-19.  
 13. September 24. . . . REVIEW—The Things Which Are not Seen. Read 2 Cor. 4 : 1 to 5 : 4.

Lesson VI.

## THE GREATEST THING IN THE WORLD August 6, 1916 —TEMPERANCE LESSON

1 Corinthians, ch. 13. \*Scripture Memory Verses.

**GOLDEN TEXT**—Now abideth faith, hope, love, these three ; and the greatest of these is love.—1 Corinthians 13 : 13 (Rev. Ver.).

1<sup>1</sup> Though I speak with the tongues of men and of angels, <sup>2</sup> and have not <sup>3</sup> charity, I am become <sup>4</sup> as sounding brass, or a <sup>5</sup> tinkling cymbal.

2 And <sup>1</sup> though I have the *gift of prophecy*, and <sup>2</sup> understand all mysteries, and all knowledge ; and <sup>3</sup> though I have all faith, so <sup>4</sup> that I could remove mountains, <sup>5</sup> and have not <sup>6</sup> charity, I am nothing.

3 And <sup>1</sup> though I bestow all my goods to feed the poor, <sup>2</sup> and <sup>3</sup> though I give my body to be burned, <sup>4</sup> and have not <sup>5</sup> charity, it profiteth me nothing.

4 <sup>1</sup> Charity suffereth long, and is kind ; <sup>2</sup> charity envieth not ; <sup>3</sup> charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not <sup>6</sup> her own, is not <sup>7</sup> easily provoked, <sup>8</sup> thinketh no evil ;

6 Rejoiceth not in <sup>9</sup> iniquity, but rejoiceth <sup>10</sup> in the truth ;

**Revised Version**—<sup>1</sup>If ; <sup>2</sup>but ; <sup>3</sup>love ; <sup>4</sup>Omit as ; <sup>5</sup>clanging ; <sup>6</sup>know ; <sup>7</sup>as to remove ; <sup>8</sup>Love ; <sup>9</sup>its ; <sup>10</sup>Omit easily ; <sup>11</sup>taketh no account of evil ; <sup>12</sup>unrighteousness ; <sup>13</sup>with ; <sup>14</sup>be done away ; <sup>15</sup>Omit then ; <sup>16</sup>felt ; <sup>17</sup>now that I am become ; <sup>18</sup>have ; <sup>19</sup>in a mirror ; <sup>20</sup>have been ; <sup>21</sup>But now ; <sup>22</sup>and.

### LESSON PLAN

- I. The Necessity of Love, 1-3.
- II. The Marks of Love, 4-7.
- III. The Endurance of Love, 8-13.

### DAILY READINGS

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

M.—The greatest thing in the world, 1 Cor. 13 : 1-13.

T.—The great commandment, Matt. 22 : 34-40. W.—

The commandment of love, 1 John 3 : 14-24. Th.—

"Above all, put on love," Col. 3 : 12-17. F.—Love and

forgive, Matt. 18 : 21-35. S.—Love working, James 1 :

17-27. S.—Love enduring, 1 Peter 2 : 13-25.

**Primary Catechism**—*Ques. 108. What does our baptism teach us ?* Our baptism teaches us that we belong to Christ, and must be true to Him.

**Shorter Catechism**—*Ques. 65. What is forbidden in the fifth commandment ?* A. The fifth commandment forbiddeth the neglecting of, or doing anything against,

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 <sup>1</sup> Charity never faileth : but whether *there be prophecies*, they shall <sup>2</sup> fail ; whether *there be tongues*, they shall cease ; whether *there be knowledge*, it shall <sup>3</sup> vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, <sup>11</sup> then that which is in part shall be done away.

11 *When* I was a child, I spake as a child, I <sup>12</sup> understood as a child, I thought as a child ; <sup>13</sup> but when I became a man, I <sup>14</sup> put away childish things.

12 For now we see <sup>15</sup> through a glass, darkly ; but then face to face : now I know in part ; but then shall I know even as also I <sup>16</sup> am known.

13 <sup>17</sup> And now abideth faith, hope, <sup>18</sup> charity, these three ; <sup>19</sup> but the greatest of these *is* <sup>20</sup> charity.

the honour and duty which belongeth to everyone in their several places and relations.

**Lesson Hymns**—Book of Praise : The "Great Hymn of the Church"—Primary, 583 ; Junior and Upward, Pa. Sel. 97, 185, 42, 60 (Pa. Sel.), 524, 103.

**Special Scripture Reading**—Pa. 34 : 1-10 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

**Hymn for Opening Worship**—Hymn 272, Book of Praise ; given also in Departmental Graded Quarterlies.

**Lantern Slides**—For Lesson, S. P. 659, Mary Anointing the Feet of Jesus (and the Golden Text). For Question on Missions, H. M. 756, A Class. (These Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto. Schools desiring Slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

**Stereographs**—For Lesson, General View of Excavations at Old Corinth ; West Past the Apollo Temple (Underwood & Underwood, 417 Fifth Ave., New York City), set of 10 stereographs for this Quarter's Lessons, \$1.67. Three for August, 50c. ; less than three in one order, 20c. each ; stereoscopes, 90c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS MONTHLY. The stereographs for Sept. 10 and 17 are the same respectively as those for Jan. 28, 1911 ; and Aug. 24, 1910.

## THE LESSON EXPLAINED

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

**Lesson Setting**—First Corinthians was written by Paul from Ephesus about the year 57. The lesson chapter is one of the classics

of the world, the most famous song in praise of love. In the closing verse of ch. 12, Paul urges the Corinthians to "covet earnestly

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

the best gifts." But there is something that far excels all "gifts,"—"a more excellent way." What this is ch. 13 tells.

### I. The Necessity of Love, 1-3.

V. 1. *Though I speak with the tongues of men*; not foreign languages, as at Pentecost (Acts 2:4), but ecstatic utterances, ch. 14:2, 18, 19. *And of angels*; a higher form of speech even than that "of men" in a state of ecstasy, which only the redeemed in heaven could understand (see 2 Cor. 12:4). The Jewish rabbis held that the angels spoke Hebrew. The sensation-loving Corinthians looked upon the power to speak ecstatically as the highest endowment of the Spirit. *Have not love* (Rev. Ver.); love of one's neighbor, which seeks the good of others in a self-forgetting way. *Sounding brass*; instruments giving forth unpleasing and unmeaning noise. *Clanging cymbal* (Rev. Ver.). Two shapes of these instruments are found in Egypt and Assyria, the one consisting of two flat plates, played by being clashed together sideways, the other of two cones with handles at the peaks, one cone being brought down on 'op of the other.

V. 2. *Trophecy*; the power to receive and declare revelations from God. *All mysteries*; of Christian doctrine. *All knowledge*, so as to fully and clearly understand the revelations received from God. *All faith . . . to remove mountains* (Rev. Ver.); faith such as Jesus described, Matt. 17:20; 21:21. *I am nothing*; so far, that is, as Christian character is concerned (compare Matt. 7:22, 23).

V. 3. *Though I bestow all my goods*; "though I dole away in mouthfuls all my property or estates." *To feed the poor*. There is loveless giving to the poor, as that of the Pharisees (Matt. 6:1, 2) and Ananias (Acts 5:1-11); and a giving from a loving heart, as that of Barnabas and others, Acts 4:34-37. *Body to be burned*; like the three Hebrew children, Dan. 3:19, 20. "Self-glorification may be the motive even in martyrdom." *Profiteth me nothing*. One's own character would not be improved, nor the cause of Christ furthered, by such loveless sacrifices.

### II. The Marks of Love, 4-7.

Vs. 4-6. *Love* (Rev. Ver.); here regarded

as a person. *Suffereth long*; literally, "is long-tempered," controls resentment in face of provocation. *Is kind*; always eager to do good. V. 4 states the two fundamental excellencies of Love,—her patience towards evil, and kindly activity in good. *Envieth not*; looks upon the superior gifts of others, not with jealousy, but with gladness and generous admiration. It envies not persons, but is ambitious of right and noble things, ch. 12:31. *Vaunteth not itself*; never, braggart-wise, praises its own deeds or virtues. *Not puffed up*; keeps free from inward pride, as well as outward boasting.

V. 5. *Not behave itself unseemly*; but always acts with a delicate politeness. *Seeketh not her own*; but, like Paul himself (ch. 10:33), aims at the good of others. *Is not provoked* (Rev. Ver.); not angry when crossed. *Taketh not account of evil* (Rev. Ver.); "puts not to the injurer's account the evil he inflicts."

Vs. 6, 7. *Rejoiceth not in iniquity*; that is, of others, even though one should gain by it. *Rejoiceth with the truth* (Rev. Ver.); when truth comes to her own, even though one loses by it. *Beareth all things*. Love is not crushed or drowned (Song of Sol. 8:7) by what she has to bear in her work of service. *Believeth all things*; not with foolish credulity, but with the determination to put on the words and deeds of others the best possible construction. *Hopeth all things*; ever looks for better things to come. *Endureth all things*; not allowing her patience in trust and in hope to be worn out.

### III. The Endurance of Love, 8-13.

Vs. 8-10. *Love never faileth* (Rev. Ver.); literally, "never falleth," like a slain warrior, but "ever remains steadfast, unshaken and enduring forever." *Prophecies . . . tongues . . . knowledge*. These are helps to the church on the Way of Love that leads to God; but when his presence is reached, they are no longer needed. *We know . . . prophesy in part*. It is only a little, at best, that we can now learn or tell of God's worlds or God's will. *Perfect . . . come . . . part . . . done away*. Compare Eph. 4:13.

Vs. 11, 12. *Spake . . . understood . . . thought as a child*; needing constant teaching and guidance. *A man . . . put away childish things*;



and so the church will outgrow its need of such helps as "prophecies," "tongues" and "knowledge." *Now we see in a mirror* (Rev. Ver.). "Ancient mirrors made of burnished metal—a specialty of Corinth—were poor reflectors; the art of silvering glass was discovered in the 13th century." *Darkly*; literally, "in a riddle," in a puzzling fashion, as if looking at a dim and blurred figure. *Then face to face*. Compare Num. 12 : 8. *Now I know in part*; learning bit by bit, and always falling short of perfect knowledge. *Then . . . as also I have been known* (Rev. Ver.); know God as Jesus knew me on the wonderful day of my conversion, Acts 9 : 4 (see also ch. 8 : 3).

V. 13. *Now abideth faith*; as trust in God, which belongs to heaven as well as to earth. *Hope*; the spirit expectant of future blessing, which also has its place in heaven. *Love . . . greatest* (Rev. Ver.); because faith and hope spring from it. Love "believeth" and "hopeth." It is greatest also because "God is Love," 1 John 4 : 16.

### Light from the East

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

SPIRITUAL GIFTS AT CORINTH—The early Christians had many remarkable experiences. None had stranger experiences than the converts at Corinth. The eager and effervescent Corinthian temper was singularly stirred by

the gospel of Jesus, and in very many were manifested what came to be regarded as "spiritual gifts." They were not the virtues to be looked for in every Christian, but *endowments* (gifts from God) of an extraordinary nature; and they were *spiritual*, the Holy Spirit working in men. One man might be able to do miracles, especially heal the sick. It would have been impossible to dislodge from the mind of the church of the first two centuries the belief that certain men were thus endowed by God; why should we doubt that they were? Others had gifts for peculiar ministry and service, Rom. 12 : 7; 1 Cor. 12 : 28. Some were specially endowed for rule in the church, 1 Cor. 12 : 28. And many gifts cluster about the word;—these were men of sublime intuitions (knowledge, 1 Cor. 12 : 8) and men whose thought seemed to be carried forward on wings from heaven. The Corinthians were especially impressed by the ecstatic and unintelligible utterance of some, 1 Cor. 12 : 10, 30. Such experience is known the world over and Paul did not deny its reality or its divine origin. He accepted the popular view; but alongside it he sets the deep thought that every Christian has the Holy Spirit and that in the whole life of the Christian the spirit is at work. And he demands of every spiritual gift that it shall promote the well-being of the Christian community.

### THE GEOGRAPHY LESSON

Our map shows the location of Corinth, about fifty miles west of Athens on an isthmus between two bays of the sea. It will help make the people of Corinth seem real, like ourselves, if we see pavements over which they used to walk, buildings which they often passed and which they knew as well as we know the landmarks of our own home towns. It will be a good plan to use once more the



stereograph assigned to July 30, recalling, while pupils look down into the water of the walled spring, how girls used to come here to get water for their mothers, and how boys used to pause here for a cool drink on their way to school, or after some exciting athletic game. Greek boys were splendidly trained in athletics though our special kind of ball game had not yet been invented. Without

a doubt boys often gathered here by the spring to discuss what seemed to them the greatest thing in the world,—a victory in a running race at the Isthmian "meet" held

only three miles distant from the town.

The stereograph to be used is entitled, General View of Excavations at Old Corinth ; West Past the Apollo Temple.

### THE LESSON APPLIED

By Rev. John W. Little, B.D., East Kildonan, Man.

Love is greater than any emotional experience we may pass through. "Tongues" were an expression of primitive ecstatic states of feeling. Emotions are like the wind that fills the sails of the boat and gives promise of bearing it onward to the haven, and then leaves it becalmed a short distance out from shore. Our feelings are too fickle to depend upon for either guidance or peace. Love is like the steam down in the boiler under great pressure which keeps the engines going in storm or calm. Love is a great governing principle of life. When we are loyal to it we are carried onward to the true goal of life and "love never faileth." We cannot always feel good, for our feelings change with the weather, our health, and many other things, but we can always be good, and love is the heart of goodness.

Love is greater than any intellectual gifts we may possess. Paul was a University graduate and used all his fine, cultivated mental resources to further the kingdom of God. He valued a good education. But culture without love may breed the spirit of conceit and exclusiveness, and engender pride and contempt for the ignorant. We cannot all be clever, but we can all be good, and goodness is the thing that matters.

Love is greater than the moral force that surmounts difficulties, however large, and achieves things. Paul was a man of great achievement, with an imperial outlook, a marvelously clear vision, and a tireless energy that enabled him to overcome mountains of opposition. He did not despise efficiency. But if love does not furnish the motive and control the activities of such a life, its work may be heartless, cruel and vicious. It may make a man not a Paul or a Shaftesbury, but a Napoleon or a German Kaiser.

Love is greater than charity. In one of his parables Turgenieff, a Russian writer, tells of a beggar who asked of him an alms. He searched all his pockets and then said to

the man, "I am sorry, brother, I have nothing for thee." But joy came into the beggar's face. "That is enough," he said, "you have given me more than money, for you have called me brother." When Jesus one time went to the Bethany home Martha was much concerned about what the meal should be, Mary sat at his feet and gave him herself in fellowship and sympathetic interest. Jesus declared that she had chosen the better part. What the world craves is not our gifts, but ourselves, our sweetest, truest, kindest and best selves.

