

Vol. XXII., No. 9

September, 1916

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The Teachers Monthly

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Vol. XXII.

Toronto, September, 1916

No. 9

"DOING MY BIT"

THE RALLY DAY SERVICE

There is a ringing challenge to every teacher in the title of the Rally Day Service for September 24,—“DOING MY BIT.” It carries one's thoughts to the overseas battlefields where our brave Canadian soldiers, along with those from other parts of the empire, are doing their bit so splendidly, and puts it up to one to do nothing short of his very best in the service that falls to him in the homeland.

BEFORE THE DAY

It is part of the teacher's “bit,” during this month of September, loyally working with the superintendent and other officers of the School to make the Rally Day Service the greatest possible success. To accomplish this result, several things are requisite :

1. Every teacher should have a copy of the Service well in advance of Rally Day. A sufficient number of copies are sent free to every School from the office of the PRESBYTERIAN PUBLICATIONS. If any School does not receive its copies in good time, a letter or post card will bring them.

2. Every teacher, having secured a copy of the Service, should study it carefully. The various parts should be carefully noted, and each teacher should give special attention to the part assigned to his or her class or department.

3. The hymns, too, should be studied with care. The teacher should observe how each hymn is fitted into its place in the service and helps to carry out the purpose running through it all.

4. Having himself mastered the Service, the teacher should prepare the scholars to take their part in it. Much will depend on awakening the interest of the scholars, so that they will desire to do their best when Rally Day comes. The teacher may easily obtain enough copies for the scholars in his class a couple of weeks in advance and spend a few minutes of the class hour, on one or two Sundays beforehand, going over the part which they are to take. It may be well, if this is done, for the teacher to collect the copies at the close of the class hour so that they will be sure to be on hand when the day for the service comes.

5. It would be a good thing for the teachers of each grade in which there is more than one class, to get their classes together for a rehearsal of their part in the Service. In this way they will be prepared to read or recite their responses clearly and without hesitation.

6. The hymns, which the teacher has studied carefully for himself, should be gone over with scholars in class, and any required explanation should be given. Besides, they should be sung several times by the School before Rally Day. The superintendent will be glad to arrange for this in the opening or closing exercises.

7. The Rally Day offering is an important part of the Service. The teacher may help greatly to make this offering a liberal one by talking with the scholars beforehand about the purposes for which this offering is used and the great need that it should be as large as possible.

This careful preliminary preparatory work will greatly aid in the success of the rehearsal which the superintendent is arranging for ; for there should always be a rehearsal for Rally Day, either on the previous Sunday or on a week day after school.

AFTER THE DAY

The teacher has much to do beforehand in making the Rally Day Service a success. But he has also the opportunity of making it count for a great deal in the lives of the scholars after it is over. The impulse and the inspiration of the Service should be seen long after the sound of the praises and the prayers have died away. And the teacher can help mightily to bring about this result.

1. The Service emphasizes the importance of the scholars being in right relations with Jesus Christ. It is the teacher's blessed privilege to show what these are and to guide the scholars, one by one, into them. What an opportunity this Rally season, this time of making a new start, brings to the teacher of once more setting forth the Saviour as the great deliverer from sin, the teacher who can never lead astray and the master whom it is the highest joy and freedom to serve!

2. And the Service is a call to do something real and definite to help those about us and to advance the cause of Christ in the world. The Beginners and the Primaries, the Junior Boys and Girls, the Older Boys and Girls and the Adults,—all these together form a mighty army under: Jesus Christ, the greatest and the best of all leaders, and there is some bit of work for each one to do.

What the bit is for each grade, the teacher of that grade has the opportunity of pointing out. It may be taking up some new course of study or putting more heart into one already undertaken, or the giving of a fixed sum regularly for the work of the church, or the helping of some one near at hand, or taking a share in the great work of sending the gospel to the heathen,—whatever it is, that teacher will get most out of Rally Day, who sets before his scholars some clearly defined piece of work, within their power to accomplish, and inspires them with the determination to see it through.

"DOING MY BIT,"—if each teacher does that in connection with the Rally Day Service for 1916, he will help, in no small measure, to hasten the coming of that kingdom for which all true hearts long and for which all faithful workers labor in hope.

Bound With Chains

By Rev. S. T. Martin, M.A.

"Because that for the hope of Israel I am bound with this chain,"—this was Paul's declaration to his fellow countrymen in Rome whither he had been brought a prisoner.

Paul's words were not those of a man who was chafing under natural restraints and limitations imposed from without, or who was wrestling with some fearful habit that threatened to destroy his powers, but one who gladly and willingly renounced his liberty for the sake of a cause,—“Because that for the hope of Israel I am bound with this chain.” The cause was a worthy one, of course,—nothing short of the hope of Israel,—a hope that had its birth in those far-off days when her warriors fought for freedom and her poets sang of a coming Messiah,—a hope that has already transformed a wandering tribe into a nation of prophets,—a hope that in all the vicissitudes of national life had kept their

faith and strengthened the heart—for this hope that had at last been fulfilled in Jesus Christ was the apostle to the Gentiles bound. But what were the chains and what the binding if only Israel would receive the Christ!

Paul was not the first to be bound for the hope of Israel. I think of Moses, who renounced the pleasures of Egypt, choosing rather to suffer with the people of God. So far as personal aspirations and political ambitions were concerned, he welded the chains upon himself that day he faced the wilderness with his following of slaves. Bound for the hope of Israel he was.

Nor was Paul the greatest to suffer for the hope of Israel for I see one Jesus bound for this same hope. Did he hunger as the Son of God? Then he would not turn the stones into bread “because . . . for the hope of Israel” was he bound. Could he have called twelve legions of angels to his aid? Then he dare not say the word “because . . . for the hope

of Israel," was he bound. Did he cry "My God, my God, why hast thou forsaken me?" Then he could do none otherwise, "because . . . for the hope of Israel" and the world was he bound.

For what hope are you bound? For what worthy cause have you renounced your freedom and become enslaved? Men talk of personal liberty and personal freedom to-day but there is no such thing in a world like ours. Fathers are bound for the sake of their families and mothers for the hope of their children; patriots are bound for the love of their country and martyrs for the hope of the gospel and the kingdom of God. Hundreds and

thousands are bound to-day for the hope of freedom and justice and truth, while millions are sitting "between the . . . gates" bound by anxiety and fear for the same great cause. The man who is not bound to-day in sacrificial service for the hope of some great cause is not worthy of the name.

And there is no one bound in the hope of a greater cause than the Sunday School teacher. For the one who realizes his opportunities, as week by week he comes into contact with these lives of great promise, the work means sacrifice. But who would not willingly be bound for the hope of so great a cause?

Quebec

THE APPEAL OF BAPTISM

By Rev. George C. Pidgeon, D.D.

What is the significance of infant baptism as administered in our form of worship? Sprinkling or pouring water symbolizes the imparting of something to the child. This action must represent a real spiritual blessing. In the symbolism of scripture, water signifies cleansing, primarily from sin's guilt, but also from its stains (see 1 John 1:7). With the cleansing there goes spiritual renewal as is shown in John 3:5. The question then arises,—How can such spiritual blessings as these be conveyed to the child who is wholly unconscious of what is being done in his behalf?

The answer is,—through the parents. Their faith accepts the blessings of the covenant for their child. The ability of godly parents to mould the character of their children before these children can choose for themselves is one of the clearest realities of the Christian life. There is a profound truth under St. Francois Xavier's remark: "Give me the first seven years of a child's life, and I care not who has the remainder." The average member of the church was made what he is before he could choose for himself. His decision for Christ and the confession of his faith simply gave expression to a spiritual condition into which he had been brought by the influences of his early years.

When, therefore, the father and mother bring their child to the church for baptism they dedicate him to God. When a young student told his mother that he had volunteered for service in the foreign field, she answered: "I gave you up to God in baptism, and I have no desire to take you back now." So complete is the surrender of our best to God. And the parents consecrate themselves anew to God that they may become the channels through which God's grace may reach the child's heart.

The church, also, accepts the child in God's name, and pledges herself to cooperate with the home to bring him up in the nurture and admonition of the Lord. He belongs to the church, although not yet a member in full communion. He is entitled to this high privilege whenever he accepts for himself Christ as his Saviour and so ratifies the covenant made by his parents in his behalf. He is thus a child of the covenant and is entitled to all that the church can do for him.

If her baptized members have a claim on the church, the church has a claim on them. They belong to her by a sacred right, and she should assume that they are hers until they repudiate her claim. Our church makes a serious mistake when she fails to assert her claim on all those whom she baptized in

infancy. She should make them feel that she considers them hers. When they leave home, the church's influence should follow them, and they should be passed on from one congregation to another. When young people go to a strange city, the church of their fathers is the only place that they can call home, and it should be the home of their hearts in a very deep sense. Many of our young people are lost to the church because they do not connect themselves with any congregation in the places to which they move, and the loss is irreparable both to the church and to themselves. The church should guard against such a possibility by communicating directly with a minister in the place to which her young people go.

Above all, the church should seek to lead her baptized children into a personal experience of God's grace. While we teach and train them, we must pray that God will make our efforts effective to their salvation. The definite step that commits them to Christ we must urge them to take. We should never be content until they have felt in their own lives his saving power. And if this be given before they leave home or the home church, the rest of our task is easy.

Toronto

*That Class of Boys

By W. Randolph Burgess

III. HOW TO DEVELOP PRAYERFULNESS IN THEM

Religion is harder to teach than geography ; because geography deals with facts, while religion is so much a matter of spiritual attitude. The easiest thing to teach about religion is probably the observance of forms, ritual. Action comes next in order of simplicity, spiritual attitude last. Prayer may be an empty form, or it may be the highest expression of the religious attitude, "the soul's sincere desire."

There are three parts in the process of developing a spiritual attitude. The first is, training the idea and desire, the second is giving expression to the idea and desire in word, the third is giving them expression in

*For the first and second articles in this series see THE TEACHERS MONTHLY for June and August respectively.

action. We can teach the good gifts of God ; then we can give an opportunity for the expression of gratitude, through word in prayer, and through deed in giving to God's work. We can teach the needs of the children of the tenements, and the emotion of sympathy finds expression in the prayer that the lives of the children may be made richer. If we desire the betterment of the children, we do our share in helping them. The action keeps the attitude real. This is a kind of trinity of prayer ; the idea, the word, the deed.

A group of men I know made it their rule never to pray for a thing until they are agreed on its worth, until they are in fact so convinced of it that they are ready not only to express their desire in prayer, but also to follow the prayer with some action if that is at all within their power.

How shall we apply these principles to teaching our boys ? The best way is to give them experience in prayers that unite idea with word and deed, to let them know and take part in prayers in which they may *fully understand* and *agree with* the desire expressed, and which they may embody in action.

Take, for example, the prayer from the superintendent's desk. Can it be made really a leading in prayer ? Can it be so linked with the thoughts of the boys that the prayer is an expression of their actual desires ? Can it be so practical, that some of its aims are practised by the School, the class, and the boy ? The prayer that is to express the boys' thoughts for them must be simple, brief, and unified ; it should have a definite relation to the ideas of the rest of the service of worship ; it should mention practical work the School is doing. Exactly these principles govern the use of the prayer in the class. The class prayer should be a brief, clear expression of the desires which the boys feel as a result of their study.

While the importance of the prayers we make for the boys should not be underestimated, those they learn to make for themselves are much more potent in teaching them the true prayer attitude. Unison prayers for the whole School help in this direction : the Lord's prayer, for example, the birthday prayer (Psalm 90 : 12), the benediction, Psalm 19 : 14. Some beautiful prayers which

a School may memorize or read together are found in *Worship and Song*, published by the Pilgrim Press, Boston.

In the class, still more may be done in helping boys to understand and fee' their prayers. The class may have a prayer of its own which the boys have worked out. Let each boy submit a prayer and after discussion let the class select the best or use parts of different ones. The thought of the prayer may be linked to the class study and the class activities. This will be a step towards informal prayer by the members of the class.

By these means we can help the boys to express their real desires in prayer and relate their prayer to deeds. We may teach them not the form alone, but the true attitude of prayer in which lie guidance of impulse and fulness of worship.

New York City

Cultivating One's Field

By Rev. A. Macgillivray, D.D.

Intensive cultivation is the secret of profitable husbandry. The tiller who gets the most from the soil is the one who is not satisfied with farming, but must give himself to gardening.

This principle applies in the work of the church, and in every department of the church's work. After years of effort and with ever improving organization, our church learned, to her evident surprise, from our Sabbath School and Young People's Board, that there are upwards of fifty thousand between the ages of five and twenty, who are not profiting by the religious education that the church is organized and equipped to give. I have yet to meet the first minister in our church from coast to coast, who is prepared to affirm that the message of his School has been personally delivered to the last individual within his sphere of service. Every one is ready to admit that one or more of the fifty thousand outside the church fold may be found straying within the limits of the district for which he is under shepherd.

The minister owes it to himself, to the church which has opened before him a door of usefulness, and the people whom he is privileged to serve, that he know his field and

that he know who of those for whom he is responsible are, or are not, profiting by the ministrations of the church. He can only know by making a thorough and systematic survey of his district.

This is not as formidable a task as it appears. In the rural or village community, the work will be easy, for the people as a rule are known. In the growing city, with its ever-changing population, the undertaking will be a little more difficult; but all that any minister has to do is to make known to his co-workers his desire to know exactly those for whom the church is responsible and his need of helpers to get this information, and the requisite number will soon be forthcoming.

The parish can be subdivided into convenient districts, and on an afternoon they can go out in apostolic fashion, two and two, calling at every home, noting as theirs those who claim them, and those who are not claimed by any one else and who do not claim any one else.

It has been our custom in Bonar Church, Toronto, for the last ten years to do this work regularly once a year, and sometimes twice a year. On one occasion, three years ago, we took a complete census of our district. 60 workers in the course of one day made 2,700 calls and found 110 families that they thought they might reasonably claim. As one result, 85 scholars were enrolled within the three months following.

After many years' experience, we commend as of first value the frequent practice of a house to house visitation, for that is after all the only way by which the church affiliations of a community can be accurately ascertained.

Toronto

Getting Up the Lesson

By Rev. George H. Smith, D.D.

The International Series of Sunday School Lessons is arranged so that the whole Bible shall be practically covered in six years. Each year's programme must necessarily be more or less discursive. It therefore falls to the teacher so to supplement the lesson as to give a connected and continuous story of Bible truth and history. In the teacher's

preparation of the lesson this must be distinctly kept in mind. The Connecting Links between lessons are of vital importance to this end. It will be found then that the Bible is its own best commentary, and that the Holy Spirit its best interpreter. A reference Bible is absolutely necessary and a concordance indispensable.

The teacher's aim in teaching the lesson will determine largely his plan of preparation. To my mind the object of Sunday School teaching is at least threefold: First, teaching the Bible story and creating an interest in the Bible. The test of good teaching is the love for the subject which is created in the pupil. Secondly, the leading of the child to a saving knowledge of Jesus Christ. Thirdly, the application of the lesson to the daily life of the scholar.

The preparation of the lesson will consist in a careful reading of the whole book in which the lesson text is found, and next, special attention to the lesson text itself. After one's independent study, all the commentaries and lesson helps available will be used. This will add to the teacher's own stock of information and will let you know what other teachers have been thinking on the lesson.

The preparation of the lesson should be commenced early in the week. The teacher will often be surprised how readily the best illustrations will come to hand from his general observation as well as from his daily reading. The illustrations of one's own discovery are of infinitely more value than those obtained ready-made from books of illustrations.

St. Catharines, Ont.

WORSHIP SONG IN THE SUNDAY SCHOOL

By Rev. A. MacMillan

Secretary, General Assembly's Committee on Church Praise

I. WHY WE SING

As we enter upon consideration of worship song in Sunday School, the question naturally arises at the outset, why sing? Many answers may be given to the question why we sing in the Sunday School. First of all, children find in song a natural means of self-expression. To utter sound in keeping with the feeling of the moment is a natural impulse. When young people are happy, it is as natural to them to express their gladness in song, as it is for the birds to pour forth floods of melody. It is for us to recognize this fact, and, when we have aroused the best thoughts and feelings in the children, to guide them in giving natural and joyous expression in song.

Again, through song the children are enabled to worship. We ought to impress the fact that a principal part of the purpose in gathering together is that they may *worship*, that to come before God, addressing him thankfully and reverently, is their happy privilege. Song provides one beautiful mode of approach to the Most High. As the children of Jerusalem met Jesus with their glad hosannas, they, too, may bring their praises, the simplest and the best.

