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# The Teachers Monthly

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

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Toronto, September, 1909

No. 9

## CHILDREN'S DAY

A MESSAGE FROM THE GENERAL ASSEMBLY'S  
COMMITTEE ON SABBATH SCHOOLS

Sunday, September 26th, or some other Sabbath that may be more suitable, will, it is believed, be observed as Children's Day in every Sabbath School of our church. Not only the children, but the parents and friends, as well, are to be interested in this high day, and their presence at the service secured.

Teachers and officers will plan early and carefully for the profitable observance of the day. The Superintendent will make sure that he has a sufficient number of copies of the Service for the School and expected visitors. The Service will be rehearsed, at least in part, that everything may go smoothly. The teachers will aim at having a full class present. Absent scholars will be looked up, and all possible new recruits will be enrolled.

The day should mark a new beginning in every School—a rallying of forces that have been scattered by the holidays; a girding on of the armor for those that have a strenuous winter campaign to face. Let this Children's Day be the greatest and best yet.

A. Macgillivray,  
Convener

## Debtors

"I am debtor", exclaimed Paul;—that was his idea of Christian service. It was for him a personal debt to Christ. That debt, as a recent writer has said, was three-fold. Paul was in debt to Christ for his own redemption. His call to be an apostle added to the weight of his debt. And he was in debt as one bound to make amends to Christ for past enmity and opposition.

Not less than the apostle, is every follower of Christ in debt to Him. He has redeemed us also. It is by His calling that we hold our position of privilege and opportunity. And surely there is no one of us but in his heart of hearts feels that he has much for which to make amends to Christ, for past indolence and indifference, if not for active hostility.

From this triple claim of Christ upon our service we can never escape. Our debt of service to Him is as real as any money debt to a human creditor. Unless we make it our great aim in life to pay that debt, we adjudge ourselves bankrupt as regards the highest sense of honor and the truest chivalry.

## The Touch of Faith

By Rev. John A. Cormie, B.A.

A recent surgical operation aroused interest far beyond purely scientific circles. The little daughter of a young surgeon was afflicted with a weakness which was slowly but surely destroying the life of the babe. The surgeon father determined to try to save his child's life, by the delicate operation of having an artery in the child's body connected with one in his own, in the hope that, by giving to the child of the blood from his own heart, he might restore her strength. Life had apparently fled before the operation was begun, and a brother surgeon urged the father to abandon the attempt; but he persisted, and presently was rewarded by the appearance of a pink glow on the tip of the ear. Then the blue lips reddened, suddenly the whole body broke out into a glow, and the baby cried. Her life was saved by the strong living blood given by her father.

Does not this picture show what has been done through the gospel of Christ? A poor woman who had suffered many years with an illness which baffled the best medical skill of her day, crept into a crowd gathered about our Lord, and touched the hem of His garment. He immediately turned to enquire who had touched Him, because, as He said, "virtue had gone out of Him". When any suffering mortal has got in touch with Christ, new life goes into him, through the touch of faith. A palsied man was given strength, a deaf man, hearing, a blind man, sight. Morally diseased men receive moral health, so that a drunkard or a thief can preach the gospel to drunkards and thieves, a degraded saloon keeper can turn his saloon into a mission house, in which to preach the power of the gospel which has given new life to him.

There has never been a time in the history of the church, when there were not some who thought that Christianity was in a state of decline. But the gospel was never so widely proclaimed as to-day, and the church never so alive to its responsibility. Why this vitality, which only grows in power as the years go by? The blood of Christ has been poured into His church, and it has been made strong, for virtue has gone out of Him.

We need not fear for ourselves. So long as the connection is maintained between our Lord and ourselves, we shall live by His life. Nor need we fear for His church, for through us and others like us, who maintain this connection of faith, the church of Christ will receive the constant inflow of the life that is in Him.

Oak Lake, Man.

### Self-Respect

*By Rev. F. H. Larkin, B.D.*

Self-respect is a badge of personal worth which is priceless. It ranks in importance second only to the approval of God Himself, and has a value and dignity to which mere popularity can lay no claim. A true, enlightened, broadly-based self-respect is the hall-mark of rare excellence. It is the inner complacency which is born of conscious rectitude; and such complacency, when justified, is a very high victory of life—a by no means easy victory.

For, in the first place, there is the awful intimacy with oneself, which is forced upon a man when he comes into this world. The name he bears may be vaguely suggestive to others, but to himself it is the vivid symbol of the man from whom he is never absent for a moment; the man with whom he sleeps and walks and works; the man whose joys and sorrows he knows at first hand; the man whose motives, desires and ambitions he observes; the man whose superiorities and inferiorities are under direct inspection; the man, and the one man, with inside information.

Then, there is the idealism of the soul. The Greek word for man denotes the upward-looking creature. When man grovels, he is not himself. The true selfhood soars. At heart man is a seer of visions—visions of unspottedness, disinterestedness, courage, sympathy, culture, spirituality, moral passion, fellowship with God, devotion to humanity, social service.

There is also the judgment seat of the soul. What a wondrous and fearless judicial system is organized into the human mechanism! And the court is always in session. Reason and conscience, open-eyed and deep-discerning, are passing in ceaseless review thoughts, words and deeds, and labeling them according to what they are. The mind's content and the life's varied programme, in their minutest details, are catalogued as right or wrong, as noble or ignoble, as carnal or spiritual, by an unbribable tribunal.

What, then, is implied in self-respect? It implies and requires the sincere and energetic devotion to the highest ideals of character, duty and piety. The indestructible idealist that man is will not put the crown of self-respect upon his own brow on any easier terms. He knows what he ought to be, and, as one constantly in his own company, he knows what he is; and unless the man that is is earnestly seeking to conform to the man seen in vision, not self-respect, but self-disrespect, is the inevitable verdict.

A man may win fame, position and wealth with leaden instincts and sordid motives. He may rise in the world as a human bo-constrictor. He may have conceit in abundance without true worth. But in order to have

well-founded, sunlit, durable self-respect, he must have a manhood fashioning itself after Jesus Christ. This is the plan of life that leads towards a richer reward than the

shouting plaudits of any crowd.—even the commendation of God, and, with this, the treasure of self-reverence.

Seaforth, Ont.

## The Church and its Sunday School Work

Each Sabbath School belongs to the whole church. It is one of a family; a large, very large family, to be sure, but on that account each member of the family is not the less entitled to nurture and care. Our church fully recognizes this duty, and is seeking more and more earnestly to so care for each and every Sabbath School within her bounds, that the largest possible numbers may be gathered into the Schools, the best possible work be done, and the largest possible spiritual results secured.

### The Links of the Chain

*By Rev. J. C. Robertson, B.D.*

General Secretary For Sabbath Schools

Under the Presbyterian form of church government, the responsibility for each individual Sabbath School rests, in the first place, on the minister and elders. "The Sabbath School", says our Book of Rules, "is under the care, and subject to the direction, of the Session; and the Superintendent, teachers and other officers should be appointed and hold office, as the Session may direct."

From the members of Sessions a Committee is chosen by each Presbytery, to take careful oversight of all Sabbath School work within the Presbytery. This Committee co-operates with Sessions and other Sabbath School workers, in organizing Schools wherever they may be found necessary, and in increasing the efficiency of all Schools under its care. It also prepares each year a complete report of all the Sabbath School work within the Presbytery.

The Conveners of these Presbytery Committees, with others chosen by the Synod, make up the Committee on Sabbath Schools for the Synod. This Committee has general supervision of all the work within the Synod, and arranges any extended plan of work that may be carried out by several Presbyteries together, better than by any one Presbytery alone, such as that of special field workers, or series of Institutes, Summer Schools, etc.

The Conveners of the Synod Committees, with others chosen by the General Assembly, make up the General Assembly's Committee on Sabbath Schools. This Committee has

supervision of the entire field, receives a report at the end of each year from every Presbytery Sabbath School Convener, and plans and works for the welfare of all the Sabbath Schools under the care of our church.

Toronto

### What the General Assembly's Committee Does

*By Rev. A. Macgillivray*

Convener, General Assembly's Sabbath School Committee

The Committee, as its name implies, is appointed by the General Assembly. To preserve some continuity of policy, less than one-third of the members are changed in any one year.

The Committee, as to its functions, plans rather than executes, and advises rather than legislates. It aims at being a suggestive and inspirational force in Sabbath School work.

The Committee recognizes and utilizes the constitutional agencies with which our church is so admirably provided, and through Synods Presbyteries and Sessions, seeks to realize the "vision splendid" that it has seen,—not only the *children* in the Sabbath School, but "every member of every home, in every congregation and mission station in our land, in touch with Sabbath School work."

In Organization, the General Assembly's Committee plans for upward, forward work, along the lines of least resistance, and begins with the "babies" by having them on the Cradle Roll. It cherishes the idea, that, in years to come, the adult will stay with the School that thought of him, sought him

out, and remembered him, as a little child, and kept in loving touch with him through those unconscious days. Through the Organized Class, it suggests ways of retaining the older scholars, winning back many who thought they had outgrown the School, and enlisting many more who are being led to see that a Sabbath School is a place for Bible study and for service.

That the greatest need of our Sabbath Schools, namely, good teaching, may be met, the Committee has, with great care, and at considerable expense, provided an admirable series of six handbooks for Teacher Training, and a seventh and an eighth are in preparation. Steadily this Course is winning its way, and an increasing number year by year are found studying the Handbooks. The Committee believes that a Teacher Training Class can be organized in every congregation.

To give greater completeness to the International Series of Lessons, a Supplemental Lesson Course has been provided by the Committee. Recognizing the care with which Sabbath School libraries should be selected, the Committee has prepared a list of books suitable for libraries.

For many years, now, the Committee has prepared the Order of Service for Children's Day, and the last Sabbath of September is doubtless the most outstanding Sunday in the year.

The memorizing of Scripture and the Catechism is encouraged and rewarded by the granting of Certificates and Diplomas.

Patriotic Sunday was tried as an experiment two years ago. For the last Sunday of June, 1907, the Committee prepared a Service in which a national Christian patriotism was the feature. It was popular from the first, and has come to stay.

To aid in developing and organizing Sabbath Schools in the new parts of the older Provinces and in the new Provinces of the West, the Committee, in co-operation with Synods and Presbyteries, has at present four field-workers engaged, from Alberta to the Atlantic. New and needy Schools receive free grants of Helps, Illustrated Papers and other supplies.

Sabbath School Institutes, arranged for by Synod and Presbytery Committees, are

being held in increasing numbers. At these, as far as possible, the General Secretary of the Committee, Rev. J. C. Robertson, is present, and gives the benefit of expert knowledge and wide experience.

From the office of the Committee, the General Secretary gives gladly and promptly to all who ask, such information, counsel and assistance as it may be in his power to give.

The only revenue of the Committee for its great and growing work is the Offering on Children's Day. Don't let a single School forget the common work!

Toronto

### What One Synod's Committee is Doing

*By Rev. J. H. A. Anderson, B.D.*

Convener, Sabbath School Committee, Synod of the Maritime Provinces

To give leadership in the more efficient training of Sabbath School teachers for their work, has been the well-defined aim of the Committee on Sabbath Schools of the Synod of the Maritime Provinces. This determined the establishment and operation of Summer Schools for Sabbath School workers, conducted for several successive years at various centres throughout the Synod and with very great advantage.

But the Summer School had its limitations. For those who attended, it was of great value. But, at best, only a few could afford the time and expense involved in attendance. It became evident that the training of Sabbath School workers must be brought nearer home; hence the policy of the centralization was adopted. Instead of one central School for a Presbytery, continuing in session for several days, the Committee adopted the plan of holding one-day Institutes at many centres, within easy reach of a smaller group of congregations. In the summer of 1908, four Presbyteries, under the direction of the Synod's Committee, organized a tour of Institutes, in which the General Secretary for Sabbath Schools, the Convener of the Synod's Committee, and the Convener of the Presbytery's Committee, constituted a trio for the prosecution of the work. Informal conferences were held with groups of Sabbath School workers, who had their particular

problems to meet in their respective Schools. The discussions were kept close to the practical work in which the Schools were engaged. In this way, scores of teachers came to know, as never before, the leadership their own church had to give in Sabbath School work. Fully two-thirds of the Sabbath Schools in the whole constituency were represented at these Institutes, while not less than 1,000 active workers were directly reached in the five weeks' campaign.

Luring the present summer, a larger campaign has been successfully carried on throughout the remaining six Presbyteries of the Synod. This has been made possible largely by the valuable leadership of both the General Secretary and the Convener of the General Assembly's Sabbath School Committee.

The Institute has reached representative teachers of the great majority of our Sabbath Schools. So far, so good. But the movement is towards the individual congregation. Each congregation must become in itself a centre, where all the teachers, under the leadership of their minister, will be engaged in more or less constant training for their work. The Institute must be made more local still, and Presbytery, Synod, and Assembly must stand behind the individual minister and his staff of workers in the Sabbath School, to give sympathetic co-operation and inspiration.

A conference in every congregation, with minister, elders, superintendent, and teachers, and led by some fit man or men, who will come as the messengers of the church, to stimulate and give the broader outlook and the knowledge of the expert, to the end that the permanent congregational forces may be kept continually pressing forward,—this seems the pathway to the attainment of a more efficient training of our Sabbath School teachers and officers for their noble work.

St. John, N.B.

### What One Presbytery's Committee is Doing

*By Rev. D. Iverach*

Convener, Sabbath School Committee, Presbytery of Winnipeg

About a year and a half ago, it was agreed to arrange for an annual visitation of the

Schools in the Presbytery. Each member of the Presbytery's Committee,—there were nine members in all,—became responsible for a particular district. In order to assist the visitor and make his work more definite, a Form for reporting the visitation was prepared.

The visitor makes himself familiar, first of all, with the aims of the Committee, and the annual Recommendations of Presbytery, and especially with the literature, including the Lesson Helps, Illustrated Papers, Record Books, Diplomas, Certificates, Teacher Training Handbooks, and other materials, prepared under the authority of our own church, samples of which are in possession of each member of Committee.

Before making his visit, the visitor is expected to have also some idea of the work done in the School. This information may be gained from the Presbytery's Annual Report on Sabbath Schools, which is printed and in his hands.

With this preparation, he visits the School in session, and gives an address to the School, conveying a message of encouragement from the Presbytery. He also meets separately with the officers and teachers, either at the close of the session, or at some other time agreed on, and confers with them on such special features of the work as may be deemed necessary. The visit, when made, is reported to the Convener of the Presbytery's Committee.

After the time for visitation has expired, a meeting of the Committee is held, at which not only the members of Committee, but also those appointed to assist them are present. The results of the visitation are considered, and, if necessary, a report is made to Presbytery.

In addition to the visitation of Schools, it was felt that some of the questions affecting our work could be more easily taken up in a meeting of our own workers, than in the Institutes of the Provincial Sunday School Association, and it has, therefore, been decided to hold a number of Institutes next November, under the direction of our Committee.

Already, gratifying results have been obtained from the plan of visitation outlined above. In every case reported, the visitors were cordially received, the plan of visitation

was approved and commended, both visitors and visited have been greatly helped, and some are asking why we did not begin this work long ago.

The effect of the work is to be seen in the Annual Report for this year. The number of Schools reporting is much larger, all the regular Schools having been heard from. By following up this work from year to year, the Committee hopes that the bond of union between the individual School and the church as a whole will be greatly strengthened, and that, by improvements in methods and a higher standard of efficiency, our Schools will become more potent factors in the winning of our country for Christ.

Springfield, Man.

### What Children's Day Does

*By Rev. John Neil, D.D.*

A Former Convener, General Assembly's Sabbath School Committee

The benefits of Children's Day are two-fold:

First, it gives stimulus to the School. Many of our Schools in cities and towns are more or less disorganized during the summer months, and Children's Day is used as a rallying day, when the forces are mustered for a new season's work. It also gives to each School, even in the most remote and sparsely settled district, the consciousness that it is a part of a vast and influential organization. The fact that all over our church, 200,000 boys and girls are on the same day singing the same hymns, reading the same passages of Scripture, and having their attention directed to the same great central truths, must have a stimulating effect on all who take part. Just as the International Series of Lessons has tended to unite all branches of the church in Sabbath School work, so Children's Day has helped to give unity to the Presbyterian Sabbath Schools throughout the Dominion.

