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The Teachers Monthly

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

Vol. XV.

May, 1909

No. 5

The summer Schools are now getting to work.

The number of organized Adult Bible Classes, both country and city, is increasing rapidly.

The summer season affords a magnificent opportunity, in the country, for organizing an Adult Class; and in the city, for testing of what stuff the members of the Adult Class are made.

Says Mr. W. C. Pearce, International Adult Department Superintendent: "Scores of men and women have become interested in the Adult Class and Bible study through athletics. The following are suggested: football, baseball, basket ball, indoor ball, tennis, indoor and outdoor track meets, and in winter hockey. Many instances are reported where men and women have become interested by means of healthful sports, and later brought to Christ and the Church."

As He Walked

Jesus is the supreme Example of His followers. He was absolutely unique in His spotless purity. Nor was purity in Him merely negative,—consisting in the absence of sin; it was, above all, positive, breathing itself out in words and deeds of goodness. As the quivering needle of the mariner's compass turns surely and constantly towards the pole, so were all the desires and purposes of His soul drawn irresistibly to the speech and action which shone bright with the beauty of holiness. With a shuddering repugnance He shrank from the least contamination of evil.

It is not only from admiration that His disciples seek to be like Jesus, but because they must. No volunteer service, no amateur avocation, is this following of Jesus. Those claiming to be His cannot act otherwise. It is an obligation which must be met, a debt which must be discharged. In the heart of every Christian is an inner compulsion driving him on in the quest of likeness to "the Christ, the King." This compelling force has its origin in the cross. Every step in the lovely walk of Jesus was towards Calvary, where He redeemed men by His blood. For us He laid down His life, and therefore we ought to lay down our lives for the brethren. Bought with that price, we are no longer our own; we are His, and the very reason of our living comes to be the doing of His will, the reproducing of His life.

No one ever becomes truly like Christ simply by regarding Him as an exterior copy. Only those will bear His likeness in whose hearts the love of the cross has become an interior power constraining them to walk even as He walked.

The Royalty of Service

By Rev. Orr Bennet, B.A.

Amongst the trees of the forest, the oak has generally been accorded the dignity of monarch. This has not been due alone to its superiority in sturdiness, but more to its large contribution to the service of humanity.

The mistletoe, the oak's vassal, on the other hand, when robbed of its romance, is quite a contemptible plant, holding a place only among the degenerates of plant society. This was not always true of it. There was a time when it enjoyed good standing among

its fellows, but it found it easier to sponge upon its sturdy companion for a living, than to earn it in the regular way. From this loafing practice its degeneracy dated. No longer possessed of any sort of dignity, it is now but a serf of royalty, depending for its life on the bounty of the king's table. Service brought kingship to the one, the lack of it, degeneracy to the other.

A newspaper plebiscite would, without doubt, accord the horse a place in the peerage of the animals, if indeed, it would not elevate him to the place of royalty among them. The lion is now unthroned; ability to destroy is no longer counted kingly. It is his unflagging, cheerful service, that entitles the horse to this dignity.

In human society, wherever the race is seen in its infancy, life is a scramble: "Get all you can, never mind the other fellow", is the watchword. Here a man can get everything he requires without ever having to say, "If you please". There is no interdependence, no mutual service; but as society develops, the highest civilization is seen to go hand in hand with the largest display of service; and the royal palm of honor is given the man who has to the highest degree served his fellows.

The people of Italy saw their king in the midst of their devastated cities, heedless of his life, careless of his comfort, tireless in his efforts, unsparing in his sympathy, ministering to the wounded, the needy and the bereaved. He was never before so royal in their eyes.

About the same time, a hero who enjoyed the acclamation of the civilized world, was the obscure "wireless" operator on the ill-fated Republic. Such royal recognition came to him as the result of his supreme act of service to his fellow men in their extremity.

It is sad, that when men come to deal with spiritual matters, they so often allow a break in the operations of this law. Many a Christian to-day is like one of a jostling crowd in the market, struggling to get as much as he can, and aiming to give as little as possible in return. Instead of being the kingliest of men, as he ought to be, he thus degenerates to the standing of the parasite or the serf.

Under the stress of this temptation, let him turn his eyes to his royal Master. He was

the greatest Servant the world ever knew; at the same time its greatest King. As King, He stipulated a life of service for Himself. Can the Christian do any less for himself? He is not superior to his Master. It is enough that he be as his Master.

Almonte, Ont.

Finding Good in Others

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

In some cases it is a delightfully easy exercise to find good in others, for some people seem to have nothing but good in them; but there are others who are painfully convincing proof-texts of total depravity. To look for anything good in them, seems a hopeless task.

The thought so often suggested in the Bible, that God is always looking for good in His children, is ever longing to find something of Himself in human life, something hopeful, something helpful, something capable of being redeemed, something that divine love can get hold of, is a most comforting and encouraging one. The whole gospel is a beautiful illustration of this thought. It was because God knew that man was capable of being redeemed, that there was something in his life that divine love could reach and rescue, that He sent His Son into the world to lift these poor weak and wayward lives of ours up into brighter and better manhood, into sweeter and purer womanhood. God sees something good in every life.

We, in our dealings with one another, should follow the divine example, should try to find the good in the life of others, and, by our appreciation of it, help them to live well. This is the only way of helping others into better life. This is God's way, and this must be our way.

A young man who had made a very poor beginning in life, who had yielded to sore temptation and had fallen very low in the estimation of his friends, and who had gone far from home to escape the odium of his past misdeeds, the memory of which haunted him wherever he went, received one day a letter from his mother, a letter which had been baptized with tears, in which she assured him that she could not give him up, and reminded him of how lovingly he had cared

for her when she had been ill and by his loving ministries had helped to make her well. His mother's faith in the saving remnant of good in him led him to try to live like an honest man, to be one of God's penitent prodigal children, that he might wipe away his mother's tears, and undo as far as he could the evil which he had done. This was the beginning of a good and useful life.

Many a life has, by the grace of God, been saved in this way. Many a one has taken heart again because of a kindly word of sympathy, expressive of somebody's faith in the possibility of better things; and many a one has been crushed completely, because nobody seemed to think that it was possible for him to do better, because nobody recognized anything good in his life.

By following the divine example of recognizing the good in others, instead of dwelling so much upon the evil, as we are prone to do, we shall make infinitely more of life.

St. Andrews, N.B.

The World Without Christ

By Rev. J. M. Miller, B.D.

When Paul wrote to the Christians at Rome, he reminded them that apart from Christ they were "without strength". If this is true of the individual, it is true of the world also. Without Christ the world would have been "without the strength" that comes from an adequate knowledge of God.

We know God as sympathetic with us in all our right-doing. By His teaching and personal experiences, Jesus assures us that God is bending His strength to the long task of overcoming evil, and that He ranges Himself on the side of all who are striving for personal purity and righteousness, or toiling for the welfare of others. Without this assurance, the heart of the human race would be either fearful or stoical; and in any case, the earth would be only a darkling plain,

"Swept with confused alarms of struggle and flight,

Where ignorant armies clash by night."

But with Christ's assurance about God, we move forward with joy and confidence.

We know God as the Author of the spirit of love. No other power could ever have

transfigured human nature as Christ has done, and is doing, daily. His unearthly spirit breaks down the enmity that men cherish toward one another, and makes them clasp hands in mutual forgiveness. It seeks still, and will seek to the end, to redeem all men from their woes and sins, at the cost of any sacrifice and any suffering.

We know God as bringing good out of evil. The powers of evil are real, and often carry dismay to the heart; but they are not final. It fortifies us immensely to know, that, even if our experiences are bitter, and we fall before the forts of folly, we have not witnessed for the truth, nor struck out for a high cause, in vain. The world's biggest hopes have come out of the rejection and shame and suffering associated with the cross. So we learn that God is on the throne of the world, and that, as fast as it can be done, the evil designs and deeds of men are made, in spite of them, the means of spiritual advance.

Without Christ the leadership of the world would be gone. There is no name amongst earth's famous ones to be placed for a moment alongside His glorious Name. To lose faith in His living leadership is to lose all that gives life its worth. Let us, therefore, bind ourselves firmly to Him, and never lose sight of Him amid the stress and temptations of life, but allow His Spirit to comfort us in failure, and inspire us with quenchless hope, as we look to the green fields beyond the narrow boundaries of time.

Nanaimo, B.C.

The Idle Class Busy

By Esther Miller

"You'll find that class hard to manage", whispered the new teacher's friend, as the new teacher went apprehensively forward to where a group of five boys, with heads together, were chatting volubly, "they are such idlers."

The new teacher soon found that there was much truth in the discouraging words. But how could they help being idle, she asked herself, when they had nothing to do? While she listened to one reciting his Memory Verses, the other four talked hard and fast.

They were going off on a fishing expedition early Monday morning; and what to take, and where to go, and when to start, were subjects of hot dispute.

By the time the teacher had heard the Memory Verses, the Golden Text, the Catechism Question, and the Question on Missions from each boy, fifteen minutes had been consumed. Of that time each boy had attended half absently to the Lesson for about three minutes; there had been twelve precious minutes of Sunday School time wasted in wrangling over a fishing expedition.

Matters were not quite so bad while she taught the Bible Lesson. She made the boys feel interested. But she could not help noticing that her pupils were receivers only. They apparently had no part in the work of preparing the Lesson.

That same week, the teacher asked the boys to her home for tea. After they had enjoyed an evening of games and music, she gathered them about her to talk business. She wanted the class changed into a club, she said, and asked them to organize.

The boys took hold of the scheme with an alacrity that surprised the teacher. They elected a President, a Treasurer, and a Secretary in short order, and soon had plans laid for an entirely new method of conducting the class.

Next Sunday the plans were carried out. The boys brought small pads and lead pencils, and wrote their memory work, then exchanged pads and corrected the work, while the secretary of the class recorded the result in the class book. The treasurer attended to the collection, and thus all the preliminaries were swiftly and silently despatched. Soon new officers were appointed, until each boy had some special duty. One was detailed to hunt up pictures and information bearing upon the Lesson for the following Sunday; another, to give a talk upon the Mission Question; a third, to visit absent members and find the names of boys near his own age who attended no Sunday School. These, of course, held office for only one week at a time.

So the idle class of the Sunday School soon became the busy one, and now the boys are helping a poor family in their own town,

besides supporting a famine orphan in India. Should you so far forget yourself as to mention a fishing expedition to them during the Sunday School hour now, they would stare at you in amazement.

Orillia, Ont.

How the Bible Class Drew Me Out

By Charles Grant, Esq.

As a boy, I attended Sabbath School, never leaving off as I grew older. When I look back on my past life, I realize the great influence the Sabbath School has had upon me and the blessing it has brought to me.

When I was at the age of about nineteen, we started a Young Men's Bible Class in our church. We met at ten o'clock on Sabbath morning, different members taking part in the discussion of the lesson, and also leading in prayer. How well I remember the first prayer I offered at those meetings! My voice trembled, and my knees shook. But it certainly drew me out, and this was one of the greatest blessings of my life.

To all young men, I would say: Get close to God, pray earnestly to the Saviour for an enlightened mind to understand His holy Word. Live a consistent life. And, if possible, take an active part in the Young Men's Bible Class.

Later, I had the pleasure of teaching a Young Ladies' Bible Class. We adopted the plan of dividing the lesson into two parts, appointing two girls to write an essay, one on each part. It brought out the girls in such a way that a great many became teachers in the Sabbath School.

Brockville, Ont.

The Officers of the School

By Rev. A. Macgillivray

II. THE SUPERINTENDENT

Next to the pastor, the superintendent is, and ought to be, the most important man in the congregation, because, next to the pastor, he is the most influential. In the School he is the most indispensable.

As chief executive officer, he is responsible for the orderly and profitable conduct of the services of the School. He should be wisely

chosen, and by the Session of the congregation,—the highest authority in it, and the body charged with the moral and spiritual nurture of the young.

When a good superintendent is found, he should be kept. The "man is for the office", rather than "the office for the man". So long as the position is filled with ability, acceptance and profit, there should be no change. When a change ought to be made in the interests of those for whom the School exists, then a change must be made.

The superintendent ought to be a member of Session. As a special under shepherd and overseer, he should be clothed with all the authority that a call to the eldership implies. Before he enters upon his duties, the Session should designate him thereto by a simple but solemn service.

The man for the office will magnify his office. A Mayor of Toronto, who was also superintendent of a large Sunday School, said, "If I had to choose between the two positions, I would not hesitate for a moment; I would remain with my School."

The superintendent who fills his office most profitably, will be in close relations with all the officers of the congregation, and in sympathy with all church activities. He loves no other agency less, only his own special one more.

The superintendent will be the intimate and personal friend of all his teachers and officers, and he will, be constantly making new friends, that vacancies on his staff, as they occur, may be well and promptly filled.

The superintendent, from the nature of his office, should not have a class; but he will now and then teach, that he may the better know and appreciate the difficulties and possibilities of the teacher's calling.

To his School,—teachers and scholars,—he will be "an example of the believers, in word, in conversation, in love, in spirit, in faith, in purity"; and we would enlarge the list by adding, "punctuality, reverence, thoroughness". His conduct will ever be an appeal on behalf of the higher things, his life, an exemplification of the life and teaching of the Man of Nazareth.

The superintendent will know his scholars and, as far as possible, their parents and

home life; and, let it be declared, there are greater possibilities along this line, than the average superintendent dreams of. Try knowing your scholars, calling them by name, visiting their homes,—and be convinced.

Our superintendent will be an optimist, with an eye for the bright side, an ear for the right word, a heart all-embracing in its love, and a faith all-conquering in its hope and grasp.

Toronto

Sabbath School Work in Our Colleges

The natural leader in the Sabbath School work of a congregation is the minister. For such leadership the minister needs special training. The place where he should get such training is the Theological College. Our College authorities recognize these facts; and, as the following statements, from the Colleges, show, they are laying more and more stress on equipment of the student for the ministry, as a Sabbath School worker, as well as a preacher and pastor. Provision is made in the College curricula for imparting a thorough and practical knowledge of the child mind and its religious needs, and of those Sabbath School methods which experience has proved to be most effective. The students are thus being fitted, not only for teaching but also for training teachers.