In other words, Christian character is greater than any special gifts we may claim. If a man *have* all gifts, and have not love, he *is* nothing. It's what a man is in his innermost life that counts. Dr. Westcott one time declared, "I have seen more young men fail in early life from absence of character than from absence of genius." The character he had in mind is good character, and the governing principle of good character is love. "Thou shalt love the Lord thy God . . . and thy neighbour."

Paul's analysis of love is very beautiful. He presents a lifelike portrait of a perfect gentleman. It's a sketch of the kind of life Jesus lived. Is the picture true to our own life? Is that the way we are living? It is to be feared that we all stand condemned before that lovely ideal, but we cannot deny its fascination. We know it describes the kind of man we ought to be and in our souls long to be.

And it's the kind of man we may become. But we must, like Paul, get down to the springs of action. Only if the fountain is pure will the waters be sweet. Only if love be in the heart will the life blossom out in beauty and fragrance. And this love in our heart is awakened and nourished by Christ. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." As the growing

boy comes to understand more fully all the labors and sacrifices his parents have endured to secure him food and clothing, an education, a good home and a happy life, his heart goes out to them in devotion. So when

we contemplate the love of Jesus for us, and all the sacrifices he has made to reveal that love for our salvation, love is awakened in our hearts for him and for those for whom he died.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

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

Draw the attention of the class to the form of this chapter. The thought of Paul reaches, at this point, its climax. His exalted eloquence attains the level of poetry; the lines of vs. 4-7 are well balanced couplets. Explain the relation of this chapter to the argument of the Epistle. Evidently the Corinthian Christians had been divided in opinion as to the relative worth of the charisms or gifts of the Spirit, ch. 12. But the very highest gifts are simply good for nothing if loveless. Our lesson is a Hymn to Love.

1. *Love is the crown of the Christian's life*, vs. 1-3. The three gifts mentioned by Paul were the most highly esteemed in the early church. Explain: (a) "tongues of men and of angels," (b) "the gift of prophecy," (c) the understanding of "mysteries." (Read Paul's personal claim, 2 Cor. 12: 1-10. While mentioning only three gifts, Paul meant his teaching to apply to all. Clearly no work for Christ, however great the talents we invest in it, can yield proper results, if we perform it purely as an irksome duty, or a means for self-advancement. Further, "every good and perfect gift is from above," in whatever sphere we labor. The highest results can be obtained only as our talents are employed in the sphere of love.

2. *The qualities of love*, vs. 4-7. In stating these qualities of love, Paul is holding up a mirror to the Corinthian Christians. Many, no doubt, would see themselves through this definition of love. Let us hold up a mirror before our souls—what do we see?

(a) *What love is not*. "Examine these definitions of love in the negative. 'Love (Rev. Ver.) envieth not.' What a train of evil things follow envy!" "Doth not behave itself unseemly." Love is the true source

of politeness. Love forbids roughness and bluntness in word or act. Let the Christian remember "a good picture can be greatly helped by good mounting." Love "seeketh not her own." But that does not mean love is weak with regard to common rights.

(b) *What love is*. Discuss the positive definitions of love. Love is patient with respect to others, believing the best of all men.

3. *The eternity of love*, vs. 8-13. Few have the greatest gifts, but all may have the grace of love and love "outwears everything." There is comfort in these words. Explain the reference to the mirror, v. 12. Some day, love will see all things. (Compare 1 John 3: 2.)

#### For Teachers of the Senior Scholars

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

Call for the title of the lesson, and question the class about some of the things which different people look upon as the greatest thing in the world,—wealth, social position, fame. What answer does Paul give? Quote Moody's saying that some people take an occasional journey into the thirteenth of First Corinthians, but Henry Drummond was a man who lived there all the time, and thus developed himself into one of the most lovable men the world ever saw. The lesson may be divided into three parts:

1. *Love Gives Value to Life*, vs. 1-3. Note that many other things are greatly prized in the world, such as eloquence (v. 1), and foresight and faith (v. 2), and service and self-sacrifice (v. 3), but without a loving heart these things cannot make a man's life what it ought to be. Love is the divinest thing in the world, for "love is heaven and heaven is love."

2. *Love Works Wonders*, vs. 4-7. Dwell upon these divine wonders in human life, and show how far they rise superior to anything which the human heart, uninfluenced by

God, ever aspires to. A man who tried to work these miracles in his own life said that he never knew before how far below the divine ideal he was living. Impress upon the class that the more completely we live up into this life of love the more that is worth while we shall get out of life, and the more that is worth while we shall put into life.

3. *Love Lasts*, vs. 8-13.

"Kept by a Father's hand,  
Love cannot die."

Bring out that everything else that we prize here upon earth is frail and fleeting: the eloquent tongue becomes a poor, lisping, stammering tongue, the textbooks upon almost every subject are soon out of date, and all will be out of date in the world to come. The commonplaces of to-day were the impossibles of a few years ago; but love is a treasure of the soul which never dies, which is never out of date, which can never be superseded in this world or in the world to come. Let us see to it that we make room in our hearts for this greatest thing in the world.

### For Teachers of the Boys and Girls

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

The lesson is one of the Bible chapters which every one should know by heart, and the boys and girls should be encouraged to memorize it. In teaching the lesson, begin with a reference to Henry Drummond's little book, *The Greatest Thing in the World*. Tell the scholars that Drummond's "greatest thing" is also called "the greatest" in the lesson, and have them find what this is in v. 13 (explain that "charity" means "love," see the Rev. Ver.). Show how love is set over against the gifts of ch. 12: 29-31 as superior to them all. The following points should be taken up in the class conversation:

1. *Love the "more excellent way,"* vs. 1-3. Question about the speaking with "tongues"

(see Lesson Explained). Show how wonderful this power was held to be by the Corinthians. Now Paul, in v. 1, tells what he would be like if he had this gift of "tongues" and had no love in his heart. Speak of the "sounding brass" and the "tinkling cymbal," bringing out how trivial and useless is the noise which these make and that, to be able to speak ever so wonderfully without love, is to be like them. In like manner take up the other things mentioned in vs. 2 and 3,—"prophecy," the understanding of "mysteries," "faith," even that which can remove mountains, giving to the poor, the suffering of death—and show how love is superior to all these things.

Select one or two things mentioned for special illustration. For example, one may give to the poor for show. Ask the scholars what they think of such giving. Or one might die for the sake of honor or fame instead of giving one's life out of love for one's country, as many brave young Canadians are doing now in France and elsewhere.

2. *How love acts*, vs. 4-7. Ask the scholars for definitions of love, and use these. Now Paul explains what love is by telling us what it does. He makes fifteen statements about love. Question these out and ask the boys and girls to use them as tests of their love.

3. *How love lasts*, vs. 8-13. Question about the things in v. 8 which pass away and the reason why. Bring out the process described in vs. 9-11 and the contrast in v. 12. Discuss v. 13, making clear the point of resemblance to one another of "faith," "hope" and "love" (they all "abide") and the point of difference ("love" is greater than the other two).

A temperance application of the lesson is that love requires earnest efforts against the liquor traffic for the sake of one's weak or fallen brother, so that what would harm him may be removed from his pathway.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET.]

1. "All things whatsoever ye would that men should do to you, do ye even so to them."

Where is this "Golden Rule" found?

2. "Greater love hath no man than this, that a man lay down his life for his friends." Find the words.

ANSWERS, LESSON V.—(1) John 3: 16.  
(2) 1 John 4: 19.

### For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET.]

1. Is it possible to love every one?
2. Are the following lines true?  
 "Faith will vanish into sight,  
 Hope be emptied in delight,  
 Love in heaven will shine more bright."

### Prove from Scripture

That love fulfils God's law.

### The Question on Missions

[Under this heading are given hints for the teaching of the Question on Missions for the various grades of the School. Teachers are recommended to keep before them in their preparation the Scholars' Answer in the QUARTERLY or LEAFLET used by their scholars. The general topic for the present Quarter is THE POINTE-AUX-TREMBLES SCHOOLS. The Scholars' Answer in the PRIMARY QUARTERLY and LEAFLET deals with the children; in the INTERMEDIATE QUARTERLY and LEAFLET with the boys and girls; in the HOME STUDY QUARTERLY and LEAFLET and PATHFINDER with grownup people.]

Ques. 6: The Question for all grades deals with Bible study at Pointe-aux-Trembles.

In teaching the little ones, tell them about the boys and girls who come to the Schools, knowing very little about God's word and all that it tells about his love. Every day at Pointe-aux-Trembles, they are taught the Bible, and when they go home again, they are delighted to tell others what they have learned.

Picture to the boys and girls the Bible study class held every morning,—this in addition to the Sunday School on the Lord's Day—taught by Principal Brandt himself, who invites the scholars to ask questions about any difficulties which they may have and receive the explanations which he is always ready to give.

In the senior classes emphasize the care which is taken to see that the Bible teaching will not give offence to any Roman Catholic pupils. The simple gospel is taught, and they are left to themselves to discover the errors of the Church of Rome.

## FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

*A Look Forward*—We are going to hear some more about love, from Missionary Paul, a great soldier of the cross.

*Lesson Thought*—Everybody should have a loving heart.

*The Greatest Thing in the World*—Print: THE GREATEST THING IN THE WORLD. Ask the children to tell you what they think it is. Print the answers,—gold, diamonds, silver, etc., some great man's name, or great buildings, etc. Yes, all these may be very precious or very great, but they are not the greatest.

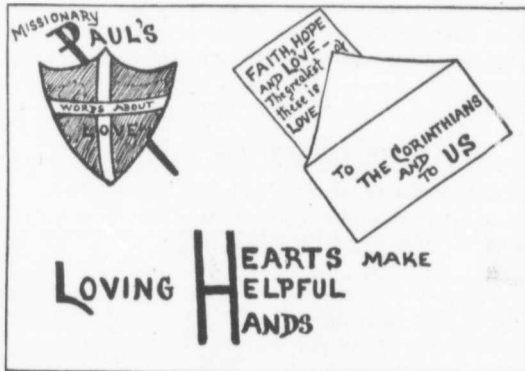
*Review*—Last Sunday Paul was telling the Corinthians about the "greatest deed" in the world,—Jesus dying on the cross for us (re-

call). Now Paul is going to tell us what is the greatest thing in the world. You remember Paul wrote a letter to the Christians at Corinth. It was not very long till he had to write another letter to them. Paul heard that they were quarreling amongst themselves.

*A "Love" Letter*—We are going to call this a "love" letter, for Paul speaks about love all through the letter. We must remember that all Paul's letters

are meant for us as well as for those people long ago.

*Three Beautiful Sisters*—Paul tells us about three beautiful sisters, named FAITH, HOPE and LOVE. Faith and Hope are very sweet and beautiful, but Paul did not say much



about them. He tells us that the very sweetest and best of the three is Love. We can never see these sisters, but we can see and hear and feel what they do. We know when they are near and when they are far away, for they live in the hearts of people. They will guide boys and girls and men and women in everything they do if they will only let them, but boys and girls and men and women sometimes keep these sweet sisters out of their hearts and fill their hearts with things that are not good.

No matter how pure and good we are, our own lives are not right if we have not love in our hearts. No matter what good deeds we do, no matter how much we give to the poor, if we have not love in our hearts, God is not pleased with us.

Vs. 4 and 8 tell us what love does (explain). (Tell simple stories in few words to illustrate. The children will soon tell you which hearts have love in them and which have not.)

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

### FROM THE PLATFORM

## "The Greatest Thing in the World"

Write on the blackboard the title of Henry Drummond's famous little book, "The Greatest Thing in the World." Likely the teachers will have referred to this book, and the scholars, therefore, will be able to tell you about it. Ask what the "greatest thing" is. The answer will readily be given: "Love." Now question about the comparison of love with other "gifts" in vs. 1-3, bringing out clearly the superiority of love. Make full use of the "sounding brass" and "tinkling cymbal" to show the valuelessness of all sorts of work for Christ and others without love. Next, talk about the things which love does (see vs. 4-7), as proving its supreme greatness. And, lastly, by questioning on vs. 8-13, bring out how love will last, when other gifts and virtues fail. Close by calling for the Golden Text.

Lesson VII.

### THE GRACE OF GIVING

August 13, 1916

2 Corinthians, ch. 9. \*Scripture Memory Verses.

**GOLDEN TEXT**—In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how that he himself said, It is more blessed to give than to receive.  
—Acts 20 : 35 (Rev. Ver.).

1 For as touching the ministering to the saints, it is superfluous for me to write to you :

2 For I know <sup>1</sup> the forwardness of your mind, for which I boast of you to them of Macedo'nia, that Acha'i'a <sup>2</sup> was ready a year ago ; and your zeal hath <sup>3</sup> provoked very many.

3 <sup>4</sup> Yet have I sent the brethren, <sup>5</sup> lest our boasting of you should be in vain in this behalf ; that, as I said, ye may be <sup>6</sup> ready :

4 Lest <sup>7</sup> haply if they of Macedo'nia come with me, and find you unprepared, we (that we say not, ye)

should be <sup>8</sup> ashamed in this same confident boasting.

5 <sup>9</sup> Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your <sup>10</sup> bounty, whereof ye had notice before, that the same might be ready, as a *matter of bounty*, and not <sup>11</sup> as of covetousness.

6 But this *I say*, He <sup>12</sup> which soweth sparingly shall reap also sparingly ; and he <sup>13</sup> which soweth bountifully shall reap also bountifully.

7 <sup>13</sup> Every man according as he purposeth in his

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

heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God is able to make all grace abound<sup>14</sup> toward you; that ye, <sup>15</sup> always having all sufficiency in <sup>16</sup> all things, may abound <sup>17</sup> to every good work;

9 As it is written, He hath <sup>17</sup> dispersed abroad; he hath given to the poor: his righteousness <sup>18</sup> remaineth for ever.

10 <sup>18</sup> Now he that ministereth seed to the sower <sup>19</sup> both minister bread for your food, and multiply your seed <sup>21</sup> sown, and increase the fruits of your righteousness.)

**Revised Version**—1 your readiness, of which I glory on your behalf to them; 2 hath been prepared for a year past; 3 stirred up very many of them; 4 But I have sent; 5 that our glorying on your behalf may not be made void in this confidence; 6 that even as; 7 prepared; 8 by any means, if there come with me any of Macedonia; 9 put to shame in this confidence; 10 I thought it necessary therefore to intreat; 11 as promised bounty, that; 12 of extortion; 13 that; 14 Let each man do according as he hath purposed in his heart; not; 15 unto; 16 having always; 17 everything; 18 scattered abroad; 19 abideth; 20 And he that supplieth; 21 and bread for food, shall supply and multiply; 22 for sowing; 23 ye being; 24 everything unto all liberality, which worketh; 25 ministration; 26 fillet up the measure of the wants; 27 aboundeth also through; 28 seeing that through the proving of you by this ministration; 29 the obedience of your confession unto; 30 the liberality of your contribution; 31 Omnia men; 32 While they themselves also, with supplication on your behalf, long after you by reason of the exceeding; 33 to.