A further reason is, that, through song, the children are taught. We are too ready to suppose that the instructive is exhausted in the "teaching of the lesson," whereas, there is no way in which definite teaching may be more deeply engraved upon the minds and hearts of the young, apart from memorizing of scripture, than through the psalms and hymns sung. If we bring to the children sacred truths crystalized in beautiful rhythmic language and reflected in appealing music,—the children are usually very sensitive to rhythm and musical sound—the truth thus conveyed is likely to be theirs for life. Few who have been so fortunate as to have had the best brought to them in early life, can forget the thought, rhythm and music of "The Lord's my shepherd;" "Once in royal David's city;" "Hosanna! loud hosanna;" "There is a green hill far away;" "I think when I read that sweet story of old," and many other sacred songs which may not have been written specifically for children but are nevertheless meant for all. Divine truth, through this beautiful medium, be-

comes vivid, and will bring forth fruit, it may be after many days.

Still another reason for adequate song arises from its influence upon the spirit of the gathering. Any service in which children have part is poor without song, while that service in which the song, in substance and expression is poor, is uninviting and meagre. If, on the other hand, the interest of the children is enkindled by thought which finds expression in rhythmic language and winning music, the whole atmosphere becomes warm and bright.

Still further such song will tell upon the home life. Psalms and hymns, learned in Sunday School, will be carried home by the children. Many of these homes would be godless in every sense were it not that the voices of children are heard in songs of praise and love. Many instances have come to light which show that parents have been made ashamed of their carelessness, and have been won to God as they have heard the children sing.

Lastly, the singing of the children in Sunday School may be made to brighten and beautify worship song in church. The church service is the heart and centre of all. Here, according to divine ordinance, all meet together,—young men and maidens, old men and children. If the children are rightly trained in Sunday School, not only in the use of songs written specially for the young, but in other psalms and hymns which all young people ought to learn and know, a living element of devotion and beauty will be brought into the sanctuary, as their fresh voices are heard in worship song.

Toronto

Drill from the Desk

Rev. R. B. Layton, B.A., Kentville, N.S., tells us of one way of conducting a drill from the superintendent's desk which has proved successful:

Our superintendent spends five minutes during the opening and closing exercises for instruction on the Bible as a book and on missions.

By the use of a map and blackboard, the names of fields, and the founders and prominent workers were learned. On some days a

missionary story is told, at other times one is read from a library book, which at once becomes popular, and is read by many. There are frequent reviews, and after over a year's experience, many have not only an intelligent grasp of our mission work, but a better idea of the meaning of missions in general.

The Bible drill is varied. Two things are kept in view,—a general knowledge of the books of the Bible, and an accurate knowledge of certain verses. A list of familiar passages was prepared, and brought before the School for several weeks. After they can be quickly found, they are used for responsive reading. It is announced: "We will read the story of the Wise Men, or of the Shepherds, or the Lord's Prayer, or the Psalm beginning: 'I will lift up mine eyes.'" But the pupils are not told where to find these passages. Special verses are learned by heart, with their place in the Bible, such as: John 3:16; Isa. 40:31; 2 Tim. 2:16, etc. As in the case of missions, there are frequent reviews. Rivalry between classes is encouraged.

While the older pupils do not always take part in these exercises, Intermediate, Juniors and Primaries have made much progress, and have fully justified the efforts put forth.

A Church Attendance Plan

Rev. J. Hodges, B.A., of Knox Church, Minnedosa, Man., writes the following interesting account of a plan to secure better attendance of boys and girls at the Sunday services, which has been worked successfully in this congregation:

"We are following a plan which covers a period of three years of perfect attendance at the Sunday morning service and the Sunday School, except in case of sickness. At the end of the first year, we offer, in recognition of perfect attendance, a bronze button; at the end of the second year a silver button, and at the end of the third year a silver button with a gold star.

"In order to get as many pupils as possible to take up the course, we offer the prize of a pin at the end of three months to all who have a perfect record at church and Sunday School.

All pupils who fail to secure the pin at the end of the three months have the privilege of trying again. In our School, at the end of three months, 53 had a perfect record; and a new band of twenty-four are now trying to win the coveted pin. Thus a new band of boys and girls are started on the course every three months, and thus the interest in the movement is kept up during three years.

"At least 23 per cent. of those attending the Sunday morning service are the children of parents who rarely enter a church. By this means we are hoping to win these boys and girls to the church and her service. The pastor preaches a sermonette to the children at the morning service."

How the Primaries May Help

By Miss Agnes McKim

Children love to help. They are full of activity, and want something to do. They are also loving and tender-hearted and if only their impulses are rightly directed, they are eager to respond to an appeal to help somebody.

Sunday School teachers who are merely teaching the lesson for the day, however well they may be teaching it, are missing one of the grand opportunities, if they are doing nothing toward directing the energies of the little ones of their class into channels of unselfish usefulness.

Sometimes, perhaps, it is difficult to think of plans to present to the children, but, I think, if the teacher is willing to begin with the first thing that comes to hand, other plans will suggest themselves.

For instance, the Primary teacher, at the opening or closing of a lesson, such as *The Little Lad Helping the Master*, could so easily lead the little ones to see that they, too, may help each day in some way. Then perhaps suggest that this week we call ourselves Jesus' helpers, and see if we cannot do at least one thing to help during the week. It might be well to suggest a few tangible things, such as: (1) carrying flowers to a sick one; (2) visiting a sick playmate; (3) giving a toy to a poor child; (4) tending the baby for mother.

On the following Sunday have a report of the week's work, and suggest something a little different for the following week, but along the same lines.

Perhaps the little ones are studying the hymn, *Little Sunbeams*. Let the teacher make the suggestion: "This week we will be sunbeams!" What do sunbeams do? They shine. When they shine, what happens to the clouds? They get bright. After awhile they go away.

Let us see what some of the world's clouds are. Mother is busy and has not time to fix little brother's toy. Little brother is crying. If a little sunbeam fixes brother's toy, and plays with brother, two clouds will go away.

Perhaps there is a new girl in your class at school. She is shy, and does not know any one. She looks unhappy. If a little sunbeam takes her hand and brings her into the games, a cloud will turn into a sunbeam, maybe.

Again have a report on the next Sunday. Stellarton, N.S.

Training the Juniors in Service

By Mrs. C. M. Hincks

Let us consider what are some of the outstanding characteristics of our Junior boys and girls and thereby learn what are our opportunities as teachers for training them in service. In the first place, they are *active*, so active that we are often driven to distraction to know how to keep them in order for a whole hour on Sunday afternoon. But their very activity is one of our great opportunities. It is for us not to crush their almost tireless energy, not to ignore it, but to direct it into helpful channels, to utilize it for the accomplishment of actual deeds for others.

At the same time, again, they have a decided spirit of *independence*, so that in directing their activity, we must so arouse their own altruistic desires that there will be no attempt at coercion, no forcing a rebellious service which would be worse than none. Let us encourage the spirit of independence by discussing various objects towards which their service may be directed, and by letting them use their power of choice as to which

of these objects they shall expend their efforts upon.

Our Juniors are people of *experience* compared with the more imaginative, more credulous children of the lower departments. They are, many of them, becoming versed in history and geography, so that they know, to some extent, conditions in home and foreign fields, and we must be careful of our information about the people whom we desire them to help. The fact that they have some knowledge of these fields is a great advantage, in that it makes it much easier for us to appeal to their interest in the far-away, than with the Primary child whose interests are practically confined to those people in his immediate vicinity.

Again, the Juniors are *hero worshipers* of men and women both in history and story, and this gives us a new power of appeal. With the younger child we confine ourselves practically to talking about the *needs* of other children and thus arouse their sympathy; with the Juniors we will talk also about what others have done, so that our girls will want to be Florence Nightingales and our boys David Livingstones. It is for us to guide as far as possible the voracious reading at this age, thus setting the best heroes and heroines before our pupils' eyes.

Finally, and most important of all, this is the greatest *habit-forming age*, so that the child allowed to become self-centred at this period is likely to remain so, while he who is trained in self-denial and service is likely to be a helper of others throughout life. Our responsibility as teachers, then, cannot be overestimated.

As to the kinds of service suitable to Juniors, there are first those in connection with the Sunday School; the acting as monitors and helping the teachers in little ways; the looking after absent classmates, the saving of money to beautify their own room, the running of messages through the week for their own and other departments, acting as postmen in the case of some approaching function. Where there is a boys' choir in the church, the boys with good voices should be encouraged to join.

With the Juniors, a weekday session for work for others is even more essential than

with Primary children, and perhaps, owing to the growing cleavage between the sexes, it would be best to have separate sessions for girls and boys. Here they can do wood-carving, brass punching, sewing, basket making, pasting. The articles in some case would be given direct, in other instances sold and the proceeds given to the poor of the community, to hospitals and other institutions and to missions. The girls and boys of this age are great collectors and should be encouraged to utilize their collections of stamps, postcards, etc., for others. Many of them are now capable of earning money as newsboys, as messengers after school hours, as little nursemaids for the baby next door or round the corner, and they should be led to give a proportion of their earnings to help others.

The opportunities for service will vary in different Sunday Schools in different communities, but with the Juniors, possessing, as they do, tireless activity, growing independence and increasing experience, surely they are endless.

Toronto

A Review Sunday in Weihwei, Honan

Mrs. R. A. Mitchell of Weihwei, Honan, writes as follows, under date, April 8, 1916:

"Last Sunday was Review. Each lesson was given to one person, to briefly tell the story, explain the picture, and mention one or two teachings to be learned from the lesson. As our Sunday School is made up of old and young, so, too, old and young took part in the Review, the superintendent supplementing where they neglected to emphasize the important point of the lesson.

"First came a large boy from the Primary School. This boy wished to take a theological training but had not proper educational grounding. Two of the pastors urged him to attend the Primary School for a year, write on the final examination, the passing of which would admit him to the High School. It was not an easy thing to do. First, he thought he would go to one of the Primary Schools at another station, but finally entered the school here, and went in among the boys who knew him, and who were several years

his junior. He is doing good work, and is a favorite with the boys. His lesson was the 'Upper Room.' He told the story, then gave quite a little sermon. Pray that in his struggle and strain after knowledge he may not neglect 'to learn the Christ.'

"Then came another boy from the same school. His lesson was 'Pentecost.' He also gave a sermonette on Receiving the Holy Spirit, and said some very helpful things. He is a boy who has not been as helpful as he might be in the School, but he is improving. He is a lad with character, and has not a little ability. What he needs is, that the Holy Spirit take possession of him, as it did of those believers on the Day of Pentecost, and he, too, will be a power for good.

"Among the number taking part were two men servants from mission homes, two girls from the Primary School who did not come to the platform, but, standing to one side, told in a clear voice the stories of the Quarter appointed to them. Also an old woman over fifty, who told briefly, but quite to the point, the stoning of Stephen, and drew from that event several helpful lessons. This woman became interested when about forty-five. She reads quite readily the New Testament, and most of the Old, though when she first believed she did not know a character. Her brother was one of our evangelists. When at home, he taught two of the little boys of the family the catechism. She heard them read-

ing over their lessons, and thus the soil was prepared for the sowing of the word. One year later, when one of the foreign women, accompanying her husband, came to their village, this woman believed.

"Then one of the small boys came forward. He was not used to taking part in meetings and the poor little fellow looked quite scared at first, but a smile from the superintendent reassured him, and he, too, did his part very well.

"Several hymns were sung between the explanations of lessons. Then the secretary gave the report, almost three hundred present, and over one hundred and fifty of them women and girls.

"Before the Sunday School a class for study in Chinese character is held every Sunday.

"Over in another yard, the children of the missionaries were having their Review, in English, on the same lessons. Each child had, through the week, written an essay on one of the lessons.

"Thus, side by side, in much the same way, though in different tongues, we study the Book, believe in the same Saviour, worship the one God, and are led by the same Spirit. Many more in this land join with us in this worship, and then eternally all together we shall sing, 'Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.'"

HOW THE WORK GOES ON

The Summer School at Leamington, Ont., July 3 to 10, had an enrolment of about 100.

In the summer of 1915, two Daily Vacation Bible Schools were held in Toronto, with an attendance of about 250. In 1916 two new schools were opened, and the total enrolment about 550, the number of scholars more than doubling itself in the second year.

In our Trinidad Mission there are 67 day schools, with an enrolment of about 13,000 scholars. In these schools, in addition to the regular day school work, mainly under native Christian teachers, there is religious instruc-

tion for one hour each day of the week.

The World's Sunday School Association is planning to place a special Sunday School worker in the Sudan, which has an area of nearly one million square miles,—four times as large as France, and having a million and a half children under fourteen years of age.

For some time the members of a church in Buffalo, N.Y., have been taking their Wednesday evening dinners together. After the dinner they divide into various classes, which spend forty-five minutes in study. There is a class for Sunday School normal training,

another for instruction in social questions, another for problems of high school boys and girls, and a general class, in which the application of Christianity to daily life is discussed. After the classes have closed their sessions there is a devotional half-hour.

There are 680 Buddhist Sunday Schools in Japan, with an enrolment of 110,000 scholars. The Buddhists plan to bring their Sunday School membership up to 228,000. These Schools represent a determined movement to keep children away from Christian Sunday Schools.

The Canadian National Advisory Committee for cooperation in boys' work has inaugurated a campaign for the enlistment and registration of all men workers and prospective workers amongst boys throughout the whole Dominion. The campaign will be inaugurated by a "Coast to Coast Tour" of ten specialists in boys' work, who will spend five days in a leading city of each province. The following itinerary has been arranged: Charlottetown, P.E.I., Oct. 5-9; Halifax, N.S., Oct. 12-16; St. John, N.B., Oct. 19-23; Montreal, Oct. 26-30; Ottawa, Nov. 2-6;

Toronto, Nov. 9-13; Winnipeg, Nov. 16-20; Regina, Nov. 23-27; Edmonton and Calgary, Alberta, Nov. 30-Dec. 4; Vancouver and Victoria, B.C., Dec. 7-11.

The American Sunday School Union is planning to celebrate its centennial in May, 1917. It began its operations in 1817 under the name of the American Sunday and Adult School Union, which was changed to the American Sunday School Union in 1824. The society was organized to purchase or publish for the use of Schools connected with it, such books as its committee might approve, "except such as treat on disputed points of doctrine." It issued, in early days, a variety of publications to promote the formation of Sunday Schools, such as a model constitution and a system for the internal regulation of Sunday Schools, suggesting a proper classification or grading of the School. Beginning with Schools in Philadelphia and its neighborhood, its affiliated Schools, in seven years, numbered 700 with a membership of nearly 57,000 scattered in 17 of the then 24 States. Amongst the present publications of the Union is the excellent monthly journal, the *Sunday School World*.

A WORD FROM THE BUSINESS MANAGER

ABOUT ENLISTING WORKERS

Rally Day is always an important day. This year when, in many localities it is almost impossible to get young men teachers owing to their having enlisted, it is even more important than ever.

On Rally Day we rally forces for the winter's work. If we are short of our regular teachers we must get others to take their places. These may be in our own congregation or locality but—they need to be discovered.

A Rally Day Invitation Postcard sent to every one in the community will bring a large Rally Day attendance.

Then when there is a big attendance, a strong appeal for workers and scholars could be made.

The visitors might also be shaken hands with by the superintendent and some of the more active workers as they leave after the

service and some of them, perhaps, be given a personal invitation "to service" as teachers.

You never know until you ask. There is a lot of teaching material in our congregations which is waiting to be asked. Rally Day is a good time to get them to Sunday School and to ask.

Appropriate Invitation Postcards will be found on page 456, and page 3 of the cover, or a complete list of Rally Day requisites will be found in the Rally Day number of the "News Bulletin," sent free on application to R. Douglas Fraser, Presbyterian Publications, Church and Gerrard Streets, Toronto.

THE COLOR OF THE COVER

About one half the copies of this issue of the *TEACHERS MONTHLY* have a white cover, instead of the familiar buff. Next month, and probably for some months following, all the copies will have the white cover.

The explanation is, the War, which has caused such a famine in dyes, that it is impossible to obtain our usual buff covers. Our paper makers cannot make it for lack of the dye.

There is nothing for it, therefore, but to substitute the white cover for the buff. The readers of the TEACHERS MONTHLY will, we

are sure, readily appreciate the situation. We are doing the very best possible in the circumstances, for the time being. And if the colored covers of the HOME STUDY and INTERMEDIATE QUARTERLIES should presently, in a similar manner, be replaced by white, the teachers will be able to explain it to their classes.

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 JUNE 16 TO JULY 15, 1916

I. FIRST STANDARD COURSE

Glouce Bay, N.S.—Rev. A. M. MacLeod, Minister. *The Old Testament*: Lexie Nicholson, Eva Ferguson, Sarah A. McDonald, Florence McArel, Alexis McDonald, Lydia Turner, Elspeth Kennedy.