PRESBYTERIAN COLLEGE, HALIFAX

During the Session of 1907-8, Rev. J. C. Robertson, General Secretary for Sabbath Schools, gave a course to the students of all three years in the Presbyterian College, Halifax, consisting of three lectures and a conference. In the TEACHERS MONTHLY for May, 1908, Rev. Principal Magill gave an account of Mr. Robertson's work.

Mr. Robertson dealt with the aims of the Sabbath School, its relations to the home and the church, and the selection and appointment of its officers and teachers; also, the main types of organized classes,—the Teacher Training Class, the Bible Class, and the Mission Study Class; and the relation of the Sabbath School to mission work, home and foreign.

Rev. Professor Stewart, who was last year appointed to the department of Practical Theology and Church History, writes of plans under consideration for the further development of training for Sabbath School work amongst the studies in preparation for the ministry.

PRESBYTERIAN COLLEGE, MONTREAL

By Rev. Principal John Scrimger, D.D.

During the past Session, as for several years back, there has been a class in the Presbyterian College, Montreal, for Sabbath School Pedagogy, which all students in the first year of theology have been required to attend, while others have been free to do so, if they chose. The class has been conducted by the Rev. W. R. Cruikshank B.A., who has had large experience in Sabbath School work, both as a teacher and as the pastor for many years of a church having one of the largest Schools in the Dominion. The members of the class have studied together child nature in the three periods of infancy, childhood, and adolescence, dealing with the physical, mental, and religious characteristics in each period. They have considered somewhat fully the phenomena of religious awakenings, as observed in the different periods, and how Sabbath School work is related to these phenomena. They have studied also Sabbath School organization and equipment, the qualifications and duties of the teacher and the adaptation of the lessons to the growing needs and interests of the child.

As a matter of exercise and drill, each member of the class in turn gave an illustration of his method of conducting a Teacher Training Class, taking the other students in attendance as his model class. An opportunity was then given to each one present to criticize the work. The deepest interest has been taken in the work, and the College has every reason to feel satisfied with the result. At least one member of the class will be engaged in Sabbath School field work during the summer months.

QUEEN'S UNIVERSITY, KINGSTON

By Rev. Principal D. M. Gordon, D.D.

During the Session of 1908-09, the only special provision made at Queen's University in the way of training theological students for carrying on Sabbath School work, was a course of lectures given by Rev. J. C. Robertson, B.D., General Secretary for Sabbath Schools, in the month of January. We hope hereafter to be able to make fuller provision

for this branch of instruction, in connection with the Department of Practical Theology.

The following is an outline of the course of lectures given by Mr. Robertson :

1. Sabbath School Organization.
 - (1) Aim of the Sabbath School.
 - (2) Selection of Officers and Teachers.
 - (3) Grading and Promotion.
2. Organized Classes in the Sabbath School.
 - (1) Teacher Training Class.
 - (2) Adult Bible Class.
 - (3) Mission Study Class.
3. The Sabbath School and Missions.
 - (1) The Relation of the Sabbath School to Home Mission Work.
 - (2) Its Relation to Foreign Mission Work.
4. Conference on Sabbath School Methods.
 - (1) General Assembly's Plan to Help Needy Schools.
 - (2) General Assembly's Plan for Memorization Work.
 - (3) Sabbath School Ideals.

KNOX COLLEGE, TORONTO

By Rev. Professor John D. Robertson, D.Sc.

Under the present arrangements, the proportion of time available for training in Sabbath School work is small. Happily, there is a prospect of increasing it next Session.

The guiding ideas in treating the subject are :—First, that the present deplorable leakage between the School and the church shall cease. To this end, the educational opportunities of the minister are emphasized, for example, in choosing the subjects of address for baptism and the public reception of young communicants. Secondly, while no one agency of the church can do for the child all that needs to be done, chief reliance must be placed on the Sabbath School. Hence, the topics dealt with under this head are :—(1) The relation of the Sabbath School to the home and the church ; (2) The need for making a complete census of all children to whom the church has access ; (3) Provision of suitable School building accommodation ; (4) Plans for getting and keeping up attendance and interest ; (5) Those other conditions of efficiency which depend upon the selection and training of the superintendent and teachers ; (6) Ends to be gained and errors to be avoided through methods of teaching ;

(7) Study of the child (with help from charts of childhood and adolescence) as a basis of grading in the School.

The text-books used are :—Gladden's, Christian Pastor and Working Church ; Burton and Mathews', Principles and Ideals for the Sunday School.

Though there is no model Sunday School under the control of the College, some of the students have been previously teaching in the day schools of Canada, others in the congregational or mission Schools in the city during the winter, and in their fields of missionary work throughout the summer.

MANITOBA COLLEGE, WINNIPEG

By Rev. Principal William Patrick, D.D.

Practical Training in Manitoba College extends over the three years of the theological course. The subject of Sabbath School Teaching forms the work of the third year, along with the Administration of the Sacraments, and Church Law. The method of instruction is chiefly catechetical. The hour of lecture is an animated discussion, taken part in, as a rule, by all the members of the class. Questions are put to the class as a whole, and to individual members, while they, in turn, are encouraged to ask what questions they please.

It is customary to take as the basis of conversation the two valuable text-books prepared by our own church for the use of its Sabbath School teachers,—From One to Twenty-One, by President Murray, and Sabbath School Methods, by Professor Tracy. These books, skilfully used, can be adapted to the needs of advanced students, even of those who have already acquired some familiarity with the principles of pedagogy. For there is hardly a topic likely to come up in the experience of the future minister which is not at least alluded to in them.

The leading consideration enforced from first to last on the student is, that the minister must not only himself be a competent teacher, but that he must hold himself responsible for the training of his teachers. Hence, in addition to the catechetical discussion, the students are required to give lessons to imaginary classes at different stages of progress. These lessons are followed by criti-

cisms from the students and the Professor, who discuss the fitness of the lesson for the grade specified, as regards substance, language, clearness, interest and impressiveness.

WESTMINSTER HALL, VANCOUVER

By Rev. Principal John MacKay, D.D.

During the Session of 1908, a course of lectures was given by Rev. John A. Logan, M.A., for fifteen years Convener of the Sabbath School Committee of the Synod of British Columbia, and one of the most successful Sabbath School workers in the West.

This course embraced instruction in the organization and management of Schools, methods of teaching, child life and the relation of the School to the church.

A special effort was made to make the work as practical as possible, to put each student into contact with the best literature on the subject, to encourage him to pursue the study of the problems of child life and Sunday School methods, and the relations of the young people to the life of the church.

In consultation with Rev. J. C. Robertson, General Secretary for Sabbath Schools, and other experts, a strong Sabbath School Department is being built up in the Archibald Library of the College, to which all students, ministers and missionaries have access.

In *1909, a similar course will be given and the same line of work more fully developed.

The Pupils' Part in Keeping Up the Attendance

By Rev. R. M. Dickey

The class spirit must be cultivated, if the pupils are to do their part in keeping up the attendance. The aim ought to be to get the pupils to realize that the class is their own, and not the teacher's. To this end, the class must be brought to realize its unity, and each member must have the interest and honor of the class at heart.

A few methods of developing the class spirit may be suggested. They are not all suitable for every School, but each is suitable for some Schools. And, where teachers and officers set before themselves the culti-

*Westminster Hall, our most recently established Theological College, holds its session from April to October.

vation of such a spirit, other means thereto will suggest themselves.

1. Rewards may be given to classes, instead of, or in addition to, those given to individuals: for example, a star on the chart for every class that comes up to a required standard of efficiency, which might be, teacher and every pupil present and having Bibles, or answers by every pupil in the spaces For Written Answers as given in the QUARTERLIES or LEAFLETS. Or a banner might be given to a class for preeminence in some one department, to be held for one month.

2. In presenting individual prizes, or in placing names on the honor rolls, the class to which the winner belongs ought to be mentioned. The class then takes a pride in the rewards, as well as the individuals who receive them.

3. At special services the teacher and pupils of each class should sit together.

4. Class concerts might be held. At Christmas entertainments, or any others that may be held, let the basis of preparation be the class. Allow each class to supply a certain part of the programme, planning therefor and carrying it through. This brings teacher and pupils close together, with a common interest and purpose. It at once consolidates the class, and draws out latent gifts. In the ordinary Sabbath School concert, the few pupils who are known to have ability are generally relied upon for the whole programme. The class method may not always produce as good a concert, but it will discover talent, widen the interest, and, especially, help in developing the class spirit.

5. In the Review, the superintendent should address some questions to certain classes, and, if possible, get one class occasionally to sing a verse or chorus or take charge of the devotional exercises.

6. Sometimes a class may take up a specific work, such as a class of boys keeping the church lawn in order, or a class of girls helping some old lady with her household work, or taking out the babies for tired mothers.

Having, by these and other means, established the class spirit, there will be no difficulty in getting the pupils to help in keeping up the attendance. Their work, of course,

must be planned and systematized. It should be regarded as an honor to be elected on the Visiting Committee, the members of which might, during their month of service, be allowed to wear the "The King's Business" button, or some other distinctive badge. To this committee should be definitely entrusted all cases of absenteeism. To every absent pupil should be sent his or her paper, and the messenger, when delivering the paper, should ascertain the cause of absence and report at once to the teacher, who should in cases of sickness report to the minister. If the cause be sickness or family trouble or absence from home, the class should receive credit as if the pupil had been present. If there be no good reason, the class will endeavor to see that the absence is not repeated. In one case known to the writer, a boy who was persistently absent without good reason, was visited one Sunday afternoon by the whole class. Moral suasion having failed, muscular energy was applied, with the result that the class got a star that day and for many a day thereafter.

Selkirk, Man.

Sunday School Work in Wonsan, Corea

By Rev. W. R. Foote

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

Ten years ago, I first saw a Sabbath School in Corea. It was at Seoul, the capital, in what was then a small church, but which is now replaced by one of the largest churches in the country, with an average congregation of nearly two thousand.

The School began at 10 o'clock a.m. The church was built with two wings at right angles to each other, so arranged that the leader was the only one who could see the whole congregation. This was of design, so that the women and girls might have part of the building exclusively to themselves.

The opening exercises were simple; but there seemed to be a want of reverence. In some things the Coreans are extremely orderly; but it is doubtful if any people can conduct themselves during a religious service with less propriety than they—especially the women with children.

The teachers were all Coreans, and the

classes studied different lessons suited to their attainments. Some were learning to read. They were by no means all children; gray heads were in the majority.

At the close of the lesson, the scholars rearranged themselves, and immediately the regular morning preaching service began. One man conducted the exercises, and another preached,—both Koreans.

One thing that seemed strange to me was, that no one came to the preaching service who had not been present at the Sabbath School; and what was true in that particular congregation is true of many others. Every one, old and young, who attends church, attends the Sabbath School. In the last statistical report, Syen Chun Station returned 15,348 adherents, and the same number in the Sabbath Schools; Wonsan reported 2,200 adherents and 2,100 attending Sabbath School.

There is a fascination in taking up a thing at the beginning. When we came to Korea, no part of the New Testament had been translated in final form. One or two Gospels had been printed, but they were individual translations, and were only tentative. The congregation studied each book as it came out, beginning with the Gospels. It was a great occasion when a new book arrived. I well remember how word came from the Bible House that 1 Corinthians was through the press, and that a box had been sent to Wonsan. A very short time after it arrived, every member of the congregation had a copy, and there was no rest by day and little sleep by night, until this most interesting letter was

read. Then the missionary was besieged to clear up all difficult passages. Since then many a marriage snarl has been untangled, and many a top-knot has gone down before the barber's scissors,—in the latter case not that we urged it, but because they thought it was right. The New Testament has now been translated, and the translators are at work on the Old Testament, portions of which, from time to time, come from the press.

The Sabbath Schools are better organized than they were a few years ago. We seldom follow the International Lessons, as we find it far better to take up a whole book at a time, going through it chapter by chapter. A monthly periodical, which is devoted entirely to an exposition of the Lessons, has a large circulation.

The Sabbath School has always had a prominent place in the development of the Korean church, but it by no means represents all the study given to the Bible. There are classes for all Christians, for Sabbath School teachers, for leaders, for catechumens, for new believers. Besides these, wherever there is a group of Christians, after the harvest is gathered they meet every night during the long winter evenings to study the word of God.

This year (1907-08) the Wonsan Station has given 125 diplomas and seals to those who have memorized the Shorter Catechism and Scripture Memory Passages. During the year ending June 30, 1907, 52,993 scholars were enrolled in the Presbyterian Sabbath Schools in Korea. This year (1908-09) the number is much larger.

Wonsan, Korea

Lesson Calendar : Second Quarter

1. April 4. Peter and Cornelius. Acts 10 : 1-20.
2. April 11. Peter Delivered from Prison. Acts 12 : 1-11.
3. April 18. The Conversion of Saul. Acts 9 : 1-19a.
4. April 25. The Gospel in Antioch. Acts 11 : 19-30 ; 12 : 25.
5. May 2. Paul's First Missionary Journey—Cyprus. Acts 13 : 1-12.
6. May 9. Paul's First Missionary Journey—Antioch in Pisidia. Acts 13 : 13-16, 38-49.
7. May 16. Paul's First Missionary Journey—Iconium and Lystra. Acts 14 : 8-22.
8. May 23. The Council at Jerusalem. Acts 15 : 1-5, 22-29.
9. May 30. Believing and Doing. James 2 : 14-26.
10. June 6. The Power of the Tongue. James 3 : 1-12.
11. June 13. Heroes of Faith. Hebrews 11 : 1-3, 17-29.
12. June 20. REVIEW.
13. June 27. Temperance Lesson. Romans 13 : 8-14

***AN ORDER OF SERVICE : Second Quarter**

Opening Exercises

I. SILENCE.

II. SINGING. Ps. Sel. 65, Book of Praise.
(It is expected that this Psalm from the Supplemental Lessons will be memorized during the Quarter.)

III. RESPONSIVE SENTENCES. Ps. 15.

Superintendent. Lord, who shall abide in Thy tabernacle ? who shall dwell in Thy holy hill ?

School. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

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

V. SINGING.

Stand up and bless the Lord,
Ye people of His choice ;
Stand up and bless the Lord your God,
With heart and soul and voice.
—Hymn 357, Book of Praise

VI. BIBLE WORK. From the Supplemental Lessons.

VII. SINGING.

Stand up and bless the Lord ;
The Lord your God adore ;
Stand up and bless His glorious name,
Henceforth, for evermore. Amen.
—Hymn 357, Book of Praise

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

IX. SINGING. Hymn selected.

X. 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. The Class Treasurer may collect and count the money.

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. A verse selected from the Hymn marked "FROM PRIMARY QUARTERLY" in list given in TEACHERS MONTHLY.

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, Questions on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright, and may be illustrated by LANTERN SLIDES on the Lesson and the Question on Missions.)

IV. SINGING.

Glory to God on high !
Let earth to heaven reply ;
Praise ye His name :
His love and grace adore,
Who all our sorrows bore ;
And praise Him evermore :
Worthy the Lamb !

Jesus, our Lord and God,
Bore sin's tremendous load ;
Praise ye His name ;
Tell what His arm hath done,
What spoils from death He won ;
Sing His great name alone ;
Worthy the Lamb !

—Hymn 96, Book of Praise

V. BENEDICTION.

Lesson V.

PAUL'S FIRST MISSIONARY JOURNEY
—CYPRUS

May 2, 1909

Acts 13 : 1-12. *Commit to memory vs. 2, 3.

GOLDEN TEXT—Go ye into all the world, and preach the gospel to every creature.—Mark 16 : 15.

1 Now there were ¹ in the church that was at Antioch certain prophets and teachers ; ² as Bar'nabas, and ³ Sim'eon that was called Ni'ger, and Lu'cius of Cyre'ne, and Man'aen, ⁴ which had been brought up with Her'od the tetrarch, and Saul.

² As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Bar'nabas and Saul for the work whereunto I have called them.

³ And when they had fasted and prayed, and laid their hands on them, they sent them away.

⁴ So they, being sent forth by the Holy Ghost, ⁷ departed unto Seleu'cia ; and from thence they sailed to Cy'prus.

⁵ And when they were at Sal'amis, they ⁸ preached the word of God in the synagogues of the Jews : and they had also John ⁹ to their minister.

⁶ And when they had gone through the ¹⁰ isle unto Pa'phos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-je'sus :

⁷ Which was with the ¹¹ deputy of the country,

Revised Version—¹ at Antioch, in the church that was there ; ² Omit as ; ³ Symeon ; ⁴ the foster-brother of Herod ; ⁵ And as ; ⁶ Then, when ; ⁷ went down to ; ⁸ proclaimed ; ⁹ as their attendant ; ¹⁰ whole island ; ¹¹ proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul ; ¹² sought ; ¹³ aside ; ¹⁴ proconsul ; ¹⁵ But Saul ; ¹⁶ fastened ; ¹⁷ guile ; ¹⁸ villany ; ¹⁹ son ; ²⁰ teaching.

LESSON PLAN

- I. A Mission Commenced, 1-3.
- II. A Convert Won, 4-7.
- III. An Opponent Silenced, 8-12.

DAILY READINGS

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

M.—Paul's first missionary journey, Acts 13 : 1-12. T.—Sent by God, Isa. 6 : 1-8. W.—Good tidings, Isa. 40 : 1-11. Th.—Messengers needed, Rom. 10 : 6-17. F.—Christ's missionaries, Luke 10 : 1-11. S.—Sorcery condemned, Deut. 18 : 9-14. S.—Paul's preaching, 1 Cor. 1 : 12-24.

Shorter Catechism—Ques. 15. *What was the sin whereby our first parents fell from the estate wherein they were created?* A. The sin whereby our first parents fell from the estate wherein they were created,

EXPOSITION

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

Time and Place—A. D. 47 ; Antioch in Syria, and Cyprus.

Connecting Links—The Lesson follows immediately on that of last Sabbath.

I. A Mission Commenced, 1-3.

V. 1. *The church. at Antioch.* See last Lesson, chs. 11 : 19-30 ; 12 : 25. *Prophets and teachers* ; two classes of inspired workers in the early church. The "prophet" was simply the mouthpiece of the Spirit, while, in the instruction given by the "teacher", his own wisdom and attainments came into play. (See ch. 2 : 17 ; 1 Cor. 12 : 28 ; Eph. 4 : 11.) *Barnabas.* See last Lesson, ch. 11 : 22-26. *Simeon. Niger.* Of him nothing further is known. His name Niger, or "black", no more signifies that he was of a dark skin or African race than does the name "John

Ser'gius Pau'lus, a prudent man ; who called for Bar'nabas and Saul, and ¹² desired to hear the word of God.

⁸ But El'ymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn ¹³ away the ¹⁴ deputy from the faith.

⁹ ¹⁵ Then Saul, (who also is called Paul,) filled with the Holy Ghost, ¹⁶ set his eyes on him.

¹⁰ And said, O full of all ¹⁷ subtilty and all ¹⁷ mischief, thou ¹⁹ child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord ?

¹¹ And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness ; and he went about seeking some to lead him by the hand.

¹² Then the ¹⁴ deputy, when he saw what was done, believed, being astonished at the ²⁰ doctrine of the Lord.

was their eating the forbidden fruit.

The Question on Missions—5. Are all kinds of people allowed to come in ? Our law will not allow idiots or insane persons, paupers, persons with loathsome or dangerous diseases, or convicts, to come into our country.

Lesson Hymns—Book of Praise, Ps. Sel. 65 (Supplemental Lesson) ; 388 ; 383 ; 35 (Ps. Sel.) ; 559 (from PRIMARY QUARTERLY) ; 454.

Special Scripture Reading—Isa. 60 : 1-9. (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. 120, Elymas Struck with Blindness. For Question on Missions, H. M. 11, Galician Girls.

Black" with us. *Lucius of Cyrene* ; possibly a kinsman of Paul (Rom. 16 : 21) and one of the founders of the Antioch church, ch. 11 : 20. *Manaen the foster-brother of Herod* (Rev. Ver.) ; Herod Antipas, the murderer of John the Baptist (Matt. 14 : 1-12). A "foster-brother" was the comrade, often, in ancient times, provided by people of rank for their sons, to share their plays and spur them on in their studies.

Vs. 2, 3. *As they ministered* ; the word elsewhere employed for the priestly service in the temple, from which we get our word "liturgy". It may have included the celebration of the Lord's Supper. *Fasted* ; abstained from food, that they might give themselves to religious duties. *The Holy Ghost said* ; probably through one of the

*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.

prophets (compare ch. 20 : 23 ; 21 : 11). *Separate* (compare Rom. 1 : 1) *me Barnabas and Saul*. It was Barnabas, who had first introduced Saul, after his conversion, to the church at Jerusalem (ch. 9 : 27), and had brought him to Antioch, ch. 11 : 25, 26. He doubtless knew that Saul had been chosen to carry the gospel to the Gentiles (ch. 9 : 15), and fully sympathized with this mission. *For the work*, etc.; to be made known to them, as they moved on in obedience to the Lord's bidding. *Fasted and prayed*. So Jesus had spent the night in prayer before appointing the apostles, Luke 6 : 12, 13. *Laid their hands on them*; "a solemn dedication of men already in possession of the requisite grace, to a special piece of work" (compare ch. 15 : 40).

II. A Convert Won, 4-7.

Vs. 4-6. *Holy Ghost*. The repetition here is meant to emphasize the divine Presence (see ch. 8 : 29 ; 10 : 19 ; 16 : 6). *Went down to Seleucia* (Rev. Ver.). See Geography Lesson. *Sailed to Cyprus*; the birthplace of Barnabas (see ch. 4 : 36). *Salamis*. See Geography Lesson, as also for "Paphos", v. 6. *Preached in the synagogues*; according to Paul's usual method, which was always to seek the Jews first, ch. 14 : 1 ; 17 : 2 ; 18 : 19. *John as their attendant* (Rev. Ver.; see ch. 12 : 25); as ministers in many of our larger congregations have assistants. *A certain sorcerer*. The Greek for "sorcerer" is "magos" (magician), recalling Simon Magus, ch. 8 : 9. *A false prophet*; pretending to foretell the future, and teaching false doctrines. *A Jew. Bar-jesus*; "son of Jesus or Joshua".

V. 7. *With the proconsul* (Rev. Ver.). "Proconsul" is the correct term for the governor of a senatorial province. Prior to B.C. 22, Cyprus had been governed directly by the emperor, but was at that time handed over to the senate. Later (see *Light from the East*), it again became imperial, and still later again, senatorial. Luke is, therefore, strictly accurate. *Sergius Paulus*. An old inscription has been found in Cyprus, with the words, "Under Paulus as a Proconsul". *A prudent man*; Rev. Ver., "a man of understanding". His association with a magician was no sign to the contrary, for it was a common thing for people in that age to seek

for truth by means of magic. *Called for Barnabas and Saul*, etc. "His good sense came out in the candor which made him first, give the new teaching about God a hearing, and then yield his homage to the superior claims of the gospel (see v. 12)."

III. Ar. Opponent Silenced, 8-12.

Vs. 8-11. *Elymas*. This is not necessarily a proper name, but may be merely Aramaic for "magician". (See *Light from the East*.) *Withstood them*; striving to retain his influence with the proconsul. *Saul (who also is called Paul)*. The Jewish name Saul is now replaced by the Gentile name Paul. According to a common custom, the apostle had probably possessed both names from childhood. He is now the apostle to the Gentiles, and is anxious to win the Roman world for Christ. *Filled with the Holy Ghost*; a new inrush of spiritual power. *Fastened his eyes on him* (Rev. Ver.); reading him through and through. The inflow of the Spirit revealed itself in: (a) insight into character (*full of all guile and all villany*, Rev. Ver.); (b) righteous indignation (*thou child of the devil*, etc); (c) foresight of divine punishment (*the hand of the Lord is upon thee, and thou shalt be blind*). Such blindness had fallen on Saul himself at his conversion. The temporary nature of it here also, shows that it was meant to lead to conversion. *A mist*. First the eyes began to cloud over. *Darkness*. The film increased till he became quite blind.

V. 12. The conversion of the proconsul is the result of two things: (1) the wonderful act of the apostle (*saw what was done*); (2) *the teaching of the Lord* (Rev. Ver.), that is, the teaching about Jesus.

Light from the East

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

SORCERER—At this time almost every house of any social distinction had a magician or wizard, who not only claimed to foretell the future, but also to influence it by the control which he exercised over the inferior gods or demons. All kinds of Oriental fakirs flocked to Rome in multitudes, and reaped a rich harvest, for the people, who had lost all faith in the national religion, were eager to obtain some connection with the

unseen. Even the emperor was surrounded by a herd of soothsayers. The fact that Cyprus was then suffering much from earthquakes, may have given these imposters greater influence.

DEPUTY—Or proconsul, was the lieutenant-governor of a senatorial province. He was appointed by lot, and carried with him the lictors and fasces, the insignia of a consul, but was destitute of military power, and his

office had to be resigned at the end of a year. The governor of an imperial province was called a pro-prætor or legate. He was appointed by the emperor, and went forth with all the pomp of a military commander, and did not return until the monarch recalled him. In A.D. 25, Cyprus, which had been an imperial province, was transferred to the senate along with southeastern Gaul, in exchange for Dalmatia.

APPLICATION

By Rev. J. W. Macmillan, B.A., Winnipeg

Manaen. Herod, v. 1. These two had been brought up as boys in the same home, had studied under the same teacher, and played together the same games. Which Shall It Be? Both, too, had the opportunity of hearing the gospel that offers salvation to all men alike. But one is known in history as a teacher of others about Jesus Christ; the other as the cruel murderer of the Messiah's forerunner. A greater contrast there could scarcely be. The cause of the difference is clear. Manaen gave his heart to the Saviour and spent his life in the service of that Saviour. Herod yielded himself a slave to his own evil passions. One day we shall be looking back, as these two are now doing, on the great choice for life that we have made. Beside which of them do we wish to have our place—Manaen or Herod? Let our choice now run in the line of what will be our wish then.

Separate me, v. 2. Civilization depends upon division of labor. In a barbarian horde, every man is his own hunter, butcher, soldier, farmer, builder, tailor, and everything else. In a highly civilized society, every man is separated to his own task, and thus one labors for many, while the many support the one who labors for them. This is the pattern of a properly organized church. Each one has something to do by which he serves all, and is in turn supported by all. The minister at home, and the missionary abroad, the choir singer, the Sabbath School teacher, the lady who visits the sick, and the man who greets the stranger, are each, in these separate ways, co-operating to a splendid result,—the extending and building up of Christ's kingdom

Sent them away, v. 3. Saul and Barnabas were the very best workers in the church at Antioch. When Moses Stuart was minister in New Haven, he was nominated for the professorship of Sacred Literature in Hanover Seminary. One of the Seminary Board visited New Haven to find out about the candidate. He called upon President Dwight of Yale College, who said, "He is the very man for the place, but we cannot spare him". "Sir", was the reply, "we do not want a man who can be spared." The very best are just the kind to be sent to the missionary fields.

Man of understanding (Rev. Ver.), v. 7. A jeweler once wrapped up a valuable diamond in a piece of paper, and laid it carefully away. When he went to seek for it, it could not be found. He searched everywhere for it, doing nothing else for several days. At last he discovered a bit of the paper in which the jewel had been wrapped, among the ashes of a fireplace. He then sifted all the ashes made after the reception of the jewel, and was overjoyed to discover the lost treasure perfectly uninjured. It was well worth his while to give up his time, and sacrifice other opportunities of gain, that he might find this one precious stone. Salvation is the "one pearl of great price". We never show our prudence and good sense more clearly than when we make this the first great object of our choice and effort.

Thou shalt be blind, v. 11. Why not dumb, or deaf, or lame? Because his affliction was to be educative. In Old Nuremberg, in Germany, when a fishmonger sold fish that was

decayed, they hung it round his neck and stood him in a pillory. If a man slandered or lied, they put a bridle on him which held his tongue fast. The sorcerer of Paphos had led others astray by his lying prophecies and his fraudulent magic. Now he was himself to wander about in darkness, ever seeking some one to guide his stumbling footsteps. In this way he would be brought to see with the inward eye the sin of his deceitful life, and we may hope that, like Saul himself, he turned to the Saviour. Losses, however great and sufferings be they never so severe, we shall see to be proofs of mercy, if they lead us to the Saviour from sin, the most to be dreaded thing in the whole universe.