#### LESSON PLAN

- I. Prompt Giving, 1-5.
- II. Liberal Giving, 6-11.
- III. Brotherly Giving, 12-15.

#### DAILY READINGS

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

M.—The grace of giving, 2 Cor. 9: 1-15. T.—“Scattereth and yet increaseth,” Prov. 11: 24-31. W.—“Not grudgingly,” Deut. 15: 7-11. Th.—Faith and works, James 2: 14-26. F.—With cheerfulness, 1 Chron. 29: 1-9. S.—A precious gift, Mark 12: 38-44. B.—“As unto him,” Matt. 25: 31-40.

**Primary Catechism**—Ques. 109. *Why are the children of Christians baptised?* Because they are members of the Church, and are to be cared for and taught to love and serve Jesus Christ.

11 <sup>22</sup> Being enriched in <sup>23</sup> every thing to all bountfulness, which causeth through us thanksgiving to God.

12 For the <sup>24</sup> administration of this service not only <sup>25</sup> supplieth the want of the saints, but <sup>26</sup> is abundant also by many thanksgivings unto God;

13 <sup>27</sup> While by the experiment of this ministration they glorify God for <sup>28</sup> your professed subjection unto the gospel of Christ, and for <sup>29</sup> your liberal distribution unto them, and unto all <sup>30</sup> men;

14 <sup>31</sup> And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks be <sup>32</sup> unto God for his unspeakable gift.

**Shorter Catechism**—Ques. 66. *What is the reason annexed to the fifth commandment?* A. The reason annexed to the fifth commandment, is a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.

**Lesson Hymns**—Book of Praise: The “Great Hymn of the Church”—Primary, 583; Junior and Upward, Ps. 97: 9, 52: 66 (Ps. Sel.), 420, 50.

**Special Scripture Reading**—Ex. 20: 1-17; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

**Hymn for Opening Worship**—Hymn 168, Book of Praise; given also in Departmental Graded Quarterlies.

**Lantern Slides**—For Lesson, S. P. 660, The Widow's Gift (and the Golden Text). For Question on Missions, H. M. 1564, Hockey Team. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

**Stereograph**—For Lesson, The Cathedral Ruins at Philippi (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 373).

## THE LESSON EXPLAINED

**Time and Place**—A.D. 57; Philippi (probably) and Corinth.

**Lesson Setting**—The Second Epistle to the Corinthians was probably written from Philippi in Macedonia in A.D. 57. Chs. 8 and 9 refer to a collection which Paul was making in aid of the poor Christians living in Jerusalem.

### I. Prompt Giving, 1-5.

Vs. 1, 2. *The ministering to the saint's*; the collection for the poor Christians in Jerusalem, which Paul was gathering. *It is superfluous* (unnecessary) . . . to write. Paul had already written about this matter (1 Cor. 16: 1-4) and had also sent instructions through Titus, ch. 12: 18. *I know your readiness*; in planning the work of the collection. *For which I boast of you*; using the example of the Corinthians to stir up the generosity of others. *Macedonia*; the Roman province in which Philippi, Thessalonica

and Berea were situated and from which Paul was writing. *Achaia*; the Roman province of which Corinth was the capital. *Hath provoked*; Rev. Ver., “stirred up.”

Vs. 3, 4. *Sent the brethren*; Titus and two companions (see ch. 8: 16-23). *Lest our boasting . . . be in vain*. Paul wished to make sure that the planning of the Corinthians would be carried into actual effect. *Ye may be ready*; with the collection completed, not merely purposed. *They of Macedonia*. Paul was usually accompanied by one or more companions from the place he left to his next stopping place. He was now about to leave Macedonia for Corinth. *We . . . ashamed*; mortified before the Macedonians in case the Corinthians should fail. In the parenthesis Paul gives his readers credit for being ashamed if this should happen.

V. 5. *Necessary*; to prevent any possibility of being thus mortified. *Go before*; that is,

go before Paul and his companions. *Make up . . . your bounty*; literally, "blessing," willing and gracious giving. *Not of extortion* (Rev. Ver.); literally, "covetousness." The meaning is either that, if the collection were delayed till Paul came, it would seem to be dragged out of them by the pressure of his presence, or that their giving will be covetous, grasping, holding back all it can.

## II. Liberal Giving, 6-11.

Vs. 6, 7. *But*. Paul is not pressing the Corinthians to give; that is a matter for themselves to settle. He tells them, however, that the giver will be blessed in proportion to his generosity; "the blessing reaped will be proportionate to the blessing sown." *Purposeth*. Giving should be a matter of deliberate choice. *No grudgingly*; as if he would much rather withhold the gift. *Of necessity*; because compelled to give. *A cheerful giver*; literally, "a hilarious giver," one who gives out of a glad and grateful heart.

Vs. 8, 9. *God is able*; in his boundless power. *All grace*; God's loving favor, here as shown in bestowing earthly wealth. *Having . . . all sufficiency*; for your own needs. *Abound unto every good work* (Rev. Ver.). Our abundance is given to us, not for our own enjoyment merely, but that we may share it with others. *Scattered abroad* (Rev. Ver.); distributed in helping others. *Righteousness abideth for ever* (Rev. Ver.). The meaning is, that generosity is a lasting monument to goodness. The quotation is from Ps. 112 : 9.

Vs. 10, 11. *Supplieth seed . . . and bread* (Rev. Ver.). See Isa. 55 : 10. *Your seed for sowing* (Rev. Ver.); that is, your means for giving. *The fruits of your righteousness*; "the blessings which righteous generosity brings to the giver as well as to the receiver." *Enriched*; referring to worldly wealth. *Through us*; that is, Paul, who had aroused the Corinthians to liberality. *Thanksgiving to God*; from those who received the gifts,—the result of liberal giving.

## III. Brotherly Giving, 12-15.

Vs. 12, 13. *This service*. This word, in the New Testament, means a religious service, and giving to God's cause is such a service. *Supplieth the want of the saints*; fills up the lack of the poor Christians in Jerusalem.

*Aboundeth also* (Rev. Ver.). There is not only a filling, but an overflowing, of *thanksgiving unto God* from those whose wants are relieved. *Proving of you by this ministration* (Rev. Ver.). The gifts of the Corinthians prove that they are true Christians. *The obedience of your confession*, etc. (Rev. Ver.). The Corinthians proved that their "confession" of Christianity was genuine by their "obedience" to the law of kindness to their needy brethren in Jerusalem and elsewhere.

Vs. 14, 15. *Their prayer for you*. You have the prayers of those whom you are helping. *Long after you*; "have warm hearts towards you," the sense of fellowship between Jew and Gentile being intensified. *His unspeakable gift*; the gift of Christ himself and salvation through him. It was the thankful appreciation of this gift which had produced such liberality in the Corinthians.

## Light from the East

THE POOR IN THE EARLY CHURCH—The sayings of our Lord about the poor (Mat. 6 : 19, 20; 10 : 9, 10; 19 : 21-24) and the example of his own life (Luke 8 : 3) led some of his followers to interpret literally his blessings on the poor and hungry, Luke 6 : 20, 21, 24, 25. They thought that salvation was to be won by giving away their property, Luke 6 : 34, 35; 12 : 21, 33. Most of the master's followers seem also to have been quite poor. It was natural, then, that the spirit of the church should check the pursuit of wealth among the early Christians, especially as nearly every Christian believed that the end of the world was just at hand. The church did not enjoin the abandonment of wealth but it strongly approved the generosity of Barnabas. Acts 4 : 34 to 5 : 11 sets an ideal before Christian men.

The Jerusalem church seems to have been particularly rich in poor members. There were so many of them and they were so poor that they stood in sore need of help from the outside. And that help Paul looked for from the rich commercial centres of Greece and Macedonia. In the same way the thousands of destitute Jews who come to Jerusalem to-day that their bones may be laid on the sacred slopes of Mount Zion are fed from the bounty of the Jews of Europe and America.



## THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

Our map on page 375 reminds us of the relative location of Philippi and Corinth. Remembering that Philippi was only a few miles inland from the seaport of Neapolis, we understand how simple a matter it would be for Paul to send his second letter to the Corinth people by some friend who was going there in a sailing vessel. We will stand on a high hill overlooking the plain of Philippi, with parts of the city's ruined fortress strewn the ground at our feet. Broad fields, dotted with trees, extend from the base of the hill far off to the southwest. We have a glimpse of a stream which may be where Paul first preached here, Acts 16 : 13, 14. The modern Turkish village which partially replaces the ancient town is not at this moment in sight, but we see one reminder of the Philippi of centuries ago—part of the massive piers of a

Christian church. That church must, of course, have belonged to a generation much later than Paul's day, for the first Christian believers would not have been allowed by their pagan rulers to express the new faith by so conspicuous a structure. But, at all events, we may feel sure that some of the people who gave money and labor for the church building were lineal descendants of Paul's personal friends here. Some of these contributors were business men and mechanics, making money at various avocations in the town itself. Some owned farms or worked on farms out on the broad plain that we now see spread before us. All who were fairly able-bodied earned some amount of money large or small.

Use a stereograph entitled, The Cathedral Ruins at Philippi.

## THE LESSON APPLIED

Our lesson title suggests that giving is a Christian grace, a part of the equipment of a true, rounded life. Like all graces, it must be cultivated to reach its perfect bloom. Paul suggests several thoughts that should have weight with us as we consider the place of this grace in our own lives.

First, there is the question of influence. "Your zeal hath provoked very many." Liberality increases liberality. Stinginess encourages stinginess. Others are moved to act as we act. When we give freely to God his cause is advanced not only by our gift but also by the increased giving it prompts in others. No man stands alone even in his giving. If we scatter freely others will catch the contagion of our example.

Second, there is a need for promptness. Paul had boasted that the Corinthians had the ready *will* to contribute, but liberal *deeds* were also needed (see ch. 8 : 11). He feared lest the enthusiasm of the Corinthians might issue simply in good wishes. Good intentions must be reduced to currency. Our interest in a righteous cause and desire to see it prosper can never relieve us of the responsibility of helping it forward with our money. Our zeal to be effective must be practical. There is danger that we become satisfied

with our warm emotional interest and neglect the material assistance that alone can prove our sincerity, and without which no cause can prosper.

Third, there is the question of reputation. We stand before the world as the disciples of him who, though he was rich, yet for our sakes became poor, that we through his poverty might become rich. The world sees Jesus now chiefly as they see his spirit revealed in his followers. They judge the Christ by the words and deeds of Christians. If we do not give as he gave, we misrepresent our master. If we shirk the responsibility of cultivating this grace, we injure the prestige and power of the church in the community. If Paul was so jealous for the reputation of himself and his converts, how much more careful should we be of the good name of the church of Christ.

Fourth, liberality pays. Agassiz, when a boy of ten, went with his mother to Grindelwald and visited Echo Valley. The boy was told to speak and he would hear a boy reply. He did and the echo at once came back. Surprised, he cried out, "Who are you?" and the answer came, "Who are you?" Irritated, the boy said, "I don't like you!" Straight-

way the voice answered, "I don't like you!" The child felt hurt. Then the mother advised him to use kind words. And when he sent a kindly greeting, to his delight, he received a kindly greeting in return. The rule holds in life. Those who are kind, are treated kindly. Those who give abundantly, receive blessings in rich measure. There is no sacrifice we can make that has not its rich compensation.

Fifth, giving should be according to the promptings of the heart rather than the cold, calculating spirit of the mind. When we give because we feel we must, there is no virtue in the giving. When we give with a groan, it suggests that we think more of our money than the cause of Christ. When John Wesley's income was \$150, he lived on a hundred and forty and gave ten. And when his income increased to \$300, and afterwards to \$600, he still lived on a hundred and forty and gave the remainder. His heart

was in his work, not in his possessions, and his money went where his heart was.

Sixth, giving should be of deliberate purpose, and not a thing of chance. That is the value of systematic giving. It compels a reasoned standard and then it holds one up to it. If we give intelligently, we will also give proportionately. It's not the amount we give—the widow's mite pleased Christ—it's the amount we have left after we give, that reveals the worth of the gift. In a public meeting in England in the interests of foreign missions, many large contributions were announced and each one received thunderous applause. Then came the statement "Mr. So-and-So, 10 cents." No cheering. The chairman at once, amid breathless silence, exclaimed: "Hush, I think I hear the clapping of the pierced hands." The audience recognized the justice of the rebuke.

Seventh, God sees as well as the church and the world, and "God loveth a cheerful giver."

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Explain the nature of the collection to which reference is made in this lesson. (See Gal. 2:10.) Paul was eager to forward a contribution to the Jewish Christians in Jerusalem from the Gentile churches because: (1) It would fulfil his promise, and also relieve somewhat the tension between the Gentile and the Jewish sections of the Christian church, Gal., ch. 2. (2) Gentile Christianity by such practical love would commend itself to the Jerusalem Christians. (3) It would be an expression of the consciousness of the common bond uniting all Christians. Take up the points in this chapter upon which Paul lays special emphasis.

1. *Prompt giving*, vs. 1-3. "Achaia was ready a year ago." Paul commended the Corinthian church for its readiness in giving. They had seen what Paul saw in the gift, and they had set themselves to the work of raising the money in a businesslike manner. Further, they seem to have raised an amount which was exemplary, v. 3. They had listened to Paul's advice in a previous letter, 1

Cor. 16:2. Discuss with the class some of the appeals to our church in these days. Point out what tardy and unsystematic giving means.

2. *Larger giving*, vs. 6-11. Paul suggests that our gifts are followed up by rich blessings and increased means for larger gifts. Capacity for giving grows with the exercise of our benevolence. Interest in the work of the church is stimulated by it. Churches which have made a careful canvass of their membership for larger revenues, report quickening of church life in all departments. And it is reasonable that men should take a deep interest in an institution in which they have invested their money.

3. *The significance of giving*, vs. 12-15. Beyond meeting the needs of the work itself, it is an index to the depth of our Christian conviction. (Read Luke 7:37-47.) It has been wisely remarked that a man's heart is touched in proportion to the interest to which his pocketbook is touched. We all, by reason of our Christian calling, are responsible for advancing the kingdom. Those of us who, by reason of economic necessity, are prevented from giving all our time to this

work, must contribute to the support of those whom we set apart to do *our* work. What conclusions do we draw from the fact that we of the Presbyterian Church averaged in our givings, last year, \$2.46 per member?

Let this lesson be taught in such a way as to emphasize the financial needs of the different schemes of our church, and of the local church. Has the class a well planned budget for its own schemes?