Martintown, Ont.—Rev. Geo. Extence, Minister. *The Old Testament, The New Testament*: Ethel Ross. *The New Testament*: Jennie F. Robertson. **Diplomas**—Ethel Ross, Jennie F. Robertson.

Kemptville, Ont.—Rev. P. A. MacLeod, Minister. *The School*: Dorothy I. Sarney.

Ventnor, Ont.—Rev. Chas. A. Mullin, Minister. *The New Testament, The Teacher*: Grace Burnie, Art M. Gillespie, Margaret Gillespie, Lola A. McKee, Margaret A. Milligan, Mary E. Dobbie.

Roebuck, Ont.—Rev. Chas. A. Mullin, Minister. *The New Testament*: Nellie Kelso, Mrs. Fred Attridge, Mrs. Isaac Steele.

Spencerville, Ont.—Rev. Chas. A. Mullin, Minister. *The Teacher*: Euphemia MacIntyre, Helen G. Fairbairn.

South Mountain, Ont. (Heckston S.S.)—Rev. H. Bolingbroke, Minister. *The Teacher*: Ina F. Hess. *The School*: Mabel Lattimore. *The Pupil*: Irene Bennett, Mrs. Roy G. McCarley. *The Old Testament, The Pupil*: Jennie Bennett. *The Old Testament*: Eleanor Cowden, Iva Magee, Tillie M. Shaver.

Kirkfield, Ont.—Rev. M. A. Lindsay, Minister. *The New Testament, The Teacher*: Bertha Campbell.

Toronto, Ont.—Rev. J. W. Stephen, Minister. *The Old Testament, The School*: Rena Pooler, M. Isabel Edwards. **Diploma**—M. Isabel Edwards.

Hamilton, Ont.—Rev. S. B. Nelson, Minister. *The Teacher*: Olive M. Johnson, Marjorie Dunlop.

Guelph, Ont.—Rev. Geo. A. Little, Minister. *The Old Testament*: Katherine Gilchrist, E. M. Stockford, W. McCrae, Wm. Laidlaw, John S. Little, J. S. Lawson.

North Easthope, Ont.—Rev. Peter Jamieson, Minister. *The Teacher*: Annie M. Horne, Clara J. Blum.

Stonewall, Man.—Rev. Edwin Mason, Minister. *The Pupil*: E. Mason, David McIntyre, Jean Mason.

Carlyle, Sask.—Rev. J. G. Anderson, Minister. *The Old Testament*: Clara Ewing, Jessie Long, Nina Morrison, Elizabeth E. Morrison, Isabella D. MacRae, Mrs. W. G. Austis, Bruce Forsyth.

Sibbald, Alta.—*The School*: Isabelle M. Bray. **Diploma**—Isabelle M. Bray.

II. ADVANCED STANDARD COURSE

Ormsdown, Que.—Rev. D. N. Coburn, Minister. *Missions*: Margaret C. MacDougall.

Toronto, Ont.—Rev. R. B. Cochrane, Minister. *From One to Twenty-One*: Margaret McKee, Annabella Campbell.

Brantford, Ont.—Rev. D. L. Campbell, Minister. *Missions*: Grace Raynor, Margaret Morrison, Belva C. Danby, Winnifred Campbell, Robert Stewart, J. M. Campbell, A. Beatrice McCormick.

South Mountain, Ont.—Rev. H. Bolingbroke, Minister. *The Books of the Old Testament, Church History, Christian Doctrine*: Jessie Smith.

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.

OUR SUNDAY SCHOOL PERIODICALS

ILLUSTRATED PAPERS

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

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

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

UNIFORM SERIES

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

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

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

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

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

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

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

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

COLORED LESSON PICTURE ROLL, \$3.25 each per year, 82c. each per quarter. (Includes American postage)

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

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER :

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

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

FOR THE SCHOLAR :

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

PRIMARY DEPARTMENT

FOR THE TEACHER :

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

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

FOR THE SCHOLAR :

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

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

JUNIOR DEPARTMENT

FOR THE TEACHER :

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

FOR THE SCHOLAR :

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

INTERMEDIATE DEPARTMENT

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

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

SENIOR DEPARTMENT

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

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

Lesson Calendar : 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 X. PAUL'S SORROWS AND COMFORTS September 3, 1916

2 Corinthians 11 : 21-33. Study 2 Corinthians 11 : 21 to 12 : 10. *Scripture Memory Verses.

GOLDEN TEXT—My grace is sufficient for thee : for my power is made perfect in weakness.—2 Corinthians 12 : 9 (Rev. Ver.).

21 I speak ¹ as concerning reproach, as though we had been weak. ² Howbeit whereinssoever any is bold, (I speak ³ foolishly,) I am bold also. 22 Are they He'brews ? so am I. Are they Is'rael-

* 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.

ites? so am I. Are they the seed of Abraham? so am I.

23 Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

Revised Version—by way of disparagement, as though; ¹ Yet whereinsoever; ² in foolishness; ³ one beside himself; ⁴ Omit am; ⁵ abundantly, in prisons more abundantly; ⁶ Omit four words; ⁷ have I; ⁸ rivers; ⁹ from my countrymen; ¹⁰ from the Gentiles; ¹¹ labour and travail; ¹² there is that which presses upon; ¹³ anxiety for all; ¹⁴ made to stumble; ¹⁵ that concern my weakness; ¹⁶ the Lord Jesus, he who is; ¹⁷ guarded; ¹⁸ in order to take me; ¹⁹ was I let down in a basket.

LESSON PLAN

- I. Paul's Foes, 21, 22.
- II. Paul's Sufferings, 23-29.
- III. Paul's Boasting, 30-33.

DAILY READINGS

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

M.—Paul's sorrows and comforts, 2 Cor. 11: 21-33. T.—Paul's sorrows and comforts, 2 Cor. 12: 1-10. W.—God's promise of comfort, Isa. 40: 10-20. Th.—Trust in the Lord, Ps. 11: 1-7. F.—Wait patiently for him, Ps. 37: 1-11. S.—Joyous strength, Phil. 4: 8-13. S.—Rejoicing in tribulation, 2 Cor. 4: 8-18.

Primary Catechism—*Ques. 112. What is meant by the wine in the Lord's Supper?* The blood of Christ, shed for our sins.

Shorter Catechism—*Ques. 69. What is forbidden in the sixth commandment?* A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, and whatsoever tendeth

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

thereunto. *Ques. 70. Which is the seventh commandment?* A. The seventh commandment is, Thou shalt not commit adultery.

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 583; Junior and Upward, Ps. Sel. 97, 262, 251, 34 (Ps. Sel.), 314, 250.

Special Scripture Reading—John 15: 1-14; 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 223, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 240, The Vision of Paul. For Question on Missions, H. M. 759, French Protestants at Picnic. (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, Theatre at Ephesus Where the Mob Cheered for Diana (Underwood & Underwood, 417 Fifth Ave., New York City), set of 10 stereographs for this Quarter's Lessons, \$1.67. Two for September, 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—Certain false teachers in the church at Corinth had attacked Paul's personal character and questioned his right to count himself an apostle. The lesson contains Paul's most conclusive answer to these opponents,—the story of his life.

I. Paul's Foes, 21, 22.

V. 21. *By way of disparagement* (Rev. Ver.; literally, "dishonor," "disgrace"), as though . . . weak. Paul's foes, the false teachers in Corinth, had accused him of being weak and cowardly. He here admits that he had been too "weak," if weakness it could be called, to treat the Corinthians as they had been treated by these men who boasted so great

things of themselves. So far Paul has been writing ironically. But he changes his tone to one of masterful assertion. *Whereinsoever any is bold.* He can speak with as much confidence as the false teachers who had come to Corinth. *I speak foolishly.* He admits that boasting of what he is or has done is a foolish business, but he has as much right to boast as his opponents. This he goes on to prove from the story of his life

V. 22. *They;* Paul's bitter opponents at Corinth. *Hebrews;* the national name of the Jews. *Israelites;* their sacred name, as the chosen people of God. *Seed of Abraham;*

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descendants of Abraham, and therefore heirs of God's promise to him. *So am I*. Even as a Jew, Paul's standing was as good as that of his antagonists.

II. Paul's Sufferings, 23-29.

V. 23. *Ministers (servants) of Christ*. His opponents claimed for themselves a better right than Paul to be called Christ's ministers, perhaps because they had seen him in the flesh, as Paul likely had not. But they were in reality "ministers" of Satan (v. 15), doing their master's work in stirring up strife. *I speak as a fool*; Rev. Ver., "as one beside himself." Any boasting seems to Paul foolish in the sight of God, who saves us by grace alone. The apostle is driven to this folly, as he deems it, much against his will. *I more* (Rev. Ver.). I have a better claim than they to be reckoned a minister of Christ. *In labours more abundant*; extending over a wider area, and producing greater results. *In prisons more frequent*; as at Philippi (Acts 16:23), and on other occasions not recorded in Acts. For later imprisonments, see Acts 21:33 (at Jerusalem); 23:35 (at Caesarea); 28:16 (at Rome). *In deaths oft*; that is, in frequent perils of death (see Acts 9:23; 14:19; 2 Cor. 1:8, and compare ch. 4:11).

Vs. 24, 25. *Forty stripes save one*. These stripes were inflicted with a leather thong, and the punishment was so severe that its victim often died under it. The Jews stopped one short of forty, lest, by chance, that limit, fixed by the law (Deut. 25:3), should be overstepped. *Thrice . . . beaten with rods*; as at Philippi. (See Acts 16:22, 37.) *Once . . . stoned*; at Lystra, Acts 14:19. *Thrice . . . shipwreck*; besides the shipwreck on the way to Rome, Acts, ch. 27, which was later. *In the deep*; perhaps floating on a plank of a wrecked ship (compare Acts 27:44).

V. 26. *In journeyings often*. Acts gives us an idea of the extent of these. Their *perils* are now described. *Waters*; Rev. Ver., "rivers;" swollen torrents, bridgeless and dangerous to ford. *Robbers*; who infested, in Paul's day, as they do now, the roads of Asia Minor, which Paul traversed several times. *Mine own countrymen*. See Acts 9:23, 29; 13:50, etc. *Heathen*; the Gentiles, as, for example, at Philippi (Acts

16:20) and Ephesus, Acts 19:23, etc. *City*; Damascus (Acts 9:23); Jerusalem (Acts 9:29); Ephesus, Acts 20:30, 31, etc. *Sea*; other perils than those of shipwreck, perhaps pirates. *False brethren*; like Paul's Jewish rivals at Corinth.

V. 27. *In labour and travail* (Rev. Ver.); as when he worked in the night, that he might preach in the day, 2 Thess. 3:8. *Watchings*; during sleepless nights, when he was kept awake through anxiety, Acts 20:19. *Hunger and thirst*. See 1 Cor. 4:11; Phil. 4:12. *Fastings*; either for lack of food, or because his work left him no time to eat. *Cold and nakedness*; when deprived of clothing, as after shipwreck.

Vs. 28, 29. *Besides . . . the care of all the churches*. Paul was anxious that the members of the church should be worthy followers of Jesus Christ. He sympathized with all their trials, their poverty, their difficulties, bearing the burdens of each on his heart. *Who is weak*, etc. See for example (1 Cor. 8:7-13) the case of the man whose conscience is troubled about the question of eating meat offered to idols. Paul sympathizes with this man, and is particularly careful that he should not be tempted to act contrary to his conscience. *Offended*; Rev. Ver., "made to stumble;" led to disobey his conscience as the man referred to above might be. *Burn not*; an expression showing the apostle's indignation when the weakest member of the church is injured.

III. Paul's Boasting, 30-33.

Vs. 30, 31. *If I must needs glory*. Paul had not boasted willingly, but in self-defence against his enemies. *Things that concern my weakness* (Rev. Ver.); because his weakness seen in the endurance of the perils and indignities just mentioned, would bring out more clearly the grace of God which had supported him and which was the only real ground of boasting. *The God and Father*, etc. He calls God to witness to his own powerlessness which would have made his work impossible but for divine strength.

Vs. 32, 33. *In Damascus*. See Acts 9:23-25. *The governor*; set on by the Jews. *Through a window*; an opening in the city wall, or a window on a house, probably belonging to some disciple, overhanging the

wall. (Compare Josh. 2 : 15.) *In a basket* ; probably of rope. Paul tells this story to illustrate one kind of weakness from which God had, early in his ministry, delivered him.

Ch. 12 : 1-10 mentions another kind, namely, that of bodily weakness described as a thorn in the flesh.

Light from the East

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

JEWISH PUNISHMENTS—In many cases the old Jews punished wrong-doers much more severely than we do. The death penalty was exacted for a multitude of offences, indeed for nearly all the gross moral offences and for some that are not so flagrant in our eyes, such as idolatry and witchcraft. The death penalty was paid not on the gallows nor under the headsman's axe, but at the hands of one's neighbors. The witnesses on whose

evidence the wrongdoer was convicted cast the first stones, then all the men around joined in. Throughout their history the Jews recognized no other form of capital punishment than stoning.

Short of death, the usual punishment was beating with rods or scourging, Deut. 25 : 1-3. We are not told what offences were punished by beating (except Deut. 22 : 13-21), but we are told that the culprit was made to lie down before the judge and had to receive not more than 40 stripes. Later practice stopped at 39 to be within the prescribed number.

The old written law did not provide for any restraint of a wrong-doer's freedom by shackles or imprisonment, but the kings of Israel used both. Of course, detention till a man should be tried was very brief ; justice, such as it was, was swift and summary.

THE GEOGRAPHY LESSON

We, who have thus far through the year been following Paul's travels and seeing the places where he met his experiences, have a special advantage to-day. While reading Paul's words, we may remember some of the very places that he had in mind when he wrote the words. Let us go once more to Damascus and see the very street through which Paul was led after his blinding vision. (Use stereograph for April 2, entitled, Buildings and Traffic To-day on the Street Called Straight in Damascus.) The first time Paul walked through here he saw nothing, though his feet trod the uneven pavement and he felt the garments of passing men brush against him. Very likely he felt his way past the warm bodies of laden donkeys and camels. Afterwards he saw this street with open eyes, saw it many and many a time, and it must often have recalled that first day in the bewildering darkness. Let us revisit Lystra (Lesson, May 21). Paul may very likely have been thinking of his experience there when he wrote in his letter how he had been in peril from his own countrymen, v. 26 of

the lesson. (The stereograph,—for May 21—to be used is entitled, Site of Lystra Where Paul Taught ; View South to Taurus Mountains.) Another place of which Paul is quite sure to have been thinking when he wrote of being beaten and imprisoned was Philippi (Lesson, Feb. 13). Of Thessalonica, too, he must have thought, for there we know mobs were encouraged to break up the services he tried to hold, Acts 17 : 1-9. (The stereographs that will help us to recall these places are entitled, Site of Philippi from Shattered Remains of Paul's Prison,—for February 13—and Saloniki, Ancient Thessalonica, Showing Walls, Modern City and Bay,—for July 2. Our lesson of Aug 20 took us to Ephesus, where we saw the very theatre in which a pagan mob gathered to denounce Paul as a dangerous foe to local trade. Acts 19 : 23-30. Without any doubt Paul had that Ephesus experience in mind when he wrote of being in perils by heathen. (The stereograph to use is called, Theatre at Ephesus Where the Mob Cheered for Diana,—for August 20.)

THE LESSON APPLIED

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

As we read in the lesson all that Paul suffered through his fidelity to Christ, we realize how comparatively little we know of

his missionary experiences from the book of Acts. These sufferings were partly physical. He endured stripes and prison and faced

death. He knew the power and peril of the relentless forces of nature on land and sea, and the still more pitiless forces set in motion by men. He spent weary days and wakeful nights, and felt the pangs of hunger, thirst and cold. Are we equal to this test? When our empire recently called its citizenship to service, suffering and sacrifice, from every part came a noble response. Even when the price of victory became more fully known, and all the horrors of the trenches became revealed, recruits kept pouring in. True men do not shrink from suffering for a worthy cause. A noble army, saints and martyrs, in every age, have endured tribulation joyfully in the name of Jesus, and have sealed their testimony with their lives, when necessary, in the spirit of him who sealed his love for us in the offering of his life on Calvary. "Are you a Christian?" was asked of a Chinese thrown into prison in the Boxer uprising. "Yes," was the answer. "Give him two hundred blows," said the official. Again came the inquiry, "Are you a Christian?" And again came the reply, "Yes." And then again was heard the command, "Give him two hundred blows."