Believed, v. 12. An Indian and a white man were powerfully impressed by the same sermon. The Indian was soon rejoicing in the love of God. The white man was for a long time in distress, but finally found peace. Some time after, meeting his red brother, he asked him, "How is it that you found comfort so soon?" "Oh brother!" replied the Indian, "me tell you. There come along a

rich prince. He offer to give you a new coat. You look at your coat and say, 'I don't know. My coat pretty good. I think it will do a while longer.' He then offer me the new coat. I look on my old blanket. I say, 'This good for nothing'. I fling it right away, and take the beautiful garment."

Lesson Points

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

All true workers for Christ, though differing in their gifts, are one in their spirit. v. 1.

It is those who are busy in God's service who can count on the Spirit's guidance. v. 2.

That church will prosper most which is readiest to make sacrifice. v. 3.

Every door opened to the gospel is a challenge to the church. v. 5.

Opposition to Christian work is certain, but failure in it is impossible. v. 8.

The greater our need the more abundant will be the supply of grace. v. 9.

No wickedness is so swift of foot that it can outrun its due punishment. v. 11.

Every hindrance to God's work is in the end turned into a help. v. 12.

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. W. H. Smith, Ph. D., Fredericton, N.B.

We come to an important era in church expansion. Ch. 13 begins the second part of the Acts, and deals with the history of missions to the heathen. The great central figure is Paul. Paul and Barnabas seem to have made their headquarters at Antioch for several years. Paul made three Missionary Journeys. The first is considered in the remaining Lessons of this Quarter. Throughout the remaining part of the year the map is indispensable, and special attention should be given to the geography of these journeys. This Lesson deals with the visit to Cyprus, and well illustrates the missionary at work.

1. *The missionary spirit in the church at Antioch*, vs. 1-3. Call for the special features: (a) This church was less than ten years old,

yet it breathed an aggressive missionary spirit. (b) The church was rich in the number and quality of her spiritual leaders. Through prayer and fasting, they became peculiarly sensitive to the influences of the Holy Spirit. (c) The divine call was readily heard and eagerly obeyed. The one central idea is, that great missionary service is the outcome of a rich spiritual life. The solution of our foreign mission problem is to be found in the deepening of the life of the home church. The reflex influence is also great. Antioch's zeal grew with her activity in work. The same is true of individuals. Faith and work go hand in hand, and strengthen each other.

2. *The success of the gospel*. One case is cited as illustrating the hindrances in the march of the kingdom. Observe: (a) The character of the deputy; his ability and training, and his desire to know the truth. (b) The enemy in the person of Elymas; his business, methods and intense desire to retain

his influence over the deputy. Evidently he feared exposure. (c) The secret of Paul's power, "filled with Holy Ghost", v. 9. The Greek indicates a sudden accession of energy, insight and judgment. Study Paul's words as indicating the marvelous indwelling of divine power and authoritative judgment (compare ch. 5 : 9). (d) The triumph of the truth. The evidence of power so impressed the deputy that he surrendered the claims of the gospel.

In all missionary work there are many obstacles. In the saving of a soul, evil forces must be met. These are of various kinds. Some arise from ignorance, and can be met by information. Some spring from prejudice, and can be met by love and sympathy. Some reveal the direct activity of the evil one, and can be met only by the power of the Holy Spirit. Hence a missionary church must be a Spirit-filled church. The heart of a missionary church, is individual souls filled by the Holy Spirit. Only by those so filled can Jesus' command (Matt. 28 : 19) be carried out.

For Teachers of the Boys and Girls

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

This is a Lesson in which careful selection counts. There is superabundance of material. The teacher will need to have his course well mapped out in his own mind beforehand ; otherwise he will not win out. For instance, in vs. 1 and 2, there are "prophets", "teachers", a number of interesting proper names, the question of a "foster-brother" (Rev. Ver.), "ministry", "fasting", how the Holy Ghost communicates His will. All of these are interesting ; but they are not of the essence of the Lesson.

Let it be remembered that with this chapter there begins a new section of the Acts, the giving of the gospel to the wide world—foreign missions, as we should say ; and that a new leader comes to the front, Paul ; and the Lesson plan opens up of itself. The Lesson is the inauguration of foreign missions ; and this under Paul. It records the first stage of the first of Paul's three famous Missionary Journeys recorded in the Acts. Take these seven landmarks :

1. *A new base.* Through questions, recall, that, up to this point, Jerusalem had been

the base. There the gospel had been first preached, there won its first triumphs, and from Jerusalem (see, for example, chs. 8 : 5 ; 11 : 19, 20) it had spread northward. Now, Antioch (see Sketch Map), after Rome and Alexandria, the greatest city of the Roman Empire, and made up of a mixed population of Jews and Gentiles, is to become the centre for the propagation of the new religion.

2. *The choosing of the missionaries.* From vs. 1, 2 bring out : (a) The names, positions, and history of the leaders (see Exposition and Bible Dictionary) ; (b) The earnest spirit that pervaded the church ; (c) The Holy Spirit's missionary project (compare Matt. 28 : 19) ; (d) The church hearing the call of the Spirit ; (e) The church's right to call out and send men to missionary service. These various points are bristling with practical applications.

3. *The designation*, v. 3 : (a) The atmosphere of worship and devotion in which this was done ; (b) The ceremony (see Exposition) ; (c) The send-off,—not only with the prayers of the church, but with money to pay their way. Again, the applications to our day and circumstances are abundant.

4. *The voyage*, v. 4—to Seleucia at the sea-coast, and across to Cyprus, 60 miles, well equal to 600 miles, with our modes of travel. A talk with the class about ancient ships and sea-going, and about the personnel of the little band, Barnabas, Saul, and John Mark, their "minister" (v. 5), will be relished.

5. *At work* : First in the synagogue, where they preached Christ to the Jews ; then in the proconsul's palace—the proconsul was a Roman, and therefore a Gentile, heathen. Question as to how the Jews looked upon this new gospel, and how a heathen would be apt to regard it.

6. *Opposition.* Have one of the scholars relate the incident of Elymas,—the sort of man he was, the trade he followed, the fight he made to hold on to the proconsul, Paul's rebuke, the judgment that fell upon him. Such verses as Ps. 27 : 3 ; Rom. 8 : 31 may be turned up.

7. *Victory*, v. 12 : through the wonderful works and the wonderful words of God's servant. The gospel as a "winner", will be a good closing topic.

THE GEOGRAPHY LESSON

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



ruins can still be seen about a mile south of the modern town of Ktima.

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. What two classes of workers in the Antioch church are mentioned? Distinguish between "prophets" and "teachers".
2. How were these occupied when the Holy Spirit spoke to them? Through whom probably did he speak?
3. What did He bid them do? When had Saul first been chosen as a preacher of the gospel to the Gentiles?
4. In what manner were Barnabas and Saul set apart to their work by the church?
5. At what seaport did they embark?

Salamis was, as early as the 6th century B.C., one of the most important Greek towns of Cyprus. In Roman times, it was a flourishing commercial town, from which the eastern half of Cyprus was governed. It was overthrown by an earthquake in the reign of Constantine (A.D. 306-337), but was rebuilt and, under the name of Constantia, became the capital of Cyprus. This island is about 60 miles from the coast of Syria, and is 100 miles long by 30 to 50 miles wide. Its name is from the Latin word for "copper", rich mines of that mineral being found in the mountains. Back from Salamis stretched a great fertile plain,—Salamina—between two ranges of mountains. The harbor was good, and afforded shelter for ships which carried the rich products of the island to Seleucia and the Syrian coast. There were two roads from Salamis to Paphos, a city on the southwest coast of the island. One led inland to the north, and was the more difficult, taking four days; the other and easier way lay along the south coast, and took three days. Paphos was the capital of Cyprus in Roman times, and its

To what island did they sail?

6. In what city of Cyprus did they first preach? To what people? Whom had they as their attendant?

7. To what city did they next go? Who sent for them? What is said of Sergius Paulus' character?

8. What was a "proconsul"? What proof is there here of Luke's accuracy?

9. Who opposed Barnabas and Saul? From whom did Saul receive special power? How did this show itself?

10. How was the sorcerer punished? What effect had this miracle and the gospel message on the proconsul?

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. In one of his letters, Paul says he was separated unto the gospel of God. What letter is this? Give chapter and verse.

2. Find where Jesus said that Paul must one day be a great missionary to the heathen.
ANSWERS, Lesson IV.—(1) Acts 4 : 36,
37. (2) Gal. 2 : 11-14.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. The whole world, the church's field.
2. The qualifications of a foreign missionary.

Prove from Scripture

That sin is to be rebuked.

The Catechism

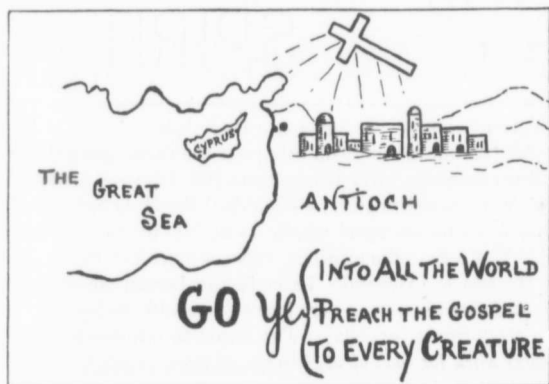
Ques. 15. *The beginning of sin.* Read Gen., ch. 3. The first sin consisted in an outward act which, in itself, was perfectly innocent. It was wrong for our first parents to eat of the fruit, only because it had been "forbidden". God showed His mercy in selecting so easy and clear a test of their obedience. The sin was one of disobedience. The temptation to disobey came from without: its author was Satan, who is still our great tempter. In the case of our first parents, he appealed to their natural liking for things pleasant to eye and taste, and their desire for knowledge,—all quite innocent in themselves. Note, in the narrative of Genesis, the successive steps by which Satan led his first victims astray. (See John 8 : 44.)

FOR TEACHERS OF THE LITTLE ONES

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

Lesson Subject—The first foreign missionaries directed by the Holy Spirit.

Introduction—Draw a simple outline map. What do we call this bit of land with water all



The Question on Missions

By Rev. J. A. Bowman, M.A., Presbyterian Immigration Chaplain, Winnipeg

Ques. 5. Our laws prohibit the landing in Canada of any person who is feeble-minded, an idiot, an epileptic, an insane person, or anyone who is deaf and dumb, blind, or infirm, unless he belongs to a family accompanying him, or already in Canada, who shall be responsible for his support. Any person afflicted with a loathsome, contagious or infectious disease, which may become dangerous to the public health, cannot come in; nor can any person enter who is a pauper, or destitute, a professional beggar, or vagrant, or who is likely to become a public charge. Besides these classes, those who have been convicted of any crime involving moral turpitude are not allowed to enter. During the first nine months of 1908, the Immigration Department deported 1,011 persons as being undesirable citizens. During the same period, 1,266 people were refused entry from the United States. Between December 1st and February 15th, each adult arriving must have \$50.00, and ticket to destination; and between February 15th and April 1st, \$25.00, besides ticket. Those coming between April 1st and December 1st must satisfy the Immigration Officer that they are not likely to become public charges.

around it? This is the ISLAND OF CYPRUS (Print). It had been the home of a man we know—BARNABAS. He had owned some land here. When he went to Jerusalem and became a follower of Jesus, you remember what he did with his land (ch. 4 : 36, 37)? We heard about Barnabas and Saul in Antioch (recall). What did the heathen people there call the followers of Jesus?

Directed by the Holy Spirit—These Christians at Antioch knew so well what a Joy-bringer and Light-bringer Jesus is, and

they thought of all the heathen people near them, who worshiped the sun, moon and stars and other false gods. The Holy Spirit put a beautiful thought into their hearts, "Let us send some one to tell them of Jesus." Tell the message of the Holy Spirit. Barnabas and Saul are chosen to go on this first really foreign missionary journey. They take with them as a helper the young nephew of Barnabas named John Mark.

Paul's First Foreign Missionary Journey—(A paper ship may be used.) The missionaries are about to start. You may be sure Barnabas is thinking of his old home and friends in Cyprus. "Let us go first to Cyprus", he says. Here they are at Salamis. From one end of the island to the other, they go, preaching of Jesus. Here they are at Paphos.

Sergius Paulus—The chief idol of this city was the goddess Venus. Here lived the Roman governor, Sergius Paulus. He sent for Barnabas and Saul to tell him of the true God. Tell of Elymas the magician (vs. 10-12, explain), and how God showed His power.

A New Church—Sergius Paulus became a follower of Jesus, v. 12. A Christian church was formed at Paphos, where the temple of Venus stood. Over Cyprus, we may now

place the cross shedding light and joy.

A New Name—We are going to hear a great deal more about Saul; but he now began to be called by a new name, PAUL, and after this we shall call him "Paul".

Golden Text—Show an envelope. Did father ever get a message telling him to go some place? Our Golden Text is a message from Somebody to go some place, to do something for Him. Let us see what it is. (Repeat.) It is a message from Jesus to you—"GO YE"—Where? "INTO ALL THE WORLD." To do what? "PREACH THE GOSPEL." To whom? "TO EVERY CREATURE" (Print).

Ways of Preaching—Little ones may preach—

BY THEIR

L	IFE
	IPS AND P
	RAYS RENNIES

 PRAYERS
LOVE

Explain and illustrate by simple story. Perhaps, when you get older, God may send you to tell the heathen of Jesus.

A Beautiful Promise (Repeat)—

"I'll Go where You want me to go, dear Lord,
Over mountain, or plain, or sea;
I'll Say what You want me to say, dear Lord:
I'll Be what You want me to be."

Something to Think About—I should go where God sends me.