A second benefit arising from the observance of Children's Day is, that scholars, on that day, are taught to think not only of the needs of their own School, but also of all the Schools of the church, and are encouraged to contribute towards the development and extension of the work. Nearly

all that has been done during the past few years for the strengthening of Sabbath School work in our church at large, has been rendered possible by the contributions to the Children's Day Fund, which is administered by the General Assembly's Sabbath School Committee in the interests of all the Schools. Some of the results may be named.

The Diplomas granted to those who accurately memorize Scripture and the Shorter Catechism, have encouraged thousands of our young people to store their memories with the classic passages of the Word of God, and with the admirable summary of gospel truth contained in the Catechism.

We have to-day a series of Teacher Training Handbooks, recognized as the most complete and suitable of any prepared on this continent.

Each year, hundreds of Sabbath Schools in needy and sparsely settled districts, are aided in procuring our own Lesson Helps and Illustrated Papers and other Sabbath School supplies, and, as a result of this, there are many strong and effective Schools which would not be in existence, were it not for the help thus given.

Partly by aid from Children's Day Fund, *Le Rayon*, a French religious paper, has been published for French Protestant families in Quebec, and other places. This little periodical has found its way into many an isolated district, and has helped to keep the light of God's truth shining in many a lonely Protestant home.

In addition to all this, more thorough oversight of our Schools by Presbyteries has been rendered possible. Many new Schools have been organized in new parts of the country, Sabbath School Institutes have been held in large numbers, and teacher training has been more fully developed in our colleges. In fact, all our Sabbath School work has entered on a new era of development.

Toronto

### The Sabbath School Publications

*By Rev. R. Douglas Fraser, D.D.*

Editor and Business Manager

The General Assembly's Committee on Sabbath School Publications is a separate



Committee from that on Sabbath Schools, but the two are closely interlinked in membership and work. They seek to serve one another, and thereby to better serve the church in its great Sabbath School enterprise.

To the Committee on Publications is entrusted the issuing of the Lesson Helps and Papers for the Schools. These form a pretty complete series, comprising the **TEACHERS MONTHLY**, **QUARTERLIES** of three grades, **Lesson LEAFLETS** of three grades, and, of **Illustrated Papers**, **EAST AND WEST** for the young people, **THE KING'S OWN** for the boys and girls, and **JEWELS** for the little ones. The growth of the circulation of the Lesson Helps and Papers has been phenomenal. Prepared with a special view to the needs of our own Sabbath Schools, they are now in use in most of these. It is the frequently expressed counsel of the General Assembly, that they should be taken in preference to those from outside sources. A unique feature of the Lesson Helps is the **Missionary Question with its Answer**, each Sunday, and the **Illustrated Papers** devote a large amount of space to missionary articles from our own fields.

Besides the Lesson Helps and Illustrated Papers, the Publications Committee supplies Schools with Catechisms, Class Registers, Secretary's and Superintendent's Records, Library, Vacation and Temperance Cards, Scripture Memory Passages, Colored Picture Rolls and Cards, Reward Cards, and an almost endless variety of other Sunday School requisites. Anything a School may desire, the Committee seeks to supply.

There are four other lines of publications which may be specially mentioned.

(1) **THE CRADLE ROLL**, and the various Birthday Cards, etc., connected therewith. The cost of the Cradle Roll Department is so small—one dollar will start it—that even the smallest School may carry it on.

(2) **THE SUPPLEMENTAL LESSONS**. These are in the form of six little Leaflets, each selling for 6c. per doz. The Leaflets contain a thorough drill on the Bible and its contents, lists of Scripture Passages for memorizing with a view to Certificates and Diplomas, besides aid in systematizing the study of the Catechism, the great Hymns of the Church, and Missions.

(3) **THE HOME DEPARTMENT**. The supplies consist of the outfit necessary for instituting and carrying on this most important Department of the Sunday School, and the **QUARTERLIES** requisite for Lesson study.

(4) **THE TEACHER TRAINING HANDBOOKS**—Six in number, with a seventh and an eighth in preparation. The Handbooks are each by a specialist in the subject treated, and the series is freely acknowledged as superior to any other that has yet appeared. The influence of the Teacher Training Course, for which the Handbooks supply the material, is already powerfully felt throughout the church.

The Publications Committee receives no money contributions from any quarter. Its whole income is from its earnings, and its entire profits are, by instruction of the General Assembly, applied to the betterment and development of the Publications.

### Out-doors with the Cradle Rollers

*By Mary Isobel Houston*

"More than fifty guests, nearly every one in his own carriage, and each one personally conducted!" sounded rather imposing, until one began to find his way through the line of carriages, and narrowly escaped upsetting the more active of the honored guests, as they played about on the lawn of Bonar Presbyterian Church, on the occasion of the first Annual Cradle Roll Garden Party.

The Cradle Roll in connection with our Sabbath Schools is to many little more than a name, a name growing more familiar each year, but still something rather vague, and having little real connection with Sabbath School work. Many would be surprised to know that at the end of 1908 the Cradle Rolls in the Presbyterian Churches in Canada had a membership of almost 13,000, an increase of 4,000 over the previous year; and when one thinks that the cost of equipment for such a class (for it really is a class, the real Infant Class of the School) may come within the dollar mark, and that it may begin with a membership of one, the wonder is that any School should be without such a class.

To the people of Bonar Church, Toronto, however, the Cradle Roll is a very real thing.

The babes are as much a part of the Sabbath School as are the members of any other class, and through these same tiny infants, perhaps more than through the older children, are the mothers brought into touch with, and given a special interest in, the Sabbath School work. Of the ninety-two members on the Cradle Roll, the fifty odd who attended the Garden Party, ranged in age from about two months to two and a half or three years; and many of those who were not present, were perhaps younger still.

How proudly those who were able to toddle about, held the prettily framed Certificate presented to each member by the pastor at the close of the tea, and how carefully the mothers of the smaller children tucked away the same precious Certificates, to be kept until baby was no longer a Cradle Roll member, but had graduated into the Primary Class, and could join in the exercises with the rest of the School.

"I'm not a Cradle Roller any more: I go to Sunday School," said one little man of four, proudly, as he piloted a still smaller brother safely about the lawn, while the tired mother rested on the grass. And when the smaller brother's Certificate was handed out, the little man took it in charge, too. To many of the mothers, indeed, the afternoon's rest on the shady lawn was more than any one who has not had the constant care of restless little ones, can imagine, and the thought of that alone must have fully repaid those who helped to make the afternoon such a happy one.

One almost feared for the result, when the babies too small or too sleepy to be brought to the tables, were being "borrowed" and passed from one to another of the helpers, while the mothers were being served with tea; but each baby found its way to its own mother, when it came time to depart, and one by one the line of waiting carriages began to move off.

One thought once more of the motto on the Cradle Roll Certificates, as the happy afternoon drew to a close, and perhaps understood a little more fully the Master's words, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God." And in the coming, what

more natural than, that, through their very helplessness, they should bring the mothers with them.

Toronto

### Sabbath School Work in Honan

By Rev. James Menzies, M.D.

[The sixth of a series of articles on Sabbath School work in our foreign fields.]

In a mission field, the day school and Sabbath School are so closely related, that it is sometimes difficult to distinguish between them; for all the boys and girls in the day school attend the Sabbath School also, and in every day school there is a good deal of Bible study. But as our churches are developing, the Sabbath Schools draw more and more from all classes of people.

We must not forget that most of the people are illiterate, so that many of the men and women in the church are no further advanced than the Infant Class, and many of them are just beginning to learn to read. It is pathetic to see at times as many as three generations studying the same Lesson together, the father and grandfather being helped by the little grandson to memorize the Golden Text, or to read their verse when it comes their turn; but the way they attend, and the perseverance shown, are very encouraging.

There is now a large and well organized Sabbath School of over 200 scholars at Chany Te Fu, but I remember the beginning of the School over thirteen years ago. There was one teacher, and one class of three boys that met in our dining-room. One of the three, Lin Doong, was the grandson of one of our evangelists. Another, Doong Tang, was homeless, that is, an outcast from home because he became a Christian. We had to clothe him and feed him in those days, and some people have called him a "rice Christian". The third, Dei Cheng, was smart enough, but had shifty eyes, and would not look you in the face, as though he feared you might see through his eyes into his soul.

What of those boys to-day? Lin Doong has for years now been an evangelist in another mission. He of the shifty eyes left the church because he could get better pay elsewhere. And the third, Doong Tang, is principal of our largest Boys' School. His

father is dead, but all the rest of his family are now Christians. For some years he was a medical assistant, and an excellent one, too; but because he was the only educated young man we had, he was taken from the hospital to teach the Boys' School. No one in Honan is more respected than Doong Tang, and he is perhaps our best theologian in the Chinese church.

A year or two later, there was still but one class, and of the six boys in that class almost all have done well. One of them is now Inspector of all the Post Offices in North Honan, trusted by his superiors and a source of strength to many young men in trying positions. Another is a school teacher. Another is attending college in Peking. Two have done good service in the hospital. Of these, one is now attending High School to fit himself better for his work, and the other, after giving promise of great usefulness, like Peter, denied his Lord. But, like Peter, he has repented and been forgiven, and his earnest life and work are showing that his repentance is real.

For some years now, regular Sabbath School work has been carried on at each of the stations. Some use the International Lessons, but at Hwai Ching, where the church is new, and many of the Christians have little education, we study a Gospel consecutively, taking about twelve verses for a Lesson.

We have no school room large enough for our School, so the different classes are scattered in different buildings. In the chapel, the Bible Class and three or four other classes are taught,—these are all men. The school

boys are in the dispensary, and in the guest room. A class of women is in the women's waiting room of the hospital, and another in one of the wards; all busy with the Lesson. When the time is up, the boy whose privilege it is, for the day, to ring the bell, by three taps of the bell calls all the classes together for review and closing exercises.

We have no libraries, and our general School equipment, as compared with that in Canada, is very poor, but time will bring improvement, and, in this connection, I think there is in Honan Schools a large place for the use of lantern slides, illustrating the Lessons,—even a larger place perhaps than they are filling in Canadian Sabbath Schools. Chang Te Fu, Honan, North China

#### The Lantern in the Sunday School

1. Increases the attendance and interest, and scholars come every Sunday.
2. Singing is improved and hymns better memorized.
3. Better memorization of Scripture passages and Catechism.
4. The Geography of the Lessons is better understood.
5. By giving information on the Missionary fields of the church, thereby increases interest in Missions and systematic giving.
6. Gives more life to Review.
7. Fine for weekly announcements.
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Write for prices, and list of slides to

Frederick W. Moffat,

Weston, Ont.,

Secretary, Synod's Lantern Committee

#### Lesson Calendar: Third Quarter

1. July 4. . . . . Paul's Second Missionary Journey—Antioch to Philippi. Acts 16 : 6-15.
2. July 11. . . . . Paul's Second Missionary Journey—The Philippian Jailer. Acts 16 : 25-40.
3. July 18. . . . . Paul's Second Missionary Journey—Thessalonica and Berea. Acts 17 : 1-15.
4. July 25. . . . . Paul's Second Missionary Journey—Athens. Acts 17 : 22-34.
5. August 1. . . . . Close of Paul's Second Missionary Journey. Acts 18 : 1-11.
6. August 8. . . . . Paul's Instructions to the Thessalonians. 1 Thessalonians 5 : 12-24.
7. August 15. . . . . Paul's Third Missionary Journey—Ephesus. Acts 19 : 8-20.
8. August 22. . . . . Paul's Third Missionary Journey—The Riot in Ephesus. Acts 19 : 23-30, 35-41.
9. August 29. . . . . Paul on Christian Love. 1 Corinthians 13 : 1-13.
10. September 5. Paul's Third Missionary Journey—Farewells. Acts 20 : 17-35.
11. September 12. Close of Paul's Third Missionary Journey. Acts 21 : 1-17.
12. September 19. REVIEW.
13. September 26. Temperance Lesson. 1 Corinthians 10 : 23-33.

## \*AN ORDER OF SERVICE : Third Quarter

## Opening Exercises

- I. SILENCE.
- II. REPEAT IN CONCERT the Lord's Prayer.
- III. SINGING. Hymn 240, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons will be memorized during the Quarter.)  
 Jesus, Master, whose I am,  
 Purchased Thine alone to be  
 By Thy blood, O spotless Lamb,  
 Shed so willingly for me,  
 Let my heart be all Thine own,  
 Let me live to Thee alone.
- IV. RESPONSIVE SENTENCES. Psalm 34 : 1, 3.  
*Superintendent.* I will bless the Lord at all times :  
*School.* His praise shall continually be in my mouth.  
*Superintendent.* O magnify the Lord with me,  
*All.* And let us exalt His name together.
- V. PRAYER.
- VI. SINGING. Psalm or Hymn selected.
- VII. BIBLE WORK. From the Supplemental Lessons.
- VIII. SINGING. Hymn 448, Book of Praise.
- IX. READ IN CONCERT. See SPECIAL SCRIPTURE READING in THE TEACHERS MONTHLY in connection with each LESSON.
- X. SINGING. Hymn selected. (This selection may usually be that marked, "From the PRIMARY QUARTERLY".)
- XI. READING OF LESSON PASSAGE.

## 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, by the teacher or Class Treasurer.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.

## IV. LESSON STUDY

## Closing Exercises

- I. SINGING.  
 Glorious things of thee are spoken,  
 Zion, city of our God !  
 He whose word cannot be broken  
 Formed thee for His own abode.  
 On the Rock of Ages founded,  
 What can shake thy sure repose ?  
 With salvation's walls surrounded,  
 Thou may'st smile at all thy foes.  
 —Hymn 463, Book of Praise

## II. ANNOUNCEMENTS.

III. 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, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

IV. RESPONSIVE SENTENCES. Hebrews 2 : 1-3.

*Superintendent.* Therefore we ought to give the more earnest heed to the things which we have heard,

*School.* Lest at any time we should let them slip.

*Superintendent.* For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward ;

*All.* How shall we escape, if we neglect so great salvation ?

V. SINGING. Psalm or Hymn selected.

VI. BENEDICTION.

## Lesson X.

PAUL'S THIRD MISSIONARY JOURNEY September 5, 1909  
FAREWELLS

Acts 20 : 17-35. \*Commit to memory vs. 31, 32. Study Acts 20 : 2-38.

GOLDEN TEXT—I can do all things through Christ which strengtheneth me.—Philippians 4 : 13.

17 And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews :

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

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

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

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

26 Wherefore I take you to record this day, that

**Revised Version**—<sup>1</sup>to him ; <sup>2</sup>yourself ; <sup>3</sup>set many ; <sup>4</sup>with trials ; <sup>5</sup>plots of ; <sup>6</sup>how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly ; <sup>7</sup>Omit the ; <sup>8</sup>Omit also ; <sup>9</sup>testifieth unto me ; <sup>10</sup>I hold not my life of any account, as dear ; <sup>11</sup>may accomplish my course ; <sup>12</sup>Omit have ; <sup>13</sup>from ; <sup>14</sup>went about ; <sup>15</sup>Omit of God ; <sup>16</sup>testify unto you ; <sup>17</sup>shrank not from declaring ; <sup>18</sup>the whole ; <sup>19</sup>Omit therefore ; <sup>20</sup>in ; <sup>21</sup>bishops ; <sup>22</sup>Omit hath ; <sup>23</sup>Omit For ; <sup>24</sup>Omit this ; <sup>25</sup>grievous wolves shall ; <sup>26</sup>and from among ; <sup>27</sup>the ; <sup>28</sup>Wherefore watch ye, remembering ; <sup>29</sup>admonish ; <sup>30</sup>Omit brethren ; <sup>31</sup>the ; <sup>32</sup>that ; <sup>33</sup>Omit have ; <sup>34</sup>Omit Yea ; <sup>35</sup>In all things I gave you an example, how ; <sup>36</sup>help ; <sup>37</sup>himself.