Even more trying than the physical was the spiritual strain. For there pressed on Paul daily anxiety for all the churches. The very tenderness and intensity of his sympathy added to his burdens. Was any one weak in faith or in courage? He felt for them so keenly that he shared their weakness. Was any one ensnared by sin? Paul's heart ached with the pain and shame of it. The measure of his love was the measure of his suffering. As a mother endures the tortures of her fevered child, or feels as her own the shame of her son's fall, because she loves so greatly and so unselfishly, so Paul suffered in the sufferings of his converts, and carried as a personal burden their defeats, because of the very passion of his affection for them. Love always spells sacrifice. The expansion of our capacity for sympathy means expansion of our capacity for suffering. The nearer like Jesus we become in compassion, the more keenly we will suffer in his service. But he is worthy of the uttermost sacrifice. It is told of Mary of Bethany that when she went to buy a box of ointment she refused the first

box shown her and the second and the third because they were not costly enough. Then the merchant said: "I have a box, but its price is so high that I do not dare show it to you." "That is what I want," she said; "there is nothing too good for my Lord."

By the hardships he endured Paul sealed his right to be called a minister or servant of Christ. His scars proved his faithfulness. His wounds declared his loyalty. He was no shirker, but a good soldier. What marks can we show to prove our fidelity? What have we endured for our master? The world pays little attention to our professions of loyalty, but is mightily impressed by our deeds, especially by those that involve sacrifice. We can justify our claims to be followers of Christ only by showing that we have willingly paid the price.

It was Paul's anxiety for the new converts he left in every city in which he preached, that drove him on through storm and flood, hatred and persecution, toil and pain. He could not forget how weak and tempted they were and how much they needed his presence and encouragement. When General Booth once desired to send a cable message to his leaders all over the world, the thought of the cost compelled him to put that message in the briefest possible form, and so he sent out just the one word: "Others." In that one word he embodied the fine, heroic spirit of the Salvation Army, and the secret of its power and of the respect in which it is held everywhere. This sympathy for those who need our help is a mark of every noble life. It was this spirit that sent Florence Nightingale to the Crimean hospitals, that sustained G. L. Mackay in far Formosa, that inspires every Christian philanthropist, every missionary, every man who greatly labors and greatly suffers for his fellow man. It is a mark of real greatness.

In the grace of God Paul found his comfort. He knew his life was in the hands of God, and that he would ever find the divine resources operating wherever the Spirit of God led. So he sang in prison, rejoiced in tribulation, and stood unafraid before magistrates. During the terrible mutiny in India, the wife of Sir John Lawrence was called home while he was compelled to remain,

surrounded by the embers that might at any moment break into flame again, and worn to exhaustion with his anxieties and labors during the trying struggle he had passed through. The last morning they read to-

gether Psalm 27, "The Lord is my light and my salvation; whom shall I fear?" and they found the words very comforting. "My grace is sufficient for thee" is God's own promise to every trusting soul.

THE LESSON GRADED

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

For Teachers of Bible Classes

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

Sketch the circumstances which led up to these words, turning the attention of the class to the contents of chs. 10-12. It seems that those Jewish Christians who had no sympathy for Paul's gospel of free grace, but insisted on the necessity of a Gentile's first conforming to Jewish rites before claiming the benefits of Christ, sent representatives to follow Paul on his travels and to turn his converts against him. These Judaizers had arrived in Corinth while Paul was in Ephesus, and by many plausible arguments they had succeeded in undermining the loyalty of Paul's converts.

The lesson contains Paul's answers to these charges. He was able not only to refute the arguments used against him, but to show that, in every particular, he was superior to his traducers.

The lesson may be taken up under the following heads:

1. *Looking on the outside.* Observe how humiliated Paul is by this self-advertisement. He knows that no deep interest of the gospel is advanced by such contentions. But he points out that these are really occasioned by the habit of people's looking on the outside of things.

First, men were misjudging Paul because of such things as his bodily presence and speech, but they overlooked the power of his ministry. There is a lesson here. The world often rightly or wrongly criticizes our gospel by the habits and the speech of those who profess it.

Secondly, men were not judging Paul's traducers correctly. They accepted their plausible arguments at their face value.

2. *An unwritten biography*, vs. 23-33. Draw the attention of the class to the fact

that Acts is a very imperfect biography of Paul. But, after all, Paul's greatest biography is to be read in what he accomplished and the lasting influence of his life. Remind the class that it is the great hosts of men with unwritten biographies who make society what it is from age to age. Christianity is perpetuated not because it has a written gospel, but because of the unknown souls who hand down from year to year a living tradition of Jesus. What kind of a gospel are we individually handing down to the next generation?

3. *Paul's optimism*, ch. 12:7-10. The thorn in the flesh is a puzzling thing, but it seems to have been some sickness which, at times, made Paul an object of loathing (compare Gal. 4:14). Many of us are seriously handicapped,—sickness, environment, burdens of family, stand in the way of our highest achievements. There are two ways of seeking to overcome these things. Marcus Aurelius, contemplating his court luxuries,—sensual, mean, and stupid—in the midst of his weariness said: "It is possible to live well even in a palace." But then his was the sad way of the Stoic. Paul had the better way; in weakness, he learned the joy of the companionship of Jesus. The weaker he was, the deeper was his experience of this joy (compare Heb. 2:18; 4:15, 16).

For Teachers of the Senior Scholars

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

Tell the class about the minister who always asked the congregation to omit, in singing, the following verse of Adelaide Proctor's hymn, Book of Praise, Hymn 195:

"I thank Thee more that all our joy

Is touched with pain,

That shadows fall on brightest hours,

That thorns remain."

He said that he never heard of anybody but Paul who could sing that verse. The most of Christian people are more thankful for

joy than for sorrow. Yet the most beautiful Christian characters are never developed without sorrow and suffering. Paul was the greatest sufferer of them all, but he seldom said anything about it. Why did he depart from his usual custom in this letter? Bring out the evil things which some were saying about him in Corinth. (See the Lesson Explained.) Note that it is better as a general thing not to take any notice of such things. Why was it necessary for Paul to do otherwise? It mattered little to him personally what they said, but it mattered a great deal to the work he was doing that these slanderers should be exposed, that his character should be vindicated. Note that in doing so Paul gives us a bit of his biography.

1. *Paul's Position Vindicated*, vs. 21-23. Show that he claims for himself, not weakness, but strength of character, such as his slanderers did not possess,—that if his traducers boasted of their family connections he could do so too, if they called themselves ministers of Christ he could do so with much better reason. Note that Paul was almost ashamed to talk in this way about himself. Under ordinary circumstances he knew it was a foolish thing to do, but now it was necessary in order that his Christian disciples might not think lightly of the gospel which he preached.

2. *Paul's Troubles Enumerated*, vs. 24-29, 32, 33. Question the class about Paul's sorrows, about his physical sufferings (vs. 24, 25, 27), the dangers to which he was exposed (vs. 26, 32, 33), the burden of care which pressed heavily upon him (v. 28), the suffering which sympathy entails, v. 29. Point out that the lesson is something unique in human biography. Tell about the man who had cultivated a habit of rehearsing his ills to all-comers who was cured of the habit by reading this passage. He began to feel that his ills were not worth mentioning.

3. *Paul's Source of Comfort Indicated*, vs. 30, 31. Bring out that Paul knew how to get some comfort out of all his afflictions, because all these things led him to throw his soul back upon God, led him to lean more and more upon Christ, who knew all about what he had done and was suffering. Teach the class that this is the greatest lesson in life.

For Teachers of the Boys and Girls

By Rev. J. M. Durcan, D.D.

Bring out, by questioning, that Paul, in the lesson, is talking about himself. Discuss with the scholars whether this is usually a good thing to do. Talk about the foolishness of vanity and a boastful spirit. Ask why Paul, who was neither vain nor boastful, had so much to say about his own doings and sufferings. The point to make clear is, that Paul had bitter enemies, in false teachers who had got into the church at Corinth, who were hindering his work, so that it was necessary for him to defend himself. In this defence there are three main points:

1. *Paul compares himself with his enemies*, vs. 21, 22. He had been called "weak." Well, he admits that he has been weak, if refusing to act as the false teachers at Corinth had acted was a proof of weakness. In v. 22 Paul shows that his standing as a Jew was at least as good as that of his opponents. Bring out the force of "Hebrews," "Israelites," "seed of Abraham."

2. *Paul tells what he had done and suffered*, vs. 23-29. Talk about the claim of Paul's foes to have a better right than he to be called "ministers" ("servants"), of Christ, and the possible ground of this claim (see Lesson Explained). Bring out the meaning of "I speak as a fool" (see, Lesson Explained.)

Now go over with the scholars the list of Paul's toils and sufferings. It might be a good thing to have a good reader amongst the scholars read the list slowly and distinctly while the others listen. The items in the list should be gone over, one by one, and, as far as possible, identified. Help in the search will be found in the Lesson Explained. Point out that the list is all the more impressive because it is only a partial list; Paul had done and endured many things which he does not mention. Put it up to the class whether the list given does not prove to the hilt Paul's right to be regarded as a true minister of Christ.

3. *Paul shows that God must have been with him*, vs. 30-33. Bring out carefully Paul's point in these verses. He boasts because he has been compelled to do so. But, in reality, he sees nothing in himself to boast about. He tells the story of his escape

from Damascus as a proof of his weakness. Only the power of God could have enabled one so weak as he felt himself to be, to do and to bear all that had come to him. His real ground of boasting was not in himself, but in God. In ch. 12 : 1-10, with the same purpose in view, he gives another example of his weakness.

Make the point of special application this, that we have in the lesson a picture of what a true minister of Christ should be,—one ready to do and to suffer anything for Christ's sake. Would it not be a fine thing for the boys to be such ministers, and for the girls to find some work,—perhaps as deaconesses—to do for Christ !

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. Paul says he glories in tribulation for tribulation makes one patient. Find the words.

2. "Covet earnestly the best gifts." Give the chapter and verse.

ANSWERS, Lesson IX.—(1) 2 Tim. 4 : 2. (2) Rev. 22 : 17.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET.]

1. Are wars needed to furnish opportunities for heroism ?

2. Should we answer back when evil is spoken of us ?

Prove from Scripture

That God is a comforter.

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.]

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

A Look Forward—We are going to hear to-day about the sufferings of Missionary Paul, a great soldier of the cross.

Lesson Thought—We should be willing to bear trouble for Jesus' sake.

Symbol—Use the shield and sword used in all the lessons for the Quarter.

Introduction—The children all like moving pictures. Our lesson to-day shows us a series of moving pictures of the life of Mis-

Ques. 10. The teacher of the little ones may make a very pretty little story of the boy at Pointe-aux-Trembles, who, as the Principal, at the closing of the Schools one spring, was distributing to the pupils copies of the Bible, to be placed by them in good hands, said : "Mr. Principal, I thank you for these books. I will do my best to distribute them ; but I understand that the best book sent away from this school is myself and all the scholars. My people, my friends will read me, and will learn from me what you have taught me."

The boys and girls may be told the story of a French Canadian family of twelve children, whose parents were not rich and therefore found it difficult to provide for the educating of so many boys and girls. The two eldest, who were girls, attended Pointe-aux-Trembles, and then Macdonald College, where they qualified for teachers' certificates. They then began to teach and are helping to pay for the education of their younger brothers and sisters.

The senior scholars will be interested that the Old Pupils' Association of Pointe-aux-Trembles last year contributed \$1,500 for the help of the Schools, while 10 pupils applied to the Bible Society for employment as colporteurs.

sionary Paul.

Review—Recall the visit of Paul to Corinth, where he started a church. We have been hearing about some letters Paul wrote to the people belonging to that church. To-day we are going to hear another part of Paul's letter to the Corinthians.

Lesson—Explain that sometime after Paul had started this church, some new teachers got in amongst the Christians, and tried

to turn them against Paul. Paul felt very sad to think that the friends at Corinth were being turned against him, so he told them in this letter about the troubles he had had one after another, and all he had suffered for Jesus' sake, although Paul did not like to talk about himself or boast of what he had done.

Paul's Bravery—Paul said he was not afraid of any man. He was as bold as those who were talking against him. Repeat Paul's words, vs. 21-23. Paul

was more a minister of Christ than they were because Jesus had spoken to him on the way to Damascus (recall).

Moving Pictures of Paul's Life—Let us think of these scenes in Paul's life (vs. 24-33) as moving pictures which he is showing to those people of the church in Corinth. (Draw circles with a word printed, or sketch, to indicate the picture.) In five different pictures we see Missionary Paul beaten by the Jews, who used a leather whip with three lashes. In the next, we see him beaten by the Romans, who used sticks or rods. In the next picture, Paul is being stoned and left for dead at the roadside. Then he shows

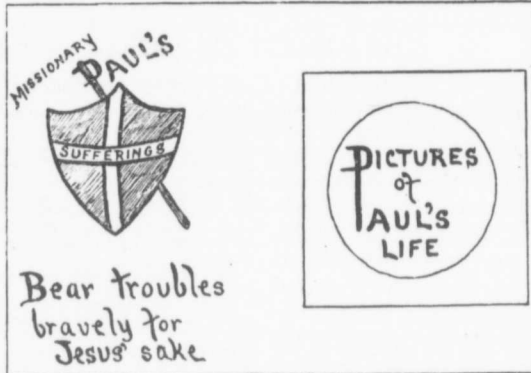
himself three times in shipwrecks. Here we see him walking along a dusty road, weak and weary here wading across deep rivers, here in danger from robbers. We see him ill-treated by his own people, the Jews; then ill-treated by heathen people. We see him in danger in the city; in danger in the country; in danger on the sea; in danger from false friends. Then we see him working with his hands at tent-making; struggling with pain and hunger and

thirst; suffering with cold and only ragged clothing to cover him. We see him anxious and worried about the churches he had started.

After Paul had showed all these pictures of his sufferings, he told the Corinthians he was proud to suffer all these things for Jesus' sake. But there is one more very exciting picture! Here is Paul being let down from a window in a basket, and escaping for his life (tell the story vividly).

Golden Text—Repeat and explain. God is just as able and willing to help boys and girls to-day to bear all their troubles.

What the Lesson Teaches Me—I SHOULD BE WILLING TO BEAR TROUBLES.



FROM THE PLATFORM

PAUL'S SUFFERINGS STRENGTH

Print on the blackboard, PAUL'S SUFFERINGS, and go over with the scholars the list of these contained in the lesson. Bring out clearly the apostle's reason for speaking about what he had endured, namely, that he might defend himself against those who were opposing his

claim to be looked upon as a true minister of Christ. Emphasize the point that Paul's toils and sufferings were the best proof of his claims. Now fill in STRENGTH, and ask how it was that Paul was able to do and endure all these things. The answer is given in the Golden Text. Impress the truth that God will give us, also, strength for any duty or suffering which he appoints for us.

Lesson XI.

THE ARREST OF PAUL.

September 10, 1918

Acts 21 : 27-40. Study Acts 21 : 17-40. *Scripture Memory Verses.

GOLDEN TEXT—Thou shalt be a witness for him unto all men of what thou hast seen and heard.—Acts 22 : 15 (Rev. Ver.).

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him.

28 Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded him to be bound with two chains;

Revised Version—¹ completed; ² from Asia; ³ multitude; ⁴ moreover he brought; ⁵ defiled; ⁶ before seen; ⁷ the; ⁸ laid hold on; ⁹ dragged; ¹⁰ straightway; ¹¹ were seeking to; ¹² up to; ¹³ confusion; ¹⁴ And forth with he took; ¹⁵ upon; ¹⁶ they, when; ¹⁷ left off beating Paul; ¹⁸ inquired; ¹⁹ shouted; ²⁰ crowd; ²¹ uproar; ²² brought; ²³ out; ²⁴ about to be brought; ²⁵ saith; ²⁶ say something; ²⁷ And he said, Dost thou know Greek; ²⁸ thou not then the; ²⁹ stirred up to sedition and led out; ³⁰ of the Assassins; ³¹ Jew of Tarsus in Cilicia; ³² give me leave; ³³ leave, Paul, standing on; ³⁴ Omit and; ³⁵ people; and; ³⁶ language.

LESSON PLAN

- I. The Mob, 27-31.
- II. The Arrest, 32-36.
- III. The Speech, 37-40.

DAILY READINGS

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

M.—The arrest of Paul, Acts 21 : 17-23. T.—The arrest of Paul, Acts 21 : 27-40. W.—Vow of Nazarite, Num. 6 : 13-31. Th.—Sent to bear witness, John 1 : 6-18. F.—Christ condemned, Luke 23 : 13-26. S.—Contending for the faith, Gal. 2 : 1-9. S.—Happiness in suffering, 1 Peter 3 : 12-18.

Primary Catechism—*Ques. 113. Who should go to the Lord's Supper? Those only should go to the Lord's Supper who love Jesus Christ and try to follow*

and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people.

40 And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

Him daily.