FROM THE PLATFORM

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

SEPARATED TO
SENT FORTH BY
FILLED WITH

THE HOLY
SPIRIT

The Lesson tells of two missionaries sent to the heathen,—Barnabas and Saul. Ask by whose direction they were sent. A little questioning will bring out the facts that THE HOLY SPIRIT (Print) was in charge of this enterprise. What command did He give first? The answer is in v. 2. The missionaries were to be SEPARATED TO (Print) the Holy Spirit. Make the meaning of this clear,—they were to be set apart wholly to do His bidding. What is next said that the Holy Spirit did. V. 4 tells,—the missionaries were SENT FORTH BY (Print) Him. They were like soldiers: He was the General. Later in the Lesson we are told of something that He did for the missionaries when they were face to face with opposition. See v. 10 and print, FILLED WITH the Holy Spirit (explain). The lesson to impress is, that the Holy Spirit has some part in mission work for each of us,—to go, or give, or pray,—and that we should seek to know what our part is, and do it.

LESSON VI.

*PAUL'S FIRST MISSIONARY JOURNEY
—ANTIOCH IN PISIDIA

May 9, 1909

Acts 13 : 13-16, 38-49. Commit to memory vs. 38, 39. Study Acts 13 : 13-52.

GOLDEN TEXT—The word of the Lord was published throughout all the region.—Acts 13 : 49.

13 Now when Paul and his company² loosed from Pa'phos,³ they came to Per'ga in Pamphylia : and John⁴ departing from them⁵ returned to Jeru'salem.

14 But⁶ when they departed from Per'ga, they came to An'tioch⁷ in Pisid'ia, and⁸ went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, "Ye men and brethren, if ye have any word of exhortation for the people, say on."

16 Then Paul stood up, and beckoning with¹¹ his hand said, Men of Is'rael, and ye that fear God,¹² give audience.

38 Be it known unto you therefore,¹³ men and brethren, that through this man is¹⁴ preached unto you¹⁵ the forgiveness of sins :

39 And by him¹⁶ all that believe are justified from all things, from which ye could not be justified by the law of Mo'ses.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets ;

41 Behold, ye despisers, and wonder, and perish : for I work a work in your days, a work which ye shall in no wise believe,¹⁷ though a man declare it unto you.

42 And¹⁸ when the Jews were gone out of the

Revised Version—Omit when : ³ set sail ; ⁴ and came ; ⁵ and : ⁶ they, passing through from Perga, came ; ⁷ of ; ⁸ they ; ⁹ Omit ye men and ; ¹⁰ And Paul ; ¹¹ the ; ¹² hearken ; ¹³ Omit men and ; ¹⁴ proclaimed ; ¹⁵ remission of sins ; ¹⁶ every one that believeth is ; ¹⁷ if one declare ; ¹⁸ as they went out, they besought ; ¹⁹ spoken ; ²⁰ synagogue broke up ; ²¹ of the devout proselytes ; ²² urged ; ²³ almost the whole city was gathered ; ²⁴ jealousy ; ²⁵ contradicted the things ; ²⁶ and blasphemed ; ²⁷ spake out boldly ; ²⁸ be spoken ; ²⁹ Seeing ye thrust it ; ³⁰ eternal ; ³¹ for a light

LESSON PLAN

I. A Missionary's Opportunity, 13-16.

II. A Missionary's Message, 38-41.

III. A Missionary's Success, 42-49.

DAILY READINGS

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

M.—At Antioch in Pisidia, Acts 13 : 13-25. T.—At Antioch in Pisidia, Acts 13 : 26-41. W.—At Antioch in Pisidia, Acts 13 : 42-52. Th.—Jesus in the synagogue, Luke 4 : 14-30. F.—Refusing to hear, Ezek. 3 : 4-11. S.—Hardness of heart, Zech. 7 : 8-14. S.—Ambassadors, 2 Cor. 5 : 11-21.

Shorter Catechism—Ques. 16. Did all mankind fall in Adam's first transgression ? A. The covenant being made with Adam, not only for himself, but for

synagogue, the Gen'tiles besought that these words might be¹⁹ preached to them the next sabbath.

43 Now when the²⁰ congregation was broken up, many of the Jews and²¹ religious proselytes followed Paul and Bar'nabas : who, speaking to them,²² persuaded them to continue in the grace of God.

44 And the next sabbath²³ day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with²⁴ envy, and²⁵ spake against those things which were spoken by Paul,²⁶ contradicting and blaspheming.

46 Then Paul and Bar'nabas²⁷ waxed bold, and said, It was necessary that the word of God should first²⁸ have been spoken to you : ²⁹ but seeing ye put it from you, and judge yourselves unworthy of³⁰ everlasting life, lo, we turn to the Gen'tiles.

47 For so hath the Lord commanded us, saying, I have set thee³¹ to be a light of the Gentiles, that thou shouldest be for salvation unto the³² ends of the earth.

48 And³³ when the Gen'tiles heard this, they were glad, and glorified the word of³⁴ the Lord : and as many as were ordained to eternal life believed.

49 And the word of the Lord was³⁵ published throughout all the region.

his posterity ; all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression.

The Question on Missions—6. What advantages do we get from the newcomers ? The people who come to our country bring money, personal efforts, ability to work, and, in many cases, high moral character.

Lesson Hymns—Book of Praise, Ps. Sel. 65 (Supplemental Lesson) ; 437 ; 444 ; 52 (Ps. Sel.) ; 563 (from PRIMARY QUARTERLY) ; 457.

Special Scripture Reading—Matt. 13 : 1-8, 18-23. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 121, Paul, by Raphael ; S.P. 30, Map of Paul's First Missionary Journey. For Question on Missions, H. M. 12, American Land-seekers in Winnipeg.

EXPOSITION

Time and Place—47 A.D. ; Antioch in Pisidia.

Connecting Links—The Lesson follows immediately on that for last Sabbath.

I. A Missionary's Opportunity, 13-16.

Vs. 13, 14. Paul and his company. Paul now takes the leading place hitherto held by Barnabas. Loosed ; Rev. Ver., "set sail". Perga ; the capital of Pamphylia on the south coast of Asia Minor. John departed (Rev. Ver.) ; perhaps daunted by the perils and hardships involved in this new enterprise (see 2 Cor. 11 : 26). Returned to Jeru'salem ; where his home was, ch. 12 : 12.

Antioch in Pisidia. See Geography Lesson. Went into the synagogue ; as he had done at Salamis, v. 5, last Lesson. It was to be Paul's regular practice to offer the gospel first to the Jews. Sat down ; perhaps in the seat of the rabbis, to signify that they were ready to preach. The preacher in the Jewish synagogue usually sat (see Matt. 5 : 1 ; Luke 4 : 20, 21).

Vs. 15, 16. After the reading. The lessons were fixed by regulation. The Law or Pentateuch was divided into 53 sections, and a passage from the Prophets was also read along with that from the Law. The rulers

*This Lesson has been selected by the Sunday School Editorial Association and the Young People's Missionary Movement, as a special missionary Lesson.

of the synagogue; the officials who had charge of the arrangements for public worship. *Men and brethren*; a courteous form of address,—“Gentlemen, brethren”. *Paul stood up*; contrary to the usual custom (see on v. 14). *Beckoning*; a gesture meant to invite silence or attention. The speech was likely in Greek, the language spoken throughout the whole civilized world. *Men of Israel*; born Jews. *Ye that fear God*; proselytes to the Jewish religion. Besides, there were likely some Gentiles in the audience

Paul's sermon is given in vs. 17-41. (For analysis of the sermon, see For Teachers of the Older Scholars and Bible Classes.)

II. A Missionary's Message, 38-41.

Vs. 38-41. *Be it known unto you*. Here begins the application of the sermon. *Through this man*; Jesus Christ. *The forgiveness of sins*; Rev. Ver., “remission of sins”, that is, the putting or sending them away, including the removal of sin's penalty, the cleansing of the heart, and restoration to God's favor. *By him all that believe are justified*. We are “justified”, that is, reckoned as righteous in God's sight, only when the guilt and condemnation of sin are removed. Through Christ alone is this possible. All that is required of us is faith or trust in Him. *Not . . . by the law of Moses*. The only persons whom that law could justify, or declare to be righteous, were those who had obeyed it perfectly; but this no one had ever done, Rom. 3 : 23. *Beware therefore*. Signs of opposition may have made their appearance amongst the hearers, and Paul illustrates, from Hab. 1 : 5, the sad fate of those who reject Christ.

III. A Missionary's Success, 42-49.

Vs. 42-45. *As they went out* (Rev. Ver.); that is, Paul and Barnabas. *They* (Rev. Ver.); the whole congregation. *Besought . . . these words . . . preached . . . next sabbath*; so powerfully had Paul's words impressed them. *Many . . . followed Paul and Barnabas*; deeply moved by what they had heard, and seeking further instruction. *Continue in the grace of God* (Rev. Ver.). They had shown their purpose to know the gospel, the revelation of God's “grace” or favor: let them persevere in that purpose, and, better still, obey that revelation. *The next sabbath . . . almost*

the whole city . . . to hear; the result of the talk about the preachers' message throughout the city during the week. *Jews . . . filled with envy*. They could not endure the thought that the Gentiles should be admitted to the same privileges as themselves. *Contradicted . . . blasphemed* (Rev. Ver.); spoke with scorn and contempt of Jesus, and ridiculed Paul's claim that He was the Messiah.

Vs. 46, 47. *Necessary*, etc.; part of the divine plan, Rom. 2 : 10. *Judge yourselves unworthy*; prove yourselves by your actions undeserving of everlasting life, which is meant for all men, John 3 : 16. *Lo, we turn to the Gentiles*; a very important action, which in Paul's life marks the first great cleavage between himself and the Jews (compare ch. 17 : 5 ; 18 : 6). *For so hath the Lord commanded us*. It is God's intention that the gospel should be preached to the Gentiles (see Isa. 49 : 6).

Vs. 48, 49. *Gentiles . . . were glad*; rejoicing in the assurance of God's provision of salvation for them. *Glorified the word of God* (Rev. Ver.); praising the new teaching, and honoring it in their lives. *Ordained to eternal life*; “placed in the ranks of those on the road to eternal life”,—not arbitrarily, however, for the Jews, by their conduct, had proclaimed themselves unworthy of “eternal life”, while the Gentiles had showed themselves worthy. *Believed*; accepted Jesus as their Saviour. *Word . . . spread abroad* (Rev. Ver.) *throughout all the region*; of which Antioch was the centre. This would likely require several weeks.

The unbelieving Jews in Antioch stirred up such opposition against the missionaries, that these were driven from the city and went to Iconium vs. 50-52.

Light from the East

READING—The service in the Jewish synagogue was somewhat like that of the Episcopal Church of to-day. Prayers were read in the tongue of the country by the “angel” of the congregation. The sacred roll of the Law was handed from the ark to the reader, by the sexton, and the lessons in a fixed order were read in Hebrew, one from the Law and one from the Prophets. After each verse of Hebrew a translation or paraphrase of it into

the vernacular was made by the reader himself, or by the interpreter who stood behind him. Usually the Septuagint (Greek) version was used, because it was generally understood. At this point an expository discourse, or one on the practical bearings of the lesson, was usually delivered by an elder of the synagogue, or by some visiting teacher. The migratory character of the Jews of the Dis-

persion made them very attentive to strangers, and ready to profit by their presence. On this occasion some rumor of the visitors had reached the elders, who therefore sent the sexton to ask them to speak. After the sermon was ended, there was an enumeration of the woes of the chosen people, and the service was closed with a benediction and a solemn and united "Amen".

APPLICATION

John departed (Rev. Ver.), v. 13. There used to be kept in the menagerie of the Residency of Calcutta a royal Bengal tiger.

The Tiger and the Mouse He was a splendid and lordly animal, of the largest size and the most brilliant stripes. But he was in deadly terror of a mouse. Though no keeper would dare enter his cage, the moment a mouse ran across its floor, the huge beast cowered in a corner whining and trembling with fear. He could have crushed his enemy with a stroke of his paw, had he possessed the courage. Just as foolish and unreasonable is any cowardice in doing the work of God. He never sends a soldier to warfare at his own charges. He never risks a follower. Wherever the divine order may send us, we may be sure that the divine protection attends us. God cares for His own.

Paul stood up, v. 16. Do you remember the story of the heroic steersman on Lake Erie, who held the wheel of the blazing ship, while she rushed toward the shore? He stood in the midst of the fire and smoke. The frightened passengers, crowded at the stern, hoping against hope that the vessel might win the desperate race and land them before the flames destroyed them, could hear his voice answering the captain's orders. "Hold her due east", shouted the captain. "Aye, aye, sir", called John Maynard from the wheel. "Turn her a point south", said the captain. "Aye, aye, sir", rang the resolute reply. That is the answer of a true man to the commands of duty. John Maynard belongs to the apostolical succession of those who, like the apostles, are ready for anything which they ought to do.

Remission of sins (Rev. Ver.), v. 38. A soldier in the Woolwich barracks, who was an

incorrigible offender, upon whom every sort of punishment had been tried in vain, was again brought up for punishment. He had nothing to say, except that he was sorry. The colonel concluded a few appropriate remarks by saying, "We have resolved to forgive you." The sentence was so new, that the soldier broke down at once. He was never after known to be guilty of a fault. Mercy triumphed where severity had failed. So God makes His appeal to the deepest gratitude of our natures. Shall we not respond?

Urged. to continue (Rev. Ver.), v. 43. Perseverance is the momentum of all the graces. It is harder than any other virtue to achieve. Almost everybody can start at almost anything, but few can continue. An Indian who had become a Christian and who had grown fond of hymn singing, brought to the missionary a hymn which he had himself composed. The missionary found it to be of common metre, and of very simple composition. Here it is:

"Go on, go on, go on, go on,
Go on, go on, go on,
Go on, go on, go on, go on,
Go on, go on, go on."

That is a hymn which is better practised than sung.

We turn to the Gentiles, v. 46. When Edison first invented the incandescent light, he made the film of platinum. The lamp burned and shone excellently, but it cost too much. Platinum is a proud metal, which thinks itself better than gold. It hides itself in distant mountains, and will not come forth except at great expense and trouble. It was necessary to find something that did not think so highly

The Last First

of itself. Edison found it in the fibre of the bamboo, those long thin poles of which the swamps of the south are full, and some of which are sold for boys' fishing poles in Canada. So the Jews, who were too proud to accept the mercy of God through Jesus Christ,

saw the Gentiles take their place in the kingdom. So Asia saw Europe. So parts of Europe saw other, and less favored, parts preferred before them. So every proud heart will see some humbler heart precede it. The last shall be first, and the first shall be last.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

Trace the connection with last Lesson: Paul and his company now turn to parts hitherto untouched by the gospel. The desertion of John Mark (ch. 13:13) is noteworthy. He was the author of Mark's Gospel. No reason is given for his going back. Paul considered it unreasonable, and refused to take him on the second journey, ch. 15:37, 38. Full weight must be given to Mark's comparative youth, and to the dangers and trying character of the work. He showed good parts later. He was ready for the second journey, went to Cyprus, and regained the favor of Paul, whom he comforted and helped, Col. 4:10; 2 Tim. 4:11. The teacher should note this spiritual development of Mark. Many who are backward in their earlier years, become leaders later. This is an encouragement to young Christians who shrink from hard work.