## LESSON PLAN

I. Faithful Service, 17-27.

II. Tender Counsel, 28-35.

## DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Paul's Third Missionary Journey—Farewells, Acts 20 : 2-12. T.—Paul's Third Missionary Journey—Farewells, Acts 20 : 13-24. W.—Paul's Third Missionary Journey—Farewells, Acts 20 : 25-38. Th.—Faithful labor, Col. 1 : 21-29. F.—Established in the faith, Col. 2 : 1-9. S.—Warning against deceivers, 2 John. S.—"Speaking perverse things," 2 Tim. 4 : 1-8.

**Shorter Catechism**—Ques. 28. *Wherein consisteth Christ's exaltation?* A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting

I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

at the right hand of God the Father, and in coming to judge the world at the last day.

**The Question on Missions**—10. What other professions do the pupils afterwards follow? Some enter the Government offices, some become clerks in stores or law offices, while many follow agriculture, taking up land of their own, and becoming proprietors.

**Lesson Hymns**—Book of Praise, 240 (Supplemental Lesson); 262 ; 293 ; 100 (Ps. Sel.) ; 343 (from PRIMARY QUARTERLY) ; 260.

**Special Scripture Reading**—John 10 : 1-18. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

**Lantern Slides**—For Lesson, B. 156, Paul's Farewell to the Elders of Ephesus at Miletus. For Question on Missions, Tr. 10, Drying Cacao, Trinidad.

## EXPOSITION

By Rev. Professor James W. Falconer, B.D., Halifax, N.S.

**Time and Place**—A.D. 56 ; Miletus.

**Connecting Links**—The Lesson continues the narrative of the Acts from the point of Paul's departure from Ephesus, immediately after the riot, ch. 20 : 1. For the apostle's travels recounted in vs. 2-16, see Geography Lesson.

## I. Faithful Service, 17-27.

Vs. 17, 18. *From Miletus* ; some twenty

or thirty miles southward from Ephesus, by the land road round a deep gulf. *Called* ; invited with urgency and authority. *Elders*. See Light from the East. *Ye yourselves know* (Rev. Ver.) ; a fearless appeal to their personal knowledge. They can put the apostle's words to the test of what they had seen him do and heard him say. *Set foot in Asia* (Rev. Ver.). Ephesus was the capital of those

\* The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

Roman province, and was in communication with all its parts. *After what manner*, etc. Paul's words show that he had lived in the closest intimacy with his hearers; they had, therefore, the best possible opportunity to judge of his life and work. *All the time* (Rev. Ver.); on week days and Sundays: his practice backed up his preaching.

V. 19. *Serving the Lord*; counting it his highest honor to act as the servant of God and Christ (see Rom. 1:1; Gal. 1:10; Phil. 1:1; Tit. 1:1). *With all lowliness* (Rev. Ver.); the opposite of setting one's mind on "high things" (Rom. 12:16); that is, seeking honor for oneself. (Compare Phil. 2:3; Col. 3:12; 1 Pet. 5:5.) *With many tears*; so anxious had he been for their salvation. *With trials* (Rev. Ver.); opposition and persecution, which strained to the breaking point his temper and faith and courage. *By the plots of the Jews* (Rev. Ver.). Luke does not mention these plots in his account of Paul's ministry in Ephesus, but such conduct was like that of Jews elsewhere. (See 2 Cor. 11:26.)

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

Vs. 22-27. *Not knowing*, etc.; seeing the way only a step at a time, but ever moving on in obedience to his Master above and his conscience within. *Holy Ghost witnesseth*; Rev. Ver. "testifieth with me". More than once, on occasions not recorded by Luke, the Holy Spirit had warned Paul that he would have to endure imprisonment ("bonds") and sufferings ("afflictions"). (See also ch. 21:4, 11.) *I hold not my life of any account* (Rev. Ver.); that is, in comparison with doing the will of his Lord, Phil. 1:21. *Finish my*

*course*; likening himself to a racer pressing on to the goal. *Ministry...received of the Lord Jesus*. See ch. 9:15, 16. *Pure from the blood of all men*. If they are not saved, the blame is not his. (Compare Ezek. 3:18, 19.)

## II. Tender Counsel, 28-35.

Vs. 28-30. *Take heed*. Up to this time, Paul, like a wise and faithful shepherd, had watched over "the flock" of God's people at Ephesus; now he gives them into the charge of the elders whom they had chosen from amongst themselves. *Unto yourselves*. They must be zealous in seeking their own salvation as well as in saving others, for they themselves, while shepherds, are also part of the flock. *Overseers*. See Light from the East. *Feed the church of God*; including both instruction in the truths of God's word and the government of the church, according to His laws. *Purchased with his own blood*; redeemed ("bought back") from the bondage of sin, with the price of His own blood shed upon the cross (see Eph. 1:14, etc.). This passage has been generally taken as a proof that the early church fully accepted the divinity of Christ, for the words identify Jesus with God. Compare the redemption of Israel from the bondage of Egypt, Ps. 74:2. *Shall grievous wolves enter*. Wolves were one of the dangers of every Eastern flock. They may picture here the open enemies of the church, its Jewish and Gentile persecutors, or perhaps false teachers (compare Matt. 7:15). *Of your own selves*, etc. Later events proved how true these words were, for many teachers of false doctrines arose in the church at Ephesus. These are referred to in 1 Tim. 1:20; 2 Tim. 2:17; 3:13.

Vs. 31, 32. *Therefore watch*; with the unsleeping alertness of true shepherds. *Remember*. Paul enforces his instructions by pointing to his own example. *Commend you to God*; with earnest prayer for His guiding and guarding. *Word of his grace*; His gracious promises. *Build you up*; into the strength and beauty of a perfect Christian character. *An inheritance*; of spiritual blessing for this world and the world to come. *Sanctified*; those whom God has made holy.

Vs. 33-35. *Coveted* (desired) *no man's silver, or gold*. The chief standard of action

in the East was, and still is, money ; and the taunt, though false, was often hurled against Paul, that he was only in search of profit. *Or apparel* ; the costly clothing which formed a large part of Oriental wealth, Gen. 24 : 53 ; 2 Kgs. 5 : 5. *These hands*, etc. Paul had earned his living at Ephesus, as at Corinth (ch. 18 : 3), by tent-making. *Support the weak* ; take hold of their burden and help them. *The words of the Lord Jesus* ; an additional beatitude, preserved for us by Paul.

Vs. 36-38 tell of the pathetic leave-taking.

### Light from the East

By Rev. James Ross, D.D., London, Ont.

OVERSEERS—The Jewish synagogue was governed by elders chosen from those attending its services. They provided for conducting the worship, took care of the poor, and exercised discipline on offenders. When the converts to Christianity formed an organization of their own, it was natural that, being mostly Jews, they should govern their

congregations by a body of elders chosen from the members. These primitive Christian pastors followed their former humble callings, and they divided the duties of the teaching and government of the congregation among themselves as they had gifts or capacity for the different parts of the service, some reading and expounding the word, some dealing with the lapsed, others devoting themselves to the sick and the poor. The same persons who are called elders in v. 17, are called overseers, that is bishops (Greek for "overseers"), in v. 28 ; therefore, at that period elder and bishop must have been one and the same person. In time, one of the elders was specially trained to preach, and he came to have special influence and honor, and towards the end of the second century the title of bishop was applied to him alone, and all the official government of the congregation was concentrated in his hands. Paul describes at length the qualifications of the elder-bishop in the Pastoral Epistles.

### APPLICATION

By Rev. Clarence Mackinnon, D.D., Winnipeg

*Kept back nothing . . . profitable*, v. 20. Bishop Latimer preached one Sabbath before King Henry VIII., and said something displeasing to his Majesty. Being ordered to preach again the next Sabbath and make an apology, he began his sermon thus : " Hugh Latimer, dost thou know before whom thou art this day to speak ? To the King's Most Excellent Majesty, who can take away thy life if thou offendest ; but then consider well, Hugh, dost thou not know from whence thou comest, upon whose message thou art sent ? Even by the great and mighty God, who is all present, and who is able to cast thy soul into hell."

*Repentance toward God*, v. 21. The sin of Judas drove him away from God. When he realized how great a crime he had committed, he was too overcome of remorse to live, and he went and hanged himself. Peter's sin drove him toward God. His tears were as bitter as those of Judas, but his heart went out in love toward that Saviour whom he had wronged, so that he never repeated the

denial. The one was like ice broken, and the other was like ice melted. Judas' life was destroyed, Peter's heart was changed. True repentance is change of heart. It is getting out of one train and into another. It is leaving the road that leads away from God, and taking the road that brings one home to Him.

*The Holy Ghost*, v. 23. On the river Rhine, sometimes the villagers anchor a grist-mill in midstream, where the water is running very swiftly, and they use the force of the current to turn the mill-wheel and grind the grist. The Holy Spirit is the mighty river of life, that flows from God's throne. Wise Christians, who desire to do much in God's service, and avail themselves of God's unfailing power. We anchor ourselves, when we believe in the Holy Spirit, open our hearts to His gracious influence, and yield our wills in obedience to His promptings.

*Neither count I my life dear*, v. 24. The history of Christian missions is a record of the most splendid valor, the noblest self-sacrifice.

In the eighteenth century, the Moravians lost by death all the twelve missionaries sent by them, and lost sixty-three men in fifty years. The Basle Society in Germany lost in the same time twenty-nine men out of one hundred and seven. The Central African Mission of the London Missionary Society was begun twenty-six years ago. Forty-one missionaries have been sent out. Of these, twenty-one died after a mission life of about two and a half years, and eight retired from fever. In the English Baptist Congo Mission thirty men died in the fifteen years between 1880 and 1895. It is over the bodies of valiant heroes like these missionaries, that the kingdom of our Lord is moving on to its triumph. And when the day of final victory comes, the greatest sacrifice will seem very small to those who share in the joy.

*Purchased with his own blood*, v. 28. A successful man of business had amassed immense wealth; but the hand of death was upon him. "You can live but The Price Paid a few hours longer", was the verdict of the physician. The patient offered a large sum, if the doctor

would only keep him alive till next day, but though he had offered his whole fortune, it would not have purchased for him a single additional hour of life. That is God's gift alone. Still less is it possible for any one to purchase salvation and the gift of eternal life by his money or his works. The cost of the soul's redemption is too great for human riches to buy. Its price was the life of God's only Son. That price was paid upon Calvary, and now salvation is offered to all without money and without price.

### Lesson Points

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

It is a far nobler ambition to be faithful than to be famous. v. 19.

The true physician gives the medicine that will cure, however distasteful it may be. v. 20.

There is room in the kingdom of heaven for every sinner, but for no sin. v. 21.

However dark may be the future, the next step is always plain. v. 22.

Spirit-led lives may have perils to face, but they will never miss the joys of the goal. v. 23.

What we are to become, should concern us more deeply than what we are to get. v. 28.

### TEACHING HINTS

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

#### For Teachers of the Older Scholars and Bible Classes

By Rev. A. Wylie Mahon, B.D., St. Andrews, N.B.

Shortly after the riot (Lesson VIII., Aug. 22, ch. 19: 23 to 20: 1), Paul said good-by to Ephesus, and set out to revisit the churches in Macedonia and Greece. What loving reunions there must have been after four or five years of separation, and what tender farewells; but the sacred historian tells us nothing about these. It is a singularly bare record, ch. 20: 1-6. Tell of an interesting Sunday service at Troas on Paul's return from Europe, vs. 7-12.

When he reaches Miletus, he sends for the elders of Ephesus to come to see him. In the Lesson we have an account of this farewell meeting. It was unlike many farewell meetings,—no address presented to Paul, no purse, nothing but tears and heart-breaking

good-bys. The Ephesians had no time to bring anything but their undying love and devotion with them. Paul does all the talking. We can see tears in his eyes, and feel the emotion of his great heart, as we listen to him, telling his friends that they shall see his face no more.

1. Note, in the first place, that *Paul was not afraid to look back*, to talk about the kind of life he had lived amongst them, vs. 18-21, 26, 27, 33-35. Get some member of the class to sum this all up, and to describe the sort of missionary Paul was at Ephesus. Would the account of Paul's life in Ephesus have come with better grace from the elders than from Paul? Or was Paul's way of living so openly and pronouncedly such as he had described it to be, that no one ever dreamed that there was any lack of delicacy in his talking about himself as he did? Impress this thought, that it is a grand thing to live in such a way as not to be afraid to talk about our past life.



2. *Paul was not afraid to look forward*, to talk about his future, vs. 22-24. What did he know about the future of his life? Some things he knew; some things he did not know. He knew about the evil things that awaited him. Have the class mention these.

If we could know something of the future, should we choose to know the evil, or the good? We do know something of the future,—the help, the happiness, and the heaven. Paul knew that he was being led in the right way (v. 22), and that was enough for him. He would rather go with Christ in the dark, than walk alone in the light.

3. There was another thing that Paul was not afraid of. *He was not afraid to talk to the elders very plainly* that day, about what they ought to be and to do, vs. 28-31. Paul knew that the church at Ephesus would be exposed to danger from within and from without. He tells the elders their duty in view of these things. They must make the most of themselves and of their opportunities. They would have much to do in ministering health to the church. A bright, earnest Christian personality ministers to a community physically, mentally, morally, and spiritually. "Books teach, personality educates." What we say, matters a good deal; what we do, matters more; what we are, matters most.

### For Teachers of the Boys and Girls

By Rev. R. Douglas Fraser, D.D.

The unprinted portion of the Lesson, vs. 2-16, takes Paul over a wide territory. The Lesson passage proper describes what happened at one spot only, the beach at Miletus, where Paul said farewell to the elders of Ephesus.

There is a temptation to take the class over the wider journeys. It should be resisted. The interest of the Lesson will be thus heightened; and there is far more than sufficient material in that one scene on the seashore to fill the Lesson period full.

A touch, however, on what precedes this farewell scene will help. Have the map before the class. Go back to Paul at Ephesus (Lessons VII. and VIII., chs. 18, 19), his three years' labors, his successes, his trials, the great riot which was the occasion for his

departure. Then follow on quickly, with a pencil, from place to place, the intervening journeys (see vs. 1-16; and Geography Lesson).

*A memorable group.* Sketch the meeting place—apart from the bustle of the docks, blue sky above, blue sea the background. (1) There were the elders. How many? We are not told; but likely a score or more, for there had been many converts in Ephesus, and there would therefore be a considerable group of elders. Question as to what the "elder" was. Light from the East gives information. There were both Jews and Greeks in this group (ch. 19: 10, 17-20), perhaps some who had been cured by Paul (ch. 19: 11, 12), doubtless also some of the Diana worshipers who had helped in the great riot (ch. 19). They had all been Paul's fellow-workers; there is nothing like working together in a good cause to weld people's hearts together. (2) Then, there was Paul. Have two or three of the class tell what they think Paul was like. Quicken the lifelikeness of the picture by mentioning some of his doings, experiences and words. A very wonderful man; and now on his way to the chief centre of his enemies, and with sore troubles ahead of him (vs. 22, 23).

*How a hero speaks*, vs. 18-27. Have the scholars pick out such points as these: (a) The same in fair weather and foul, good times and bad times (v. 18); (b) The Lord's service his first thought (compare Col. 3: 23, 24); (c) A humble mind (v. 19): always the mark of a great man and a true Christian; (d) Steadfast under trials (v. 19): "temptations" here means "trials"; (e) A man of courage (vs. 20, 21): he speaks out even what will hurt, if that be necessary; (f) True to what the Lord taught him to speak (v. 21); (g) Fearless in the face of danger (vs. 22, 23): "none of these things move me"; (h) Preferring death to failure in duty (v. 24): compare 2 Tim. 4: 6, 7; (i) A good conscience (vs. 25-27): "the strength of ten, because his heart was pure". Boys and girls are hero-worshipers. Here, truly, is a hero.

*How a pastor pleads*, vs. 28-35. Lead the class, briefly, to see: (a) The gentleness of the true minister (shown all through Paul's words to the elders); (b) The honorableness

of the pastor's calling and work (v. 28); (e) The need of steadiness in leaders (vs. 29-31); (d) How God helps (v. 32); (e) How a good

example tells (vs. 33, 34); (f) The glory of unselfish service (v. 35).

A word or two on the final parting.