### For Teachers of the Senior Scholars

Note how much Paul has to say to the Christians of Corinth about taking up a collection. A minister was heard to boast that he never talked to his people about money. Paul was not so other-worldly as this minister. He believed in taking up a collection, and that Christians were never more Christ-like than when giving. Question the class about the object for which this collection was taken,—for the poor saints at Jerusalem. Why was the Jerusalem church so poor that this was necessary? (See Lesson Explained.) How does Paul deal with this matter?

1. *A Reminder*, vs. 1-5. Point out that it was no whirlwind campaign such as we are familiar with in these days, for they had been a whole year about the matter and had not finished up. It is to be hoped that the needs of the poor saints were not too pressing. Bring out the suggestion that the Corinthians were more forward in mind than in money, and that some of the same sort of people are still living. Paul says all the good he can about them before he reminds them of a fear which has crept into his heart. What was this fear?

2. *A Lesson*, vs. 6-11. Bring out the leading thoughts in this lesson in giving,—the little parable of sowing and reaping, of giving and getting, the relationship of the one to the other, God's love for a cheerful giver, the divine rewards of giving in this way, vs. 8-11. God always makes up to us, if not in temporal things, in something far better, what we lovingly give to any good cause, "for the heart grows rich in giving," the more we give the more we live, the more we give the larger heart we have for giving, and the greater joy we get out of giving. Impress these lessons upon the minds and hearts of the scholars.

3. *Some Further Incentives*, vs. 12-15.

Bring out the apostle's assurance to the Corinthians that their offerings would bless the poor saints, not only in supplying their physical wants, but in awakening a spirit of thanksgiving in their hearts, and in winning their love, and in leading them to pray for the generous donors, and above all it would lead them to realize that they were manifesting something of the divine Spirit, v. 15. Remind the class that these incentives are operating to-day just as in apostolic times. Should they not lead us to be more generous? Close with a reference to God's "unspeakable gift" as supplying the great motive for all our giving.

### For Teachers of the Boys and Girls

Review the lesson of last Sunday so as to make it very vivid and fresh to the scholars. Point out that to-day's lesson on giving follows very naturally upon the lesson on love. Those who really love, cannot help giving. For information in detail see Lesson Explained, also, the scholars' Quarterly or Leaflet. The following are points to be taken up:

I. **PAUL'S COLLECTION FOR THE POOR AT JERUSALEM**, vs. 1-5. Talk with the class of the call which came, early in the war, to help the Belgian sufferers; also of the call to-day in behalf of the people of Serbia and Poland. Now turn to Paul's appeal to the churches founded by himself, including that of Corinth (see 1 Cor. 16:1-3) for money to help the poor Christians in Jerusalem. Ask about the way in which he had spurred on the Macedonians (recall who these were,—the people of Philippi, Thessalonica, etc.). Talk over the value of friendly rivalry as a means of producing extra effort.

Have the class read vs. 3-5, and then have them tell why Paul sent messengers ahead to Corinth. Had they not promised to help? But the scholars will readily see that to promise is one thing and to do is another. Question as to Paul's pride in these Corinthian Christians and of his expectations of them in the matter of this collection and how ashamed he would be, should they disappoint him. Spring the question on the class: Do we ever make our best friends ashamed of

us by failing to do what they expect of us? Bring out the meaning of "covetousness," and emphasize Paul's desire that the giving of the Corinthians should not be forced, but willing.

2. **HOW WE SHOULD GIVE, vs. 6, 7.** Have some one read Gal. 6 : 7. Tell the scholars about the "seed selecting" at agricultural colleges, and by the best farmers,—the seeds being handpicked so as to sort out the very best. Have some talk also about sowing enough seed. So our giving for God's work should be liberal. More, it should be "cheerful." Dwell on this word, which means "hilarious," overflowing with gladness and joy,—that is how we should feel when we are giving.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. "Freely ye have received, freely give," said Jesus. Find the words.

2. Where does Paul say that Jesus became poor for our sakes?

ANSWERS, Lesson VI.—(1) Matt. 7 : 12. (2) John 15 : 13.

#### For Discussion

1. Is any Christian to be excused from the duty of giving?

2. Should we be influenced in our giving by what others give?

#### Prove from Scripture

That we should give freely.

#### The Question on Missions

Ques. 7. Talk to the little ones about the

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—We are going to hear to-day some words about giving from Missionary Paul, a great soldier of the cross.

*Lesson Thought*—We should give all we can for God's work. Speak of the many ways in which the children are called upon to give money to help poor children and others. Often, during the war, the school children have been asked for a collection towards some fund,—for Belgians or for comforts for our brave soldiers.

III. **THE REWARDS OF SUCH GIVING, vs. 8-14.** These should be questioned out by the teacher as follows : (1) God's rich provision for our wants, so that we are not the losers by what we give (v. 8) ; (2) gifts to God are an enduring monument to the memory of the giver,—“his righteousness remaineth for ever” (vs. 9-11) ; (3) others are helped by the gifts and are led to thankfulness towards God (vs. 12, 13) ; (4) those who receive the gifts pray for and love the givers.

IV. **GOD'S UNSPEAKABLE GIFT, v. 17.** Talk about God as the greatest of all givers, and of the best of gifts by which he has shown his love to the world. Point to God's giving as the example and measure of ours. Ask the question : Can we ever give too much ?

boys at Pointe-aux-Trembles playing baseball on the fine grounds facing the great St. Lawrence River. They will like to hear, also, of the fine skating rink which is greatly enjoyed in winter, about the big play hall for boys and girls, about the games of the girls under the splendid trees, and the tobogganing in the winter.

In classes of the boys and girls and of the senior scholars, a description should be given of the grounds belonging to the Pointe-aux-Trembles Schools, at first 100 acres in extent, but now reduced to 9 acres, with numerous big aspen trees (French "trembles"). These classes will be interested, also, in an account of the open air games and sports,—baseball, football, hockey, skating and tobogganing, and of the large gymnasium for boys and girls, with its provision for physical training and indoor games. There is also an organized cadet corps with drill every week.

*Collection*—Tell how our "pennies" are used for Sunday School work, for missions, etc. Let two children take up the regular collection at this point.

*Lesson*—In our story to-day we hear Paul asking the followers of Jesus in Corinth to take up a collection to send to Jerusalem to buy food and clothing for the poor people who belonged to Jesus' church there. There were many poor people amongst the followers of Jesus. So Paul asked the followers of Jesus

in places wherever he had started a church to take up a collection to help the poor of the church in Jerusalem. Paul told them to lay aside each week as much as they could spare, and some one would be sent to collect the money and take it to Jerusalem to the apostles.

*Setting a Good Example*—Paul asked the people of Corinth to set a good example to the other churches, and to have their money ready when it was called for.

(We should set a good example in giving.)

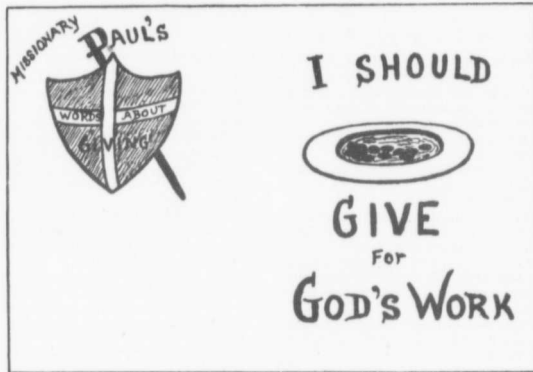
*Golden Text*—Repeat and explain Golden Text.

*Sowing and Reaping*—To teach them to give liberally, Paul told them about two farmers. Here is the field of one (sketch). He went out to sow wheat in the springtime, but he only took out a small bag of wheat and scattered it very sparingly.

Here is the field of the other farmer (sketch). He took out a big bag of wheat and scattered it very thickly over his field. Let the chil-

dren show you how he scattered it. When harvest time came those farmers went out to gather the wheat. The children will tell you what kind of crop each farmer had.

*Giving*—Giving is something like sowing seed. Paul said, if we are greedy for ourselves and stingy in giving, we will get very little of love and gratitude and God's blessing in return. If we give generously we shall get God's abundant blessing and he



will make us able to give more and more.

Speak of God's great gift to us and all his daily gifts to us. Our biggest gifts are small compared to his gifts to us.

*My Verse*—

"'Tis better to speak kindly words,  
'Tis better to do kindly deeds,  
'Tis better to know  
That the seeds we sow  
Will blossom as flowers, not weeds."

*What the Lesson Teaches Me*—I SHOULD GIVE FOR GOD'S WORK.

### FROM THE PLATFORM

GOD'S GIFT TO US  
OUR GIFTS TO GOD

Print on the blackboard **GOD'S GIFT TO US**. Ask the scholars what God gives us. From the various answers bring out the truth that he gives us everything we have. But there is one gift that is greater than all others,—ask for this. It is the gift of Jesus Christ, his own son. Ask what this gift is called (see v. 15), and bring out that the word "unspeakable" means that the gift is so wonderful that no one can describe it. Now turn to **OUR GIFTS TO GOD** (fill out the blackboard outline). Ask what we can give to God. Love, obedience, money, service, etc.—these will be the answers given. Bring out, by questioning, that the gift of ours to which the lesson refers is money. Make it clear that we give money to God

by giving it to help others who are in need. Talk about the objects to which we should give, and the true spirit of giving,—emphasizing its liberality and cheerfulness,—and lastly, of its rewards, bringing these points out from the lesson.

## Lesson VIII.

## THE RIOT AT EPHEBUS

August 20, 1916

Acts 19 : 29-41. Study Acts 19 : 23-41. \*Scripture Memory Verses.

GOLDEN TEXT—The love of money is a root of all kinds of evil.—<sup>1</sup> Timothy 6 : 10 (Rev. Ver.).

29 And the <sup>1</sup> whole city was filled with <sup>2</sup> confusion : and <sup>3</sup> having caught Gai'us and Aristar'chus, men of Macedo'nia, Paul's companions in travel, <sup>4</sup> they rushed with one accord into the theatre.

30 And when Paul <sup>5</sup> would have entered in unto the people, the disciples suffered him *not*.

31 And certain <sup>6</sup> of the chief <sup>7</sup> of A'sia, <sup>8</sup> which were his friends, sent unto him, <sup>9</sup> desiring him that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another : for the assembly was <sup>10</sup> confused ; and the more part knew not wherefore they were come together.

33 And they <sup>11</sup> drew Alexan'der out of the multitude, the Jews putting him forward. And Alexan'der beckoned with the hand, and would have made <sup>12</sup> his defence unto the people.

34 But when they <sup>13</sup> knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Di'ana of the Ephe'sians.

35 And when the townclerk had <sup>14</sup> appeased the

**Revised Version**—<sup>1</sup> *Omit* whole ; <sup>2</sup> the ; <sup>3</sup> they rushed with one accord into the theatre, having seized Gaius ; <sup>4</sup> *Omit rest of verse* ; <sup>5</sup> was minded to enter in ; <sup>6</sup> also ; <sup>7</sup> officers ; <sup>8</sup> being his ; <sup>9</sup> and besought him not to ; <sup>10</sup> in confusion ; <sup>11</sup> brought ; <sup>12</sup> a ; <sup>13</sup> perceived ; <sup>14</sup> quieted the multitude, he saith ; <sup>15</sup> who ; <sup>16</sup> temple-keeper of the great Diana ; <sup>17</sup> gainsaid ; <sup>18</sup> rash ; <sup>19</sup> temples ; <sup>20</sup> *Omit* yet ; <sup>21</sup> our ; <sup>22</sup> If therefore ; <sup>23</sup> that ; <sup>24</sup> courts are open ; <sup>25</sup> proconsuls ; <sup>26</sup> accuse ; <sup>27</sup> seek anything about other ; <sup>28</sup> settled in the regular assembly ; <sup>29</sup> indeed ; <sup>30</sup> accused concerning this day's riot ; <sup>31</sup> for it : and as touching it we shall not be able to give account.

## LESSON PLAN

- I. Paul and His Friends, 29-31.
- II. "Great is Diana," 32-34.
- III. The Town Clerk, 35-41.

## DAILY READINGS

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

M.—The riot at Ephesus, Acts 19 : 23-31. T.—The riot at Ephesus, Acts 19 : 32-41. W.—Deceit, Acts 5 : 1-11. Th.—Betrayal, Matt. 26 : 6-16. F.—Covetousness, Josh. 7 : 16-25. S.—Falsehood, 2 Kgs. 5 : 20-27. S.—"What shall it profit," Mark 8 : 31-38.

**Primary Catechism**—*Ques.* 110. *When Jesus Christ was about to leave the world, how did He ask to be remembered ?* Jesus appointed the Lord's Supper, and said, "This do in remembrance of Me."

people, he said, *Ye men of Ephe'sus, what man is there that knoweth not how that the city of the Ephe'sians is the worshipper of the great goddess Dian'a, and of the image which fell down from Ju'piter ?*

36 Seeing then that these things cannot be <sup>17</sup> spoken against, ye ought to be quiet, and to do nothing <sup>18</sup> rashly.

37 For ye have brought hither these men, which are neither robbers of <sup>19</sup> churches, nor <sup>20</sup> yet blasphemers of <sup>21</sup> your goddess.

38 <sup>22</sup> Wherefore if Deme'trius, and the craftsmen <sup>23</sup> which are with him, have a matter against any man, the <sup>24</sup> law is open, and there are <sup>25</sup> deputies : let them <sup>26</sup> implead one another.

39 But if ye <sup>27</sup> inquire any thing concerning other matters, it shall be <sup>28</sup> determined in a lawful assembly.

40 For <sup>29</sup> we are in danger to be <sup>30</sup> called in question for this day's uproar, there being no cause <sup>31</sup> whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

**Shorter Catechism**—*Ques.* 67. *Which is the sixth commandment ?* A. The sixth commandment is, Thou shalt not kill. *Ques.* 68. *What is required in the sixth commandment ?* A. The sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.

**Lesson Hymns**—Book of Praise : The "Great Hymn of the Church"—Primary, 583 ; Junior and Upward, Ps. Sel. 97, 210, 250, 61 (Ps. Sel.), 217, 251.

**Special Scripture Reading**—Eph. 6 : 10-17 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

**Hymn for Opening Worship**—Hymn 297, Book of Praise ; given also in Departmental Graded Quarterlies.

**Lantern Slides**—For Lesson, B. 153, Paul at Ephesus. For Question on Missions, H. M. 760, The Chapel. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

**Stereograph**—For Lesson, Theatre at Ephesus, Where the Mob Cheered for Diana (Order from Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, see page 373).

## THE LESSON EXPLAINED

**Time and Place**—A.D. 56 ; Ephesus.

**Connecting Links**—From Corinth, after a ministry there of a year and six months (see Lesson IV., July 23, ch. 18 : 1-11), Paul went with Aquila and Priscilla to Ephesus, where he preached in the synagogue. He did not, however, stay long here, but went on to Jerusalem and then back to Antioch in

Syria, the starting point of his missionary journeys, ch. 18 : 18-22. Some time was spent in Antioch, and then Paul set out on his Third Missionary Journey, visiting Galatia and Phrygia, and coming finally to Ephesus, ch. 18 : 23. Vs. 1-21 give an account of Paul's ministry in Ephesus, which lasted for three years (ch. 20 : 31) until near its close.