Notice the quiet introduction of the gospel to Antioch. The political condition of Asia Minor was very uncertain. Rome ruled with a weak hand. The roads were bad, and the country was infested with robbers. The whole land was given over to idolatry. Jews dwelt in the cities, and had their synagogues, and to these Paul invariably went first. Note how naturally the door is opened to the apostles. Analyze Paul's address: (1) Preparation for the Messiah, ch. 13:16-25; (2) The Messiah crucified, vs. 26-29; (3) The Messiah risen, vs. 30-37; (4) The exhortation, vs. 38-41. The Lesson begins with the exhortation, which is naturally addressed to Jews. Briefly summarize Paul's appeal: (a) Salvation comes by faith in Jesus. (b) The relation of the gospel to the law. It was necessary to state this in dealing with those who accepted the Old Testament as final.

(c) The responsibility of those who have heard the gospel. Now that light had come, they must accept it or suffer. This address has in it the germs of Paul's great Epistles, in which he works out this conception of the gospel and its relation to the law. Paul did not shun controversy. He defended and justified his message, and always preached Jesus, even amid the shouts of the mob.

Observe the results: (a) Believing Jews were strengthened. (b) The unbelieving Jews stirred up the mob against Paul and Barnabas. (c) The Gentiles gladly received the word and were saved. This was Paul's general experience, ch. 18:6; 28:28. From this time the unbelieving Jews become Paul's great enemies, constant and deadly, while Paul turns to the Gentile world. Gradually the breach widened. The echoes of this conflict are heard in Paul's Epistles. The church, which began in Jerusalem, the holy city of the Jews, passed over almost entirely to the Gentiles.

The main lesson is the necessity of making Jesus known to the world. This is the missionary burden. In these early days, many rejected Him, but Paul went on preaching and rejoicing. This is still the burden of the church. The gospel must be preached to every creature. The practical bearing is: every one should live and preach the gospel.

For Teachers of the Boys and Girls

From Island to Highlands (Antioch in Pisidia was in the midst of a rough, mountainous country, 3,600 feet above sea level).

A second chapter of a missionary volume, the previous Lesson being the first chapter.

The parable of the sower (Matt. 13:1-8; see Special Scripture Reading) illustrated in real life.

One or other of the above may be used as a point of contact, or introduction to the Lesson, which may perhaps be best taught by the itinerary method—following on with

the missionaries from point to point as they journey and labor.

Leaving Cyprus. Recall their labors there, from previous Lesson. Was the work *all* done? Evidently not. Why then did they leave? A lesson here in missionary methods: the work of the foreign missionary is to kindle the fire in the hearts of one and another, and lay it on these to spread the fire. It is thus that the work will be soonest done.

From Paphos to Perga, the gateway of a vast new territory, mostly heathen. Have a chat on John Mark's desertion: see For Teachers of the Older Scholars and Bible Classes. The only people who make no mistakes are dead people. A bad beginning may, by the grace of God, make a good ending.

Trials by the way: Perga to Antioch in Pisidia. Consult the map, and note these two points: (a) The low seacoast of Perga was intensely malarial. Paul likely became a victim to malaria. The recurrence from time to time of the attack (for such was the character of the malarial fever of that district) was probably the "thorn in the flesh", the "infirmity of the flesh", referred to in 2 Cor. 12 : 7, and Gal. 4 : 13, 14. (b) The perils described in 2 Cor. 11 : 23-27 likely occurred on the journey upland, and in the highland regions.

In the synagogue at Antioch. Light from the East gives the setting. Bring out the burden of Paul's sermon—God promised to send a Saviour. The crucified, risen Jesus is that God-sent Saviour. Such is ever to be the missionary's message, 1 Cor. 1 : 23, 24. Have the class note these three things: (1) The great offer, v. 38; (2) The easy condition of it—"only believe"; (3) The peril of refusing (see 2 Cor. 2 : 16; Matt. 21 : 44).

The after-meeting. Vs. 42, 43: Jews and Gentiles alike eager to hear more. And no wonder, for was there ever such another message as that of forgiveness and life through Jesus Christ? (See Matt. 13 : 44-46.) Merchants go abroad to get riches for themselves. Missionaries go abroad to carry riches to others.

The next Sabbath. Points to be questioned on—the great crowds; the envious Jews, whose envy blinded their eyes to the great offer of salvation; Paul's turning to the Gentiles (for God *forces* no one to accept salvation); the Gentiles welcoming what the Jews rejected (there are to-day five times as many additions to the church in heathen lands as in Christian lands, in proportion to the number of preachers).

New converts at work, v. 49: the surest sign of real success in missionary work.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON V.]

The Roman province of Galatia occupied the central portion of Asia Minor, Pisidia being one of the districts included in it. Antioch in Pisidia, to be distinguished carefully from Antioch in Syria, became the seat of government for the southern part of the province. The ruins, which are impressive and of great extent, may still be seen on the skirts of the long ridge named Sultan Dagh. The city occupied a strong situation, about

3,600 feet above sea level, overlooking a large and fertile plain. The dwellers in the mountain fastnesses round about Pisidia were wild and unruly, and the Roman authorities found in Antioch an important military centre from which to control these turbulent subjects. Antioch had been a great centre of heathen worship, before it fell under Rome, but the large estates of the priests and the numerous temple slaves were confiscated by the Romans.

ADDED HINTS AND HELPS

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

Some Test Questions

1. To what mainland did Paul go?
2. Who left the company? Why?
3. To what city did Paul and Barnabas proceed? To what gathering did they go?
4. By whom were they asked to speak?

5. In what verses is Paul's sermon given?
6. Through whom is the remission of sins obtained?
7. What is it to be justified? By whom alone is it possible to be justified? What is required of us?
8. What passage did Paul quote from the Old Testament? For what purpose?

9. What request was made of Paul and Barnabas? By whom?

10. How did the Jews act on the second Sabbath? To whom did Paul say he would turn with the gospel?

11. Explain "ordained to eternal life".

12. Why did the missionaries leave Antioch? Whither did they go?

Something to Look Up

1. Paul had a very dangerous journey through the robber-infested mountains up to Antioch. In one of his letters, he tells that he was in peril of robbers. Find the words.

2. Jesus once preached in a synagogue of Nazareth. From what prophet did He read? Answer found in Luke.

ANSWERS, Lesson V.—(1) Rom. 1: 1. (2) Acts 9: 15.

For Discussion

1. "If a man is not a missionary Christian, he will be a missing Christian."

2. Opposition and opportunity.

Prove from Scripture

That sin is forgiven through Christ.

The Catechism

Ques. 16. *Adam the representative of the human race.* In the "covenant of life" (see Ques. 12), Adam was regarded as our representative. Had he been obedient, we

should have shared with him the reward of life; since he disobeyed, we share the penalty inflicted on him. Why does not God place each man on trial for himself, instead of making his condition depend on the result of Adam's trial? It is a sufficient answer, that Adam, with his holy nature, was more likely to endure the test of obedience, than we with our sinful nature. Our chance of eternal life, through obedience, was much better when made to depend on Adam, than if it depended on ourselves. The words, "by ordinary generation", are inserted to except Christ

The Question on Missions

Ques. 6. Within the past twenty years, considerably over a million of immigrants have come to Canada. It is impossible to tell how much actual money these have brought with them; but, besides money and personal baggage, they have brought effects to the value of something over \$66,000,000. Many of our immigrants have taken up homesteads in our great West land, and have become tillers of the soil, thereby adding greatly to the wealth of the country. This has also added to the traffic of our railways. Others have gone into factories and shops, and have helped to develop the industries of Canada. The good character of many of these immigrants has also added to the moral fibre of our national life.

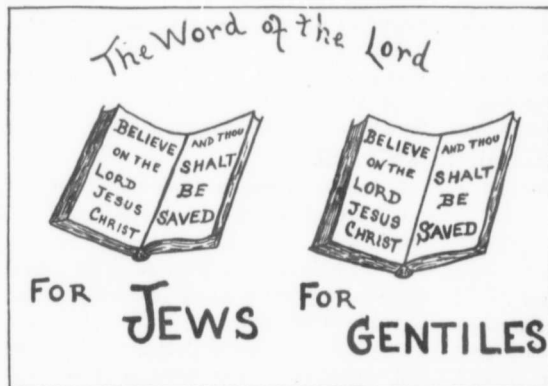
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The first foreign missionaries received and rejected.

Introduction—Have the outline map which was used last Sunday. Here, again, we see

the ship at Paphos. We see three men getting into it. It is leaving the island. We'll print the names of the missionaries we heard about last Sunday. What island have they been visiting? (Recall Lesson.) What does this cross overhead mean?

Perga—Away they sail from Paphos, many friends coming to thank them and say good-by. Here they go across to a town named PERGA (outline map). Tell of the difficulties and dangers of the way before them. When they leave the ship, there



is no train to take them, but they are determined to carry the good news farther. It is the hot season in Perga, and they must go on to the mountains. Away beyond them are snow-topped mountains, rushing rivers to be crossed, robber bands to be met, a lonely desert to be crossed, rough, rude people to be met; but these are all people Jesus came to save, and the message must be taken.

Antioch in Pisidia—Here they come to another town, ANTIOCH IN PISIDIA (map), but how different from the Antioch from which they came; that was not far from the sea; this one is amidst the mountains.

Jews and Gentiles—There is a synagogue here, for there are many Jews, as well as Gentiles. Explain the difference between the Jews, who knew about God and prayed to Him and had part of the Bible to teach them, and the Gentiles, who worshiped idols and knew nothing of the true God. For some Sundays we have been hearing about these two kinds of people. Jesus came to save both, and these missionaries came to tell both. Picture Paul the great preacher standing up before the people in the synagogue (v. 16). Describe him as a small, active man—Barnabas, a large, fatherly looking man.

Received by the Gentiles—The Gentiles crowded into the synagogue to listen to Paul.

This made the Jews angry. They would not believe in Jesus themselves, nor did they want Paul to preach to the Gentiles. The message was sent first to the Jews (God's own people), but they would not listen (v. 46). "Then", said Paul, "we turn to the Gentiles, for so God told us to do" (v. 47). When the Gentiles heard this, many believed. Over Antioch we may place the cross.

Rejected by the Jews—Ah, here is a sad sight! The Jews, turning against Paul and Barnabas, drive them away to ICONIUM.

Our Own Foreign Missionaries—A story of the Boxer outrages in China, or of some of the early missionaries to the New Hebrides Islands, will show the children that we have need still of brave men like Paul and Barnabas, and we have them. They are coming to the front all the time, going to meet dangers in China, India, Africa, etc. Perhaps one has gone from your own church? What can we do to help them to tell that Jesus came to save everybody? Recall what we heard of this last Sunday. A little boy at a missionary meeting had no collection when the plate was passed, but he placed it on the seat and stepped upon it himself, saying, "I give myself to be a missionary when I grow up."

Something to Think About—Jesus is willing to save everybody.

FROM THE PLATFORM

*See o'er the world wide-open doors inviting;
Soldiers of Christ, arise and enter in!
Christians awake! Your forces all uniting,
Send forth the gospel, break the chains of sin.*

Sing the first two verses of Hymn 458, Book of Praise, with the refrain. Ask what was the first "wide-open door" Paul and Barnabas found in Antioch. A little questioning will bring out the answer, that this was the gathering of the Jews in the synagogue. Speak about the service there, and the part Paul took in it. Did this door remain open? The scholars will tell how the Jews turned against Paul and would not listen to him: that door was closed. But another opened. Lead the scholars, by questions, to see that this second door for the missionaries was amongst the Gentiles. Now turn the conversation to the nine wide-open doors of our mission fields,—the Home Mission Door, the Doors in the New Hebrides, Trinidad, British Guiana, India, Formosa, China, Macao, and amongst the Indians in Canada. Sing the verse again, and urge each to do his part in sending the gospel into these doors.

PAUL'S FIRST MISSIONARY JOURNEY
—ICONIUM AND LYSTRA

Acts 14 : 8-22. Commit to memory vs. 21, 22. Study Acts 14 : 1-28.

GOLDEN TEXT—All the gods of the nations are idols : but the Lord made the heavens.—Psalm 96 : 5.

8 And ¹ there sat a certain man at Lys'tra, impotent in his feet, ² being a cripple from his mother's womb, who never had walked :

9 The same heard Paul ³ speak : who stedfastly beholding him, and ⁴ perceiving that he had faith to be ⁵ healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped ⁶ and walked.

11 And when the ⁷ people saw what Paul had done, they lifted up their ⁸ voices, saying in the speech of Lycao'nia, The gods are come down to us in the likeness of men.

12 And they called Bar'nabas, Ju'piter ; and Paul, ⁹ Mercur'ius, because he was the chief speaker.

13 ¹⁰ Then the priest of Ju'piter, ¹¹ which was before ¹² their city, brought oxen and garlands unto the gates, and would have done sacrifice with the ⁷ people.