### THE GEOGRAPHY LESSON

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



From Ephesus, after the riot (Lesson VIII., Aug. 22, Acts 19 : 23 to 20 : 1), Paul went first to Troas, and thence by another vessel to Philippi, and on to Thessalonica and Berea. From these places, visited on his Second Missionary Journey, the apostle turned northward, "preaching the gospel of Christ", he tells us, "round about unto Illyricum", Rom. 15 : 19. This may mean that he actually entered this Roman province, which lay along the Adriatic Sea to the north of Macedonia. After this tour into new regions, he went to Greece, where he remained three months, chiefly in Corinth. At the end of this time, preparations were made for a journey by sea from Corinth to Jerusalem. A plot of the Jews, however, led to a change of plan, and Paul went overland to Philippi and thence by ship to Troas, where he spent a week. Acts 20 : 4 mentions seven companions whom the apostle joined at Troas, and who sailed from that port round a promontory, while he walked across, a distance of twenty miles, to meet the ship at Assos, sailing on thence to Miletus. Assos was one day's sail from Troas, and the voyage from

Assos to Miletus occupied about three days more.

### ADDED HINTS AND HELPS

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

#### Some Test Questions

[NOTE : These Questions are not intended for use in the class, but as samples of questions by which the teacher may test the thoroughness of his own preparation of the Lesson. He will also find it of great advantage to be familiar with the Questions set for the scholars in the HOME STUDY, INTERMEDIATE and PRIMARY, QUARTERLIES and LEAFLETS. The scholars should be encouraged to use these as a guide in their study of the Lesson.]

1. Trace the course of Paul's travels between his departure from Ephesus and his arrival at Ephesus.
2. In what direction and at what distance from Ephesus was Miletus ?
3. To whose judgment did Paul submit his words and deeds ? Why were these qualified to judge ?
4. In what spirit had Paul labored amongst the Ephesians ? How had he shown his

anxiety for their salvation ? To what plots against him does he refer ?

5. What proof had he given of his faithfulness ? What two conditions of salvation had he laid down ?

6. What trials did he know awaited him in the future ? In what way was he informed of these ? What was his main concern ?

7. To what does he liken the Ephesian elders ? What was their duty to themselves ? What to the church ?

8. What proof is there here of Christ's divinity ? How has He made the church His own ?

9. Who are pictured by the "wolves" of v. 29 ? Which Epistles refer to false teachers in Ephesus ?

10. What example had Paul set ? What words of Jesus did he quote ?

### Something to Look Up

From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. Paul's words remind us of Jesus' farewell address. In it find where He tells His disciples He is going to prepare a home for them, and will return.

2. Find where we are told Paul lived nearly three years in Ephesus.

ANSWERS, Lesson IX.—(1) 1 John 4 : 8, 16. (2) Matt. 22 : 37-39.

### For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. The influence of a good life.
2. The strong helping the weak.

### Prove from Scripture

That we may be strong in the Lord.

### The Catechism

Ques. 28. *Christ's exaltation.* Christ's exaltation just means the position in which He exercises the greatest power. Four facts are here mentioned which reveal that power: His resurrection, His ascension, His enthronement, His return. His resurrection proves His power over death; His ascension, over the laws of time and space. His enthronement proves His power equal to the Father's. His return will manifest His power to decide the eternal destiny of men. The first two facts are past, the third present, the fourth

future. The future fact is as sure as the past and present. The return of Christ in majesty and glory will be at "the last day"; but we do not know just when that day will be.

### The Question on Missions

By Rev. John Morton, D.D., Tunapuna, Trinidad

Ques. 10. Besides our teachers and preachers, our young lads often become clerks in stores, and sometimes interpreters in law offices. A considerable number trained by us have passed the Government examination, and have become certified sworn interpreters of English and Hindustani. The senior missionary is the examiner for the Government. Many follow agriculture. Indeed in some cocoa districts it is difficult to get a sufficient supply of pupil teachers for the schools, because they are drawn off to work, either for estates or for their parents. Later on, they often purchase Crown lands from the Government, and form their own cacao orchards. Others open stores throughout the country. This, though often immediately profitable, is much more risky than cacao cultivation, and it sometimes tempts them to deal in wine, beer, etc. All things considered in Trinidad, the widest door, and the one leading to most substantial success in the end, is the cultivation of their own land by the East Indians.

### FOR TEACHERS OF THE LITTLE ONES

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

*Lesson Subject*—Paul bidding friends farewell.

*Introduction*—This is a time of greetings. Many of the children have been away during

the holidays, and are now coming back to the class, fresh from new experiences. Where have they been? What did they see and do? We are all glad to be together again, and hope for a happy time of stories from the Word of God. Although we are now saying "How do you do?" there is a word many of you have just been saying to friends. Print, GOOD-BY? We do not like to say good-by, for it means that we are going away from friends, or they are going away from us. We have been

# GOOD-BY!

# REMEMBER!

## PAUL'S TEACHING

getting well acquainted with one of our great Bible friends. You all know his name? We have been traveling with him (in mind) to a great many places. To-day our Lesson story tells us about Paul saying good-by to the friends he has been teaching about Jesus. Where did we last see Paul? (Recall the riot at Ephesus, ch. 19 : 23 to 20 : 1.)

*Farewells*—After the makers of images had quieted down, Paul called his friends around him and said good-by, and then went back into Macedonia (Map). Do you remember why Paul first went into Macedonia? He went over to help the people of that country by carrying to them the Word of God (recall his invitation). When your father and mother go away for a day, or perhaps just to go to make a call or to go down town, what do they say, after they have kissed you good-by? Close your eyes and think. "Be good, remember what I told you." This is just what Paul is going from place to place telling his friends. "Remember what I have taught you. Good-by."

*Map*—If a map has been used, pins may be placed at the places visited, and Paul's journey may be traced by running a red cord from place to place, twisting it about the pin-

head at each place named in the Lesson (or the names may be printed in differently colored chalks).

*Brave Paul*—What a lot of trouble Paul had in carrying the Word of God to all these places. It was not easy work (recall the persecutions which Paul suffered). But Paul was brave. He was willing even to be killed for the sake of Jesus, if only he might be able to carry the Word of God to those to whom the Lord had sent him. Tell of the sad farewell, how they all wept, and threw their arms about Paul's neck and kissed him, sorry, most of all, because they should see him no more.

*Unselfishness*—One of the last things Paul said to these friends was (v. 35), "It is more blessed to give than to receive." That means to be unselfish, willing to do things for others, to give of our time, money, strength, love, even our life, if need be, for Jesus. This is what our missionaries are doing all the time.

*Golden Text*—Here is the secret of Paul's bravery and of all who have difficult things to do for Jesus' sake. Repeat Golden Text.

*Something to Think About*—Jesus makes people brave.

*Bible Outline*—Print, PAUL LEFT THE WORD OF GOD IN MANY PLACES.

#### FROM THE PLATFORM

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

P A U L ' S	BACKWARD FORWARD	LOOK
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Print on the blackboard, PAUL'S BACKWARD, and FORWARD, LOOK. The scholars will tell, in answer to questions, that, in the Lesson, the apostle is looking backward upon his life and work in Ephesus. Question out what he saw in that look; the points are, his blameless character, humility, earnestness in seeking the salvation of the Ephesians, and faithfulness in making known God's truth. Next, talk about Paul's forward look, and what he saw. It was a dark enough prospect that lay before him (see Exposition for the details, and bring these out by questioning). Dangers also threatened the church in Ephesus (have the scholars tell what these were, and how Paul urged the elders to be on their guard against them). Leave time for a little talk about Paul's example, and how we can follow it, and also about ways in which we can obey the words of Jesus which Paul quotes. Close by repeating in concert the Golden Text.

## Lesson XI.

## CLOSE OF PAUL'S THIRD MISSIONARY JOURNEY September 12, 1909

Acts 21 : 1-17. Commit to memory vs. 13, 14.

GOLDEN TEXT—The will of the Lord be done.—Acts 21 : 14.

1 And <sup>1</sup> it came to pass, that <sup>2</sup> after we were <sup>3</sup> gotten from them, and had <sup>4</sup> launched, we came with a straight course unto <sup>5</sup> Co'os, and th. <sup>6</sup> day following unto Rhodes, and from thence unto Pat'ara :

2 And <sup>7</sup> finding a ship sailing over unto <sup>8</sup> Phenicia, we went aboard, and set <sup>9</sup> forth.

3 Now when we had <sup>10</sup> discovered Cy'prus, <sup>11</sup> we left it on the left hand, <sup>12</sup> and sailed <sup>13</sup> into Sy'ria, and landed at Tyre : for there the ship was to unlade her burden.

4 And <sup>14</sup> finding disciples, we tarried there seven days : <sup>15</sup> who said to Paul through the Spirit, that he should not <sup>16</sup> go up to Jeru'salem.

5 And when <sup>17</sup> we had accomplished <sup>18</sup> those days, we departed and went <sup>19</sup> our way ; and they <sup>20</sup> all brought us on our way, with wives and children, till we were our of the city : and <sup>21</sup> we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship ; and they returned home again.

7 And when we had finished <sup>22</sup> our course from Tyre, we <sup>23</sup> came to Ptolema'is, and saluted the brethren, and abode with them one day.

8 And <sup>24</sup> the next day we that were of Paul's company departed, and came unto Cesare'a : and <sup>25</sup> we entered into the house of Philip the evangelist, <sup>26</sup> which was one of the seven ; <sup>27</sup> and abode with him.

**Revised Version**—<sup>1</sup> when ; <sup>2</sup> Omñ after ; <sup>3</sup> parted ; <sup>4</sup> set sail ; <sup>5</sup> Cos ; <sup>6</sup> next day ; <sup>7</sup> having found a ship crossing ; <sup>8</sup> Phenicia ; <sup>9</sup> sail ; <sup>10</sup> come in sight of ; <sup>11</sup> leaving it ; <sup>12</sup> we ; <sup>13</sup> unto ; <sup>14</sup> having found the disciples ; <sup>15</sup> and these said ; <sup>16</sup> set foot in ; <sup>17</sup> it came to pass that we ; <sup>18</sup> the ; <sup>19</sup> on our journey ; <sup>20</sup> all, with wives and children, brought us on our way ; <sup>21</sup> kneeling down on the beach, we prayed, and bade each other farewell ; and we went on board the ship, but they returned ; <sup>22</sup> the voyage ; <sup>23</sup> arrived at ; <sup>24</sup> on the morrow we departed ; <sup>25</sup> entering ; <sup>26</sup> who ; <sup>27</sup> we abode ; <sup>28</sup> Now this man ; <sup>29</sup> coming to us, and taking ; <sup>30</sup> he bound ; <sup>31</sup> feet and hands ; <sup>32</sup> do ye, weeping and breaking my heart ; <sup>33</sup> these ; <sup>34</sup> baggage ; <sup>35</sup> And there ; <sup>36</sup> from ; <sup>37</sup> bringing ; <sup>38</sup> early.

## LESSON PLAN

- I. The Voyage, 1-9.
- II. The Warning, 10-14.
- III. The Arrival, 15-17.

## DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Close of Third Missionary Journey, Acts 21 : 1-17. T.—“ One of the seven,” Acts 6 : 1-7. W.—Agabus the prophet, Acts 11 : 22-30. Th.—Taking up the cross, Mk. 8 : 31-38. F.—Blessing in reproaches, Luke 6 : 17-23. S.—Facing persecution, Luke 18 : 28-34. S.—By life or death, Phil. 1 : 12-21.

**Shorter Catechism**—Ques. 29. *How are we made partakers of the redemption purchased by Christ?*  
A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

## EXPOSITION

**Time and Place**—56 A.D. ; from Miletus to Jerusalem.

**Connecting Links**—The Lesson follows immediately upon Lesson X.

## I. The Voyage, 1-9.

Vs. 1, 2. *Gotten from them* (see ch. 20 : 36-38) ; “ torn from their embrace ”, says one interpreter : a painful and difficult separation. *Launched* ; set sail. *A straight course*. See Geography Lesson for most of the points touched on the voyage. *A ship crossing over* (Rev. Ver.) ; a larger merchantman, which, instead of hugging the coast, as the voyagers

9 <sup>28</sup> And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried *there* many days, there came down from Judæ'a a certain prophet, named Ag'abus.

11 And <sup>29</sup> when he was come unto us, he took Paul's girdle, <sup>30</sup> and bound his own <sup>31</sup> hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jeru'salem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gen'tiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jeru'salem.

13 Then Paul answered, What <sup>32</sup> mean ye to weep and to break mine heart ? for I am ready not to be bound only, but also to die at Jeru'salem for the name of the Lord Je'sus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after <sup>34</sup> those days we took up our <sup>35</sup> carriages, and went up to Jeru'salem.

16 <sup>36</sup> There went with us also *certain* of the disciples <sup>37</sup> of Cesare'a, <sup>38</sup> and brought with them one Mna'son of Cy'prus, an <sup>39</sup> old disciple, with whom we should lodge.

17 And when we were come to Jeru'salem, the brethren received us gladly.

**The Question on Missions**—11. How do the boys spend the Sabbath ? There are Sabbath Schools in all our School buildings and churches, where the International Lessons are taught in English and Hindi. Reading matter is given to the scholars as far as funds will allow, and picture cards and roll are used for little children. There are also preaching services held in Hindi in all our Schools every Sabbath.

**Lesson Hymns**—Book of Praise, 240 (Supplemental Lesson) ; 252 ; 263 ; 82 (Ps. Sel.) ; 306 (from PRIMARY QUARTERLY) ; 304.

**Special Scripture Reading**—Rom. 8 : 28-39. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B.157, The Prophecy of Agabus. For Question on Missions, Tr. 11, A Palm-roofed Church in the Jungle ; in which forty Christians meet weekly for worship ; a Hindoo in working garb by the window.

had hitherto been doing in their smaller vessel, was going to stand straight across the open sea. *Unto Phenicia* ; the strip of coast north of Palestine.

Vs. 3, 4. *Discovered* ; sighted, a sailor's word, literally, “ having made to rise up out of the sea ”. Luke is careful to give the exact details of the trip, and he seems to have been familiar with the sea. *Cyprus* ; the island formerly visited by Paul and Barnabas, ch. 13 : 4. *Unto Syria* (Rev. Ver.). So the Roman province was named which included Phenicia. *At Tyre . . to unlade*. Tyre

was one of the chief ports of Phœnicia, and a very ancient city. *Having found the disciples* (Rev. Ver.); looked them up: they would be a small company in a large city. *Tarried. seven days.* The ship must have been a large one to require this time for unloading and the taking in of fresh cargo. *Said. through the Spirit.* See also ch. 20: 22, 23. *Should not set foot in* (Rev. Ver.). The Spirit showed these disciples the sufferings that awaited Paul in Jerusalem. Their love moved them to hold him back; his sense of duty bade him go forward. (Compare ch. 20: 22, 23.)

Vs. 5, 6. *Accomplished those days*; the seven days of v. 4. *We departed*, etc. Paul refuses to yield to the persuasions of the Tyrian disciples, because he hears the call of duty. *Brought us on our way*; reluctant to part from the apostle, and grieved because he was going to face certain danger. *Kneeling. on the beach* (Rev. Ver.). A level, sandy beach (such the Greek word describes) extends for a considerable distance on both sides of the site of ancient Tyre. *Prayed*; those who were to remain and those who were to go, commending one another to the loving care and protection of the God who would be with them all. The farewell is in many ways like the scene at Miletus, but without the same intimacy. The acquaintance here had been short. "The scenes are familiar, and yet how different. Such touches of diversity and resemblance could be given only by an eye-witness." *We went on board the ship* (Rev. Ver.). "The" shows that it was the same ship in which they had come from Tyre.

Vs. 7-9. *Ptolemais*; thirty miles south of Tyre, a day's sail. It was the *Accho* of Judg. 1: 31. and is now Acre. *Saluted the brethren*; greeted and held converse with the Christian society, which, as Ptolemais was on the great highway by the coast, had been founded by the disciples dispersed from Jerusalem after the death of Stephen, ch. 11: 19. *Unto Cæsarea*; thirty or forty miles further on. Paul's present visit was the third he had paid to this city (see chs. 9: 30; 18: 22). *Philip the evangelist.* See *Light from the East*. This was Philip the deacon (chs. 6: 5; 8: 5, 26); to be distinguished from Philip the apostle, John 1: 43, etc. *Four daughters.*

*did prophesy.* See *Light from the East*.