Shorter Catechism—*Ques. 71. What is required in the seventh commandment? A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech and behaviour.*

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 583; Junior and Upward, Ps. Sel. 97, 263, 272, 64 (Ps. Sel.), 404, 264.

Special Scripture Reading—Ps. 107 : 23-31; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 493, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 185, Paul Arrested. For Question on Missions, H. M. 1565, Girls Ready to Wash Dishes. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

Stereograph—For Lesson, Herod's Temple,—the Famous Schick Model (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 424).

THE LESSON EXPLAINED

Time and Place—A.D. 57; Jerusalem.

IX., Aug. 27, Acts 20 : 16-38.

The lesson follows immediately on Lesson

Connecting Links—When Paul arrived at

* 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.

Jerusalem, he immediately sought an interview with the leaders of the church, and rehearsed the things done by him among the Gentiles. The brethren received Paul's story with great joy, but asked him to consider the feelings of a large number of Christians who had been Jews, and had still clung to their old religious customs, faithfully observing circumcision and holding strictly their relation to the Mosaic law. Accordingly, Paul determined to join some Jewish Christians who were fulfilling the terms of the Nazirite vow (Num. 6 : 1-21), and spend seven days in the temple, fulfilling the terms of the vow. The whole time of a Nazirite's vow, as mentioned by Josephus, was thirty days.

I. The Mob, 27-31.

V. 27. *Seven days . . . almost ended* ; the time during which Paul was observing the vow. *The Jews from Asia* (Rev. Ver.) ; from the region of Ephesus, who had opposed Paul there, or at any rate knew of him and his teaching. These Asian Jews had come to Jerusalem for the Feast of Pentecost then in progress. *In the temple* ; probably in the Court of the Women between the outer Court of the Gentiles and the inner Court of the Men of Israel. Along the inner wall of the Court of the Women were small chambers in which the Nazirites lived during the last seven days of their vow. This Court was entered from the Court of the Gentiles by the Gate Beautiful (see ch. 3 : 2). On either side of the gate were pillars bearing inscriptions in the Greek language, forbidding Gentiles to pass through the gate, upon pain of death. *Stirred up all the multitude* (Rev. Ver.) ; the festival crowds thronging the temple courts. *Laid hands on him*, with murder in their hearts.

Vs. 28, 29. *Men of Israel* ; a title which would rouse their national pride and jealousy for their religious laws and customs. *Help* ; as if to prevent or avenge some great outrage. *This is the man*, etc. There is a world of hatred and contempt in the words ; and yet they might have seen, in Paul's presence amongst the Nazirites, his respect for the law which they charged him with breaking and for the temple which they accused him with profaning. But their eyes were blinded

by passion. *Teacheth all men every where*. The charge was exaggerated to the extreme point. *Against the people* ; of Israel, putting them on a level with the despised Gentiles. *The law* ; of Moses. *This place* ; the temple (compare Mark 14 : 58 ; Acts 6 : 13). *Brought Greeks* ; Gentiles. See on v. 27. *Trophimus*. See ch. 20 : 4.

Vs. 30, 31. *All the city was moved*. The outcry of the Asian Jews was like a spark in a coal mine full of explosive gas. *The people ran together*. There was a rush of the people. *Dragged him out of the temple* (Rev. Ver.) ; from the Court of the Women (see on v. 27) through the Gate Beautiful into the Court of the Gentiles. *Doors were shut* ; the gates leading into the Courts of the Women and the Israelites. These were shut by the Levite guards to keep out the mob. (See on v. 27.) *Seeking to kill him* (Rev. Ver.) ; intending to have him beaten to death in the crowd, so mad was their rage against him. *Tidings came up* (Rev. Ver.) ; to the Tower or Castle of Antonia. *The chief captain* ("chiliarch") ; an officer like our colonel. *Of the band* ; the cohort of six hundred men making up the castle garrison.

II. The Arrest, 32-36.

Vs. 32-36. *Soldiers and centurions* (captains of hundreds) . . . *ran down upon them* (Rev. Ver.) ; by the stairs connecting the castle with the temple area. *Bound with two chains* ; one from each of his arms to a soldier on either side of him (compare ch. 12 : 6). The chief captain seems to have taken Paul for the leader of the disturbance. *Could not know the certainty*. Probably the greater number of the mob knew as little as the chief captain himself. *Brought into the castle* (Rev. Ver.) ; literally, "the encampment,"—the soldiers' barracks in the castle enclosure. *Upon the stairs*. See on v. 32. *Borne of the soldiers*. Some of these carried Paul up the steps, while others kept back the onrushing crowd. *Away with him*. Compare Luke 23 : 18 ; John 19 : 15.

III. The Speech, 37-40.

Vs. 37, 38. *May I speak unto thee ?* Paul was the coolest of all the throng. *Canst thou speak Greek ?* Greek was one of the two languages spoken by Paul, Hebrew being the other. *That Egyptian* ; a pretended Messiah.

Leddest out into the wilderness, the desolate region between Jerusalem and the Dead Sea. *Four thousand . . . of the Assassins* (Rev. Ver.); literally "dagger men," members of a Jewish patriotic league, who went about with daggers in their sleeves, pledged to free their land from Roman rule, by killing traitors and tyrants.

V. 39. *I am a Jew of Tarsus in Cilicia* (Rev. Ver.); a Roman district at the south-east corner of Asia Minor: Tarsus was its capital. *No mean city*. Paul was proud of his city, which was the seat of a great University as well as a place of commercial prominence. *Give me leave to speak* (Rev. Ver.). Once Paul himself had been like those in the frenzied mob, taking part in the stoning of Stephen, ch. 8: 1. Jesus had changed his heart; he longed to see their hearts changed by the same Saviour, through his appeal to them. In v. 40 we see Paul on the castle stairs speaking to the people.

Light from the East

A TEMPLE WARNING—The temple proper, —the building with two main rooms, the Holy Place and the Holy of Holies—was sur-

rounded, or nearly surrounded, by several courts, one outside another. The outermost, and by far the largest, was like a good-sized field, and was scarcely holy ground in the strict sense of the word. It was open to Gentiles as well as Jews and we usually speak of it as the "Court of the Gentiles," although there is no evidence that it was so described in the time of Jesus. Within this and on a higher level was an inner court with the sacred house at its western end. The inner court was holy; it was accessible only to Jews, they alone were worshipers of the God of the temple. A terrace and a breastwork of stone separated the Court of the Gentiles from the Court of the Jews. And there were permanent notices posted on that breastwork forbidding any one not a Jew to pass the barrier on pain of death. One of these ancient notices was found 40 years ago by the French consul, Clermont Ganneau. The inscription on it was in Greek and to the following effect: "No Gentile shall enter within the balustrade and the terrace. Who-soever is caught shall be answerable for his death, which will ensue."

THE GEOGRAPHY LESSON

The best model of the temple is probably that of Dr. Schick,—the one which pilgrims to Jerusalem take pains to see. We may study it at our leisure with the help of a stereograph and stereoscope. We view the miniature buildings as we might if we looked at them from an aeroplane poised just a bit south of the temple hill. We can plainly see how the oblong summit of the hill had been made smooth and laid out in terraces or flat spaces at different levels. The whole hilltop is surrounded by colonnades and connected buildings that practically form a continuous enclosing wall. The ground nearest that general enclosure is on the lowest level. It is the so-called Court of the Gentiles, where anybody was allowed to go. We can look over the roofs of some of its boundary buildings and see for ourselves how a smaller court

is walled around, within that first court. And the smaller court is on a higher level; it is approached by broad stairways. That inner, higher court we notice is divided into two sections and in the section toward the west (left) is a building shaped a little like a church. The right hand section is the Court of the Women. The left hand section is the still more exclusive court where only priests might enter. Men of unquestionable orthodoxy were admitted to galleries and colonnades close to the priests' court. That sanctuary building contained the altar of incense. At its western end, closed by a heavy curtain, was the Holy of Holies, entered only by the high priest, and by him only once each year.

The stereograph to be used is called, Herod's Temple,—the Famous Schick Model.

THE LESSON APPLIED

Love often stands between a man and his duty. The friends of Paul tried to persuade him not to go up to Jerusalem. During the

past two years many people in Canada have discouraged their intimate friends from enlisting. When Bishop Patteson, as a young

man, inwardly realized that God had called him to labor among the heathen in Melanesia, he found the parting from his father most difficult. Sir John Patteson could not easily bring himself to give his consent. When he knew that his son had arrived at a firm decision to go, he hastened to another room and cried out with passionate entreaty, "I can't let him go," but scarcely had the words escaped his lips, when he recalled them with a reverent recognition of the divine will, and added, "God forbid that I should stop him." There are times when our loved ones pull one way, and our conscience points another. At such a time we must obey conscience however difficult the choice may be to us and painful to our friends. Many a brave young man has faced such a trying situation during the present war and has not faltered. All honor to him!

To be loyal to duty at such a time requires great courage. Paul's heart must nearly break before the battle is won. The vehemence of his language shows the intensity of the struggle. The secret of his splendid courage is to be found in his devotion to Christ, "I am ready . . . to die at Jerusalem for the name of the Lord Jesus." The thought of all that his master had suffered and wrought for him overwhelmed him and he could not do too much for such a Saviour. Duty is *due-ly*, that which in the highest sense is *due* from man to God. The sense of obligation to Christ puts iron in the blood and gives strength to the will. Love makes the sacrifices borne not a hardship but a joy. "I never made a sacrifice," declared Livingstone. "Sacrifice! What man or woman could speak of sacrifice in the face of Calvary?" declared Dr. Stewart, the heroic missionary to Lovedale, Africa. Where there is passionate devotion to Christ, difficulties and dangers cannot affright and no temptation can swerve the Christian from the path of duty.

The warm welcome of the brethren after all his months of trying experiences must have been very comforting to the scarred warrior. A word of appreciation, a little deed of love, a thoughtful remembrance, a touch of kindness, how easy these are to give and how much they mean to others. Yet

how negligent we are in these little wayside ministries. "Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them. The kind things you mean to say when they are gone, say before they go. The flowers you mean to send for coffins, send to brighten and sweeten their homes before they leave them." (Anon.)

Paul came to Jerusalem in a conciliatory spirit. His willingness to accede to the request of the brethren, when no principle was involved, reveals the fine sympathy of the man. Though possessed of an iron will, he had a very tender heart. It's a rare but a splendid combination, obstinate fidelity to duty and a kindly consideration for the feelings and views of those who differ from us.

Paul was seized by the mob on a false charge. A malicious report was caught up, flew from mouth to mouth, and turned the crowd into a lawless band of would-be murderers. Very much of the gossip that brings so much pain, division, misunderstanding and hatred into our communities often has no better foundation. We are quick to believe what we hear, and to pass it on without questioning its truth. Yet the cruelty and the wickedness of it all should make us pause. We bring much needless suffering into other lives and we debase ourselves. "Make no accusation which you cannot prove, and believe no accusation which is not proved to you—is as good a rule for the street corner as for the court room."

They dragged the Christian warrior outside the temple before they attempted to kill him. It would have been a breach of ceremonial etiquette to shed his blood inside. The religious forms were more precious to them than human life and justice. Ah, how often a thing is judged not by its inherent nature, but by the way in which it is done. A government is pardoned for practising corruption if only it is clever enough to escape public exposure. A man moves in good society no matter what his life may be, if only he have polished manners. If a thing is in good form it is accepted no matter how inherently selfish it

may be. Not thus does God judge us.

How splendidly self-possessed is the apostle throughout this trying ordeal. Every life has its trials. How are we bearing ours? Robert Louis Stevenson fought a long battle against ill health and gloom, and conquered

himself if not his disease. This is one of his prayers: "Go with each of us to rest; and when the day returns, call us with morning faces, eager to be happy if happiness shall be our portion, and if the day be marked for sorrow, strong to endure it."

THE LESSON GRADED

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

For Teachers of Bible Classes

Trace the route of Paul's journey from Miletus (Lesson IX.) to Jerusalem. Why was he pressing on to Jerusalem so eagerly? (Acts 20:16.) Clearly Paul was a man who had the affection of his friends, as the story of this journey shows. Take up the following points:

1. *Paul and the elders*, vs. 17-25. What have we learned concerning James? How did the Jerusalem church receive the collection Paul had brought? The lesson shows how strong were the prejudices of those Jewish Christians who were still seeking to maintain the tradition of Moses. They were more anxious to further their own doctrines than to confront the facts of Paul's mission. Point out how Paul was willing to go far in order to conciliate those who had no sympathy for him. Explain the nature of the vow, v. 23. (Compare Num. 6:1-21.) In New Testament times, it was slightly modified so as to extend over thirty days, after which the seven days of purificatory rites began. On account of the expense, a person of means seems to have shared in the rites of these days in order to defray the expenses of those who felt them burdensome. No doubt this was considered to be an act of piety on his part. (Compare Acts 18:18.)

2. *They supposed*, v. 29. How far were the statements in v. 28 true? We have here an example of those murderous half-truths which, in the course of the ages, have destroyed so many lives. It was half-truths about the life and conduct that haled so many Christians to places of torture in the early centuries. To-day, through old Dame Gossip, they create divisions in churches, blast many reputations, shrivel many an innocent soul. What shall we say of the modern press which,

in some cases, is subsidized to circulate half-truths about men who are seeking to serve the nation in public office? Is anything more disastrous to democracy? The habit of forming hasty and ill-considered judgments of men is a mark of ignorance and intemperance, two evils against which Christians should fortify themselves. (Compare James 1:26; 3:5-10.)

3. *Stoning the prophets*. The tower of Antonia, where a Roman guard was on duty, overlooked the temple court, hence the quickness with which they came to Paul's assistance. Explain the reference in v. 38. These two incidents show, on the one hand, the spirit of the Roman government and, on the other, the turbulence of those times which ended in the tragedy of 70 A.D. Note with what care the Romans protected the sanctity of the temple (v. 28); an inscription before the temple announced the death penalty to any who violated its sanctity. No people have conferred greater blessings on mankind: and no people have so regularly stoned their best men as the Jews.

For Teachers of the Senior Scholars

Remind the class that when we saw Paul last he was bidding a tender affectionate farewell to the elders of Ephesus as he journeyed towards Jerusalem. Question the class about what happened on the way up (vs. 1-14), and about the glad reception which he received when he got there (vs. 15-19), and about the evil stories which his enemies circulated about him, and how his friends proposed to prove that these stories were not true, vs. 20-26. Although Paul was willing to do anything that was not wrong to win the Jews to Christ, his efforts at this time were not productive of any good results. His experience in this matter has been the experience of many others.

1. *Paul Mobbed*, vs. 27-30. Who were the ringleaders of the mob? How did they succeed in exciting the people to violence? Show that this cry was as false as it was effective, that there was not a word of truth in the charges. Note that they stated for a fact what they only supposed, v. 29. Remind the class that a good deal of trouble in the world is caused in this way. It is better not to say anything about the evil things we suppose. A young man was supposed to be a mean chap because he would not join his companions in some of their recreations. They found out afterwards that he was spending his money in helping a poor old man who was sick. Note how easy it was to make the crowd believe an evil story, v. 30. Why is this often the case? (See John 3:19.) It is better to look for good in others than to look for evil. In one of her books Miss Mulock tells this story. A gentleman and a lady were walking one day in a lumber-yard. The lady said, "How good these pine boards smell!" "Pine boards!" sniffed her companion. "Just smell this foul river!" "No, thank you," the lady replied, "I prefer to smell the pine boards."

2. *Paul Rescued*, vs. 31-40. How was this done? Note how violent and blood-thirsty the mob was, vs. 35, 36. Question the class about how the Roman officer was relieved of a wrong impression (vs. 37-39), and about the request which Paul made. Bring out that there was something in Paul's face and manner which soon won the confidence of this Roman, and that there ought to be something of Christ outwardly expressed in the life of every Christian, and that there will be if we allow the Spirit of God to have free course in our hearts.

For Teachers of the Boys and Girls

Recall briefly the scene at Miletus described in the lesson of two weeks ago. Call for the name of the city in which we find Paul in to-day's lesson,—Jerusalem. Ask why he had come to Jerusalem at this time. Ch. 20:16 gives the answer. Picture the crowds which gathered in Jerusalem at this season. Question about the place in Jerusalem where the lesson events happened,—the courts of the temple. (Explain about the Courts of

the Gentiles, the Women and the Men of Israel. A rough diagram on a pad of paper will help.) After some such introduction:

Tell the scholars that the lesson describes first, an *attack upon Paul*, vs. 27-31. Bring out, by questioning on v. 27: the time of this attack,—at the end of "the seven days," (see Lesson Explained for an account of Paul's vow); by whom it was made,—"Jews . . . of Asia," likely from about Ephesus, old enemies of Paul, who, like himself, had come to Jerusalem for Pentecost; the place (see Lesson Explained); and the violence of the attack,—"laid hands on him."