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

Demetrius, a leader amongst the tradesmen whose business it was to make silver shrines of the goddess Diana, who was held in high honor by the Ephesians, stirred up a riot against Paul because his preaching, by its condemnation of idolatry, interfered with their trade.

### I. Paul and His Friends, 20-31.

V. 29. *The whole city.* The people of Ephesus, while they were not interested in the gains of the shrinemakers, were concerned about the glory and magnificence of the city as the seat of the worship of Diana. *Confusion.* The Greek word conveys the idea of the crowd mingling together like the waters of a cascade. *Caught*; seized because they were unable to find Paul. *Gaius*; of whom nothing more is known. *Aristarchus*; from Thessalonica, ch. 20:4. *Into the theatre*; the great amphitheatre of Ephesus, built on the western slope of Mount Pion, overlooking the harbor, which could hold 24,000 people and in which public meetings were commonly held.

Vs. 30, 31. *Paul would have entered*; eager to share the danger of his friends, and, perhaps seeing in the crowd an opportunity of testifying for Christ. *Disciples suffered him not*; knowing the uselessness and the danger of his doing so. *Chief of Asia*; literally "Asiarchs," officials of the Roman province of Asia, of which Ephesus was the capital, whose duty it was to preside over public games and religious festivals. They were men of some importance, and Luke is careful to contrast their friendliness to Paul with the hostility of the mob. One of the aims of Acts is to set forth the favor which Roman officials showed towards Paul.

### II. "Great is Diana," 32-34.

Vs. 32, 33. *Some . . . one thing . . . some another.* Since the tradesmen had not secured Paul, there was no one object against which the wrath of the mob could be directed. *The assembly*; the "ecclesia," as the public meeting of citizens was called. Here the word is used of an unlawful tumultuous gathering. *Confused.* See on v. 29. *Alexander*; possibly a fellow craftsman of Demetrius and his friends (see "Alexander the coppersmith," 2 Tim. 4:14). *The Jews*

*putting him forward*; as one of their own number, to make it clear that the Jews had nothing to do with Paul, and thus prevent a possible anti-Jewish riot.

V. 34. *Knew that he was a Jew*; by his dress and features. The treatment of Alexander shows how well founded were the fears of Paul's friends for him. *Great is Diana.* Chrysostom says: "A childish understanding indeed! as if they were afraid that their worship should be extinguished, they shouted without intermission."

### III. The Town Clerk, 35-41.

V. 35. *Townclerk*; the leading official of the city. *Temple-keeper* (Rev. Ver.); literally, "temple sweeper;" this lowly service for the great Diana (Rev. Ver.) was considered a high honor. *Image . . . from Jupiter*; Rev. Ver. Margin, "from heaven," the supposed dwelling place of Jupiter, the king of the gods.

Vs. 36, 37. *Cannot be spoken against.* If this is a fact, Paul's speech cannot overthrow it, nor can rioting make it surer. *Do nothing rashly.* The clerk knows how seriously any outbreak of the mob may affect the privileges granted to the city by the Romans. *These men* (Paul and his companions) . . . *neither robbers of churches*; that is, temples. *Blasphemers of our goddess* (Rev. Ver). They had made no violent attack on Diana-worship; but had taught that the only God whom men ought to worship is the living and true God, and had left this teaching to do its work.

Vs. 38-41. *Courts are open* (Rev. Ver.); are held regularly. *Proconsuls* (Rev. Ver.); the representatives in the provinces of the Roman government. *Implead*; "accuse." *Other matters . . . lawful assembly*; a regular meeting of the citizens called by the magistrates. *In danger to be accused* (Rev. Ver.); before the Roman authorities. *No cause . . . of this concourse*; no excuse for the crowds and the rioting. *Dismissed the assembly*; making the assembly regular by dissolving it.

### Light from the East

"GREAT IS DIANA"—When the populace would demonstrate loyalty to a cause it usually catches up some familiar phrase. Though the occasion is new it invents no new watchword. We profess our allegiance to the

cause of Britain and the Allies in the present war by singing "God save the King." So the Ephesians demonstrated their loyalty to their city-goddess by shouting "Great is Diana." It was no new phrase, but a familiar formula that came spontaneously to their lips. Sir William Ramsay says it was a "stock expression" in their religion. In 1887 he found, for example, some inscriptions at the Phrygian city of Dionysopolis where, as at Ephesus, the temple was sacred to Diana ;

and these inscriptions show that the phrase "Great is Diana" was very common in the religious language of that city. The old Ephesian thought as naturally of the greatness of Diana as the modern Mohammedan of the greatness of Allah, and he shouted "Great is Diana" as naturally as the Mohammedan ~~who~~ will hardly use the word "Allah" (God) without the epithet "akbar" (mighty). "Allah akbar" signifies "Allah is mighty."

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

The theatre, where the silversmiths and their friends held that noisy meeting, is a place that many travelers visit. We ourselves may see it, just as it is to-day, by using a stereograph, made at the place where the uppermost tier of seats used to stand. Notice, on our map (page 375) where the number 30 is attached to the point of a V at Ephesus, the arms of the V opening toward a bay at the northwest. That means we are to face northwest. All the old Greek theatres were roofless. This one before us has lost most of the stone benches that used to cover the curving slope of a hill. We look now down that slope, to a level space at its base, corresponding with the "floor" or place for orchestra seats in a modern theatre or opera house. Beyond it we see the ancient stage, an oblong platform of stone, with a part of its architectural background in place. Ephesus

was one of the largest and busiest and richest cities in the Asiatic part of the Roman empire. And the Ephesian temple of Artemis (Diana), which used to stand about three quarters of a mile from here, off behind us, was one of the most famous and popular shrines in the world. People traveled hundreds of miles to pray there and make offerings to an ancient image of the goddess. And almost every visitor who walked that paved street down before us bought some silver souvenir before he went home. Some silversmiths made miniature copies of Diana's image. Others made tiny models of the temple. The silver workers were quite right when they said that the spread of belief in one invisible, spiritual God would tend to spoil their trade.

Use a stereograph entitled, Theatre at Ephesus, Where the Mob Cheered for Diana.

### THE LESSON APPLIED

Without prestige or power of organization or help of public press, unheralded and unnoticed, Paul slips into the heart of a great city and begins to tell a few men and women the story of Christ. Soon the influence of his work is felt far beyond the room in which he teaches and the whole city is stirred, fearful of the overthrow of their idolatrous worship. John Geddie lands on pagan Aneiteum in the Southern Pacific and labors in loneliness, amid many dangers and discouragements, for three years before any signs of a better day. Then the tide turns and when he dies in his fifty-eighth year he leaves there sixty schools, twenty teachers sent to neighboring heathen islands, a church membership

of thirteen hundred and a Christianized island. A baseball player is converted to Christ and begins to preach. At first the world is rather amused. But now when William Sunday is announced to appear in a city the liquor traffic almost invariably start a costly newspaper campaign against the man and his methods, so powerful has his influence against intemperance proved to be. Who can estimate the value of one life? Who can measure the power for good of one man who has convictions and is loyal to them? We dare not set limits to the work that God can accomplish by the simplest methods through one man that is willing to be used by him.



"By this business we have our wealth" (Rev. Ver.). Thus early did "vested interests" throw themselves across the pathway of Christian progress. It was those that profited by slavery that bitterly opposed its abolition. It is those who make money out of tenement houses where families are herded together in unsanitary and demoralizing conditions, who fight against better laws for the housing and protection of the poor. The staunchest defenders of the liquor traffic are those who are making enormous profits out of the business. Men hasten to the defence of their pocket books more eagerly and passionately than to the defence of their moral principles, and oppose good movements because their success would mean personal loss. But a Christian must do the thing that is right at any cost. It is said of a certain English king that when urged to espouse a wrong cause he always replied: "Impossible;" and when faced with a duty, however disagreeable or difficult, he invariably said: "It must be done." It is our duty to help every good movement simply because it is right and to fight every evil cause simply because it is wrong, and to cheerfully accept any personal losses or discomfort involved. The law of Christ demands the sacrifice of material things for the good and happiness of others.

"And.. they rushed with one accord." The spirit of the crowd swept the onlookers into the stream of its activities and inspired them with a common evil purpose. When a number get together latent impulses are stimulated as sticks of wood burn with a fiercer flame when thrown in contact. The call of the crowd is apt to drown the voice of the individual conscience. There is always the danger that when we are with our gang or set we surrender our personal convictions and allow ourselves to be swayed even in important moral questions. Many a young man owes his fall to the powerful pressure of bad company. It requires great courage to

stand alone, to defy the demands of the majority. Care is needed in the choice of our companions. Vigilance also is needed whenever we find ourselves in a crowd moved by some sudden impulse in order that we may not act first and think afterwards.

"Paul was minded to enter in" (Rev. Ver.). In his missionary activities Paul was called upon to face almost every kind of danger and always he proved himself fearless and faithful, enduring much, suffering much, but ever cheerful and unafraid. His life was governed by great convictions that lifted him above petty fears. He was so sure of God that he stood undaunted before the threats of men. He was a great hero because he was a great Christian.

"Some . . . cried one thing, and some another." When men are governed by impulse and passion they lack stability and insight. A man with convictions knows where he stands and towards what goal he is moving. He has a definiteness of purpose that gives strength and power. The victims of the mob spirit have no great governing principles, are like a boat without a rudder on the stormy sea, the sport of wind and wave. God has given us a mind to think and a conscience to guide us, but when we give our passions the rein we no longer act either intelligently or righteously. We are not ourselves. Beware of anger, and lawless impulses, and sudden surgings of strong feeling. When the blood is hot and the emotions are stirred we are in danger.

Paul left Ephesus forthwith. In the contest between a righteous cause and entrenched financial interests and idolatrous worship, the latter won. But Paul left behind a congregation of men and women touched by the Spirit of God, with changed lives and a new vision of unseen things. He was content to let the leaven work. We know to-day who has ultimately won the victory. It is ever so.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Explain carefully the circumstances of this

incident in Paul's career. How long had Paul been in Ephesus? (V. 10.) Remind the class that Paul is now on his Third Missionary Journey (read chs. 18 : 22 to 19 : 1). Refer

to the nature and the success of his work at Ephesus, 1 Cor. 16 : 9. The following outline will serve as a guide in the lesson discussion :

1. *Demetrius, the demagogue*, vs. 23-25. Demetrius had much money invested in his business, and he seems to have been the leader of the trade-union. He displays the art of a demagogue in handling the crowd. He appeals skilfully to their self-interest. The higher interest, whether Paul was right or wrong, never dawns upon his mental horizon, or is carefully kept out of sight. Demetrius is an example of the abuse of powers of leadership. Modern democracy affords many similar examples, namely, the politician who seeks to retain power by appealing always to the lowest instincts of his community, rather than to their moral sense. The young Canadian needs to be warned against the ways of the modern demagogue and also his ideals. Nothing is more painful than to witness many of your brightest and best young leaders succumbing to these low ideals on their entrance into public life. These verses suggest also that a trade-union may sometimes go wrong.

2. *The cash argument*, vs. 26-28. "The most sensitive part of 'civilized' man is his pocket ; and it was there that opposition to Christian changes or 'reforms' began." Do men become hostile to Christian teachings, in our day, because they threaten their business? How far can certain business methods be reconciled with Christian practice? Many Christians seem very blunt to the relation of Christian teaching to business. What we may call business ethics are in need of regeneration. Is real estate and stock gambling less immoral than the billiard-room type? The recent scandals in connection with the contracts for war supplies, raise many questions which ought to be calmly analyzed and discussed.

3. *The mob*, vs. 29-41. The howling mob and the townclerk present a great contrast. The mob was an aggregation of individuals who had no self-control ; they howled because others howled ; they abdicated reason and judgment. This is why "the mob" has become a term of contempt. Point out the

fact that a great mass of people are moved along in all matters by a sort of herd-instinct. The rights of individual judgment are too sacred to be renounced in this fashion. The young men and the young women need to learn the value of self-control.

### For Teachers of the Senior Scholars

Question the class about Ephesus, where it was situated and for what it was chiefly noted, and how long Paul remained there during his Third Missionary Journey, and what were the chief incidents of his stay, vs 1-20. Note the marvelous success which attended his labors (v. 26), and show what trouble this got him into. Ask about the silver shrines, what they were, and what they were used for,—as charms against disease or accident, in the home, or while traveling. Remind the class that we occasionally meet with something of this kind in the superstitious reverence of some people for the cross or the crucifix. Tell of a lady who claimed that she would have been saved from a street accident if she had worn her cross.

Bring out that it was greed, and not religion, which led the silversmiths to do what they did. Cite some modern illustrations of what greed will do when the gospel interferes with a bad business, when it closes saloons, and revolutionizes industrial conditions. Discuss :

1. *The Riot*, vs. 29-34. What was the spirit which animated the rioters? Was it the same which stirred up the wrath of the silversmiths, or was it a superstitious fear about their goddess and her temple? How did Paul escape? (Vs. 30, 31.) What evidence is there of a wild anti-Jewish feeling on the part of the mob? (Vs. 33, 34.) How can you account for this? The Jews were violently opposed to images of any kind, so must have cherished a strong dislike for the silver shrines.

Note that the ignorance and superstition of this crazy mob help us to understand this wild scene. What excuse can we make for a political mob that howls a speaker down in our country in our day?

2. *The Riot Quelled*, vs. 35-41. It is no easy matter to handle a mob. Who in Ephesus was equal to the job? What persuasive

reasoning did he make use of? (Vs. 35, 36.) Note his defence of the Christians (v. 37), and how this reveals Paul's method of working in preaching Christ, rather than in attacking the false systems of religion, and his statement of the action which Demetrius should take if he had a case against Paul (v. 38), and his good advice to the mob, v. 39. Note the earnest warning with which he concludes, and dwell upon the marvelous things which a wise, level-headed man can accomplish, and show how the gospel commends itself to an earnest, thoughtful mind.

### For Teachers of the Boys and Girls

Have the class tell what a riot is. Some members will refer to particular instances. Such events as the trouble in Ireland in April, or "food riots" in some war-stricken countries will be fresh in their minds. Discuss the general nature of riots to bring out such facts as these: the manner in which they are commenced, the influence of a ringleader, the fact that members of a mob—men or boys—either will do things which they would not think of doing as individuals. It is so easy to "follow the crowd" and so hard sometimes to flinch at something which all the rest are doing, even though we know it to be wrong. Point out that it is this lack of self-control in a mob that makes riots so foolish and dangerous.