## II. The Warning, 10-14.

Vs. 10, 11. *Tarried. many days.* Ramsay, in his reckoning of the time occupied in the journey from Miletus to Jerusalem, counts the period spent at Cæsarea as ten days, just before Pentecost. *From Judæa*; that is, from Jerusalem, or its neighborhood. *A. prophet. Agabus.* See ch. 11: 28. *Took Paul's girdle*; the band, sometimes of leather, but mostly of silk, cotton or wool, by which the loose, flowing Oriental robes were drawn together at the waist. It might be from three to ten inches broad and several yards long. *Bound his own hands and feet.* Such symbolic acts were often employed by prophets in the Old Testament, 1 Kgs. 22: 11; Isa. 20: 2; Jer. 13: 1. *Thus saith the Holy Ghost*; who gave to the prophets their revelations, 2 Pet. 1: 21.

Vs. 12-14. *We*; those of Paul's company. *They*; the disciples belonging to Cæsarea. *What do ye?* (Rev. Ver.) "Why do you unnerve and unman me?" *I am ready*, etc. "To him who is prepared", says Bengel, "the burden is light." *Would not*; because duty kept calling him, and he dared not disobey the inner voice. He was ready to die for the Lord's sake. *The will of the Lord.* In Paul's decision they saw the divine purpose, which they could not oppose.

## III. The Arrival, 15-17.

Vs. 15-17. *We took up our carriages*; Rev. Ver., "baggage". The distance between Cæsarea and Jerusalem was about sixty miles, and Ramsay says that the journey was taken on horseback. The usual belief is, that the trip was made by foot. *Mnason of Cyprus, an early* (Rev. Ver.) *disciple*; perhaps one of the converts of the day of Pentecost. He had met Paul's company at Cæsarea, and invited them to his home, now in Jerusalem, *Brethren received us gladly*; hastening to Mnason's house with affectionate greetings.

### Light from the East

EVANGELISTS—Were an order or body of men in the early church, after apostles, and before pastors and teachers. They corresponded to our foreign missionaries. They visited communities not yet reached by the gospel, and published both to Jews and

heathen the facts and purpose of Christ's life and death. The name indicates a work rather than an office; the evangelist might or might not be an elder or deacon, but he was sometimes set apart for this special service. In the third century the word was applied to one who had written a Gospel, and later still to the deacon who read the Gospel in the church service. It is not used in the New Testament or in the early church in the modern signification of revivalist.

**PROPHET**—Is one who foretells future

events under the influence of a special gift from Christ, which the man's own spirit can control. But generally in the New Testament, it means the office of one who edifies the church by preaching under the direct influence of inspiration, interpreting the mind of God, revealing the secrets of the hearer's inner life and converting unbelievers. But their tendency to independence brought these prophets into collision with church authority, and they soon ceased to exist.

### APPLICATION

*Finding disciples*, v. 4. A disciple is just a scholar. But merely to visit a school or to sit on the benches with the other pupils does not make one a scholar.

#### The Real Learner

There must be a desire to learn from the master. On one occasion a man actually went a thousand miles and back, and supported himself at great expense, that he might spend a few weeks with Agassiz at his summer school at Penikese. The great naturalist could teach him more science in an hour than any man living; and it amply repaid the learner the trouble and expense to be a short time listening to so gifted a teacher. Are we disciples of Jesus? Do we desire to learn of Him? Are we willing to walk many miles, to make serious sacrifices, and to go to much expense, that we may study His Word and have fellowship with Him? One hour in His presence can teach us more than we can learn from all other teachers in a life time.

*And children*, v. 5. A little Sunday School scholar in Jamaica was once very ill; and after he got better he told his missionary

that he had often wished to have him come and pray for his recovery. "But", said the missionary, "I hoped you prayed for yourself." "Indeed I did." "And how did you pray?" "I just begged, and God made me well." The little chap had got the true idea of prayer. It is as simple as that for us all. It is just to come to God, like empty-handed beggars, to ask for what we need, and take what He is so willing to give.

*Kneeling down on the shore*, v. 5. "I am puzzled about one thing", said a visitor at

a Government mint to a friend who was in charge, "and that is, why you do not have more help. People might rush in and overpower you and carry off a lot of this gold." The friend replied with a smile, "There is no possibility of that. Should I require help, all I need to do is to press this button." Is it a puzzle to some people that men who have been the victims of great vices, have become Christians and have been able to overcome their temptations and never to fall again? The secret is that they have learned to press a button that called almighty power to their assistance; and that button was prayer. Anywhere in the quiet of the home, in the busy thoroughfare of the city, amidst the solitude of the prairie, the grandeur of the mountains, or on the sea-washed shore, wherever the tempter comes, we have but to pray, and our Deliverer is at hand.

*Philip the evangelist . . . four daughters which did prophecy*, vs. 8, 9. The whole family serving God; the father preaching, the four daughters also speaking in the name of the Lord. It is a very beautiful family life when children follow their parents in loving and serving God, and all unite in doing what they can to bring others into the same love and service. A home like Philip's is a beauty spot in the landscape, even if it be a plain, unpainted and unadorned cottage. The training of such a home is a richer inheritance than lands or gold; and the memory of it, when life's separations scatter the household, is a sweet bond that nothing can sever. And think of the joy of its daily life; no jarring or discord, for young and old have one com-

mon interest—their hearts are one ; no wearying of the daily routine, for, where the service of God is the chief care, every day brings some new and delightful task to be done for the Lord of love, and some new token of His gracious presence.

*Thus saith the Holy Ghost*, v. 11. Once, during the earlier attempts of Pizarro to conquer Peru, there came a time when all his followers were about to desert him. Drawing his sword, he traced a line with it from east to west. Then turning toward the south, he said : " Friends and comrades, on that side are toil, hunger, nakedness, the drenching storm, desertion, death ; on this side are ease and pleasure. There lies Peru with its riches ; here Panama with its poverty. For my part, I go to the south." So saying, he stepped across the line, and, one after another, his men followed him. To us, as to Paul, the Holy Ghost may speak, bidding us enter upon a path leading to toil and danger, and perhaps even death. But no one ever made a mistake in following that Leader. For He guides to the truest success and highest joy.

*For the name of the Lord Jesus*, v. 13. A beautiful story of Lady Augusta Stanley has often been told. One day she was dressed for a reception at the Queen's palace, when a messenger came to her in great haste from one of the hospitals. A poor woman, whom she had often visited and comforted, was about to undergo a serious operation. She begged that Lady Augusta should be

**The Great  
Choice**

**When Jesus  
Calls**

sent for. " If she will hold my hand ", said the woman, " I can endure it." Lady Stanley at once threw a cloak over her rich dress, and hastened to the hospital. There she spoke a few brave words of cheer to the sufferer, and then held her hand until the operation was over. In the summons from the poor, sick woman, the noble lady heard the summons of Jesus, and His bidding must be done first, even though the Queen was waiting. So should it be in our lives. Any pleasure, any engagement, should be set aside, when our Lord calls.

**Lesson Points**

The company we seek is an index to the character we possess. v. 4.

With the key of prayer the poorest Christian can unlock the treasures of heaven to enrich the lives of others. v. 5.

It is for the Master to choose our place in life ; our concern should be to fill it well. v. 6.

Nothing unites a family more closely than the service of a common Lord. v. 9.

Every trial which God sends is a help and not a hindrance to His highest purposes for us. v. 11.

Divine revelations should be carefully distinguished from human inferences. v. 12.

The tenderest heart may dwell in the same breast with the most resolute will. v. 13.

We make the noblest use of our freedom when we surrender ourselves to God. v. 14.

Wherever the servant of Christ is welcomed the Master will also come. v. 15.

Those who truly love the Lord are sure also to love one another. v. 17.

**TEACHING HINTS**

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

**For Teachers of the Older Scholars  
and Bible Classes**

Tearing himself away from the loved ones at Miletus, Paul, with his companions, embarked in a coasting vessel, to go to Jerusalem. Imagine how restful and enjoyable it must have been to the little company of disciples, as they sailed over that enchanted sea and touched at those beautiful islands,—what sweet fellowship together, what talks together, what prayers. Why does Luke not

give us something about the experiences of that week at sea with Paul ? These things are outside the purpose of the Book he is writing, the *Acts* of the Apostles.

1. Seven Days at Tyre, vs. 3-6. How did Paul and his friends spend their time while the ship was unloading ? Did they go over to the mainland (the Tyre of Paul's day was on an island), and seat themselves on the bare rocks, where the ancient city of Tyre stood, and read Ezekiel's prophecy (Ezek. 26 : 3-5), and talk about the God of history ? We think that they must have done so. We know that they hunted up the Christians who were



living there, and got well acquainted with them in a few days. They were worth getting acquainted with, for they lived near enough to God to know what was about to take place.

Picture the parting scene on the seashore,—husbands and wives and children saying a fond and final farewell to Paul, whom they had learned to love during his few days stay amongst them. It does not take long to learn to love some people. See them kneeling on the shore; listen to Paul as he prays for them. There must have been some tender, loving reference to the children in that prayer.

2. A Day at Ptolemais, v. 7. Only one day, but it was something to have Paul with them even for one day. They would never forget that day. Let us try to put enough that is good into our lives to influence some life for good every day.

3. Some Days at Cæsarea, vs. 8-14. Describe the home they found there. Note the influence of Philip's religion upon his family. There is no better test of the quality of a man's religion, than the influence it has upon the members of his family.

Get some member of the class to tell about a visitor who came down from Jerusalem, and the message he brought, vs. 10, 11. Everybody except Paul got alarmed by this man's dramatic recital, and tried to prevail upon the apostle not to go up to Jerusalem. It was no use. Note the pious way in which his friends ceased their entreaties (v. 14), when they found that it was not possible for them to have their own way. This is human. When we fail to get our own way, we say piously, "The will of the Lord be done." Better to say this at the outset.

4. Paul's Last Journey Up to Jerusalem (vs. 15-17), where an old disciple received him into this home and the brethren received him gladly.

### For Teachers of the Boys and Girls

Spurgeon's story comes in well here (for the teacher), of the man sent in haste to carry a present of a fish from his master to a friend, and who got well laughed at when he arrived with an empty basket; in his hurry, he had forgotten the fish. There is so much of interesting incident in the Lesson, that it is

not difficult to fail to bring out the spiritual teachings.

Try these four headings:

I. A QUIET TIME, vs. 1-3. Have the map in sight. From Miletus to Coos, 40 miles; Coos to Rhodes, 50 miles; Rhodes to Patara, a short run. Discuss with the class the ancient ship, which sailed by day, and, when possible, ran into port for the night,—a mere cockle shell, compared with the smallest of our ships. Then, the bigger ship for the run of 350 miles across to Tyre—fair weather, evidently: no record, at any rate, to the contrary. How would the time be spent? See For Teachers of the Older Scholars and Bible Classes. Compare Jesus' invitation to His disciples, Mark 6:31. The Christian life needs its resting times, thinking times, praying times, as well as its working times.

II. A WEEK'S STAY, vs. 4-6. The occasion of it—see v. 4. The use made of it—to search out (for so the word signifies) fellow Christians (Acts 11:19 explains how there were likely to be Christians at Tyre). Imagine the welcome Paul got, and the help he gave; and learn what to do when traveling—be on the lookout for fellow Christians who need friendly encouragement. Note, too, how speedy and how strong are the friendships that a common love for Christ makes (vs. 5, 6). The safest friends, too, are Christian friends. It was a well spent week.

III. AN INTERESTING VISIT, vs. 7-14. A touch on Ptolemais, and the little Christian community there, from the seed scattered after Stephen's martyrdom. Next, Cæsarea, of which much is to be heard later. Mark it as the Roman capital. It was Paul's third visit (see chs. 9:30; 18:22); it was not to be his last. The chief point of interest is the visit to Philip's house. Bring out who Philip was: chs. 6:5; 8:26-40 tell. Philip's four daughters who prophesied. Compare Joel 2:28, and Acts 2:17. What a wonderful visit it must have been—Philip, his four daughters who prophesied, Paul, and his companions. A fresh visitor. Who remembers him? (See ch. 11:28.) Verse 11 will wake up even the sleepest scholar. And v. 12 shows how intense was the love for Paul; and v. 13, what a tender, loving heart Paul had; and are not the strongest and bravest often

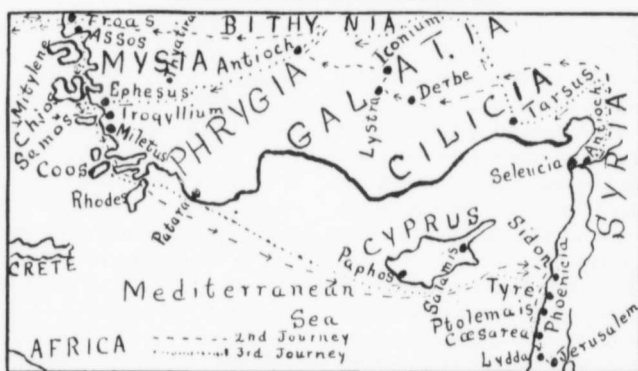
the tenderest? Dwell on Paul's brave resolution, and have the scholars recall how it was formed and held to in the face of repeated warnings and pleadings; which shows how courageous and how faithful to his conscience and his heavenly Master Paul was. Show, also, the fine Christian resignation all Paul's companions and friends manifested.

IV. A HAPPY ENDING, vs. 15-17. The disciples from Caesarea, dear old Mnason, as one cannot but call him, the brethren at Jerusalem—all so rejoiced to serve and to welcome the honored apostle. There are storms at hand. The shadow of them in the background makes this ending of Paul's long journey all the more striking.

### THE GEOGRAPHY LESSON

Sir William Ramsay says, in his account of Paul's voyage from Miletus along the coast of Asia Minor: "The ship evidently stopped every evening. The

reason lies in the wind, which, in the Ægean during the summer, generally blows from the north, beginning at a very early hour in the morning. In the late afternoon it dies away and there is a dead calm." From Miletus it was a run of 40 miles or about 6 hours south to the island of Coos. The island of Rhodes lay 50 miles to the southeast of Coos. Here was the famous Colossus of Rhodes, one of the seven wonders of the world, bestriding



the harbor, so that vessels sailed between its legs. It had been destroyed long before Paul's visit. Rhodes means "rose", and it well deserved to be called

the sunny island of roses. It was noted for its brightness and fertility. At the next stopping place, Patara, a port on the southwest coast of Asia Minor, a change of ships was made for the run of 350 miles across the open sea to Tyre. A week was spent at Tyre, and then a day's sail to Ptolemais, another to Caesarea, and one more day's journey by land brought the apostle to Jerusalem.

### ADDED HINTS AND HELPS

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

#### Some Test Questions

1. From whom had Paul and his company parted? Trace their course from Miletus to Patara? Contrast their voyage from this point onward with the previous part.
2. What island formerly visited by Paul was sighted during the present voyage?
3. At what Phœnician port did the apostle land? How long did he tarry here? Explain this delay.
4. What revelation did the disciples at Tyre receive from the Holy Spirit? What

warning did they base on this revelation?

5. How did Paul treat this warning? Why was he so resolute in pushing on to Jerusalem?

6. Compare the farewell scene at Tyre with that at Miletus.

7. At what port did Paul and his companions next stop? How long did they remain here? Whither did they then go? Into whose house were they received?

8. What prophet came down from Jerusalem? By what symbol did he picture what was to befall the apostle?

9. Who tried to dissuade Paul from going on to Jerusalem? What was his reply?

How was he received by the Christians there ?

### Something to Look Up

1. Where does Paul exhort a young minister to endure hardness as a good soldier ?
2. Find a verse in John's Gospel where Jesus' disciples warned Him not to go to Jerusalem, because the Jews had tried to stone him.

ANSWERS, Lesson X.—(1) John 14 : 2, 3.  
(2) Acts 20 : 31.

### For Discussion

1. When dangers should be avoided, and when faced.
2. How to know God's will.

### Prove from Scripture

That God wills our salvation.