Follow, point by point, the vivid description of vs. 28-31, bringing out: the appeal to Jewish prejudice in the cry, "Men of Israel, help," the charge made against Paul of profaning the temple (see Lesson Explained on v. 27) and the fact by which it was supported (v. 29); the gathering of the mob from all parts of the city; the dragging of Paul out of the Court of Women down into the Court of the Gentiles (see Lesson Explained); the shutting of the gates; the Jews' purpose to murder Paul; and the carrying of the news to the Roman commandant.

Bring out, secondly, the account of the *arrest of Paul*, vs. 32-36. Interest the scholars in digging out the points in the thrilling story. Bring out the details, such as: "ran down" the stairs leading from the Castle of Antonia to the temple area; the sudden quieting of the mob; the seizing of Paul and the binding of him to two soldiers, one on each side; the confused cries of the mob; the carrying of Paul up the castle stairs; and the demand of the crowd for his life.

Take up thirdly, *the appeal of Paul* to the "chief captain," vs. 37-40. Bring out the officer's surprise at Paul's speaking Greek (v. 37); the person whom he took Paul to be (see Lesson Explained on v. 38); Paul's reply regarding himself; and his request to be allowed to speak to the people.

Call for the Golden Text, and emphasize Paul's fearlessness and fidelity as a witness for Jesus. He had but one desire,—to tell about Jesus even to those who had sought his life, as he himself had once persecuted the followers of Jesus.

ADDED HINTS AND HELPS

Something to Look Up

1. Jesus said : "Blessed are ye, when men shall revile you, and persecute you . . . for my sake." Where is the saying ?

2. Where does the psalmist say that God "shall give his angels charge over thee?"

ANSWERS, Lesson X.—(1) Rom. 5 : 3.
(2) 1 Cor. 12 : 31.

For Discussion

1. Is it right to judge people by their companions ?

2. Which is wiser in dealing with angry people, speech or silence ?

Prove from Scripture

That the law should protect the innocent.

The Question on Missions

Ques. 11. \$50 a year, along with what a Pointe-aux-Trembles scholar pays himself,

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—Our story to-day tells us about Missionary Paul, a great soldier of the cross, being taken prisoner.

Lesson Thought—We should tell others what we know about Jesus.

Review—We are going to go back and watch Paul sailing away from Miletus (Lesson IX., Aug. 27 ; recall).

Lesson—Paul reached Jerusalem in time for the great harvest feast, Pentecost (explain). Describe the crowds at the temple. There were

Jews there from all parts of the known world. None but Jews were allowed within the temple courts except the Court of the Gentiles. Paul was there worshiping with the Jews. He was always careful to obey all the laws of the Jews' church, so they would have no cause to find fault. Some of the Jews who had heard Paul preaching in the heathen city of Ephesus came to the temple

will support him in the Schools for a year. This sum is called a scholarship. A half-scholarship is \$25. Many of our Sunday Schools contribute a scholarship or a half-scholarship, and receive letters from the Principal and the scholars thus supported. The teacher of the little ones should suggest that they, perhaps along with other classes or the whole School, might give such a scholarship or half-scholarship.

In classes of boys and girls and of senior scholars, also, a careful explanation should be given of scholarships and half-scholarships, and they should know whether or not their School is giving one of these. If it is not doing so, a start might be made towards raising the required amount. About \$5,000 a year are contributed in this way. The pupils last year paid \$8,813.60 for their board and tuition.

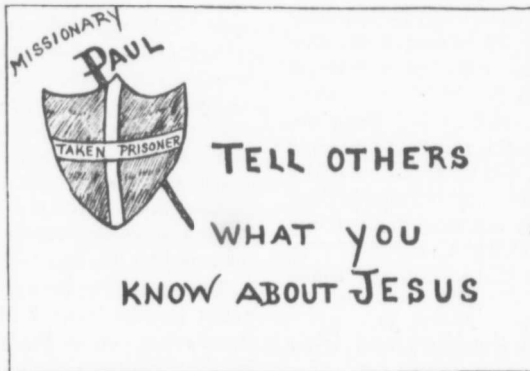
to worship. They hated Paul. They knew him as soon as they saw him in Jerusalem and at once began to try to do him harm. They said he was an enemy of the Jews and had been telling people not to obey the laws

of the Jews' church. One day they happened to see Paul walking along the street with a Gentile from Ephesus, named Trophimus, who had become a follower of Jesus while Paul was preaching there.

Paul Accused Wrongfully—

Here is a chance to stir up trouble against Paul! "He had taken a Gentile into the temple, which is against the law!" they cry. Paul had not done so, but they made up this story in order to get Paul into trouble.

Soon there gathered a great crowd. They ran into the temple and caught hold of Paul and dragged him outside and the priest shut the



door tight. The crowd would have killed Paul, but suddenly a company of soldiers appeared. They had come down from the fortress of Antonia, which was close to the temple. Word had reached the captain that the whole city was in an uproar. At once he ordered a company of soldiers down to the temple to see what was the matter. They reached there just in time to save Paul's life. Picture the scene as the soldiers rescue Paul from his enemies, the Jews. These Roman soldiers put chains on his wrists and chains on his feet. "What has he done?" the captain asks. Some shouted one thing and some another, and the captain could not hear what they said for the noise they made, so he

ordered that Paul be taken to the castle of Antonia. Continue the story, vs. 35-40.

Paul's Patriotism—Tell Paul's reply to the Roman captain. Paul loved his own city. Picture Paul as he stands on the steps of that Roman fortress. He managed to quiet the crowd, as with hand uplifted for quietness, he began his speech. They listened to him when they found he was speaking in their own Hebrew words. He told them who he was and how he had become a missionary, ch. 22 : 1-16. We shall hear this story next Sunday.

Golden Text—Repeat and explain.

What the Lesson Teaches Me—I SHOULD TELL OTHERS WHAT I KNOW ABOUT JESUS.

FROM THE PLATFORM

THE RIOT RESCUE REQUEST

Bring out, by questioning, what had brought Paul to Jerusalem,—the Feast of Pentecost—and how he had been occupied just prior to the lesson. Question out an account of the attack made upon Paul,—the place, the persons, the reason. Call for a word, beginning with "R," which describes this scene. With a little help the scholars will give the word, "riot" (Print THE RIOT). Next ask how Paul escaped from death at the hands of the Jews, and call for another word beginning also with "R" to describe the scene of the deliverance of Paul by the Romans (Print RESCUE). Now elicit, by questioning, what it was that Paul asked permission to do as he was being taken into the castle, and print REQUEST. Call for the Golden Text, and impress the duty of our witnessing for Christ wherever we may be and in the face of all dangers.

Lesson XII.

A PRISONER IN THE CASTLE

September 17, 1916

Acts 22 : 17-29. Study Acts, ch. 22. *Scripture Memory Verses.

GOLDEN TEXT—He is my refuge and my fortress ; my God, in whom I trust.—Psalm 91 : 2 (Rev. Ver.).

17 And it came to pass, that, when I¹ was come again to Jerusalem, ²even while I prayed in the temple, I³ was in a trance ;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem : ⁴for they will not receive ⁵thy testimony concerning me.

19 And I said, Lord, they know that I am imprisoned and beat in every synagogue them that believed on thee .

20 And when the blood of ⁷thy martyr Stephen was

shed, I also was standing by, and ⁸consenting unto his death, and kept the ⁹vestment of them that slew him.

21 And he said unto me, Depart : for I will send thee ¹⁰far hence unto the Gen'tiles

22 And they gave him audience unto this word, and ¹¹then lifted up their voices, and said, Away with such a fellow from the earth ; for it is not fit that he should live

23 And as they cried out, and ¹²cast off their clothes and ¹³threw dust into the air.

* The Scripture Memory Verses for each Sunday are from the General Assembly's List 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.

24 The chief captain commanded him to be brought into the castle, ¹⁸ and bade that he should be examined by scourging; that he might know ¹⁹ wherefore they cried so against him.

25 And ¹⁷ as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Ro'man, and uncondemned?

26 ¹⁵ When the centurion heard ¹⁶ that, he went ²⁰ and told the chief captain, saying, Take heed what thou doest: for this man is a Ro'man.

Revised Version—¹ had returned to; ² and while; ³ fell into a trance; ⁴ because; ⁵ of thee testimony; ⁶ themselves; ⁷ Stephen thy witness; ⁸ consenting, and keeping the garments; ⁹ forth far; ¹⁰ they lifted; ¹¹ voice; ¹² threw; ¹³ garments; ¹⁴ cast; ¹⁵ bidding; ¹⁶ for what cause they so shouted against; ¹⁷ when they had tied him up with the thongs; ¹⁸ And when; ¹⁹ it; ²⁰ to the chief captain, and told him, saying, What art thou about to do? for; ²¹ And the; ²² And he; ²³ citizenship; ²⁴ am a Roman born; ²⁵ They then which were about to examine him straightway departed from him; ²⁶ when he.

LESSON PLAN

I. Paul and Jesus, 17-21.

II. Paul and the Jews, 22, 23.

III. Paul and the Romans, 24-29.

DAILY READINGS

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

M.—A prisoner in the castle, Acts 22 : 1-16. T.—A prisoner in the castle, Acts 22 : 17-30. W.—"For my name's sake." Luke 21 : 10-19. Th.—The Lord our protector, Ps 124. F.—Not forsaken, Gen. 39 : 20-23. S.—Christ's message to a prisoner, Matt. 11 : 1-10. E.—Suffering wrongfully, John 18 : 28-40.

Primary Catechism—*Ques. 114. What are baptism and the Lord's Supper called?* Baptism and the

27 ²¹ Then the chief captain came, and said unto him, Tell me, art thou a Ro'man? ²² He said, Yea.

28 And the chief captain answered, With a great sum obtained I this ²³ freedom. And Paul said, But I ²⁴ was free born.

29 ²⁵ Then straightway they departed from him which should have examined him; and the chief captain also was afraid, ²⁶ after he knew that he was a Ro'man, and because he had bound him.

Lord's Supper are called sacraments. *Ques. 115. Are there any sacraments besides baptism and the Lord's Supper?* No. Jesus appointed only these two.

Shorter Catechism—Review Questions 69-71.

Lesson Hymns—Book of Praise : The "Great Hymn of the Church"—Primary, 583; Junior and Upward, Ps. Sel. 97, 434, 447, 46 (Ps. Sel.), 34 (Ps. Sel.), 457.

Special Scripture Reading—Ps. 19; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 13, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 1339, A Prisoner. For Question on Missions, H. M. 1566, Girl's Physical Drill. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

Stereograph—For Lesson, Jerusalem, City of the Great King, from the Mount of Olives (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 424).

THE LESSON EXPLAINED

Time and Place—A.D. 57; Jerusalem.

Connecting Links—To-day's lesson follows closely upon that for last Sunday.

Paul, in his address to the Jews from the castle stairs (see ch. 21 : 40), begins by telling how he himself had been an intense Jew and a persecutor of Christians (vs. 1-5), and describes his conversion and instruction by Ananias, vs. 6-16.

I. Paul and Jesus, 17-21.

V. 17. *Come again to Jerusalem.* Immediately after his conversion (ch. 9), Paul went to Arabia, where he spent three years, returning, at the end of that period, to Damascus (see Gal. 1 : 16, 17). The visit to Jerusalem here referred to took place after the escape described in ch. 9 : 25, 26. *Prayed in the temple*; a proof of his respect for Jewish laws and customs. *In a trance*; like that of Peter (ch. 10 : 10), a condition in which the mind, so to say, passes out of the body and beholds things unseen by the senses.

V. 18. *Saw him*; that is, Jesus. *Saying unto me.* Ch. 9 : 29, 30 says that Paul was sent away from Jerusalem by the disciples. Here we learn that he also received a com-

mand from Jesus to depart. *Make haste.* Gal. 1 : 18 tells us that Paul's stay in Jerusalem at this time lasted only fifteen days. *Will not receive thy testimony.* In ch. 9 : 29 we learn that Paul's preaching had roused the opposition of the Jews.

Vs. 19-21. *Lord, they know.* Paul tells how he pleaded with the Lord, as a reason why he should not leave Jerusalem, that the Jews could not but receive the testimony of one who had, so short a time before, been a bitter enemy of Jesus. Surely they must be convinced by one in whom so great a change had been wrought. *Stephen thy witness* (Rev. Ver.). Paul, like Stephen, was testifying to Jesus. What a change had taken place in the fierce persecutor, and how could the Jews resist such a proof of the power of Jesus? *He (Jesus) said*; setting aside Paul's objection. *Unto the Gentiles.* It was amongst these that Paul's great work lay.

II. Paul and the Jews, 22, 23.

Vs. 22, 23. *Gave him audience*; listened to him, though they were not well pleased at some things which they heard. *Unto this word*; until they heard him say that he had

been sent to preach to the Gentiles. *Lifted up their voices.* Paul had kept back as long as possible the word which he knew would anger his hearers, but when it was uttered, it acted like a spark on their passionate hatred of the Gentiles, and, breaking forth into all the excitement of an Oriental mob, they clamored for the death of one who should put other nations on the same level with the children of Abraham. *Cried out, and cast off their clothes, and threw dust into the air.* Moffatt translates: "Yelled and threw their clothes into the air and flung dust about,"—all to express their excitement and abhorrence in true Oriental fashion.

III. Paul and the Romans, 24-29.

Vs. 24, 25. *The chief captain* ("chiliarch"); the officer, like our colonel, in charge of the soldiers quartered in the Tower of Antonia, which commanded the temple area at its north-west corner and was connected with it by two sets of stairs. *Into the castle*; the Tower of Antonia. *Examined by scourging*; a brutal method, common in ancient times, of compelling a prisoner to tell the truth about himself. The scourge was made of three lashes of leather or small cords, to the ends of which sharp pieces of metal were sometimes fastened. *Tied him up* (Rev. Ver.); "stretched him forward," that is, in a sort of stooping posture, the better to scourge his back. *Lawful . . . to scourge . . . a Roman . . . uncondemned.* It was against the law to torture a Roman citizen in any case and to torture any one before his case had been looked into.

Vs. 26, 27. *The centurion*; the officer who had superintended the tying up, which had been done by common soldiers. *Take heed, etc., not to do an unlawful act.* *Art thou a Roman?* "Thou, a poor bedraggled Jew, dost thou claim this great honor?" *Yea.* Paul knew when to assert his rights and stand upon them.

Vs. 28, 29 *With a great sum, etc.* The

Rev. Ver. translates "citizenship" instead of "freedom." The Roman emperors sold the rights of citizenship to fill their exchequers, much as James I. *But I am a Roman born* (Rev. Ver.); that is, Paul's father had been a Roman citizen. How he became such can only be guessed. Perhaps his citizenship had been the reward of some service to Rome. Or he may have purchased it, like the chiliarch, or he may have been a slave set free. *Examined him*; that is, by torture. *Afraid . . . bound him*; not only as in v. 25, but also in the public and severe way described in ch. 21:33. Paul would at once be freed from these chains, a slighter form of bonds being substituted.

The next day Paul was brought by the chiliarch before the Sanhedrin.

Light from the East

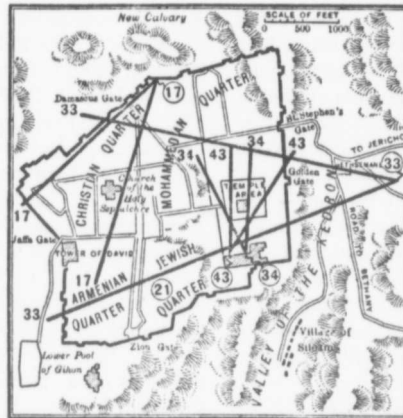
A CITIZEN OF THE EMPIRE—About Paul's time there seem to have been a number of Jews living in Asia Minor who were Roman "citizens." Some had purchased the standing, some had it conferred as a reward for public service, some obtained it by manumission. Paul's father or grandfather had enjoyed citizen rights in the empire. This could mean at the most: (1) the right to vote for candidates for public office; (2) the right to be elected to public office; (3) the right of appeal to the emperor against any sentence pronounced by a magistrate; (4) the right to contract a legal marriage, so that one's children would be citizens like himself; (5) the right to hold property in the Roman community. There were degrees of citizenship and we cannot be quite sure that Paul enjoyed the first two rights mentioned. But it was by virtue of the third that he appealed to the emperor, that he had his case carried to Rome, and that, if condemned to death, he escaped the degrading punishment of a slave by scourging and crucifixion.