I. THE EPHEBUS RIOT, vs. 29-34. Have the scholars tell, by referring to various verses

in the text, who was the ringleader of this riot, what was his grievance, where the trouble occurred, whom the rioters sought to kill, etc. Demetrius the silversmith saw that every one who became a Christian meant money lost to him. The class will tell how. Did he put forward this as his reason for the riot? Point out to the class, from modern illustrations, how men often hide their real objection to a good movement because their objection is selfish and they are ashamed of it. Instance those who make their money in the liquor business. When they come out to fight against temperance laws they give as their reason that these will take away our liberty. Bring out the details of the scene in the theatre.

II. PEACE AGAIN, vs. 35-41. Who was successful in quieting the mob? The scholars will answer from v. 35. How did he do it? Discuss vs. 37-39 with the class, making the difficult points plain. Did the rioters gain anything by all this trouble? Were they in danger of losing by it? How? V. 40 gives the answer to these questions. In closing, have the Golden Text quoted as expressing the central truth of the lesson.

Trace the whole riot to "love of money," and teach the class that the best way to escape that dangerous "love of money" is to keep using as much as we can spare to make others happy. Then our love will be for others, showing itself by making them happy, and our money will be a blessing.

## ADDED HINTS AND HELPS

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

### Something to Look Up

1. "Seek ye first the kingdom of God, and his righteousness." Find these words of Jesus.

2. "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Where are the words written?

ANSWERS, Lesson VII.—(1) Matt. 10: 8. (2) 2 Cor. 8: 9.

### For Discussion

1. Is it wrong to love money?
2. Is it right for Christians to go to law?

### Prove from Scripture

That covetousness is idolatry.

### The Question on Missions

Ques. 8. Try to get the little ones to see what a busy, happy day is Sunday at Pointeaux-Trembles, with its rising bell at 7 instead of 6 as on weekdays, breakfast at 7.30, followed by the making up of the beds and other necessary work of the house, which is done mainly by the scholars, a singing lesson at 9, and then a meeting always led by one of the scholars, and then the regular preaching service at 11. In the afternoon Sunday School is at 3, after which the scholars write letters

or take a walk or listen to a Sunday story in the room of one of the teachers.

As additional detail for the scholars above the Primary grade, there might be a description of a Sunday preaching service in the

chapel, with the boys on one side and the girls on the other, besides the 20 or 30 people from outside the Schools who usually worship here. The preacher at the Sunday morning service is always the Principal.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—Our story to-day is about Missionary Paul, a great soldier of the cross, and Diana worshippers.

*Lesson Thought*—Being greedy for money often causes wrong-doing.

#### Introduction

—Would you like to take a long journey with me across a big ocean and two seas to a city we are going to hear about in our lesson story?

We shall all get to Montreal or Halifax (use a map) by train. Then we shall get on board a

great ocean steamship and sail across the Atlantic ocean and through the Straits of Gibraltar and along the beautiful Mediterranean Sea and over the island-covered Aegean Sea till we come to EPHESUS.

*The Goddess Diana*—This is the city our story tells us about. It was then a heathen city. The people thought that a great mother goddess, called Diana, watched over the city and took care of the people. Picture the big temple (sketch) in the city of Ephesus, where the people placed a great image or idol of Diana. There crowds went every day at all hours to worship the goddess. Hundreds of smaller images of Diana were in all the streets and in the homes of the people. Crowds might be seen in the streets praying to the deaf and dumb and lifeless idol!

Many visitors came from other places to pray to the great goddess in Ephesus. On the streets men were selling small images made of silver, which the visitors bought to take home with them. The silversmiths made a great deal of money by selling idols. But a

stranger has come to Ephesus! He is telling the people it is wrong to pray to idols. He is telling them about a new God who does not dwell in temples and whose image cannot be made in gold or silver or copper. The makers

of images are very angry. "He will spoil all our trade if the people believe what he says," they cried. "We must put a stop to his preaching and get him and his friends out of our city." You can all tell me who this stranger was.

Paul brought

two friends with him from Macedonia. Their names were Gaius and Aristarchus.

*A Riot*—One day there was a terrible noise in Ephesus. The streets were filled with shouting crowds. The makers of images have seized Paul's two friends. They are dragging them to the theatre. The crowds follow, shouting in anger and waving their arms. Paul would have followed his friends, but other friends held him back for fear the angry crowd might do him harm. Tell the story, vs. 29-41.

*The Money God*—Show some money. Some people think more of money than they do of God.

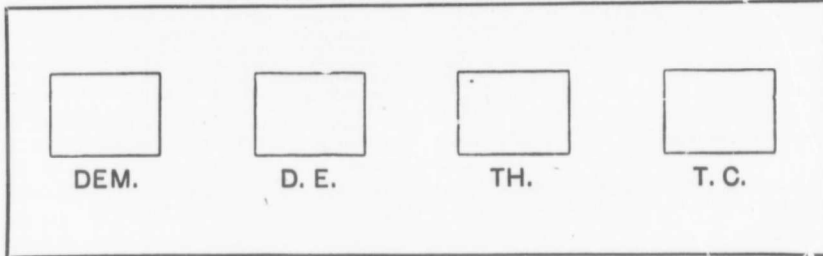
*Golden Text*—Repeat. Explain that it was the love of money that caused this riot and wrong-doing at Ephesus. Many other bad things are caused by the love of money. Those who sell liquor are greedy for money. They do not care how much evil is caused by the use of liquor, so long as they can make money out of it. Sad to say, sometimes boys and girls do wrong for the sake of getting some-



thing they want very much (simple illustrations).

*What the Lesson Teaches Me—I SHOULD NOT BE GREEDY.*

### FROM THE PLATFORM



The lesson, including the unprinted portion, vs. 23-28, presents a series of four vivid pictures. In the first, we see Demetrius, the head of the silversmiths in Ephesus, stirring up his fellow craftsmen against Paul (Draw a square and print under it DEM.). Bring out by questions the way in which these silversmiths made their gain and how Paul's preaching interfered with their business. The second picture shows the company of silversmiths. The scholars will tell you their shout (Draw a second square, and print D. E. for Diana of the Ephesians). The scene of the third picture is in the great theatre of Ephesus. Ask about this building and what took place in it (Draw a third square, and print TH. for theatre). In the last picture, a man stands before a tumultuous crowd urging them to cease their uproar. The scholars will tell who this is, and what arguments he used (Draw a fourth square, and print T. C. for town clerk). In closing, trace the interference of the silversmiths back to the selfishness of their hearts and help the scholars to see how ugly a thing selfishness is.

Lesson IX.

## JOURNEYING TO JERUSALEM

August 27, 1916

Acts 20 : 16-27. Study Acts 20 : 16-38. \*Scripture Memory Verses.

**GOLDEN TEXT**—I commend you to God, and to the word of his grace.—Acts 20 : 32.

16 For Paul had determined to sail <sup>1</sup> by Ephesus, <sup>2</sup> because he would not spend the time in A'sia : for he <sup>3</sup> hasted, if it were possible for him, to be at Jeru'salem the day of Pen'tecost.

17 And from Mile'tus he sent to Ephesus, and called <sup>4</sup> the elders of the church.

18 And when they were come to him, he said unto them, Ye <sup>5</sup> know, from the first day that I <sup>6</sup> came into A'sia, after what manner I <sup>7</sup> have been with you at all seasons,

19 Serving the Lord with all <sup>8</sup> humility of mind, and with <sup>9</sup> many tears, and <sup>10</sup> temptations, which befell me by the <sup>11</sup> lying in wait of the Jews :

20 <sup>12</sup> And how I kept back nothing that was profitable <sup>13</sup> unto you, but have shewed you, and have taught you publicly, and from house to house,

21 Testifying both to <sup>14</sup> Jews, and also to the Greeks, repentance toward God, and faith toward our Lord

Je'sus Christ.

22 And now, behold, I go bound in the spirit unto Jeru'salem, not knowing the things that shall befall me there :

23 Save that the Holy Ghost <sup>15</sup> witnesseth in every city, saying that bonds and afflictions abide me.

24 But <sup>16</sup> none of these things move me, neither count I my life dear unto myself, so that I <sup>17</sup> might finish my course with joy, and the ministry, which I <sup>18</sup> have received <sup>19</sup> of the Lord Je'sus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I <sup>20</sup> have gone preaching the kingdom <sup>21</sup> of God, shall see my face no more.

26 Wherefore I <sup>22</sup> take you to record this day, that I <sup>23</sup> am pure from the blood of all men.

27 For I <sup>24</sup> have not shunned to declare unto you all the counsel of God.

**Revised Version**—<sup>1</sup> past ; <sup>2</sup> that he might not have to spend time ; <sup>3</sup> was hastening ; <sup>4</sup> to him ; <sup>5</sup> yourselves ; <sup>6</sup> set foot in ; <sup>7</sup> was with you all the time ; <sup>8</sup> lowliness ; <sup>9</sup> Omit many ; <sup>10</sup> with trials ; <sup>11</sup> plots of the Jews ; <sup>12</sup> how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly ; <sup>13</sup> Jews and to Greeks ; <sup>14</sup> testifyeth unto me ; <sup>15</sup> I hold not my life of any account, as dear ; <sup>16</sup> may accomplish my course, and ; <sup>17</sup> Omit have ; <sup>18</sup> from ; <sup>19</sup> went about ; <sup>20</sup> Omit of God ; <sup>21</sup> testify unto you ; <sup>22</sup> shrank not from declaring unto you the whole counsel.

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

## LESSON PLAN

- I. A Summons, 16, 17.  
 II. A Retrospect, 18-21.  
 III. A Prospect, 22-24.  
 IV. A Farewell, 25-27.

## DAILY READINGS

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

M.—Journeying to Jerusalem, Acts 20 : 16-27. T.—Journeying to Jerusalem, Acts 20 : 28-38. W.—"Feed the flock," 1 Peter 5 : 1-7. Th.—The Lord's will be done, Acts 21 : 4-14. F.—To live is Christ, Phil. 1 : 15-26. S.—Preaching in Troas, Acts 20 : 1-15. S.—"An ambassador in bonds," Eph. 6 : 10-20.

Primary Catechism—Ques. 111. *What is meant*

*by the bread in the Lord's Supper?* The body of Christ, who is the bread of life.

Shorter Catechism—Review Questions 65-68.

Lesson Hymns—Book of Praise : The "Great Hymn of the Church"—Primary, 583 ; Junior and Upward, Ps. Sel. 97, 389, 399, 35 (Ps. Sel.), 297, 404.

Special Scripture Reading—Ps. 121 : 1-8 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 360, Book of Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 156, Paul at Miletus (Bidding Farewell to the Elders). For Question on Missions, H. M. 839, Matriculation Class. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

Stereograph—For Lesson, Miletus Where Paul Called the Convention ; Northwest Toward the Sea (Order from Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, see page 373).

## THE LESSON EXPLAINED

Time and Place—A.D. 57 ; Miletus.

Connecting Links—Soon after the riot in Ephesus, Paul left that city, going first to Macedonia and then to Corinth in Greece, where he remained three months. From Corinth he returned to Philippi in Macedonia with several companions. Next, he went to Troas, where he spent a week and where the incident connected with Eutychus occurred. Sailing from Troas, Paul's companions came to Assos (see map), where the apostle joined them, having traveled on foot from Troas, and then to Miletus. Vs. 1-15.

## I. A Summons, 16, 17.

V. 16. *Paul had determined* ; in arranging his route from Troas to Jerusalem. *To sail by Ephesus.* He had probably chosen a vessel which made no stop at this city. *For he hastened.* Likely there had been some delay in finding a vessel at Troas, or Paul would not have stayed there so long and would have planned to give a day to Ephesus, which he must have felt that he was not likely to see again. *At Jerusalem . . . Pentecost.* Pentecost at Jerusalem must have been a great Christian as well as Jewish festival, at which Paul would meet the more prominent members of the church.

V. 17. *From Miletus* ; about 30 miles to the south of Ephesus, following a deep gulf, while the direct land route was only 20 miles. Miletus was originally on the coast, but the silt of the river Mæander has so filled up the gulf on which the city stood, that it is now 5 miles inland. *Called* ; invited with urgency and authority. *The elders* ; literally "presbyters," the overseers of the church, called in

v. 28 (Rev. Ver.) "bishops." It is well established that, in the early church, the offices of presbyter and of bishop were identical.

## II. A Retrospect, 18-21.

V. 18. *When they were come* ; likely on the third day of the stay at Miletus, two days having been occupied with the landing and the summoning and journey of the elders to Miletus. *Ye yourselves know* (Rev. Ver.) ; a fearless appeal to their personal knowledge. They can put the apostle's words to the test of what they had seen him do and heard him say. *Set foot in Asia* (Rev. Ver.). Ephesus was the capital of this Roman province, and was in communication with all its parts. *After what manner*, etc. Paul's words show that he had lived in the closest intimacy with his hearers ; they had, therefore, the best possible opportunity to judge of his life and work. *All the time* (Rev. Ver.) ; on week days and Sundays : his practice backed up his preaching.

V. 19. *Serving the Lord* ; counting it his highest honor to act as the servant of God and Christ (see Rom. 1 : 1 ; Gal. 1 : 10 ; Phil. 1 : 1 ; Tit. 1 : 1). *With all lowliness* (Rev. Ver.) ; the opposite of setting one's mind on "high things" (Rom. 12 : 16) ; that is, seeking honor for oneself. (Compare Phil. 2 : 3 ; Col. 3 : 12 ; 1 Pet. 5 : 5.) *With many tears* ; so anxious had he been for their salvation. *With trials* (Rev. Ver.) ; opposition and persecution, which strained to the breaking point his temper and faith and courage. *By the plots of the Jews* (Rev. Ver.). Luke does not mention these plots in his

account of Paul's ministry in Ephesus, but such conduct was like that of Jews elsewhere. (See 2 Cor. 11 : 26.)

Vs. 20, 21. *Kept back nothing . . . profitable* ; did not draw or shrink back out of fear, from telling the truth, however unpleasant, about their sin and need of salvation. *Publicly* ; in the school of Tyrannus, ch. 19 : 9. *From house to house*. Personal work was combined with public discourse. *Testifying* ; proclaiming the need of : the apostle would prove this from the scriptures. *Both to Jews and to Greeks* (Rev. Ver.). Jews and Gentiles were alike sinners and must be saved in the same way, Rom 10 : 12. *Repentance toward God* ; the forsaking of sin and the entering into his service. *Faith toward . . . Jesus Christ* ; trust in him as Saviour and Lord.

### III. A Prospect, 22-24.

Vs. 22-24. *Not knowing*, etc. ; seeing the way only a step at a time, but ever moving on in obedience to his master above and his conscience within. *Holy Ghost witnesseth* ; Rev. Ver. "testifieth with me." More than once, on occasions not recorded by Luke, the Holy Spirit had warned Paul that he would have to endure imprisonment ("bonds") and sufferings ("afflictions"). (See also ch. 21 : 4, 11.) *I hold not my life of any account* (Rev. Ver.) ; that is, in comparison with doing the will of his Lord, Phil. 1 : 21. *Finish my course* ; likening himself to a racer pressing on to the goal. *Ministry . . . received of the Lord Jesus*. See ch. 9 : 15, 16.