### The Catechism

Ques. 29. *The Holy Spirit in redemption.* "Redemption" means a buying back. Slaves, for whose freedom a price is paid, are said to be redeemed. Now, we, by nature, are in bondage to sin. Christ has paid the price of our freedom. This price is His own precious blood, that is, His life (see Acts 20 : 28). The Question explains how we are "made partakers" of the redemption provided, that is, how we are made to have a part in it. This is accomplished "by the effectual application of it to us". "Effect-

ual" means producing an effect ; and "application" means the act of "putting to". The "effectual application of redemption", then, is just the bringing of it home to us, and causing it to influence us in the way God intends. It is the Holy Spirit who does this. How He does it, Ques. 30 will tell.

### The Question on Missions

Ques. 11. There are Sabbath Schools and church services in all our churches and school-houses. In these the International Lessons are taught in English and Hindi for the larger scholars. There is in many schools a systematic reading of the Bible lesson in Hindi, very often simultaneously. For the smaller children, picture cards and rolls are extensively used. Generally, the Sunday School almost imperceptibly merges into a Hindi service. In a climate such as Trinidad, and with houses such as there generally are, outdoor life in the shade of trees or of buildings is a great temptation to divert the young people from what would be home studies in Canada ; and from the fact that there are games of ball, cricket and other field sports going on every Sunday afternoon, wherever there is a village of any size, it is not to be wondered at that the young people, especially those who are only beginning to see the light, should be drawn away on Sabbath afternoons. This will be remedied only gradually.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—Paul ready for God's will.

*Introduction*—The Lesson may be introduced by a little talk on disappointments.

Even little people meet with them. To little ones these are as hard to bear as greater disappointments are for older people.

*A Disappointment*—Katie had been away from home, visiting at her Aunt Mary's. She had had a delightful time, but when the day drew near for her to go home again, she was full of joy at the thought of seeing her father and mother and her little friends and all the pets and playthings and all the places and people she knew so well. Auntie and she were ready to



start on their journey home, when a letter came, telling them there was fever near their home and she must not come just now. What a sadly disappointed little girl she was ! Auntie took her in her arms, and told her it would all turn out well—" God knows best ", " He will do whatever is best for you." And the little heart was cheered and comforted.

*Paul Goes Home to Jerusalem*—Last Sunday we heard Paul talking to the friends he had made in places far from home. Can any of you write the word he was saying ? (Good-by.) He is now anxious to get back to Jerusalem. He looked forward to worshipping there with friends, to receiving love and sympathy. Here at last we see Paul in a ship (outline) on his journey to Jerusalem. On the way he visits Philip, an old friend at Cæsarea.

*A Sad Message*—Tell of the visit of the prophet (explain) Agabus. He has a sad message for Paul, a disappointment. (Tell v. 11, and explain the style of dress that required a girdle to be worn.) Paul knew the message came from God, and he was willing to suffer if that was God's plan for him. He knew that God had some good reason for letting these things come to him (tell vs. 13, 14).

*Golden Text*—Paul's friends begged him

not to go to Jerusalem. Then they said the words of our Golden Text. Repeat and Print, THE WILL OF THE LORD BE DONE. Paul then went on to Jerusalem, where he was gladly welcomed by his friends, the followers of Jesus ; and he told them what things God had done for the Gentiles through him, and they praised and thanked God.

"Thy way, not mine, O Lord,  
However dark it be !

Lead me by Thine own hand,  
Choose out the path for me."

*The "Thy-will-be-done" Spirit* — Susie wanted to go to a picnic. Her mother knew it. She was sorry not to let her go ; but there were good reasons for refusing. Susie asked her mother, and she said, " No, Susie, you cannot go." Mrs. Barnes expected to see a sorrowful disappointment in her daughter's face, instead of which she bounded away, singing merrily as she went. " I was afraid of seeing you grieved ", said her mother, much pleased at her daughter's behaviour. " I have got the 'Thy-will-be-done' spirit in my heart, dear mother ", said the little girl sweetly.

*Something to Think About*—God's will is best.

*Bible Outline*—Print, PAUL WILLING TO SUFFER FOR PREACHING THE WORD OF GOD.

#### FROM THE PLATFORM

# A TRAVEL TALK

Have an enlarged copy of the Sketch Map (see page 434) made beforehand on the blackboard. Tell the scholars that the Review for the day will be A TRAVEL TALK (Print). Trace the voyage from Miletus, first to Coos and on to Rhodes and then to Patara, bringing out, by questions, the points of interest connected with each stopping place. Bring out the facts, that the course as far as Patara lay close to the coast, and that the ship probably stopped each night (see Geography Lesson for the reason). Follow the voyage from Patara across the open sea to Tyre and thence coastwise again to Ptolemais and at last Cæsarea. A question or two on the land journey from Cæsarea will bring the "travel talk" to its close. Ask now about the warnings which Paul received by the way, and how his friends urged him not to go on to Jerusalem. The lesson to leave with the scholars is, that when God bids us go on, no danger should turn us back.

## LESSON XII.

## REVIEW

September 19, 1903

**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. (As the Quarterly Review comes one Sabbath in advance this Quarter, the Review of the Supplemental Lessons will be given with Lesson XIII. for next Sabbath.)

**GOLDEN TEXT**—So mightily grew the word of God and prevailed.—Acts 19 : 20.

**Daily Readings**—(Courtesy, I.B.R.A.)—M.—Call to Macedonia, Acts 16 : 6-15. T.—The Philippian jailer, Acts 16 : 23-40. W.—At Berea and Athens, Acts 17 : 10-23. Th.—At Ephesus, Acts 18 : 24 to 19 : 10. F.—The riot, Acts 19 : 22-41. S.—Farewells, Acts 20 : 17-38. S.—Close of journey, Acts 21 : 1-17.

**Prove from Scripture**—*That the knowledge of God shall fill the earth.* **S. Catechism**—Q. 28, 29 ((Review).

**Lesson Hymns**—Book of Praise, 240 (Supplemental Lesson); 457; 454; 49 (Ps. Sel.); 448 (from PRIMARY QUARTERLY); 449. **Lantern Slides**—For Lesson, use Map Slides of Paul's First and Second Journeys; also Lesson Slides of Quarter. For Question on Missions, Tr. 12, The English-Hindi Class, Presbyterian College, Trinidad.

**The Question on Missions**—12. What provision is made for higher education? In San Fernando there is Naparima College, and in Port of Spain there is Queen's Royal College, where students are prepared for the University examinations; and there are bursaries given for merit, which enable successful candidates to attend British Universities.

## REVIEW CHART—Third Quarter

STUDIES IN THE ACTS AND EPISTLES	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Acts 16 : 6-15.	Paul's Second Missionary Journey — Antioch to Philippi.	Come over into Macedonia.—Acts 16 : 9.	1. A call. 2. A congregation. 3. A convert.
II.—Acts 16 : 25-40.	Paul's Second Missionary Journey — The Philippian Jailer.	Believe on the Lord Jesus Christ.—Acts 16 : 31.	1. The prison shaken. 2. The jailer converted. 3. The magistrates alarmed.
III.—Acts 17 : 1-15.	Paul's Second Missionary Journey — Thessalonica and Berea.	Thy word have I hid.—Ps. 119 : 11.	1. At Thessalonica. 2. At Berea.
IV.—Acts 17 : 22-34.	Paul's Second Missionary Journey—Athens.	God is a Spirit.—John 4 : 24.	1. God in creation. 2. God in man. 3. God in Christ.
V.—Acts 18 : 1-11.	Close of Paul's Second Missionary Journey.	In the world ye shall have.—John 16 : 33.	1. Work commenced. 2. Work opposed. 3. Work established.
VI.—1 Thess. 5 : 12-24.	Paul's Instructions to the Thessalonians.	See that none render evil.—1 Thess. 5 : 15.	1. The Christian and his fellow men. 2. The Christian and God.
VII.—Acts 19 : 8-20.	Paul's Third Missionary Journey—Ephesus.	The name of the Lord.—Acts 19 : 17.	1. Wonders wrought. 2. Pretenders exposed. 3. Magic given up.
VIII.—Acts 19 : 23-30, 35-41.	Paul's Third Missionary Journey—The Riot in Ephesus.	He said unto me.—2 Cor. 12 : 9.	1. A riot incited. 2. The riot in progress. 3. The riot quelled.
IX.—1 Cor. 13 : 1-13.	Paul on Christian Love.	And now abideth faith.—1 Cor. 13 : 13.	1. Love excels. 2. Love loves. 3. Love lasts.
X.—Acts 20 : 17-35.	Paul's Third Missionary Journey—Farewells.	I can do all things.—Phil. 4 : 13.	1. Faithful service. 2. Tender counsel.
XI.—Acts 21 : 1-17.	Close of Paul's Third Missionary Journey.	The will of the Lord be done.—Acts 21 : 14.	1. The voyage. 2. The warning. 3. The arrival.

**The Question on Missions**—Ques. 12. In San Fernando there is a local College supported by the Government, which meets the want for higher education in the southern end of the island, and also draws native students from all our fields. It is called Naparima College, from the name of the district. This College is affiliated with Queen's Royal College, Port of Spain, which is a purely Government institution. Scholarships are given of very considerable value, which enable successful candidates to attend British or other Universities. For teachers, the Mission has its Training School, supported by the Government, and its Training College in San Fernando, of which Dr. Morton is President, and to which Dr. Coffin gives the greater part of his time. Agriculture is one of the prescribed studies in the Training School, and the teachers are required to teach it in the schools and school gardens.

## THE QUARTERLY REVIEW

### For the Older Scholars and Bible Classes : TWO MISSIONARY JOURNEYS

Introduce the review by reminding the class that we have spent three months more in the first foreign mission fields of the church, with the greatest foreign missionary who ever lived.

Keep in view, that Antioch is still the headquarters of missionary operations. It is from this city that Paul sets out, and it is to this city that he returns at the close of the Second Missionary Journey, as he had done at the close of the First (ch. 14 : 26).

#### PAUL'S SECOND MISSIONARY JOURNEY

Who were his companions ? Why did Paul never go alone ? Tell of the experience of missionaries in our own day who have gone out alone, men like Gilmour of Mongolia, and McKenzie of Korea. Get the scholars to name the principal places visited in this journey of Paul's and to map out the course.

I. TROAS. What happened at Troas ? The vision, the voice, the man. Impress upon the class that Paul heard God's voice in the voice of this man, that God's voice is very human, at times; that we can hear it, if we will, in every one who needs our help.

II. PHILIPPI. How many people have we become acquainted with in Philippi ? How many families ? Get the class to tell something about these people. What is the most important thing we are told about them ?

III. THESSALONICA. We find the whole city in an uproar, a mob assaulting a decent man's house. What does it all mean ? What had Paul done to create such a disturbance ? What did the ringleaders of the mob say he had done ?

IV. BEREAS. Bring out the leading characteristics of the people of this little town. They belonged to God's nobility, a nobility worth belonging to.

V. ATHENS. Get the scholars to tell what they know of proud, learned, cultured, gossipy Athens. No harder field for a missionary. A minister who began work in the slums of New York, and who afterwards became pastor of one of the wealthiest churches in Boston, said that he was far more successful in the slums. Paul preached a great sermon at Athens, but seemingly it did not do its hearers much good.

VI. CORINTH. What kind of place was Corinth ? It was corrupt, but Paul made a lasting impression upon it. Question the class about a letter Paul wrote while in Corinth. From Corinth Paul returned to Jerusalem, and then to the home church at Antioch.

#### PAUL'S THIRD MISSIONARY JOURNEY

Bring out the fact that Paul, on this Journey, spent most of his time at Ephesus. What were some of the most memorable events in the history of his work at Ephesus ? Get the scholars to tell about the burning of the books, and about the riot.

What letter did Paul write while at Ephesus ? Have some one repeat the most beautiful passage in this letter, and ask them to try for a week to live in this love land and see how they like it. If it is the best place in the world to live, it will be worth while living there all the time.

Where does Paul go when he leaves Ephesus ? On his return from Macedonia and Greece, the vessel in which he sails calls at Miletus. What is there in this farewell meeting at Miletus with the elders of Ephesus to indicate Paul's great love for them and their great love for him ? What made the parting so sad ? Can anything relieve the sadness of such partings ?

#### THE CLOSE OF THE JOURNEY

When Paul sails away from Miletus with his companions, he is bound for Jerusalem. Why bound for Jerusalem ? Bring out some interesting events which happened by the way, and tell of the glad welcome which awaited him at Jerusalem.

## THE QUARTERLY REVIEW

### For the Boys and Girls : TWO MISSIONARY JOURNEYS

Let this be a review by place names. Trace the course of the great apostle, as he went from point to point, full of his message and eager always to make it known. Get the scholars to feel the throb and the thrill of Paul's busy life,—he was never idle, and the work of no mere man has ever counted for more in the world than his. Print the name of the place of each Lesson, and connect the main events with the name.

LESSON I. TROAS. What was the starting point of each of Paul's missionary journeys ? (How Antioch in Syria stands out in missionary history !) How was Paul guided to Troas ? What did he there see ? What did he hear ? Who, was he sure, had called him to Europe ? How did he treat the call ? What place in Europe did he visit first ?

LESSON II. PHILIPPI. Recall the story of Lydia's conversion told in Lesson I., and then go on to question about the wonders of Lesson II.,—the prison songs at midnight, the earthquake, the jailer's conversion, the terror of the magistrates, so eager to set free the men whom they had so unjustly imprisoned, and the departure of the missionaries after bidding their new converts a loving farewell.

LESSON III. There are two names for this Lesson—THESSALONICA and BEREIA. In connection with Thessalonica, the points to bring out are the synagogue ministry, the assault on the house of Jason, Paul's host, the dragging of Paul before the city rulers, and the night departure. The name Berea calls up a picture of earnest Bible study. Question about this, and then about the arrival of Jewish enemies from Thessalonica, who forced Paul to leave Berea.

LESSON IV. ATHENS. The scholars will be keen to tell about Paul's walking about this great city, stirred to indignation at the idolatry, of which he saw the symbols on every side, speaking against this idolatry on every opportunity, and, at last, showing before the Areopagus the true nature of God and how He should be worshiped.

LESSON V. CORINTH. Bring out by questions the remarkable position of this great city, which made it so important a centre for the spread of the gospel. Ask about Paul's tent-making, along with Aquila and Priscilla, his preaching, first in the synagogue, and then in the house of Justus, and his night vision. Ask, too, about the teachings of Lesson VI., from First Thessalonians, which was written in Corinth.

LESSON VII. This Lesson takes us into the Third Missionary Journey, which began, like the first two, at Syrian Antioch. The place of the Lesson is EPHESUS. The twofold ministry of Paul in this city, in the synagogue first, and then in the lecture room of Tyrannus, the miracles wrought by the apostle, the incident of Sceva's sons, and the burning of the magic books,—what a wealth of material for talk and questions. Lesson VIII., also, belongs to Ephesus. It brings up for questioning, Diana worship, the rage of the silversmiths, how it was stirred up, and how it showed itself, the story of the riot and the quelling of it by the town clerk. Lesson IX., "the psalm in praise of love", like the two preceding Lessons, is connected with Ephesus, being from an Epistle written in that city.

LESSON X. MILETUS. The story of Paul's farewell address to the elders of Ephesus will be so fresh in the scholars' minds, that a few brief questions will be sufficient.

LESSON XI. MILETUS TO JERUSALEM. It will be an interesting ending to the review, to trace Paul's voyage from point to point on the way to Jerusalem, until he reaches the holy city, where his Third Missionary Journey comes to a close.

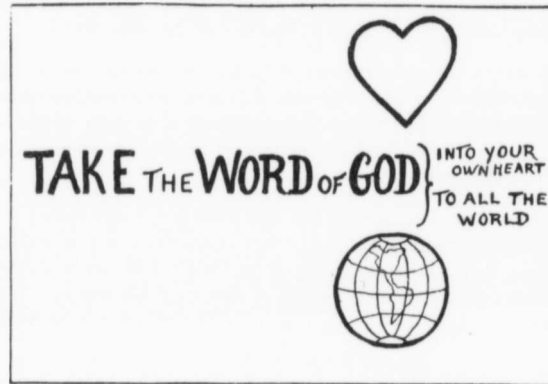
### THE QUARTERLY REVIEW

#### For Teachers of the Little Ones : A FOREIGN MISSIONARY'S JOURNEYS

*Lesson Subject*—A foreign missionary's journeys.