14 ¹³ Which when the apostles, Bar'nabas and Paul, heard ¹⁴ of, they rent their ¹⁵ clothes, and ¹⁶ ran in among the ¹⁷ people, crying out,

15 And saying, Sirs, why do ye these things ? We also are men of like passions with you, and ¹⁸ preach unto you that ye should turn from these ¹⁹ vanities

Revised Version—at Lystra there sat a certain man ; ² Omit being ; ³ speaking ; who, fastening his eyes upon him ; ⁴ seeing ; ⁵ made whole ; ⁶ up ; ⁷ multitudes ; ⁸ voice ; ⁹ Mercury ; ¹⁰ And the ; ¹¹ whose temple was ; ¹² the ; ¹³ But ; ¹⁴ of it ; ¹⁵ garments ; ¹⁶ sprang forth ; ¹⁷ multitude ; ¹⁸ bring you good tidings ; ¹⁹ vain things ; ²⁰ who made the heaven and the earth ; ²¹ that in them is ; ²² the generations gone by ; ²³ And yet he ; ²⁴ you from heaven rains ; ²⁵ your ; ²⁶ multitudes from doing ; ²⁷ But ; ²⁸ Jews thither ; ²⁹ and having persuaded the multitudes, they ; ³⁰ and dragged ; ³¹ that he was dead ; ³² But as ; ³³ entered ; ³⁴ on the morrow he went forth ; ³⁵ made many disciples ; ³⁶ Omit again ; ³⁷ to ; ³⁸ Omit and ; ³⁹ through many tribulations we must.

LESSON PLAN

- I. Healing a Lame Man, 8-10.
II. Refusing Homage, 11-18.
III. Suffering Persecution, 19-22.

DAILY READINGS

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

M.—At Iconium and Lystra, Acts 14 : 1-10. T.—At Iconium and Lystra, Acts 14 : 11-28. W.—Persecution endured, 2 Tim. 3 : 10-17. Th.—Hindered by unbelief, Mk. 6 : 1-6. F.—The one God, 1 Cor. 8 : 1-6. S.—Patient endurance, 2 Cor. 6 : 1-10. S.—Eternal glory, 2 Cor. 4 : 5-18.

Shorter Catechism—Ques 17. Into what estate did the fall bring mankind ? A. The fall brought mankind into an estate of sin and misery.

The Question on Missions—7. What dangers do they bring to us ? In spite of our laws, some among those who come to us are ignorant, criminal, insane, diseased, paupers, while many have very low ideals of life. So many kinds of people are coming, that the greatest danger is that we may not be able to make good citizens of them.

Lesson Hymn—Book of Praise, Ps. Sel. 65 (Supplemental Lesson) ; 19 ; 16 ; 96 (Ps. Sel.) ; 427 (from PRIMAry QUARTERLY) ; 262.

Special Scripture Reading—Isa. 42 : 1-8. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 122. Priest of Jupiter Doing Sacrifice to Paul and Barnabas. For Question on Missions, H. M. 13, Home Mission Hospital and Nurses.

EXPOSITION

Time and Place—47 A.D. ; Iconium and Lystra.

Connecting Links—There is no break between Lessons VI and VII. Beginning their ministry in Iconium, as usual, by preaching in the synagogue, the apostles won a great multitude of converts. The jealousy of the unbelieving Jews was excited by this success, and these stirred up bitter opposition against the missionaries, who, at last, learning of a plot to stone them, fled to Lystra and Derbe, vs. 1-7.

I. Healing a Lame Man, 8-10.

Vs. 8-10. *There sat a certain man at Lystra.* Possibly, like the lame man at the temple gate (ch. 3 : 2), he had been carried to the

market place or some other public spot to beg ; Ramsay says, "no mendicant pretender, but one whose history from infancy was well known". *Impotent* (helpless) in his feet ; as Luke saw at once, with his practised physician's eye. *A cripple* ; from his birth. *Never had walked* ; and never expected to,—a hopeless case, to human vision. *Heard* ; "was listening to". *Paul speak.* The man had been attending to Paul's discourses for some time. *Who stedfastly beholding him* ; with deep compassion for his helplessness and a longing desire to do him good. *Seeing . . . faith to be made whole* (Rev. Ver.). The light in the cripple's face and the gleam in his eye showed that faith in

Jesus as the Saviour for soul and body was dawning in his heart. *Said with a loud voice.* There was in his words the ring of confidence in their healing power. *Stand .on thy feet.* The helpless part is named, to show that the cure is to be perfect. *Leaped*; the quick response of faith to the command recognized to be of God. *Walked.* The cure was complete and lasting.

II. Refusing Homage, 11-18.

V. 11. *People .in the speech of Lycaonia.* This was the mother tongue of the people, who could, however, also speak Greek, which the missionaries used. *Gods .in the likeness of men.* Likely Paul and Barnabas did not understand the people's words, and so at first made no protest.

Vs. 12, 13. "*Barnabas, as more dignified and reposeful in mien, suggested Jupiter or Zeus, the king of the gods; while Paul, as the chief speaker was Mercury (Rev. Ver.) or Hermes, the messenger of the gods, and the god of eloquence.*" The Lycaonians were the readier to believe that these two deities had appeared to them, because of a legend current amongst them that Jupiter and Mercury had once come in human form to the home of Baucis and Philemon, natives of the country. *Priest of Jupiter .before their city*; that is, who had a statue and temple outside the city walls, consecrated to him. *Oxen*; for sacrifice. *Garlands*; made of wool, with leaves and flowers interwoven, to adorn the victim, the altar, the priests and the attendants at a heathen sacrifice. *Unto the gates*; of the city, or of the temple of Jupiter, or of the house where Paul and Barnabas lodged.

Vs. 14, 15. *Apostles .rent their clothes*; a sign or expression of extreme horror (see 2 Kgs. 6 : 30 ; Matt. 26 : 65), showing that up to this time they had not understood what was happening. *Of like passions*; better translated, "of like nature": affected by the same feelings as all weak mortals have. James 5 : 17. *Vanities*; the word often applied to idols and idolatrous practices (see Eph. 4 : 17 ; 1 Pet. 1 : 18). Instead of worshipping these vanities, they ought to serve the one *living God*.

Vs. 17, 18. *Left not himself without witness.* This speech should be compared with that

given to a heathen audience at Athens (ch. 17), and also with that given to the Jews at Antioch in ch. 13. Paul here dwells mostly on the material blessings as seen in nature, which God sends. He wishes to pass from nature to nature's God. *Scarce restrained . . the people*; with difficulty kept them from offering sacrifices to them.

III. Suffering Persecution, 19-22.

V. 19. *Jews from Antioch and Iconium.* The bitterness of their hatred is shown by their coming over a hundred miles to injure Paul. The jealous rage of Paul's Jewish foes led them to the very verge of murder. *Persuaded the people*; that is, the heathen of Lystra. (Compare Matt. 21 : 9 with 27 : 22 ; see also Acts 28 : 4-6.) *Having stoned Paul*; the Jewish punishment for blasphemy. (See 2 Cor. 11 : 25.)

Vs. 20-22. *He rose up.* The case is regarded as miraculous. *Derbe*; the frontier city of the Roman province of Galatia. Paul keeps to the Roman world, and its centres of life and commerce. "When he reached the limit of Roman territory, Derbe, he retraced his steps." *Returned again*; to *Lystra, Iconium, and Antioch*, that they might further instruct and encourage the disciples in those places.

The need of organization was felt in the newly founded churches, and elders were ordained. The return journey takes in a few new places, and at last Paul and Barnabas arrive at Antioch in Syria and give in their report. They remained for a considerable time with the disciples of that city, vs. 23-28.

Light from the East

SACRIFICES--Were tokens of gratitude, means of propitiation and inducements to the deity to bestow favors on the offerer. In early times human sacrifices were not uncommon, arising from the widespread idea that the nobler the victim and the dearer to its possessor, the more pleasing it would be to the gods. The animals sacred to a god were not usually sacrificed to him. The most common sacrifices were cattle, sheep, pigs, dogs and horses. The persons who offered the sacrifice wore garlands round their heads, the victims were similarly decorated, and, in the case of cattle, their

horns were sometimes gilt. The head of the animal was first sprinkled with barley meal mixed with salt. When the sacrifice was offered to the Olympic gods, the head was turned up, when to the gods of the lower world, it was drawn downwards. The beast was felled by a hammer before the throat was cut. The whole carcass was originally con-

sumed on the altar, but later it was the custom to burn only the legs enclosed in the fat, and certain parts of the intestines; the remaining parts were eaten by the worshipers in a festive meal. While the flesh was burning on the altar, wine and incense were thrown upon it, and prayers and music accompanied the solemnity.

APPLICATION

A cripple, v. 8. "Walter", said a gentleman on a ferryboat to a poor helpless cripple, "how is it, when you cannot walk, that your shoes get so worn?" A blush came over the boy's pale face, but after hesitating a moment, he said, "My mother has younger children, sir, and while she is out washing, I amuse them by creeping on the floor and playing." "Poor boy", said a lady standing near, not loud enough, as she thought, to be overheard, "what a life to lead! What has he, in all the future, to look forward to?" The tear started in his eye, and the bright smile that chased it away showed that he did hear. As she passed by him to step on shore, he said in a low voice, but with a smile, "I am looking forward to having wings some day."

The gods are come down, v. 11. It is wonderful what men will take up with, when they reject the true God. One scholar tells of meeting a man who indignantly declaimed against the folly of Christians any longer attempting to believe in the God of the Bible. He declared that the discoveries of modern learning had made it utterly impossible to accept any longer the teachings of that Book. "And", said the scholar, "what have you to put in the place of God?" With perfect assurance the answer came, "Electricity." Could anything be stranger than that one should prefer a dead force to the God and Father of our Lord Jesus Christ? Yet it is only one of the absurdities involved in rejecting the true God.

Unto the living God, v. 15. A Buddhist monk in Ceylon, who was acquainted with both Christianity and Buddhism, was once asked what he thought was the great difference between the two. He replied, "There is

much that is good in each of them, and probably in all religions. But what seems to me to be the greatest difference is, that you Christians know what is right and have power to do it, while we Buddhists know what is right but have no such power." It is the great difference between our religion and all the others. In them men are seeking by ceremonial, by every kind of privation, by every form of self-imposed task, to gain peace in their hearts and get right with God. It is a complete failure. Only in Jesus Christ do we get satisfaction and peace and confidence and power and joy.

Returned, v. 21. Agesilaus was engaged in war with the Persians, when he was suddenly summoned home to defend his native Sparta against the Greeks. He returned, and marching through Thrace, without asking leave of any of the barbarians. He desired to know of each people only, "whether they would have him pass as a friend or as any enemy". He sent some of his men to put the same question to the king of Macedon, who answered, "I will consider it." "Let him consider", said Agesilaus. "In the meantime, we march." The same bold and fearless spirit was in the apostle Paul. It is the spirit that every one who serves God should have.

Through many tribulations (Rev. Ver.), v. 22. Some years ago a number of candidates were competing for the headmastership of a High School in Ontario. Most of them were men of experience; one had but recently come from the University. He paid a visit to the School Board, and was asked to make a statement about himself. He drew from his pocket two gold medals, recently won against all competitors, and laid them on the table,

Electricity
Instead of God

Knowledge
Plus Power

was once asked what he thought was the great difference between the two. He replied, "There is

saying, modestly, "Gentlemen, these are my credentials." They spoke loudly of his energy and capacity. He had been through the mill of the college, and had stood the severest tests. Such a man would go through

any mill and profit by it. And the life of a follower of Jesus is a mill, in which he is tossed about and broken and crushed and refined. It is the process that makes him like unto his Lord.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

This Lesson immediately follows the last one, and is especially noteworthy as tracing the determined purpose of Paul's enemies, not only to interfere with his work, but also to kill him. The map is invaluable.

1. Paul at Iconium. This lay to the south-east of Antioch, in a different district. The three things especially noteworthy are: (a) The preaching of the apostles was so successful that great multitudes of Jews and Greeks were converted. (b) The unbelieving, persecuting Jews created much prejudice, and occasioned much trouble to the apostles. (c) The heroism of the apostles, who boldly stood their ground, working miracles, until the feeling became so bitter that at last the rulers of the synagogue took part in an attempt to kill them. They escaped to the neighboring cities to preach. The teacher should point out two main lessons. First, how privileged people reject the gospel, while heathen embrace it. The Jewish nation is an apt illustration. In our home land many unsaved are indifferent, while in Korea they press into the kingdom. Second, how persecution furthers the cause of truth. The retreat of the apostles was in accordance with Jesus' words, Matt. 10:23. The gospel spread more rapidly because of opposition. The church should wisely use every attack to declare the message of truth.

2. The apostles at Lystra. Their experience may be viewed as typical of the ordinary life of the missionary. Note: (1) The blessing of physical healing. Amid hopelessness, faith had come by hearing the gospel. Note the healing and effect upon the people. Greek was widely known, hence they understood Paul. In their excitement the people used their native language (v. 11); hence the

apostles were unaware of their purpose. Note the vehement opposition of Paul and Barnabas, as soon as they understood the purpose of the people. The scene reveals the superstition of the people, and pictures their religious life quite naturally. (2) The message of the gospel to these people. The revelation of God in nature was an invitation to share His love and grace. Heathen rites were empty (compare Eph. 4:17; 1 Pet. 1:18). Paul's argument is that God alone satisfies, and men should come to Him directly. Consider the quest of to-day for satisfaction, as in the pursuit of wealth, honor, pleasure, etc. These are all empty.

3. Suffering for the gospel. The Jews imagined they accomplished their purpose, but Paul was able to push further into heathenism, to revisit the churches and return to Syrian Antioch, ch. 13:1-3.

In the light of this journey, consider the wonderful way the apostles exalted God in their work. They kept in the background. He was all and in all. This has a direct application to the spirit and work of the church. The world needs to see Jesus. We should exalt Him that others may see Him in us.

For Teachers of the Boys and Girls

UPS AND DOWNS OF MISSIONARY LIFE would make a capital title for this Lesson; and one way of dealing with the Lesson will be to assign a portion of it to each of five members of the class, to be told in his own words, either *viva voce*, or in writing: the sections as follows: (1) Vs. 1-7; (2) Vs. 8-10; (3) Vs. 11-18; (4) Vs. 19-22; (5) Vs. 23-38.

Or, taking up the passage as it stands, ask the scholars to reconcile the conduct of the apostles in v. 3, when they stood firm and fast in the face of opposition, and in v. 6, when they fled from it. This will bring in the whole tumultuous story of vs. 1-7. (The key is, that there is a time and place for courage which takes no account of conse-

quences, as of Daniel's in Dan. 6 : 10 ; and a time and place for a courage which has regard to prudence, as in Acts 9 : 24, 25 (see also Matt 10 : 23).