### IV. A Farewell, 25-27.

Vs. 25-27. *I know*, etc. This was Paul's conviction at the time, based on human probabilities. Most scholars, however, believe that he was released from the imprisonment at Rome recorded at the close of Acts, and that he revisited Ephesus during the period of his restored freedom. *I went about* (Rev. Ver.). Doubtless Paul had made many journeys from Ephesus into the Roman province of Asia, of which it was the capital. *Preaching the kingdom of God* ; the kingdom in which God reigns which Christ came to

establish. *Take you to record*. Paul challenges his hearers to confirm or refute his testimony. *Pure from the blood of all men*. If they are not saved, the blame is not his (compare Ezek. 3 : 18, 19). *All the counsel of God* ; the whole plan of salvation,—what God offers and what he asks of men.

Vs. 28-38 contain Paul's solemn and tender charge to the elders as overseers of the church of God.

## Light from the East

JOURNEYING TO JERUSALEM—"All roads lead to Rome." Between Rome and Palestine there were four principal lines of travel.

(1) You might go from Rome to Puteoli on the Gulf of Naples, and there take ship to Alexandria in Egypt, whence you would get to Palestine by some local boat. When possible at all, this was much the quickest way to reach the East, for Rome depended on Egyptian wheat and kept up, therefore, a splendid and regular service of ships between Puteoli and Alexandria. (2) You might go across to Brundisium at the heel of Italy, sail to Corinth, and sail again from Corinth to the Eastern Mediterranean, keeping close to shore and changing your ship many times. (3) You might go to Corinth, as in (2), thence by ship to Ephesus, and from Ephesus overland to Cilicia, Syria and Palestine. (4) Lastly, you might go by land to Brundisium, then by sea to Dyrrhachium (to-day, Durazzo), then by the great Roman road (the Egnatian Way) to Constantinople and so overland to the East. In our lesson we meet Paul moving along the second line of travel, except that he has come from Macedonia. There was no regular service between port and port ; Paul depended on the casual movements of trading vessels. He took passage when he could, and as far as he could. To gain time or comfort he changed several times from one ship to another. A delay of a week at a time seemed quite consistent with his haste, Acts 20 : 6 ; 21 : 10. To suit his purpose he could press on by land, Acts 20 : 13, 14.

## THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

Within a few years European archeologists have made laborious investigations on the

ground where the city of Miletus stood. There is no city there now. The seaport

where Paul landed was afterwards reduced to ruins during a war. Earthquakes made the shallow harbor still shallower. Spring freshets made a river which comes down to Miletus from the mountains bring along immense quantities of gravel and soil from the mountain pastures, and those helped fill the harbor, pushing the Mediterranean waters farther away from the old sea-wall. See map on page 375. If we use a stereograph recently made at Miletus, looking from the upper seats in the city theatre to where the harbor used to be, we may know for ourselves how the place looks in 1916. We find the spectators' benches in fairly perfect condition,

covering in a great semi-circular curve the concave slope of a hillside. The seats are of yellowish white marble, without backs, and there is room for about ten thousand people. Parts of the oblong platform called the stage are in place, though the stone screen or background (which used to throw the speakers' voices toward the audience) is now gone. On lower ground, down beyond the theatre, fragments of ancient building stone are thickly strewn. They were once parts of houses or shops that stood near.

Use a stereograph entitled, Miletus Where Paul Called the Convention; Northwest Toward the Sea.

### THE LESSON APPLIED

There is a mighty driving power in a set purpose. When Paul had determined to go to Jerusalem no thought of possible danger could make him falter. When William Tell was going through a pass of his native Alps on a narrow path in the face of a precipice, the gales grew so fierce about him that he was unable longer to stand against them, so he threw himself down with his face to his goal and crawled to it. Life holds for every one who aspires after the better things many temptations to turn back or to weakly yield. A real education cannot be had without a struggle. Character has to be fought for. The path of duty is often rough. But he who is determined to achieve a certain result is carried forward by the very force of his purpose. The lions in the path only draw out the latent heroism within him.

Paul's purpose was kept aflame by his devotion to God. It took its form and direction that day when he came face to face with Jesus and became his devoted slave. He dared and endured greatly "serving the Lord." He never forgot for a moment that his life was a consecrated life. In an American city there is a statue of Phillips Brooks in which he is represented as delivering the gospel message. Behind him is another whose right hand rests upon his shoulder. It is Jesus Christ at whose touch his soul became afire with zeal for the kingdom of God. A right purpose in life needs to be nourished. The roots of our ambition need to strike deep into the consciousness of our great indebted-

ness to God for all he has done for us. As the knight of old after his all-night vigil prayed, "Into thy hands, O Lord," and then went forth conscious ever after of being under a vow of fidelity and service that he could not disobey, so we need to relate our purpose in life to God and then to work out that purpose under an abiding sense of obligation. "What I can do I ought to do, and by the grace of God I will do."

Paul served "with . . . tears." Macaulay tells us that his father, when Governor of Sierra Leone, could not see a company of female slaves pass him by, and realize, with his vivid sympathy, the lives of shame and torture to which they were doomed, without being dazed and stunned for hours. Not all possess this great capacity for entering into the sorrows and sufferings of others, but we all may cultivate the social imagination and by constant, helpful, personal contact with other lives in need of our service come more and more to feel their burdens as our own. Jesus never looked upon a case of human need without wishing to relieve it. If our purpose in life is to be redeemed from selfishness or cold indifference it must be large enough to include the weaker brethren in its scope of interest and activity. Sympathy is a mark of every truly noble life.

Paul served also "with all humility of mind." Humility is another mark of greatness. Humility means a sense of our own weakness and shortcoming when we stand in



the presence of the truly great and good. Before his conversion Paul was able to live "in all good conscience," but after the heavenly vision, as Paul grew in grace, he grew in the sense of unworthiness before God. So long as we are perfectly satisfied with ourselves and our service there is no room for progress. It is only as we realize how much remains undone before we can say that we have fulfilled our purpose in life that we are driven to God to seek his help and are inspired to keep right on without arrogance or boasting.

Paul declared "the whole counsel of God." There is a splendid whole-heartedness about all that Paul does. Whatever he undertakes he does with a refreshing thoroughness. How often one hears the expression, "This will do." But this will not do if it is not our

best, if it is not all that we ought to do at the time. If there is any sham or shoddy about it, any veneer, if we have put something less than our best self into the doing of it, it will not do. As workmen for God there should be the note of thoroughness in all that we do.

God,—how prominent that one word stands out in all Paul's thinking and doing. Everything is related by him to God, his love, his will, his revelation in Jesus Christ. One can have no doubt as to the foundation on which Paul built his life and service. God was the supreme factor in his life, the secret of his unselfishness, his courage, and his humility, the inspiration of his devotion to duty, and the hope of his future. If we wish to make anything worth while of our lives our first duty is to get right with God.

### THE LESSON GRADED

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

#### For Teachers of Bible Classes

Trace Paul's journey from Ephesus to Corinth, where he made his headquarters for a time. While in that city, he wrote the Epistle to the Romans, Rom. 15:18-24. The course of his return journey is explained in Acts 20:3. Leaving Macedonia, with the gift for the poor and the representatives of the churches sending contributions, he passed over to Asia Minor, and thence, by ship, he moved along the coast of Asia Minor. His reason for not delaying at Ephesus is given in Acts 20:16. His simple pathetic farewell address to the elders of Ephesus shows us:

1. *The human side of Paul's life.* We sometimes are in danger of regarding him as indifferent to the things which are so precious to us. This lesson shows us his capacity for friendship, and the pain he felt at the severance of strong ties of affection. As in the case of Jeremiah, the tenderest of men, his special work isolated him from some of life's richest joys (see v. 24). Are we not at times excusing our unwillingness to make sacrifices of personal comfort for the sake of the gospel by wrongly supposing that to others these sacrifices come at a less cost? In face of the world's needs, Paul cries, "I

set no value on my own life as compared with the joy of fulfilling my commission." The selfish man believes our life is but

"A narrow raft

Alone upon the hungry seas,  
Whereon is but a little space

And each must look out for a place  
To thrust his brother on the sea."

2. *Paul's estimate of his own work,* vs. 18-26. Paul's description of his zeal for the gospel is a good standard by which to measure our lives. His work was marked by: (1) diligence, (2) lack of all physical and moral cowardice, (3) submission to the will of the Spirit. Discuss with the class,—the most common, yet a most serious, call—the call to Christian citizenship. What fearlessness, what consecration, what investment of influence and talent, does it involve? Men and women, boys and girls, of Christian profession have done in these days for the empire what ought to put to shame their service for the kingdom of Christ.

3. *Paul's exhortation to the elders,* vs. 27-36. What special charge did Paul lay upon these leaders of the work? This charge represents fairly well the functions of these church officials. Note presbyters, bishops and elders are not distinct offices, Titus 1:5, 7. What other offices are mentioned in the New Testament writings? Explain how all these offices differed from one another, not in point of

dignity, but in respect to sphere of service. Paul suggests that their work will be well done in proportion as they make the words of the Lord Jesus their standard.

### For Teachers of the Senior Scholars

Note that in this passage Paul is bidding a final farewell to loved ones amongst whom he had labored for three years (v. 25), and remind them that there is no farewell meeting in the history of the church, except the one on Olivet, to equal this one in touching tenderness. Tell the class about one of the most memorable farewell meetings in the history of our own church, when our beloved missionary, Dr. Geddie, was returning to his far-off island home. The meeting was described at the time as one of the most tender and tearful ever held in Halifax. It was a final farewell. They knew that they should never see Dr. Geddie's face again. In our lesson we have a portion of Paul's farewell address. It divides itself into two parts which should be taken up in turn :

1. *A Looking Backward*, vs. 18-21, 26, 27. What kind of a life had Paul lived amongst them? Dwell upon the wonderful record, how he had lived, and how he had labored in public and from house to house, with a tearful earnestness, a faithfulness which left him with no bitter regrets in his heart when the time for saying goodby to those amongst whom he had labored, came round.

Bring out that very few can look back over life in this way. Note that even Paul could not look back very far without experiencing some pain of heart. Over and over again he tells us how painful was the memory of that time when he persecuted the church of Christ. Let us ever remember that whatever the past of life is there is forgiveness with God. We cannot help remembering it against ourselves, but God will not remember it against us.

2. *Looking Forward*, vs. 22-24. Bring out that there were some things in the future of his life that Paul knew, and some things that he did not know. The things he knew were the evil days,—the bonds and afflictions in store for him; but he was not disturbed by these things. If we could know something about the future, should we choose to know

the evil or the good? Impress upon the class that we do know something about the future,—the help, the happiness, and heaven of Christian life, as it goes on developing in Christ, and help them to realize what a blessed thing it is to live in this way.

### For Teachers of the Boys and Girls

Bring out, by a series of brief, sharp questions, the details of vs. 16, 17. Paul has traveled widely since the riot at Ephesus, as we learn from vs. 1-15, but these travels the wise teacher will pass over to-day, interesting as they are, and fix attention on the scene at Miletus. Whither Paul was going, why he was in haste, his reason for not going to Ephesus and his sending for the Ephesian elders, (a little explanation will be required as to the office of the "elder," and a little talk will be profitable about who these men—about twenty, as one may guess—were. There were both Jews and Greeks amongst them, ch. 19 : 10, 17-20. Some of them may have been cured by Paul, ch. 19 : 11, 12. Doubtless some of them had been worshipers of Diana. But now they were Paul's fellow workers and dear friends)—these points brought out, the scholars will be ready for Paul's farewell address. There is a good deal in the address about Paul himself, and an interesting way to treat the lesson will be to bring out what can be learned from it about the great apostle. Help the scholars to see him as :

1. *Paul the Faithful Worker*, vs. 18-21. Question out from these verses the qualities which Paul showed while in Ephesus, such as : (a) the same in fair weather and foul, good times and bad times (v. 18) ; (b) to serve the Lord, his first thought and great ambition (compare Col. 3 : 23, 24) ; (c) a humble mind (v. 19) ; always the mark of a great man and a true Christian ; (d) perseverance in spite of all hindrances ; (e) fearlessness in telling the truth whether it was pleasing or not ; (f) diligence, not only in preaching, but in daily visitation ; (g) declaring from the heart the great message of the gospel (pause here, to talk a little about "repentance" and "faith," so as to be sure that the scholars understand these great words and the reality behind them).

2. *Paul the Christian Hero*, vs. 22-24. Bring out the things which Paul knew lay before him,—“bonds and afflictions.” Elicit the meaning of “bound in the spirit,” taking the words as expressing Paul’s determination to go forward. Ask why our brave soldiers have gone to France and elsewhere to face wounds and death. Just as these are braving all perils to do their duty to king and country, so Paul was ready to give his very life, if need be, for Christ’s cause.

3. *Paul the True Friend*, vs. 25-27. Bring out the sadness of Paul and his friends at parting (see vs. 36-38), and dwell on the way in which Paul had showed his friendship,—the best way—by showing to these Ephesians the way of salvation.

How was Paul helped to be all that he was? Point out the secret of it all in the Golden Text. The grace of God had done it all, and that grace can do great things for each scholar. This is the note to strike in closing.

### ADDED HINTS AND HELPS

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

#### Something to Look Up

1. “Preach the word; be instant in season, out of season,” Paul wrote to Timothy. Where are the words found?

2. “Whosoever will, let him take the water of life freely.” Find this invitation.

ANSWERS, Lesson VIII.—(1) Matt. 6 : 33. (2) Ps. 34 : 19.

#### For Discussion

1. Is self-commendation ever right?
2. Would it be a good thing for us to know the future?

#### Prove from Scripture

That we are saved by grace.

#### The Question on Missions

Ques. 9. Make a little story for the Prim-

ary scholars of the two elder children in a poor French-Canadian family of twelve, who were sent to Pointe-aux-Trembles and then to Macdonald College, where, two years later, they got certificates, and, having been appointed to schools, began to pay for the education of their younger brothers and sisters at Pointe-aux-Trembles. In this way the whole family will be educated.

The boys and girls and senior scholars will be interested in the following facts about Pointe-aux-Trembles Schools. Seven thousand boys and girls have been educated here. Amongst the graduates are 82 ministers, 200 missionaries and teachers, 52 doctors and druggists, several lawyers and journalists, inventors and artists, while, wherever they go, the graduates become leaders in taking up new ideas. Many of the former girl pupils are teachers in the Protestant Schools of Quebec.

### FOR TEACHERS OF THE LITTLE ONES

*A Look Forward*—To-day we see Missionary Paul, a great soldier of the cross, journeying to Jerusalem, saying goodby to friends by the way.