*Golden Text for the Quarter*—"So mightily grew the word of God and prevailed", Acts 19: 20.

*Introduction*—For many Sundays our stories have been about a traveler. Print his name. You may tell me why he traveled. (Show Bible.) We have seen how the Word of God grew, and many people became believers in Jesus. Recall, "The seed is the Word of God" (Luke 8: 11). Wherever Paul planted this seed, it grew mightily and spread. Repeat Golden Text. What do we call one who travels to carry the word of God? Paul was the first great foreign missionary. If the teacher has saved the Bible Outlines, these may be used one at a time being placed on the board as the Lessons are recalled.



Lesson I. We hear a voice calling Paul to go some place to help some people. What did he do for them? Lesson Thought—*I should love everybody.*

Lesson II. Now we see Paul in prison. Was he sad? How did he get out of prison? How did he help the jailer? *Believing on Jesus will save me.*

Lesson III. Paul is in Thessalonica and Berea teaching the word of God. In which city was it best loved? *I should love God's Word.*

Lesson IV. Now we see the great temple of Athena, the idol of Athens. We hear Paul telling the Athenians of the unknown God—the true God. *There is but one God.*

Lesson V. How did God encourage and cheer Paul when at Corinth? Who were his best friends there? *Those who trust God need not fear.*

Lesson VI. Here we have a letter from Paul to the Thessalonians, teaching Christians how to live so as to please Jesus. *I should do good to all.*

Lesson VII. Here we see Paul at Ephesus working and preaching. We are introduced to another great preacher. What was his name? What wrongdoing was stopped? *I should never do wrong.*

Lesson VIII. Here we see a great gathering of the men who made idols out of gold and silver (of the goddess Diana). We see Paul in danger from the crowd. Why are they angry at Paul? *Jesus can keep me safe.*

Lesson IX. A love letter from Paul to the Corinthians, and to boys and girls. *I should be loving.*

Lesson X. Paul is saying good-by. He is going back to Jerusalem, not knowing what may happen to him, but brave and faithful. *Jesus makes people brave.*

Lesson XI. We hear the prophet Agabus telling Paul what is going to happen when he reaches Jerusalem. Paul is willing to suffer and even to die for Jesus' sake. *God's will is best.*

*Something to Think About*—I should help to make God's Word known.



Lesson XIII. **REVIEW, SUPPLEMENTAL LESSONS** September 26, 1909  
**TO MAKE READY FOR THE REVIEW**—The scholar should revise his Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 21 to 29), and the Question on Missions for the Quarter.

### TEMPERANCE LESSON

1 Cor. 10 : 23-33. Commit to memory v. 24.

**GOLDEN TEXT**—Let every one of us please his neighbor for his good to edification.—Romans 15 : 2.

23 All things are lawful <sup>1</sup> for me, but all things are not expedient : all things are lawful <sup>1</sup> for me, but all things edify not.

24 Let no man seek his own, but <sup>2</sup> every man another's *wealth*.

25 Whatsoever is sold in the shambles, <sup>3</sup> that eat, asking no question for conscience sake :

26 For the earth *is* the Lord's, and the fulness thereof.

27 If <sup>4</sup> any of them that believe not <sup>5</sup> bid you to a *feast*, and ye <sup>6</sup> be disposed to go ; whatsoever is set before you eat, asking no question for conscience sake.

28 But if any man say unto you, This <sup>7</sup> is offered in sacrifice unto idols, eat not for his sake that shewed

**Revised Version**—<sup>1</sup> *Omit* for me ; <sup>2</sup> each his neighbour's good ; <sup>3</sup> *Omit* that ; <sup>4</sup> one of ; <sup>5</sup> biddeth ; <sup>6</sup> are ; <sup>7</sup> hath been offered in sacrifice, eat not ; <sup>8</sup> *Omit* rest of *verse* ; <sup>9</sup> the other's ; <sup>10</sup> by ; <sup>11</sup> *Omit* man's ; <sup>12</sup> *Omit* For ; <sup>13</sup> partake ; <sup>14</sup> no occasion of stumbling, either to Jews, or to Greeks, or to the church of God ; <sup>15</sup> also ; <sup>16</sup> the.

#### LESSON PLAN

I. Our Own Liberty, 33.

II. Our Neighbor's Good, 24-30.

III. Our Lord's Glory, 31-33.

#### DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Consideration for others (Temp.), 1 Cor. 10 : 23-33. T.—Temperate in all things, 1 Cor. 9 : 19-27.

W.—For a brother's sake, 1 Cor. 8. Th.—Be sober 1 1 Peter 5 : 1-11. F.—Sober living, Tit. 2 : 6-15.

it, and for conscience sake : <sup>8</sup> for the earth *is* the Lord's, and the fulness thereof :

29 Conscience, I say, not thine own, but <sup>9</sup> of the other : for why is my liberty judged <sup>10</sup> of another <sup>11</sup> man's conscience ?

30 <sup>12</sup> For if I by grace <sup>13</sup> be a partaker, why am I evil spoken of for that for which I give thanks ?

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give <sup>14</sup> none offence, neither to the Jews, nor to the Gen'tiles, nor to the church of God :

33 Even as I <sup>15</sup> please all *men* in all *things*, not seeking mine own profit, but the *profit* of <sup>16</sup> many, that they may be saved.

S.—Pleasing others, Rom. 15 : 1-7. S.—Sowing and reaping, Eph. 6 : 1-10.

**Lesson Hymns**—Book of Praise, 240 (Supplemental Lesson) ; 216 ; 211 ; 38 (Ps. Sel.) ; 304 (from PRIMARY QUARTERLY) ; 217.

**Special Scripture Reading**—Rom. 14 : 14-23. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, T. 63, Jack Canuck and Local Option ; T. 26 The Cowardly Kibber. For Question on Missions (Review), use all the slides of the Quarter.

### EXPOSITION

**Time and Place**—First Corinthians was written from Ephesus about A.D. 57.

**Connecting Links**—Many practical questions are discussed in this Epistle, which consists for the most part of answers from Paul on matters of conduct concerning which the people in Corinth had asked advice. Chs. 8 to 10 contain Paul's answer to the question whether Christians might lawfully partake of food that had been offered to idols, —a common practice in heathen cities like Corinth. In the Lesson we find certain principles bearing on the temperance question of to-day.

#### I. Our Own Liberty, 23.

V. 23. *All things* ; excepting, of course, things worthy of blame in themselves, such as impurity, murmuring against God, etc., vs. 8-10. *Are lawful*. No one has the right to forbid us doing them, or to find fault with them for so acting. Amongst the things "lawful", Paul would include the use of all kinds of food and drink, even though these had been offered to idols. *Not ex-*

*pedient* ; not profitable. The "profit" in view is not one's own, but that of others. "Expedient" is from the Latin *expes*, "foot-free". No one should be led by our inducement or example into the snares of temptation. *Edify not* ; build not up. We are bound to consider, not only whether a certain course is right in itself, but also whether it will help or hinder the Christian life of others.

#### II. Our Neighbor's Good, 24-30.

Vs. 24, 25. *No man . . . his own . . . each his neighbour's good* (Rev. Ver.). What will help others is the important matter, not what will please ourselves. *Whatsoever is sold in the shambles* (see Light from the East) . . . *eat* ; for it—so Paul teaches,—is like any other flesh and may therefore be freely bought and eaten. *For conscience sake*. It is not a matter to trouble the conscience with at all.

Vs. 26, 27. *For the earth is the Lord's*, etc. ; quoted from Ps. 24 : 1, a usual Jewish grace before meat. If the earth and all that fills it is God's, then all must be pure. *What-*

soever is set before you, eat ; that is, at feasts in heathen homes (" them that believe not "), to which Christians were sometimes invited. *Asking no question for conscience sake* ; the conscience of one's fellow guest. So long as he does not raise the question as to the food, the Christian need not do so, for, in such a case, he is not leading any one to disobey conscience.

V. 28. *But if any man say*, etc. If any fellow guest calls attention to the fact, which he knows from some mark on the meat, or otherwise, that the meat has been offered to idols, and expresses conscientious scruples about eating it, how is the Christian to act ? Should he go on eating the sacrificial meat, that would encourage his companion to disobey his conscience ; should he abstain, the other would be helped to act as his conscience directs. *Eat not for his sake*. This is Paul's counsel. One's own liberty should be set aside for the good of his neighbor.

Vs. 29, 30. V. 29 has been expanded as follows : " I don't say *your* conscience, but the other man's. For what right has he to judge you or to interfere with your Christian liberty ? No, he has nothing to do with *your* conscience, but you have a great deal to do with *his*. If you should inflict an injury on that, you would be greatly to blame." *By grace* ; by the grace of thanksgiving. It is the act of thanksgiving that sanctifies everything. In these verses Paul holds fast to the principle of Christian liberty to partake of the food in question, while he urges the giving up of that liberty for the sake of others.

### III. Our Lord's Glory, 31-33.

Vs. 31-33. *All to the glory of God*. Eating and drinking are not matters of religion, but they may involve moral questions. To-day, because of the admitted evil done by intoxicating liquor, it becomes the duty of Christians to regard the use of drink from the standpoint of those who may be injured by its use. *No occasion of stumbling* (Rev. Ver.).

*All things are not expedient*, v. 23. " I am out of patience with that boy ", wrote a father to the head master of the school to which he had sent his son, who still continued

Our example, say as to the use of drink, should be such as others may safely follow. *Jews* ; whose scruples might be wounded by the use of liberty. *Greeks* (Rev. Ver.) ; Gentiles, who might see in the eating of sacrificial meat a countenancing of idolatry. *Church of God* ; Christians, including those holding both views on the question at issue. *Profit of many* ; even at his own loss (see Rom. 9 : 3). *Saved*. This was the great matter. Paul would endure any self-denial to accomplish this end.

### Light from the East

SHAMBLES—Now means only a slaughter house, but once it meant a bench or stall on which goods, and especially meats, were exposed for sale, and hence it was rightly used to denote the provision market of Corinth, the open square frequented by cooks, fishermen, poulterers and butchers for the display and sale of their wares. Parts of the meat offered to idols were the perquisite of the attendant, and when he had more than he could use, some of it would go to the market. Occasionally all the meat in the market was consecrated in the morning by a libation to some god, so none could be procured that had not been offered, at least technically, to idols.

IDOLS—Were representations of imaginary beings, and yet the sacrifices to them were really made to evil spirits. According to the belief of their worshipers, these gods were subject to an iron fate, they were liable to delusion, and reproached one another with folly and crime. Jupiter was cheated by his wife, was kept in ignorance of the events before Troy. He threatens his fellow deities with blows, and makes Olympus tremble when he shakes his locks in anger. The whole of them were full of envy and wrath, hatred and lust, they prompted men to crime, and provoked one another to lying and cruelty, perjury and adultery.

### APPLICATION

to distress him with his dissipated habits. He was somewhat surprised by the questions the head master asked, in reply, and had to acknowledge that he himself was a moder-

ate drinker, and that his father and his wife's father had also been Is it **Expedient?** drinkers. Yes, it was all too true. These were the facts; and it was impossible to evade their consequences. It may seem lawful enough to dally with the wine cup, if it is not used to excess, but is it expedient, for the sake of those who are to come after?

*Let no man seek his own*, v. 24. The store was filled up with groceries in the front, and a bar-room in the rear. The proprietor said, "Come back and have a **What Small Eyes See** glass." When the foaming liquor was drawn, little Willie, five years old, looked up and asked, "Papa, what are you drinking?" The father evaded the question. But going out of the store, and again as they walked down the street, the little fellow persisted in his inquiry, until the unhappy man exclaimed, "I would give anything in the world if I could take that act back. I am afraid it will have a bad influence on my poor little boy." Every act is a seed, and the keen, bright eyes of children are the most fertile of soils. Those who are older may well be very careful what they do.

*The earth is the Lord's*, v. 26. "The church is putting up my assessment too high." "How much do you pay?" "Five dollars a year." "How long have you **Mean with God** been converted?" "About four years." "What did you do before you were converted?" "I was a drinking man." "How much did you spend for drink?" "About \$250 a year." "How much were you worth?" "I rented land, and ploughed with a steer." "What have you got now?" "A good farm and a team of horses." "Well, you paid the devil \$250 a year for the privilege of ploughing with a steer on rented land, and now you complain because you are asked to give God five dollars for the privilege of ploughing with horses on your own farm." And the farmer felt he had been mean. It is God's goodness that has saved us from many a terrible sin. Let us cheerfully acknowledge that all we are and have, we owe to God, and let us be honest, and give Him His rightful share.

*For conscience sake*, v. 25. A Scottish sergeant was drilling one of the Duke of Connaught's children, when he was noticed by Queen Victoria. She was particularly pleased by what she saw of him, and as a reward sent him a special invitation to attend one of her private theatricals. The sergeant hesitated, and then asked if Her Majesty would graciously allow him to decline, for the theatre had been a snare to him in the past. The good Queen, who always admired moral conviction in those about her, was pleased to observe the conscientious scruples of the sergeant, and afterwards sent him a mark of her royal favor. The eye of One greater than any earthly sovereign is upon us. May we ever seek by a consistent life to merit His approval.

*My liberty*, v. 29. On the lawn was a goat, tethered by a rope to a stake. Why was he not at liberty? Why was the rope not cut, and the goat allowed **Obedient, Therefore Free** to do as he pleased? Because he would gnaw the bark of the young trees, trample down the garden beds, and pull up the strawberry plants by the roots. Yet the collie dog was tethered by no rope; for he had learned obedience, and so had earned his liberty. When once we have become willing to obey God, He permits us the glorious liberty of His children. It is surely a small price to pay for a great privilege. If we will not pay the price, will not be His children, then He restrains us by the severe restrictions of His law and the threats of His judgment.

*That they may be saved*, v. 33. This is the testimony of a young half-breed Indian as to the influence of the saloon in his town: "It spoils the place for every- **Why Not?** body except the drinking fellows. My brother began to hang around that saloon. His wife told him to quit, or she'd leave. One night he came home, and she wasn't there. She had gone to another town, where they fight the saloons hard. He followed her, and they won't come back any more." Why should harmless citizens be driven from their own town, to avoid temptation? Why not abolish the evil, and save them where they are?

## TEACHING HINTS

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

### For Teachers of the Older Scholars and Bible Classes

Talk about the great temperance teachers of the Bible,—Solomon and Isaiah of the Old Testament, and Paul of the New Testament. The problem is the same in the Old Testament as in the New, and the same way of solving it is suggested,—total abstinence. The Old Testament appeal is on the ground of personal safety, Prov. 23 : 29-32. It is safe for the individual to have nothing to do with strong drink. Paul stands upon higher ground in making his appeal. He teaches that, even if we feel that it is safe for us individually to drink, it is a good thing, a beautiful thing, a Christlike thing, to abstain for the sake of others who might be influenced, to their undoing, by our example.

Deal briefly with the Corinthian meat question of the Lesson Passage (see Exposition). Find out what the trouble was at Corinth, the two parties, the strong and the weak,—the strong, who had no patience with the silly notions of the weak, and the weak, who were suspicious of the strong.

When they appeal to Paul, how does he deal with the question? Note that he addresses himself to the strong. He might have addressed himself to the weak and told them what silly nonsense it was for them to make a conscience of such matters, but he does not do this. He tells the strong that he thinks just as they do about this matter (vs. 25-27), but he tells them that he would not act as they were acting, vs. 23, 24, 28-30. Out of love for others he would deny himself.

Bring out clearly, that this Corinthian meat question is in itself a poor little local controversy, in which we would take no interest, if Paul had not dealt with it as he did. He has lifted the question up into the light of a great principle which should govern all the world during all the ages, vs. 24, 31.

Note that Paul is not dealing directly with temperance in this passage, but that the glorious principle of love which he enunciates, is capable of helping us to solve many of the perplexing problems of the world.