THE GEOGRAPHY LESSON

A very odd building occupies to-day the elevated terrace, in which the temple once stood,—an eight-sided structure faced with slabs of marble and colored tiles. The central portion of the building rises a bit higher than the rest, forming a cylindrical

tower, and it is capped by a beautiful great dome. That building is a comparatively modern Mohammedan shrine; it was not erected until hundreds of years after Paul's day. But it stands on what used to be almost the highest and holiest part of the Jewish

temple grounds. Under that great dome there still remains a natural ledge of hilltop limestone on which the altar for burnt offerings stood. Looking now beyond the open area we see, several rods north (right) of the Moslem shrine, a long mass of connected buildings with a tall tower rising by its northern end. That tower stands almost exactly on the site of an ancient Roman fortress and barracks, and it is believed by most Bible authorities that



the fortress was the "prison" to which Paul was taken, to get him away from the mob. The Roman government wisely kept a body of soldiers there, just outside the temple grounds, ready to control any uprising that might occur when crowds of excitable Jews came together, especially at the time of great religious festivals.

Use a stereograph entitled Jerusalem, City of the Great King, from the Mount of Olives.

THE LESSON APPLIED

Paul was a man of prayer. Luke speaks of him at prayer at Philippi, Miletus, Tyre, Mileta, and here. He repeatedly writes to his many congregations assuring them that he holds them in constant remembrance before the throne of grace. He also asks their prayers for himself. In this habit of earnest prayer we surely discover one secret of his self-control in the face of the angry mob. Over the mantel-piece of Mr. Gladstone's bedroom was this motto, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Trusting that promise he never went forth to his day's duties without first asking God's help, and the worries and cares of life never disturbed his confidence and calm. There is much we can do both for ourselves and for others in establishing habits of sincere and devout prayer. Like the young knight in a famous painting who stands at the edge of a dark wood filled with many lurking dangers and subtle enemies whom he must face, and who takes his helmet off and pours out his soul in prayer to God in the words, "Into thy hands, O Lord," so it is our privilege before we face the temptations of each day to commit ourselves to God and to go forth assured of his protection.

God answers prayer, but not always as we ask. Paul petitioned to preach in Jerusalem; God sent him forth to preach to the Gentiles

F. W. Robertson desired to become a soldier like his father, but circumstances drove him into the ministry. In his younger days A. B. Davidson had a certain ambition, the road to which lay through a difficult examination. He failed. As a result he finally became a professor in Edinburgh. In both cases God blocked the way of their desires and prayers, and it was better so. The former comforted thousands by his strong, tender sermons, and the latter exerted a most profound and helpful influence in the lives of hundreds of his students. God knows best, and often our disappointments are God's appointments, and are our making.

There is an overruling providence in every life. The God who directed Paul to the Gentiles, Robertson to the ministry, and Davidson to college work, directs the lives of men to-day into paths of his own loving choice. Sometimes he speaks through a closed door, sometimes through a chance word. A young man was sitting in a church in an Ontario town listening to a sermon. A friend sitting next him said, "Why are you not a Christian?" The word went home and that night he gave himself to God. A few weeks afterward his minister asked him if he had ever considered the question of entering the ministry, and soon he decided to become

a minister. By such simple means does God to-day speak to men and direct their lives. If we are willing, obedient, responsive children of his, we will be able to see, not always at the time, but afterwards, the presence of a guiding wisdom not our own, and life will henceforth have a new meaning and a new sense of security for us.

Paul fulfilled his ministry as one who had been commissioned to do a special work. He was "sent" to the Gentiles. He was the accredited ambassador of God. He was under obligation therefore to so live his life and do his work that his ministry would bring honor to his master. He also was freed from all anxiety over results, for the responsibility for the undertaking was with God. "As my Father hath sent me, even so send I you," said Jesus to his disciples. We are all under commission from God to live his life and do his work in the world. We cannot

therefore live a frivolous life or do our work in a careless way. We are under an obligation. On the other hand we are relieved of worry. If we are doing God's work for us, in God's way, God is responsible for the issues both for ourselves and for others.

God's protection of Paul took the form of prison walls. A cardinal legate said to Luther: "The pope's little finger is stronger than all Germany. Do you expect your princes to take up arms for you—you, a wretched worm like you? I tell you, No! and where will you be then?" Calmly Luther answered: "Where I am now: in the hands of Almighty God." When a man is sure of God he is content to trust his whole life to him. If it means prison, well. If it means death, well. "I feel that if I can believe in God I believe in all that I want," wrote a minister in his diary. Aye, that's enough to sustain us in all the trials of life.

THE LESSON GRADED

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

For Teachers of Bible Classes

Review the events of the last lesson. Why was Paul permitted to address the mob? (Ch. 21 : 37.) "The commander realized that he was dealing not with an Egyptian fanatic but with a cultured Jew, and, what was more to the point, with a citizen of a most important Graeco-Asiatic city." Bring out the following points:

1. *The fact of Christ*, vs. 1-16. With great skill Paul employs his opening words to show his Jewish affinities: (1) he speaks in Aramaic (ch. 21 : 40); (2) he addresses his audience as "brethren, and fathers" (v. 1),—"bone of my bone, flesh of my flesh;" (3) he mentions his training in the strictest letter of the law; (4) he recalls his famous zeal in the service of the law and in opposition to Christianity (v. 5); (5) he refers to Ananias, a well known Jew of Damascus, as his early sponsor in the new faith, v. 12. Clearly he had been no ordinary follower of the law. Therefore, his present beliefs must be due to some great experience and he explains this as a divine act, vs. 8-16. Emphasize Paul's calm assurance of the reality of this experience. (Compare 1 Cor. 9 : 1; 15 : 8, Gal. 1 : 16 ;

2 : 20.) Just as Christ's coming into the world made all the difference between B.C. and A.D., so Christ's coming into Paul's life had so transfigured him that the event was unmistakable. Can we have the same conviction as Paul? (Rom. 8 : 16.) Let us examine ourselves. What elements in our life are unmistakably due to Christ? (Compare Gal. 5 : 22, 23; 1 John, ch. 3.)

2. *The great commission*, vs. 17-22. Paul shows that if his conversion had been due to a divine act, so his work had been determined not by human counsels but by the divine will, Gal. 1 : 15, 16. Life takes on a new dignity when a man believes that he has been "arrested by God for a great purpose." General Gordon of Khartum believed that everything in his life had been ordained by the great sovereign. How far have we a right to believe that each member of the great mass has a special value to God? (Matt. 6 : 26; Luke, ch. 15; 2 Cor. 6 : 1.) Has God a set plan for each of us, or do we and God find it together?

3. *Temporal help*, vs. 17-29. Had Paul been beaten by Roman officers before this? (Compare Acts 16 : 22; 2 Cor. 11 : 24, 25.) Why was there no appeal to his rights on these occasions? How was the privilege of this

citizenship to further Paul's missionary aims? Was it a sign of weakness of faith that Paul saves himself by an appeal to his Roman citizenship? (Compare Christ's conduct, Matt. 26 : 53.) Refer to the position of some who refuse to avail themselves of the benefits of modern science or modern institutions, namely, medical treatment, insurance, etc. "Trust in God and keep your powder dry," represents a balance of faith and practice that some would do well to consider.

For Teachers of the Senior Scholars

Question the class about where we left Paul last Sunday and what he was doing. How did he quiet the mob and gain for himself an opportunity of speaking? What had Paul to say to them? He told them the story of his own life, the wonderful part of which was the account of his conversion. It must have been no easy matter for Paul to talk about the most sacred experience of his life to that mob that was thirsting for his blood. Why did he do so? Some one has said that it is the gospel that has come most tenderly into our own experience that grips most persuasively the hearts of those amongst whom we are laboring.

1. *A Trance*, vs. 17-21. Bring out that the closing words of Paul's address contain a description of a trance which came to him at Jerusalem after his conversion. What was the nature of this trance? What commission did he receive? (V. 21.) Note that God has many ways of revealing himself to us, and making clear what he wants us to be and to do. What are some of these ways which we know most about? Dwell upon a boy's natural bent, and his aspirations and convictions, and the opportunities and providences of life. Make clear that the visions of God come to us in all these ways.

2. *An Interruption*, vs. 22, 23. Why did the mob interrupt Paul at this point in his address? Note the wild frenzy of the howling mob as they yelled and tore off their clothes and threw dust in the air. Bring out that scenes like this make us feel that there is a good deal of the wild beast still in man that we need to give the most earnest heed to the poet when he advises us to move upward, to work out the beast, to let the ape

and tiger die. Impress upon the class that the only way for man to subdue his primitive passions is to allow Christ to get complete possession of him.

3. *A Revelation*, vs. 24-29. Why did the Roman captain command Paul to be scourged? He could not understand what Paul was saying in Hebrew but he felt from the fury of the mob that he must be a bad character. How did the Roman captain discover his mistake? Note the revelations of character, sometimes surprising, which are being made in daily life. When will the great revelation be made? Who can look forward with confidence to that day?

For Teachers of the Boys and Girls

Recall by one or two questions the lesson of last Sunday so as to bring out clearly the circumstances in which Paul made the address of which we have a part in to-day's lesson. Refer briefly to vs. 1-16, bringing out the points that Paul himself had been an intense Jew and a persecutor of Christians and that only the wonderful events on the road to Damascus had changed him into a Christian preacher. This explanation should surely have satisfied his hearers.

Now take up :

1. *Paul's story of his vision*, vs. 17-21. Ask where Paul was and what he was doing when the experience of which he tells came to him. Emphasize the point that one who went to the temple to pray, could not be guilty of the disrespect toward the temple which the Jews charged against Paul. Elicit the meaning of a "trance." Bring out, by careful questioning, the details of the conversation between Jesus and Paul in the vision,—the command that the apostle should leave Jerusalem and the reason for it, Paul's desire to remain and preach the gospel to his own people, the Jews etc. Why did Paul think the Jerusalem Jews would listen to his message?

Vs. 19, 20 bring out the answer: surely they would be convinced by one who had been so completely changed from a persecutor to a disciple of Christ. One of the scholars may throw light on the reference to Stephen by telling something about his martyrdom. Have the class tell from v. 21 what work was given to Paul

2. *The Jews' outcry against Paul*, vs. 22-24. Bring out the reason why the word "Gentiles" excited the wrath of the Jews and picture the excitement of this Oriental mob. Question about the interference of the Roman authorities who thought that Paul must be guilty of some great crime. Ask about the chief captain and the reason for his commanding Paul to be scourged. Some one may tell about tortures of Christians in early persecutions to make them deny Christ. (See Lesson Explained for a description of scourging.)

3. *Paul saved by his Roman citizenship*, vs. 25-29. What was the rule about scourging Roman citizens? (See Lesson Explained.) Bring out the points in the conversation between Paul and the chief captain, making clear the different ways of becoming Roman citizens.

In closing, speak of the narrowness of the Jews who rejected Paul as they rejected Jesus himself to their great loss, and call for the Golden Text as giving the secret of Paul's fearlessness.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Where does Jesus promise that those who confess him before men, he will confess before his Father?

2. "He is despised and rejected of men." Of whom was this written? Find the words.

ANSWERS, Lesson XI.—Matt. 5:11.
(2) Ps. 91:11.

For Discussion

1. Are missionaries to the heathen nowadays called as was Paul?

2. Should Christians always claim their rights?

Prove from Scripture

That Christ gives true freedom.

The Question on Missions

Ques. 12. The teacher of the little ones will easily call forth their sympathy and desire to help if she talks with them about the scholars

at Pointe-aux-Trembles who come from homes so poor, that some of them are in great need of clothing. Clothes of all sizes will be gladly received at the Schools. Speak, also, about the need of newspapers, magazines and books, of maps and other teaching helps and playroom apparatus, of wall pictures and bed linen. Emphasize the present need of a new Principal's house, which every little gift will help to provide.

With classes of boys and girls and of senior scholars, go over the needs of the Schools as stated by the Principal: 1. Old clothing of any size for those who come to the Schools from very poor homes. 2. Newspapers, magazines and books for the reading room. 3. Some maps and pictures for the class-room walls and some apparatus for teaching chemistry and physics. 4. Bed linen. 5. Some gymnasium apparatus. 6. A new house on the grounds of the Schools for the Principal. After twenty-two years of hard work in the Schools, he is advised by the doctors to live in a separate house. Plan with the scholars ways of helping to meet their needs.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—To-day our story tells us about Missionary Paul, a great soldier of the cross, in the Jerusalem prison.

Fortresses—Speak about fortresses. The children have all heard of Verdun, which our brave French allies have so nobly defended. Outline a fort, or show picture. Have the children make sand forts or mud forts or snow forts? What is the use of a fort?

Golden Text—We hear of a fortress stronger than any built by hands. (Repeat Golden

Text.) God will defend us from our enemies if we only trust him and serve him.

Review—Now let us go back to the Tower of Antonia (sketch) and listen to Paul as he stands on the steps leading to the great door of the fortress, ch. 22:1-21.

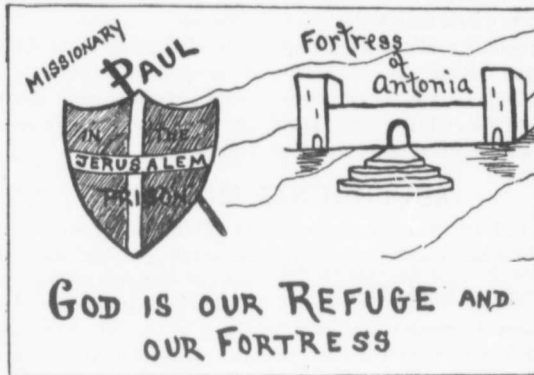
Lesson—Paul told them why he had become a missionary to the Gentiles. When the Jews heard this they were angry and cried "Away with such a fellow from the earth;

for it is not fit that he should live." They shouted. They threw off their loose outer robes and shook them at Paul. (This was their way of showing great hatred against a person.) They picked up handfuls of dust and threw it at Paul, and in every way showed their hatred of him. When the chief captain, Claudius Lysias, saw what they were doing he ordered that Paul should be brought into the castle a prisoner, and treated as all other prisoners were treated.

Paul in the Jerusalem Prison—The soldiers took Paul and tied him to a post with great thongs made of leather. He was to be whipped till he should tell what he had done that was wrong that made the crowd so angry against him. The chief captain was a Roman and did not understand what Paul had been saying to the people in Hebrew words. When the soldiers had tied Paul to the post, he spoke to the captain and said, "Is it lawful for you to treat a Roman in this way, who has

not been judged?" The captain was much frightened when Paul said he was a Roman. He went and said to the captain: "What are you about to do? This man is a Roman." The chief captain at once went to Paul and

said, "Tell me are you a Roman?" and Paul said "Yes." The chief captain said, "I paid a great sum of money to be made a Roman citizen;" but Paul said, "I am freeborn." Then the soldiers left Paul alone. They were afraid be-



cause there was a heavy punishment for any one who should beat a Roman citizen. The captain was afraid, too, because he had ordered Paul to be bound. Next day he told the Jews to call a meeting of the Sanhedrin to judge Paul.

Paul's Refuge in Time of Trouble—We may be sure that Missionary Paul was praying to Jesus during all this time of trouble, and Jesus was helping him to bear it all bravely.

What the Lesson Teaches Me—I SHOULD ASK HELP FROM JESUS.

FROM THE PLATFORM

I am a Roman

Write on the blackboard, *I am a Roman*. Ask who, in the lesson, declared that he was a Roman citizen. Bring out, by questioning how it was that Paul was led to make this claim. Have the scholars tell about Paul's speech to the Jews and their anger at his mention of the Gentiles, the bringing of Paul into the Castle of Antonia, the preparations for scourging him, and the sudden stop when he said that he was a Roman. Have a little talk about what it meant to be a citizen of the Roman empire, then about what it means to be a British subject and, finally, about being subjects in Christ's kingdom. Impress the honor of belonging to this kingdom and the duty of being loyal to its ruler.

REVIEW—THE THINGS WHICH ARE NOT SEEN

September 24, 1916

TO MAKE READY FOR THE REVIEW—The scholar should read over each lesson carefully, and know by heart the Lesson Title, Golden Text and Lesson Plan, as given below. Scripture Memory Passages, Primary Catechism (Questions 102-115), Shorter Catechism (Questions 51-71), and the Question on Missions for the Quarter should be revised.

GOLDEN TEXT—We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.—2 Corinthians 4: 18.

Read 2 Corinthians 4: 1 to 5: 4.

*HOME DAILY BIBLE READINGS

M.—Paul at Thessalonica and Berea, Acts 17: 1-15.

Th.—Paul at Corinth, Acts 18: 1-11.

T.—The Thessalonian Christians, 1 Thess. 1: 1-10.

F.—The riot at Ephesus, Acts 19: 29-41.

W.—Paul at Athens, Acts 17: 16-34.

S.—The arrest of Paul, Acts 21: 27-40.