*Lesson Thought*—It is good to have friends.

*Paul’s Journey to Jerusalem*—Here we see a little ship drawing near to a pretty seaport called Miletus (sketch as you talk). It is not very far from Ephesus, the city we heard about last Sunday. (Recall last lesson.) On this ship we see one you have all learned to know. Who is he?

After the riot in Ephesus, Paul’s friends told him he had better go away from Ephesus

for fear his enemies there might do him harm. So he went away and visited some of the churches he had started in other places. Now we see him hurrying back to Jerusalem. He had hoped to be in time for the Passover Feast, but had not been able to do so. Soon it would be time for the great harvest Feast of Pentecost, and Paul is very anxious to reach Jerusalem in time for that. So he could not visit Ephesus now.

*Friends*—Paul asked the captain how long the vessel would stay at Miletus. The captain said for a day or two. When Paul knew this, he at once sent a messenger to Ephesus to ask the elders of the church to come over

to Miletus to see him. They were very glad to come to see their friend Paul. It was over a year since they had said goodby to him. Imagine the talk they had about their church work! They had so much to tell Paul about the followers of Jesus in Ephesus. Paul talked to these friends about his work amongst them and the hardships he had suffered for their sakes in order to teach them to worship the true and living God and Jesus Christ our Saviour. He had preached in the streets and in the homes of the people, begging them to forsake their useless idols.

Paul was feeling sad. He felt sure that he should have trouble wherever he went. He did not know what he might yet have to suffer for Jesus' sake. He felt sure he would never see these friends again. Paul was willing to die rather than give up telling people about Jesus. He had done all he could to get people to love Jesus. It was their own

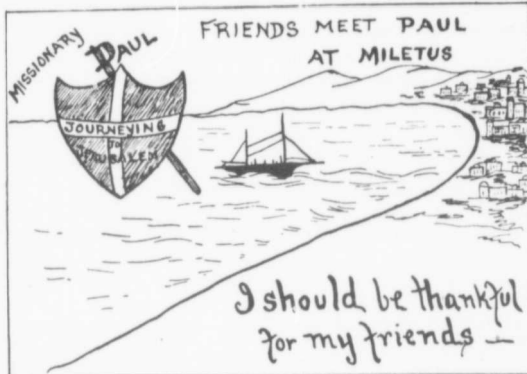
fault if they did not believe what he told them. Paul and his friends wept as they said goodby, and the little ship sailed away from Miletus.

*Golden Text*—Our Golden Text is Paul's beautiful way of saying goodby. (All repeat.)

*True Friends*  
—True friends are always ready to help their friends. How can you boys and girls show that you are true friends to your playmates? Is a true friend ever selfish? Be kind to your

friends. Sometime you will have to say goodby to them. Let us think of some of the kind things that our friends do for us. Let us think of our greatest friend, Jesus, and what he did for us. We should all be true friends of Jesus. Sing v. 1, Hymn 404, Book of Praise, "What a Friend we have in Jesus," etc.

*What the Lesson Teaches Me*—I SHOULD BE THANKFUL FOR MY FRIENDS.



### FROM THE PLATFORM



Print on the blackboard, PAUL, and bring out, by questioning, where the apostle was at the time of the lesson. Ask for whom he had sent and wherefore. Fill in LOOKING BACKWARD, and bring out that Paul was taking a backward look upon his life and work in Ephesus. Question out what he saw in looking back,—his blameless conduct, humility, earnestness in seeking the salvation of the Ephesians and faithfulness in declaring God's truth. Next, fill in FORWARD, and question about what Paul saw in the future (see Lesson Explained for details),—a dark enough prospect indeed. Now call for the Golden Text, and bring out that it was God's grace, that is, his loving favor, which was to give help to the Ephesian elders and which had helped and would continue to help Paul. Emphasize the truth that the same grace can help us in every time of need.

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## AN ORDER OF SERVICE : Third Quarter

## Opening Exercises

## I. SINGING. All stand.

O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home.  
—Hymn 474, Book of Praise

## II. PRAYER.

III. RESPONSIVE SENTENCES. Psalm 27 :  
1, 3, 5.

*Superintendent.* The Lord is my light and  
my salvation ; whom shall I fear ?

*School.* The Lord is the strength of my  
life ; of whom shall I be afraid ?

*Superintendent.* Though an host should  
encamp against me, my heart shall not fear:  
though war should arise against me, in this  
will I be confident.

*School.* For in the time of trouble he shall  
hide me in his pavilion : in the secret of his  
tabernacle shall he hide me ; he shall set me  
upon a rock.

## IV. SINGING. Hymn 434, Book of Praise.

## V. PRAYER.

VI. SINGING. See HYMN FOR OPENING  
WORSHIP in the TEACHERS MONTHLY in con-  
nection with each lesson (also given in the  
DEPARTMENTAL GRADED QUARTERLIES).

VII. READ RESPONSIVELY. See SCRIP-  
TURE PASSAGE FOR OPENING WORSHIP in the  
TEACHERS MONTHLY, in connection with each  
lesson (given also in the DEPARTMENTAL  
GRADED QUARTERLIES).

VIII. SINGING. See "Great Hymn of the  
Church" in the TEACHERS MONTHLY in con-  
nection with each lesson (given also in the  
Departmental JUNIOR and PRIMARY TEACH-  
ER'S QUARTERLIES).

## IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn Selected.  
(This selection may usually be the "Lesson  
Hymn" in the PRIMARY QUARTERLY. See  
each lesson.)

## Class Work

[Let this be entirely undisturbed by Secretary's or Lib-  
rarian's distribution or otherwise.]

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

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

III. RECITATION. 1. Scripture Memory  
Passages. 2. Catechism. 3. The Question  
on MISSIONS. (See TEACHERS MONTHLY, in  
connection with each lesson, and all QUAR-  
TERLIES and LEAFLETS, both Uniform and  
Departmental, except the BEGINNERS  
TEACHER'S QUARTERLY and BEGINNERS  
BIBLE STORIES.)

## IV. LESSON STUDY.

## Closing Exercises

## I. SINGING. Hymn 246, Book of Praise.

II. REVIEW FROM SUPERINTENDENT'S  
DESK ; which, along with the Blackboard  
Review, may include one or more of the  
following items ; Recitation in concert of  
Verses Memorized, Catechism, Question on  
MISSIONS, "Great Hymn of the Church" (see  
also Departmental JUNIOR and PRIMARY  
TEACHER'S QUARTERLIES), Lesson Title,  
Golden Text and Heads of Lesson Plan.  
(Do not overload the Review : it should be  
pointed, brief and bright.)

## III. RESPONSIVE SENTENCES. Phil. 4:5-7.

*Superintendent.* Let your moderation be  
known unto all men. The Lord is at hand.

*School.* Be careful for nothing ; but in  
every thing by prayer and supplication with  
thanksgiving let your requests be made  
known unto God.

*Superintendent.* And the peace of God,  
which passeth all understanding, shall keep  
your hearts and minds through Christ Jesus.

## IV. SINGING.

Now to Him who loved us, gave us  
Every pledge that love could give,  
Freely shed His blood to save us,  
Gave His life that we might live :

Be the kingdom

And dominion,

And the glory, evermore. Amen.

—Hymn 614, Book of Praise

### THE BOOK PAGE

We will mail to your address any book noticed on this page, on receipt of price plus 10c. postage. If postage is found to be less than 10c. balance will be returned to sender. Address E. Douglas Fraser, Presbyterian Publications, Toronto.

The stories and poems and drawings for **The Anzac Book** (Cassell & Co., Toronto, 169 large pages, \$1.00) were all prepared in the trenches and dugouts of Gallipoli, during the last few weeks of the evacuation of the tragic peninsula, under a constant Turkish fire, and yet the predominating characteristic of the book is humor,—much of it hilarious humor. Also, the book is a finished and artistic production, and a striking testimony to the fine type of the men of the Australian and New Zealand troops, and to their quenchless spirit. The contributions reflect every phase of the Gallipoli campaign. The well nigh one hundred contributions from all ranks, from the introduction by Lieut. Gen. Sir W. R. Birdwood, to the drawings, full of irresistible humor, done by an Australian private, David Barker. Through the pictures and stories and poems, one gets many glimpses of Australasian life and the Australasian viewpoint, both on the war, and other matters. Sir Ian Hamilton's despatches on the part taken by the Anzacs in the Gallipoli campaign, are included in the book, as well as maps and numerous photographs of scenes on the Peninsula.

A wonderfully vivid and interesting piece of writing is **Kitchener's Mob: The Adventures of an American in the British Army**, by James Norman Hall (Thomas Allen, Toronto, 201 pages, \$1.25). The

author, an adventurous young American, with soldier blood in his veins, finds himself in London, soon after the outbreak of the war in 1914, waiting for a homeward bound boat. Even with his steamship ticket in his pocket and the longing for home strong upon him, he was irresistibly drawn into the ranks of the raw and untrained volunteers, then numbering a scant sixty thousand, which has since grown into a mighty army of over three millions of toughened, disciplined fighting men, whose heroic deeds have made the world wonder. With rare skill and sureness of touch, we have portrayed to us, in this book, by one of themselves, the "Tom-mies" who make up that "mob," first as the apparently incorrigible "rookies," who were the despair of the drill sergeant, and later on as the splendid soldiers who, for long and weary months, have shown in the trenches an indomitable courage, a cheery optimism, an unflinching gift of humor and a passionate devotion to their country's cause, without a trace of mawkish sentimentality which are simply beyond praise. It is safe to say that the war has not produced a more thoroughly readable and illuminating book than Mr. Hall's.

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Stewart, Toronto, 312 pages, with four maps, \$1.50). Those who wish to read a full and accurate account of this critical period in the early history of the war, cannot do better than procure a copy of Lord Hamilton's book. The reading of it will deepen the assurance that, if it was possible, at that time, for so comparatively small a force to check the progress of the enemy on the western front, any attempt of his to break through now would be like the waves dashing on the immovable rock.

The censor is the bane of war correspondents. When the present war broke out in August, 1914, Wythe Williams had already been some eight years in France as special correspondent of the New York Times. He therefore knew the ground exceptionally well. The difficulties and adventures which he encountered in procuring war news and in getting it through to his paper, are most interestingly told in his book, **Passed by the Censor** (McClelland, Goodchild and Stewart, Toronto, 270 pages, \$1.35). When Mr. Williams could not get as far as he wished, as war correspondent, he drove a field ambulance for several months for the French Red Cross. In addition to descriptions of scenes and places, vivid sketches are given of some of the heroes of the French front. Mr. Williams writes of the French nation with sympathy and understanding.

**The Golden Lamp** (McLeod & Allen, Toronto, 409 pages, \$1.35 net) is a second book by Phœbe Gray, the author of the charming tale of Little Sir Galahad. This new book tells how the great and wicked city of

Bassfield was transformed by the splendid courage and generosity of Margaret Lake, the daughter of "Old Pirate Lake." The mystery of the Binford twins, the portrayal of Captain Peter Blue and life on board his "pirate" schooner, Twinkler, the transformation of the idle rich Belflowers into active social workers, using their money and giving their personal service to the work of Neighborhood Haven,—all these are woven into a fascinating and uplifting story.

Mrs. Grace S. Richmond, the author of *Red Pepper Burns*, and other capital stories, is deservedly called "the novelist of the home." Her new book, **Under the Country Sky** (McClelland, Goodchild and Stewart, 350 pages, with four full page illustrations in colors by Frances Rogers, \$1.25), is one which can be unreservedly commended. The heroine is a brilliant college girl, who gives herself cheerfully and wholeheartedly to making a home, in a country village, for her father, a scholar and a saint, who, withal, retains the keenest and most sympathetic interest in all human affairs. To this country home comes, as a boarder, an author who wishes quiet and leisure for the writing of a book. How the girl becomes the literary assistant of this writer, who, by and by, turns out to be a very famous surgeon, and how the companionship, thus begun, develops into a companionship for life, forms a tale whose charm holds the reader to the end. Subordinate to the main interest of the story are the fortunes of a young farmer, also college bred, a friend of the heroine from the days of their childhood, who mistakenly thinks himself to be in love with her, and her city cousin, a typical society young lady, who comes

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under the spell of the country, and ends by making a delightful farm home.

**Mildew Manse**, by Belle K. Maniates (McClelland, Goodchild and Stewart, Toronto, 240 pages, illustrated, \$1.00), is the unconventional, Bohemian little abode of the happy-go-lucky family of Hazard, into the cheery, invigorating atmosphere of which comes Joan Lynn, nominally as a stranger and a boarder. Dependent almost entirely on herself, the young girl proves how resourceful she can be; and in frank, newsy letters to her far away father she gives the parallel histories of her business experiences at her Bureau of Suggestions, and her even more eventful life at Mildew Manse. Into her letters go clever and vivacious accounts of various love affairs, innocent mysteries and intrigues, pranks and fun; and reading between the lines one finds the interesting part played by a rejected suitor.

Two new and valuable additions to the literature of the Sunday School are **How to Run a Little Sunday School**, by Dr. E. Morris Fergusson (128 pages, 60c. net), and **The Why and How of Missions in the Sunday School**, by William Brown (127 pages, 50c. net). Both books are published by Fleming H. Revell, Toronto, and are by expert writers of international reputation.

Every officer and teacher of a little Sunday School will be greatly the better of reading what Dr. Fergusson has to say on "how such a School may lift itself out of the ruts of custom and tradition, gain a vision of a better day and take its rightful place among the progressive, graded, efficient and spiritually-successful

Sunday Schools of its field." How this can be done he sets forth in instructive and all embracing detail. One little error is worth noting, namely, that Departmental Graded Lessons are chiefly for the little School. They are indeed for the little School; but for all Schools also. They have been acceptable and successful in the larger Schools equally with the smaller ones.

Marion Lawrance has well said, "Missions are not a department of church work; missions constitute the sum total of the church's responsibility." They are therefore of prime importance in the Sunday School, and Mr. Brown, who is the Missionary Superintendent of the International Sunday School Association, and therefore a chief authority in this field, gives in his compact little volume a most up-to-date resumé of missionary aims, methods, programmes, etc., as these are related to the Sunday School. A carefully classified thirteen page catalogue of suitable missionary books for Sunday School teachers' and scholars' libraries is a valuable feature.

**The Union of Christian Forces in America**, by Robert A. Ashworth, D.D. (American Sunday School Union, Philadelphia, 266 pages, 75c., postage 10c.), is an interesting discussion of movements looking towards the fuller realizing of the essential unity of the church, and the principles underlying such movements. Naturally the discussion reflects a less advanced position in relation to church union than that of the churches in Canada which are actually carrying on negotiations with a view to complete organic unity.

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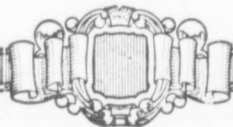
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