In the temperance controversies of to-day, is there any party corresponding to the strong of the Lesson,—are there any who can drink without doing themselves harm? Refer to ex-President Eliot of Harvard who thought at one time that he could do so, but has changed his mind. His is one of the most valuable testimonies of modern times. Even if we think that we can drink without doing ourselves any harm, is it not a beautiful thing to take Paul's stand and give up this habit for the good of others? No one but an utterly selfish soul can fail to see the beauty of Paul's position.

### For Teachers of the Boys and Girls

In this Lesson, the teacher of boys and girls has a double problem to solve—how to make a much worn passage fresh, and how to make a passage without incident interesting. There is this further difficulty also, that the subject recurs each Quarter. Teachers find themselves puzzled to get new material.

The following is suggested :

1. *Take up some words.* "SHAMBLES"; which, as explained in *Light from the East*, now means a slaughter house, but once meant a bench or stall on which meats, etc., were exposed for sale—a provision market. A picture of a modern Eastern street, with shops, will add interest. "FEAST"; a dinner or supper. The parable of the wedding feast (Matt. 22 : 1-14), and the story of the supper at Bethany (John 12 : 1, 2), will be recalled. "IDOLS"; an actual idol from a heathen country, or a picture of one, will start conversation. *Light from the East* adds some interesting facts. Before the Babylonian captivity, the Jews were very prone to fall into idolatry—witness King Solomon; after the captivity, during which, for seventy years, they had been in bondage to an idol worshiping nation, they hated idols and idolatry with a deadly hatred. "SACRIFICE"; the slaying of an animal as worship. The sacrifice might be to the true God, or to an idol. In heathen Corinth, the animals slaughtered for sale, might first have been consecrated to an idol; or on the occasion of a birthday, marriage, or other festivity, part of the animal would be burned

upon the altar and the rest set before the guests.

2. *Look at a difficulty.* Have one of the scholars state the problem, or elicit it by questions,—whether a Christian might, or might not, without sin, eat meat that had already been offered to an idol. Show in how far the question, May I, or May I not, use strong drink? corresponds with this. In how far does one owe a duty to his neighbor, in considering what he himself may do or may not do?

3. *Bring out Paul's solution of the difficulty.* Vs. 25, 27 show what one is at liberty to do. Vs. 24, 28, 31-33 and the Golden Text show what one should do for the sake of those who are weaker—put all temptation out of

their way. The following story quoted by Peloubet from the Youth's Companion, illustrates this point, and one or two other points as well.

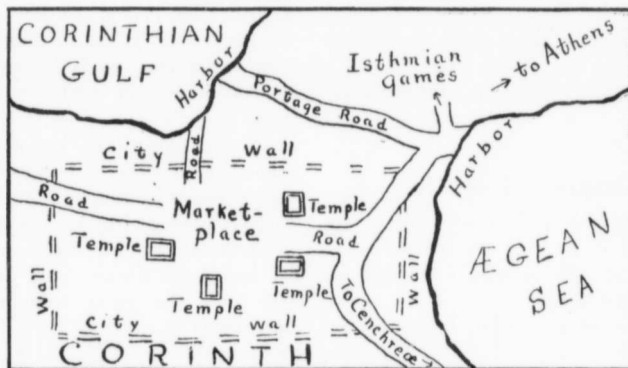
A little girl's brother set a trap to catch birds. She knew it was wrong, cruel, against the laws of kindness, altogether inexcusable from her point of view.

She wept at first; then a little later her mother noticed that she had become cheerful once more, and inquired as to the cause. "What did you do?" asked the mother. "I prayed for my brother to be made a better boy." "What else?" "I prayed that the trap would not catch any little birds." "What else?" "Then I went out and kicked the old trap all to pieces."

### THE GEOGRAPHY LESSON

About 200 years before Paul's visit to CORINTH, it had been completely destroyed by the Romans. The temples and buildings were leveled to the ground; the men were

slain, and the women were sold as slaves; and the paintings and sculptures, in which Corinth abounded, were carried off to Rome. For a century Corinth lay in ruins. At the end of that time, it was rebuilt by Julius Cæsar, and made a Roman colony. It was settled by veterans from his armies and freed slaves. The descendants of these coloni, as they were called, in Paul's time would form the aristocracy of the place.



Besides the coloni, there were many Romans who came to live there for business reasons, as well as government officials; a large Greek population; a considerable settle-

ment of Jews; and a sprinkling of many other nationalities naturally drawn to it, from its central position on the highway from West to East. The Corinthians were the first to build war galleys or triremes. The arts of painting and sculpture attained the highest perfection at Corinth; the finest bronze was "Corinthian brass"; our small fruit, the currant, derives its name from Corinth.

### ADDED HINTS AND HELPS

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

#### Some Test Questions

1. Where and at about what date did Paul write First Corinthians? Of what does this

Epistle for the most part consist?

2. What were the rights of Christians as regards the use of food offered to idols? On what grounds might it be their duty to abstain?

3. From what Psalm does Paul quote?

Show the bearing of this quotation on the question in hand.

4. What sort of homes are referred to in v. 27? Whose conscience is meant in the same verse?

5. What was the Christian's duty when a fellow guest expressed scruples of conscience regarding the food offered to idols?

6. Explain clearly the meaning of v. 29. What is meant by "grace", v. 30?

7. To what principle does Paul hold fast in vs. 29, 30? What sacrifice does he urge Christians to make for the sake of others?

8. What should be the Christian's chief aim in all that he does?

9. From what standpoint, besides that of his own rights, should the Christian regard the use of drink?

10. Why might the use of sacrificial meat offend the Jews? What wrong conclusion might the Gentiles draw from it? Why might Christians be offended by it?

11. What was Paul's great desire as regards others? What was he willing to endure for this end?

### Something to Look Up

1. In another letter, Paul says the strong Christians ought to bear the infirmities of the weak, and not to please themselves. Where are these words?

2. James, another apostle, says that he

that endureth temptation is blessed. Where does he say it?

ANSWERS, Lesson XI.—(1) 2 Tim. 2 : 3. (2) John 11 : 8.

### For Discussion

1. The evils of the treating system.
2. Does prohibition interfere unduly with personal liberty?

### Prove from Scripture

That we should live for God's glory.

### The Catechism

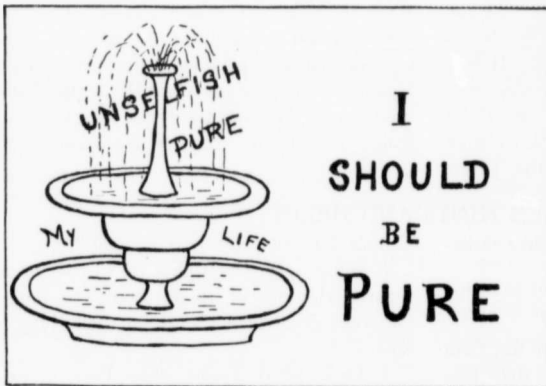
Ques. 21-29 (Review). Redemption is the glad theme of the Quarter's Questions. In Ques. 20 (last Quarter) redemption was traced back to its source in the love and free grace of God. It is because He "so loved the world" that we are saved. Ques. 21-26 describe the Person and offices of Christ, the Redeemer. He is the divine Son of God, and became man, by being born with a true human body and soul, yet without sin. As to his offices or work, He is a Prophet teaching us the will of God, a Priest offering Himself as a sacrifice for our sins; a King ruling and defending us. In Ques. 27, 28, we have presented to us the two "estates" of Christ, that is, the two spheres in which He moves and works. And lastly, Ques. 29 tells how the great redemption actually becomes ours.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—Self-denial for the sake of others.

*Introduction*—Show an apple. This is the apple month. Those who live in the

country will see the pickers in the orchards, the piles of apples, the barrels. If any apple has the least bit of "bad" on it, it cannot be packed in the barrel. If one rotten apple is put in the barrel of good apples, what will happen? Shut them up for five weeks, then open the barrel. The one rotten apple has touched the others, and made them like itself. So, bad ways, in one boy or girl, may make bad boys or girls of all who are near them. Be careful that there is no bad habit



(explain) in you which will spoil any other boy or girl. Keep away from bad children, for fear their badness may spoil you.

*Lesson*—This is what our Lesson is about. Paul has been asked, "Is it right to do this?" "Is it wrong to do that?" He tells all Christians that we must think about other people and not do anything that would cause others to do wrong. We must try to help others to do right.

*Golden Text*—Repeat and explain.

*For the Sake of Others*—Let us suppose some of the people who worship idols have made a feast. On the table is some of the meat which has been offered to idols (explain). A follower of Jesus is invited to the feast. The meat is passed to him. "Shall I take it? It won't do me any harm", he says to himself, "The man next me is watching to see what I shall do. If I eat it, he may do so too, and that might keep him from being a Christian." What should the man do? In everything, we should try to please God and bring Him glory, not to please ourselves.

*A Fountain*—God wants in us a good, pure heart that will send forth, like a fountain,

pure thoughts, words and deeds, helping and blessing those around. Outline a fountain, which we shall call "My Life". From it will flow all the good qualities which a follower of Jesus should possess (Print these). Let us look at this fountain again. What comes from a fountain? Pure water. We cannot be pure, if we take into our body anything that will injure it. Tell me some things that harm the body. Print, WINE, STRONG DRINK. Never touch these. Let us look at this fountain again. What comes from a fountain? Pure water.

*All repeat*—

"I drink cold water every day,  
And all the laws of health obey.  
I drink no cider, wine or beer,  
My limbs are strong my head is clear;  
I've strength to brave the cold and snow,  
I am a temperance boy you know;  
And all my life, I mean to be  
Teetotal temperance, you shall see  
I'll fight for it through cold and snow.  
I am a temperance boy you know."

*Something to Think About*—I should be pure.

#### FROM THE PLATFORM

A LITTLE DEBATE	
FOR.....	AGAINST.....
The Decision	

Write at the top of the blackboard, A LITTLE DEBATE. This will arouse interest. Then state the question—"Should one use intoxicating liquors?"

Ask the scholars to give arguments FOR and AGAINST. A little questioning will probably make it clear that the main arguments For, are ONE'S RIGHTS, and ONE'S OWN PLEASURE. Write these in on the dotted lines. Next, get the arguments on the side of abstaining, against drinking. It will soon appear that the best arguments in favor of abstinence are, THE GLORY OF GOD, and THE GOOD OF OTHERS. Write these in on the dotted lines.

Now for THE DECISION (Print). Which side has the better arguments? Contrast One's Rights, with God's Glory; One's Own Pleasure, with The Good of Others. The weight of argument will be apparent.

What was Paul's opinion as we gather it from to-day's Lesson? And even more important than Paul's opinion, what was the opinion of Jesus, as we learn it from His life? And what, therefore, should be our opinion and practice?

BIBLE DICTIONARY FOR THIRD  
QUARTER, 1909

[For additional information in regard to certain of the places, see Geography Lessons.]

**Ag'-a-bus.** A prophet of Judea. See Acts 11 : 27-30 ; 21 : 10, 11.

**Am-phil'-o-lis.** The capital of a district of Macedonia, on the river Strymon, 32 miles southwest of Philippi.

**Ap-ol'-lo'-ni-a.** A city 30 miles southwest of Amphipolis in Macedonia.

**A-quil'-a** and **Pris-cil'-la.** A Jew and Jewess, husband and wife, from Asia Minor. They were friends of Paul and active Christian workers, Acts 18 : 2, 26.

**Ar-e-op'-a-gite.** A member of the Areopagus or Senate of Athens.

**Ar-is-tar'-chus** and **Gai'-us.** Missionary companions of Paul, mobbed in Ephesus.

**A'-sia.** A Roman province in Asia Minor.

**Ath'-ens.** The centre of Greek learning, 5 miles inland from Piræus on the Gulf of Egina.

**Be-re'-a.** A city of Macedonia.

**Bi-thyn'-ia.** A Roman province in the north of Asia Minor, bordering on the Black Sea.

**Cæ'-sar.** The official title of the Roman emperors.

**Cæs-a-re'-a.** A city on the Mediterranean Sea, about 70 miles northwest of Jerusalem.

**Clau'-d'-us.** The fourth Roman Emperor, who reigned from A.D. 41 to A.D. 54.

**Co'-os.** An island off the coast of Asia Minor.

**Cor'-inth.** The commercial centre of Greece, 48 miles west of Athens, on an isthmus, with two fine harbors, one on the Adriatic, and the other on the Ægean.

**Cris'-pus.** A ruler of the synagogue at Corinth, who became a convert to Christianity.

**Cy'-prus.** An island in the northeastern part of the Mediterranean Sea.

**Dam'-a-ris.** A woman at Athens, who became a Christian under Paul's preaching.

**De-me'-tri-us.** A silversmith in Ephesus who headed a riot against Paul.

**Di-an'-a.** A goddess worshiped in Ephesus. Her image was of carved ivory adorned with gold, in a magnificent marble temple.

**Di-o-nys'-i-us.** A member of the Athenian Court of Areopagus.

**Eph'-e-sus.** The most important city of Asia Minor, on the west coast.

**Gai'-us.** See Aristarchus.

**Ga-la'-tia.** A Roman province in central Asia Minor.

**Greeks.** The inhabitants of Greece, a country conquered and governed by the Romans in the time of Paul. The word sometimes stands for Gentiles, as opposed to Jews, Acts 18 : 4.

**It'-a-ly.** The country containing the headquarters of the Roman empire.

**Ja'-son.** A resident of Thessalonica (Acts 17 : 5-9) and perhaps a kinsman of Paul, Rom. 16 : 21.

**Je-ru'-sa-lem.** The capital of Palestine. It was destroyed by the Romans about 40 years after the death of Christ.

**Ju-de'-a.** The southern province of Palestine.

**Ju'-pi-ter.** A Roman deity,—“the king of the gods”.

**Jus'-tus.** A Jewish proselyte in Corinth, in whose house Paul lodged.

**Lyd'-i-a.** A dealer in purple dyes or dyed goods, from Thyatira in Asia Minor, who lived in Philippi and became Paul's first convert in that city.

**Mac-e-do'-ni-a.** One of the two great provinces into which Greece was divided by the Romans. Achaia was the other. Philippi, Thessalonica and Berea were cities in Macedonia.

**Mars' Hill.** A famous hill within the city of Athens. Here the Athenian Court or Areopagus usually met. Areopagus is the Greek word for Mars' Hill.

**Mi-le'-tus.** A seaport 20 or 30 miles south of Ephesus.

**Mna'-son.** A disciple with whom Paul lodged at Jerusalem, Acts 21 : 16.

**Mys'-i-a.** The northernmost district in the province of Asia.

**Ne-a'-po-lis.** A seaport about 8 miles from Philippi.

**Pat'-a-ra.** A seaport to the southwest of Asia Minor.

**Paul.** The great apostle to the Gentiles. His Hebrew name was **Saul**.

**Phe-nic'-i-a.** A narrow strip of territory along the Mediterranean to the northwest of Palestine.

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

**Phi-lip'-pi.** The first city in Macedonia in which Paul preached the gospel.

**Phryg'-i-a.** A district in Asia Minor divided between the provinces of Asia and Galatia.

**Pon'-tus.** A province in the northwest of Asia Minor.

**Ptol-e-ma'-is.** A celebrated seaport town on the frontier between Palestine and Phœnicia.

**Rhodes.** An island off the southwest coast of Asia Minor.

**Rome.** The capital of the Roman Empire, on the river Tiber in Italy.

**Sam-o-thra'-ci-a.** An island in the Ægean, northwest of Asia Minor.

**Thess-a-lo-ni'-ca.** A city in Macedonia.

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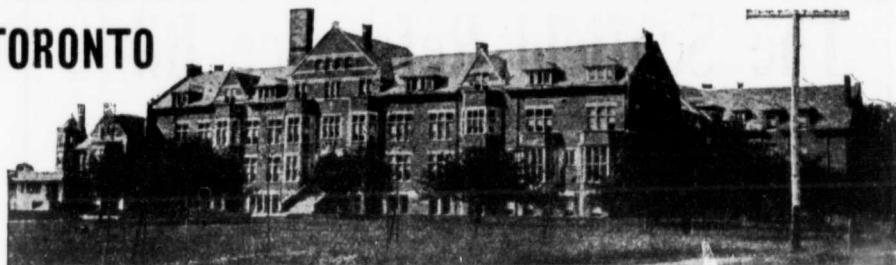
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