Sunday—A prisoner in the castle, Acts 22: 17-30.

Prove from Scripture—*That we can rejoice in the unseen Christ.*

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 583; Junior and Upward, Ps. Sel. 97, 304, 301, 1 (Ps. Sel.), 32, 297

Special Scripture Reading—Ps. 8: 1-9; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 541, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—Use all the Slides for the Quarter. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

Stereograph—For Lesson (Review), no new stereograph. Repeat certain visits made during the Quarter (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 424).

REVIEW CHART—THIRD QUARTER

ACTS, EPISTLES AND REVELATION	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Acts 17: 1-15.	Paul at Thessalonica and Berea.	Him did God exalt.—Acts 5: 31.	1. At Thessalonica. 2. At Berea.
II.—1 Thess., chs. 1 & 13-15	The Thessalonian Christians.	If we believe that Jesus.—1 Thess. 4: 14.	1. A church's beginning. 2. A church's growth. 3. A church's hope.
III.—Acts 17: 22-34.	Paul at Athens.	In him we live.—Acts 17: 23.	1. The unknown God. 2. God the creator. 3. God the Father. 4. God the judge.
IV.—Acts 18: 1-11.	Paul at Corinth.	Be not afraid.—Acts 18: 9.	1. In the home of Aquila. 2. In the home of Justus.
V.—1 Cor. 1: 18 to 2: 2.	The Word of the Cross.	Far be it from me.—Gal. 6: 14.	1. The might. 2. The method. 3. The message.
VI.—1 Cor., ch. 13.	The Greatest Thing in the World — Temperance Lesson.	Now abideth faith.—1 Cor. 13: 13.	1. The necessity of love. 2. The marks of love. 3. The endurance of love.
VII.—2 Cor., ch. 9.	The Grace of Giving	In all things I gave you.—Acts 20: 35.	1. Prompt giving. 2. Liberal giving. 3. Brotherly giving.
VIII.—Acts 19: 29-41	The Riot at Ephesus.	The love of money.—1 Tim. 6: 10.	1. Paul and his friends. 2. "Great is Diana." 3. The town clerk.
IX.—Acts 20: 16-27	Journey on to Jerusalem.	I commend you.—Acts 20: 32.	1. A summons. 2. A retrospect. 3. A prospect. 4. A farewell.
X.—2 Cor. 11: 21-33.	Paul's Sorrows and Comforts.	My grace is sufficient.—1 Cor. 12: 9.	1. Paul's foes. 2. Paul's sufferings. 3. Paul's boasting.
XI.—Acts 21: 27-40.	The Arrest of Paul.	Thou shalt be a witness.—Acts 22: 15.	1. The mob. 2. The arrest. 3. The speech.
XII.—Acts 22: 17-29	A Prisoner in the Castle.	He is my refuge.—Ps. 91: 2.	1. Paul and Jesus. 2. Paul and the Jews. 3. Paul and the Romans.

THE QUARTERLY REVIEW

FOR BIBLE CLASSES: Paul's Character and Work

This Review may be employed to gather up the general teachings of the lessons of the last Quarter, and to emphasize the salient features of the ministry and of the characteristics of Paul. Point out first Paul's services to the world:

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

1. *Paul, the world missionary.* Trace the courses of the three great missionary journeys. What are the dates of these journeys? Lessons I-IV. give us a glimpse of Paul's methods in adapting himself to the new situations with which his world-wide task confronted him. Point out that it was Paul's practice to go to the most important centres of each Roman province or district and there to plant the seed of the gospel to the end that the whole empire might be pervaded by it. What city was the chief centre of his work in Syria? in Asia Minor? in Macedonia? in Achaia? (Read Acts 1:8.)

2. *Paul, the interpreter of Christianity,* Lessons V., VI., XII. In Lesson XII. we learn that Paul interpreted the significance of Christ from the standpoint of his own experience of him. The great apostle boasted that he had not received the gospel from men, but from Jesus himself. He boldly sets up the gospel of Christ, of which the central fact was the cross, against all the wisdom of the wise (Lesson V.), as the highest philosophy of life. The supreme ethic of the gospel is love, Lesson VI.

3. *Paul, the organizer of the church,* Lesson VII. (Compare Lessons I-IV.) Wherever Paul preached, he sought to establish a church, Lessons I-IV. Did he ever meet with disappointment in this respect? (Lesson III.) The organization of each church was very simple, Acts 14:23; 20:28. Paul kept in touch with the churches by messengers and epistles, Lesson II. Then, in Lesson VII., we see how he sought to bind the various churches into one body by awakening in them a sense of the great brotherhood of Christians. (Read 1 Tim., ch. 3; 5:17-19; Titus 1:5-9. "Bishop" and "elder" are synonymous terms in these passages.)

Next, turn the attention of the class to some of the personal characteristics of Paul.

4. *Paul, a man of prayer.* Recall the references to Paul at prayer in the lessons of this Quarter: Lesson II. (1 Thess. 1:2), Lesson IX. (Acts 20:36), Lesson X. (2 Cor. 12:8), Lesson XII., Acts 22:17. Note the themes of these prayers. A probable example of Paul's prayers is given to us in Eph. 3:14-21.

5. *Paul and his fellow men.* Clearly, Paul had none of that austerity which chills men. Point out that he always traveled with young men. Who were some of these young friends? Observe Paul's tact in dealing with men, Lesson III., Acts 17:22-24. Paul's friends returned his affection, Lesson IX. The writer of the great Hymn of Love (Lesson VI.) understood the qualities of true friendship. "Henry Drummond tells of a man who read this chapter once a week for three months and it changed his life."

6. *Paul's devotion to his master.* Lessons IX. and X. exemplify what is everywhere prominent in the records of Paul's life. "From the moment of his first meeting with Christ, he had but one passion: his love to the Saviour burned with more and more brightness to the end." "He had the sense that Christ had done everything for him, casting out the old Paul and ending the old life and had begotten a new man, with new designs, feelings and activities." "He knew himself called to make Christ known to as many of his fellow creatures as his utmost exertions could enable him to reach. It was this which made him so impetuous in his movements, so blind to danger, so contemptuous of suffering." (Stalker.)

THE QUARTERLY REVIEW

FOR SENIOR SCHOLARS AND THE BOYS AND GIRLS: A Tale of Six Cities

Note that during the Quarter our studies have covered seven years of Paul's missionary labors, when the gospel was preached in some of the great centres of the Roman empire, and won some of its greatest triumphs. We have here the engrossing tale of six cities.

1. *Thessalonica,* Lessons I. and II. Where is this city situated, and what is its present name? Show our interest in it through the landing there of a Canadian Base Hospital which has brought it very near to us, near to our hearts at least. How did Paul succeed in his missionary work in this city? Show how the great war has turned the world upside down. Let us pray that it may be right side up when the cruel war is over. How many letters did Paul

write to the Thessalonians? Note that these letters breathe a beautiful spirit of love and comfort. Ask for familiar quotations from them, such as a "labour of love."

2. *Berea*, Lesson I. What was the characteristic thing about the Bereans? What constituted their nobility? Remind the class that the earnest thoughtful study of the Bible will confer nobility upon any soul. No other book can do for us what this book can do,—no other book can bring us into divine touch with God and into human touch with man. Let us pray for more of the Berean spirit.

3. *Athens*, Lesson III. For what was Athens noted? It is said that Athens in its prime sent forth more great men in one hundred years than all the rest of the world did in five hundred. Was there anything for a missionary to do in a city like this? How did Paul succeed? Why was his mission a comparative failure? Refer to Henry Drummond's marvelous success amongst the cultured pagans of London. Did Drummond understand his business better than Paul?

4. *Corinth*, Lessons IV., V., VI., VII. and X. What kind of a city was Corinth? It was the Vanity Fair of the Roman empire, where every kind of vileness was fashionable. How long did Paul remain at Corinth? What success did he have? How many letters did he write to the Corinthians? These contain some of the greatest chapters in the Bible. What chapter contains what is called "the greatest thing in the world?" Is it true that human love is the greatest thing in the world? The human love referred to is the love of Christ shed abroad in the heart. It is God in human life. Ask for quotations from this chapter, and from other parts of these two letters.

5. *Ephesus*, Lessons VIII. and IX. Where was Ephesus situated, and for what was it noted? How long did Paul labor here, and with what success? What led to a riot, and how was the riot quelled? What do we learn about Paul's life and labors at Ephesus, and about his future prospects, from his farewell address to the Ephesian elders? Note that Paul's love for the Ephesians was almost equalled by the love of the Ephesians for Paul. Love's labor is not always lost:

6. *Jerusalem*, Lessons XI. and XII. Remind the class that when Paul, in his second letter to the Corinthians, gave a list of the things which he had suffered, he had not reached the end of his perils and persecutions. At the end of his life he might have given another long catalogue of woes. What did he suffer at Jerusalem during this visit? How did he escape a worse fate? Dwell upon the heroic spirit which Paul manifested, and show that war is not the only sphere of heroic action. There are many opportunities of manifesting this spirit in our daily life.

THE QUARTERLY REVIEW

FOR TEACHERS OF THE LITTLE ONES: One Great Helper

A Look Backward—Our stories have been about one great helper. Have ready twelve shields and swords, made of paper (or outlines on the board). Put these on the board as each lesson is recalled. Print on the shield the subject of the lesson.

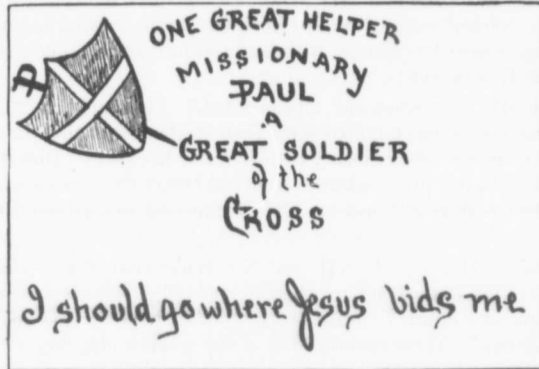
Golden Text for the Quarter—Repeat 2 Cor. 4 : 18.

Lesson I. Missionary Paul, a great soldier of the cross, teaching God's Word. Why do we think of Paul as a soldier? Why did he go to Berea? Were they glad to hear God's Word there? *I should love God's Word.*

Lesson II. Missionary Paul, a great soldier of the cross, giving comfort. Why did Paul write a letter to the Thessalonians? What were they troubled about? What did Paul tell them? *I should not be afraid to die.*

Lesson III. Missionary Paul, a great soldier of the cross, telling about the true God. What are idols? What did Paul tell the great men of Athens? *I should help people to worship God only.*

Lesson IV. Missionary Paul, a great soldier of the cross, seeing a vision at Corinth. Was Paul ever tired or lonely? How did he earn his living? Who were his best friends in Corinth? How did the Jews trouble him there? How did Jesus comfort him? *I should trust God.*



Lesson V. Missionary Paul, a great soldier of the cross, writing words about the cross. What had Paul heard about the Corinthians? Whom did he tell them they should follow? What did he tell them about the cross? *I should remember that Jesus died for me.*

Lesson VI. Missionary Paul, a great soldier of the cross, writing some words about love. What next did Paul hear about the Corinthians? What three beautiful things did he tell them about? Which is the greatest, sweetest and best of them all? Can we see these things? How do we know when they live in the hearts of people? *I should be loving.*

Lesson VII. Missionary Paul, a great soldier of the cross, writing some words about giving. Why did Paul ask the Corinthians to take up a collection? How much were they to give? What story did he tell them? How is giving like sowing seed? *I should give for God's work.*

Lesson VIII. Missionary Paul, a great soldier of the cross, and Diana worshippers. Who was the great mother goddess of Ephesus? What did Paul tell the people there? Why were the image makers angry? Why did they make a riot? *I should not be greedy.*

Lesson IX. Missionary Paul, a great soldier of the cross, saying goodbye to friends. Where do we see Paul now? What friends did he send for? What did they talk about? Had Paul been a true friend to them? Why was he sad? What were his goodbye words? Who is our greatest friend? *I should be thankful for my friends.*

Lesson X. Missionary Paul, a great soldier of the cross, telling of his sufferings. What pictures of his life did Paul show the Corinthians? Why was he glad to bear all these troubles? *I should be willing to bear troubles.*

Lesson XI. Missionary Paul, a great soldier of the cross, taken prisoner. Where was Paul now? Why had he come to Jerusalem? What did enemies say about him? What did the Jews do to Paul? Who stopped them? To what fortress was Paul taken? What did he say to the crowd that followed him? *I should tell others what I know about Jesus.*

Lesson XII. Missionary Paul, a great soldier of the cross, in the Jerusalem prison. How did the crowd treat Paul while he was speaking to them? What did the chief captain do with Paul then? Did the soldiers beat Paul? Why not? From whom did Paul get help to bear his troubles? *I should ask help from Jesus.*

Thoughts—We should go where Jesus bids us. What can we do for Jesus' sake?

Hymn—Sing Hymn 532, Book of Praise.

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 connection with each lesson (given also in the DEPARTMENTAL GRADED QUARTERLIES).

VII. READ RESPONSIVELY. See SCRIPTURE 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 connection with each lesson (given also in the DEPARTMENTAL JUNIOR and PRIMARY TEACHER'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 Librarian's distribution or otherwise.]

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

II. OFFERING ; which may be taken in a Class Envelope, or Class and Report Envelope. 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 QUARTERLIES 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

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"How a British citizen in the Dominions can acquire the same control of foreign policy as one domiciled in the British Isles," was a question which the Round Table groups in the United Kingdom and in the Dominions and dependencies of the British Empire set themselves to study, shortly before the breaking out of War in August 1914. The question has received immense impetus by the events of the war and the inevitable queries—"What part shall the Dominions have in the peace negotiations?" and "What shall be the relations of the Dominions to the United Kingdom, when the war is ended?" The volume, **The Problem of this Commonwealth**, by Lionel Curtis (The Macmillan Company of Canada, Toronto, 248 pages, \$1.00), is the outcome of this study. The various problems of the relation of the Dominions to the British Isles and to the Empire are treated historically, following which is an attempt at a solution of these. The author has no doubt as to what his own mind is. He is refreshingly outspoken, but this merely adds zest to his confessedly valuable discussion. The discussions on the inter-relations of the Empire are of as great importance as of the War itself, and every one should be eager for all the light which this volume of Mr. Curtis, and the three following promised volumes, can afford.

Eden Phillpots has won fame as a story writer. In his newest book, **The Human Boy and the War**, he assumes a new role. He is still the story writer, but the stories are written with a very evident purpose—to show how the War reacts on the ordinary public school boy, absorbed in his games and his school life, and, incidentally, through the naive remarks of the boys, who tell their own tales, to mirror the preparedness, or unpreparedness, as the case may be, of Britain in the War crisis, and to offer some occasionally caustic, but always wholesome strictures on her points of weakness. The writer has the measure of the boy mind to a nicety. It is boy thought and boy talk all through. It is an entertaining series of sketches, and will hold the attention of the grown up readers from cover to cover.

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Teachers and others who are planning simple entertainments in which boys and girls are to take part, will be greatly helped by two books which come to us from the Macmillan Company of Canada, St. Martin's House, Toronto. One of these is: **Dramatic Readings for Schools: A Practice Book in Dramatics**,

by Marion Florence Lansing (242 pages, illustrated, 50c.), containing three parts, the first planned for little children and consisting of suitable readings, such as Alice's Adventures with the Queens, from Alice's Adventures in Wonderland, followed by helps for dramatization, the second intended for older boys and girls, while the third gives the play of King John and the Abbot arranged for acting. The other book is: **What Shall We Play? A Dramatic Reader in the Everychild's Series**, by Fanny Wyche Dunn (183 pages, 40c., illustrated), a collection for the younger children, including Cinderella, The Story of Joseph, The Pied Piper of Hamelin, etc., arranged for presentation on the stage.

There is a wealth of rare suggestiveness in the very titles of the sermons gathered together in **Words of This Life**, by W. Mackintosh Mackay, B.D. (Hodder and Stoughton, London and Toronto, 299 pages, \$1.25). Take, for example, the heading, "A Scholar in Sympathy" for the discourse on Ezekiel's words, "I sat where they sat," in which the necessity of learning to sit mentally and spiritually alongside of those whom we would really help, is illustrated and enforced. And in the working out of the themes there is manifested the sureness of the trained exegete, the skill of the practised orator, and, most important of all, the insight of a truly religious soul.

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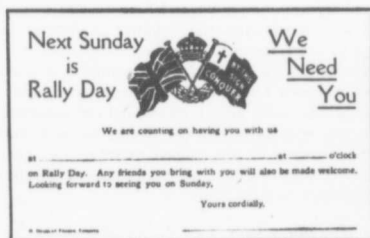
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