Next, discuss with the class the healing of the cripple (Be sure they understand the word "impotent"). First, have them turn to Matt. 8 : 5-13, especially vs. 10 and 13 ; also to Matt. 9 : 27-30. These, with the case of the cripple of the Lesson, show the part faith played in the miracles of healing. Get the scholars to tell what faith is ; also to tell whence this man's faith came. See first clause of v 9 for this latter point, and compare Rom. 10 : 17.

In the section that follows,—vs. 11-18, there are a number of words and things to be explained. Let the teacher make sure of being ready with explanation and information (see Exposition, and other parts of the

Lesson material). Bring out, as the story goes along : (a) The silly notions which these heathen had of God, vs. 11, 12 ; (b) The silly conduct to which these superstitions led, v. 13 ; (c) The horror of the apostles when the people wished to worship them—how different from the Roman Emperors, who longed to be worshiped as gods : the religion of Christ makes men very humble ; (d) How the apostles turned this folly into an opportunity of preaching the true God.

The sudden revulsion of feeling, resulting in the stoning of Paul ; his (perhaps miraculous) restoration ; his further preaching in that and other cities ; the return of the apostles to Antioch, whence they had at first set out (ch. 13 : 1-13), and the telling of the story of their work there ; these complete the chapter—truly A CHAPTER OF UPS AND DOWNS.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON V.]

The situation of Iconium, says Hastings, "amid luxuriant orchards at the western edge of the vast plains of Asia Minor, level and uncultivated, watered by a stream which issues from the hilly region on the west, and loses itself in the plain after making this part of it a garden, is strikingly like that of Damascus (though hardly equal to it in beauty); and this has made the city always a centre of life and the most important in the district." It lies near the borders of Lycaonia ("Wolf Land") and Phrygia. Being an important commercial city on one of the great trade routes through Cilicia from Syria and

Palestine to the west, Iconium naturally attracted a large number of Jewish settlers. The ancient name of the place is still retained in the form Konia, which is the terminus of a railway extending from the Bosphorus southward. Paul journeyed from Antioch in Pisidia along the Imperial Highway which connected that military centre with the garrison city of Lystra. From this road he diverged to go across the hill country to Iconium. Lystra was about 18 miles southeast of Iconium, in a vale about a mile wide, through which a stream flows eastward between gentle hills.

ADDED HINTS AND HELPS

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

Some Test Questions

1. Why did the missionaries leave Antioch? Whither did they then go?
2. How did they begin their ministry here? What plot was formed against them? To what region did they escape?
3. What miracle was wrought by Paul?
4. Whom did the people think Paul and Barnabas were? What name did they give to them respectively?

5. What preparations were made to do them homage? How did they prevent this?
6. What did they say of themselves? From what did they urge their hearers to turn? To whom?
7. Of what kind of blessings did the apostle speak? Who did they say was the Giver of these?
8. What enemies of the apostles came to Iconium? What was done to Paul?
9. Whither did he and Barnabas next go? What cities did they revisit? For what purpose?

10. To what place did they finally return ?
What did they do there ?

Something to Look Up

1. Find in one of Paul's letters where he tells about being stoned.

2. Paul paid a third visit to Lystra and there found one of his most beloved followers. What was his name ?

ANSWERS, Lesson VI.—(1) 2 Cor. 11 : 26.
(2) Isaiah, Luke 4 : 17.

For Discussion

1. The folly of idol worship.
2. What nature teaches about God.

Prove from Scripture

That God made all things.

The Catechism

Ques. 17. *The result of the fall.* The Question teaches that the fall brought mankind into an estate (state or condition) of (1) sin, (2) misery. Two elements enter into the state of sin. There is, first, the burden of guilt. The sinner has broken the law of God, and lies under the just sentence of the righteous Judge, Gal. 3 : 10. No one can plead innocence, Rom. 3 : 23. Then, sin is an inward disease, like leprosy, incurable save by divine power. (See Rom. 7 : 21-24.) The consequence of sin is death (Ezek. 18 : 20), that is, separation from God, the only source of life and happiness. The misery

resulting from sin is manifested in every part of man's nature, body (physical sufferings may be traced back ultimately to sin), intellect (Rom. 1 : 21, 22), affections (1 John 2 : 16), and will, Rom. 6 : 16, 17.

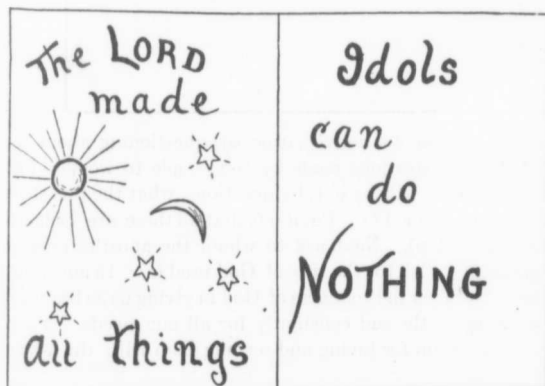
The Question on Missions

Ques. 7. While some of the immigrants coming to us have an equally high standard of living and morals, others fall very far below our Canadian standard. Ignorance marks many of them. The Syrians, Slavs, and those of Southern Italy have the greatest proportion of illiterate people among them. Those having the least number of illiterate are the Scandinavian, British, American, French and German. It is easy to understand the danger we stand in from the illiterate, the criminals, the insane and diseased. But we have also to bear the burdens of those who are in poverty. Those from China, Japan, India and Eastern Europe are willing to work for little money, and so cut down the wages of our Canadian working men. But the greatest danger of all comes from those who have low ideals of morals and religion. We must raise their ideals, or they will lower ours ; and there are so many of them that it will be difficult to keep pace with them and to bring them up to our standard and make good Canadian citizens of them.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The first foreign missionaries healing.

Introduction—If possible, show an idol, or a picture of one, or describe one. Let the children repeat after you the Bible description of an idol, Ps. 115 : 4-7.



one, or describe one. Let the children repeat after you the Bible description of an idol, Ps. 115 : 4-7.

Golden Text—Repeat Golden Text. Recall last Lesson. Where did we leave Paul and Barnabas ? Why did they not stay in Iconium ? Outline some houses, and print **LYSTRA**. Here the missionaries are now. God is not known here. There is no synagogue, no Bible. The people have not even heard that a Saviour was promised to the world. They worship only idols. How can Paul make these hea-

then understand about God and His power? Ah, God lets Paul know a way!

God's Power Shown—Did you ever see a cripple (illustrate by a story). Every day, while Paul has been preaching in the public square, a man—a hopeless cripple—lame from the time he was born, has been carried there to beg. This man has listened to Paul preaching, and Paul sees, by the joy in the man's face, that he is beginning to believe in God and in the Saviour—Jesus. One day Paul sees the lame man as usual, and looking at him, calls out, "Stand upright on thy feet"; and the man leaped and walked. Picture the scene! Imagine the astonishment! Their gods could not do such a thing!

All Honor Belongs to God—What is this Paul and Barnabas see? The heathen priest is bringing oxen to the gates of the city, placing garlands of flowers round their necks, preparing for heathen worship. Soon the missionaries find out that the people think that they are gods come down from heaven, and they are going to worship them and sacrifice the oxen, just as they do to their heathen gods. How sad the missionaries feel! They run out to the people, saying, "We are only men like yourselves, trying to show you the power of God and get you to turn from these foolish idols and worship the true God."

Paul's Sermon—Here is a picture of the big round world, and of the sun, moon and stars. Who made them all? We know; but those heathen people did not. Here are trees and flowers and grain. What does God send upon the earth to make them all grow? Picture a shower of rain coming down over all. God has all power over everything. In this way Paul taught the people at Lystra of God and His goodness, and of Jesus our Saviour, and many believed. Now we'll place the cross over Lystra. Its light has come to this place where the people had been in heathen darkness.

Persecuted Again—But look! Along the road from Antioch and Iconium come wicked Jews, who persuade the people to stone Paul and drag him outside the city gates, v. 19. Paul was left for dead, but God raised him up again, v. 20. The missionaries go on to Derbe. Then they go back to help and encourage the new Christians in the places they have visited (vs. 22, 23). Let the children trace their journey back to Perga and Attalia. Here we see them again at the sea entering the ship, sailing back to Antioch from which they came, to tell their friends all about their journey and about those, both Jews and Gentiles, who had given their hearts to Jesus.

Something to Think About—God has all power.

FROM THE PLATFORM



Draw two steps on the blackboard. Begin the conversation by questioning about the miracle wrought by Paul at Iconium, the preparations made by the people to worship him and Barnabas, and the apostles' preventing this. Bring out, by questions, what the preachers said about the blessings enjoyed by the people (see v. 17). Point out that all these are included in what we call NATURE (Print on the lower step). Next ask to whom the apostles pointed as the Giver of the good things just spoken of. Call for the title of God used in v. 15 and print it on the upper step,—THE LIVING GOD. Dwell on the goodness of God in giving us so beautiful a world to live in and in providing so abundantly and constantly for all our needs. Press home on each scholar God's goodness, as a reason for loving and serving Him with the whole heart.

Lesson VIII.

THE COUNCIL AT JERUSALEM

May 23, 1909

Acts 15 : 1-5, 22-29. Commit to memory vs. 28, 29. Study Acts 15 : 1-35.

GOLDEN TEXT—We believe that through the grace of the Lord Jesus we shall be saved, even as they.—
Acts 15 : 11.

1 And certain men¹ which came down from Judæa² taught the brethren,³ and said, Except ye be circumcised after the⁴ manner of Mo'ses, ye cannot be saved.

2⁵ When therefore Paul and Bar'nabas had no small dissension and⁶ disputation with them,⁷ they determined that Paul and Bar'nabas, and certain other of them, should go up to Jeru'salem unto the apostles and elders about this question.

3⁸ And being brought on their way by the church,⁹ they passed through¹⁰ Phen'ce and Samar'ia, declaring the conversion of the Gentiles : and they caused great joy unto all the brethren.

4 And when they were come to Jeru'salem, they were received of the church, and¹¹ of the apostles and¹² elders, and they¹³ declared all things that God had done with them.

5 But there rose up certain of the sect of the Phar'isees¹⁴ which believed, saying,¹⁵ That it was needful to circumcise them, and to¹⁶ command them to keep the law of Mo'ses.

22 Then¹⁷ pleased it the apostles and¹² elders, with the whole church, to¹⁸ send chosen men of their own company to An'tioch with Paul and Bar'nabas :

Revised Version—¹Omit which ; ²and ; ³saying ; ⁴custom ; ⁵And when Paul ; ⁶questioning ; ⁷the brethren appointed that ; ⁸They therefore ; ⁹Omit they ; ¹⁰both Phenicia ; ¹¹Omit of ; ¹²the ; ¹³rehearsed ; ¹⁴who ; ¹⁵It is ; ¹⁶charge ; ¹⁷it seemed good to ; ¹⁸choose men out of their company, and send them ; ¹⁹called Barsabbas ; ²⁰thus by them ; ²¹the elder brethren unto ; ²²greeting ; ²³Omit nine words ; ²⁴Omit such ; ²⁵having come to one accord, to choose out men and ²⁶things sacrificed to ; ²⁹it shall be well with you.

LESSON PLAN

I. The Dispute, 1.

II. The Deputation, 2-5.

III. The Decision, 22-29.

DAILY READINGS

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

M.—The Council at Jerusalem, Acts 15 : 1-11.
T.—The Council at Jerusalem, Acts 15 : 12-21. W.—
The Council at Jerusalem, Acts 15 : 22-35. Th.—
Hinderers, Matt. 23 : 1-13. F.—Paul's reference,
Gal. 2 : 1-10. S.—Liberty in Christ, Gal. 5 : 1-14.
S.—A new creature, Gal. 6 : 7-18.

Shorter Catechism—Ques. 18. *Wherein consists the sinfulness of that estate wherein man fell?* A. The sinfulness of that estate wherein man fell, consists in the guilt of Adam's first sin, the want of origi-

namely, Ju'das¹⁹ surnamed Bar'sabas, and Si'las, chief men among the brethren :

23 And they wrote²⁰ letters by them after this manner : The apostles and²¹ elders and brethren send greeting unto the brethren which are of the Gen'tiles in An'tioch and Syr'ia and Cilic'ia²² :

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls,²³ saying, *Ye must be circumcised, and keep the law :* to whom we gave no²⁴ such commandment :

25 It seemed good unto us,²⁵ being assembled with one accord, to send chosen men unto you with our beloved Bar'nabas and Paul.

26 Men that have hazarded their lives for the name of our Lord Je'sus Christ.

27 We have sent therefore Ju'das and Si'las, who shall also tell you the same things by²⁷ mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things :

29 That ye abstain from²⁸ meats offered to idols, and from blood, and from things strangled, and from fornication : from which if ye keep yourselves,²⁹ ye shall do well. Fare ye well.

nal righteousness, and the corruption of his whole nature, which is commonly called Original Sin ; together with all actual transgressions which proceed from it.

The Question on Missions—S. What is our Government doing for the newcomers ? The Government has officers and interpreters to give information to the immigrants ; halls in which to shelter them when they arrive ; hospitals where their sick are treated ; homesteads for those who desire such ; and laws through which all may receive justice.

Lesson Hymns—Book of Praise, Ps. Sel. 65 (Supplemental Lesson) ; 134 ; 148 ; 46 (Ps. Sel.) ; 160 (from PRIMARY QUARTERLY) ; 129.

Special Scripture Reading—Ps. 15. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 123, An Offering to Minerva (v. 29). For Question on Missions, H. M. 14, An Alberta Homestead.

EXPOSITION

Time and Place—49 A. D. ; Jerusalem.

Connecting Links—The chief feature of Paul's first missionary journey was the opening of the door to the Gentiles. This formed the subject of much discussion at Antioch (see ch. 14 : 27) ; for the Jews, looking upon themselves as exclusively the people of God, did not wish to surrender the place of privilege, and accordingly tried to make the observance of the law and circumcision obligatory on all.

I. The Dispute, 1.

V. 1. *Certain men... came down from Judæa ;* likely converted Pharisees, the strictest sect of the Jews, who were not fully in sympathy with the teaching of Jesus that God has a

purpose of grace to all mankind (John 3 : 16), nor with the offer of the gospel to the Gentiles. *Taught the brethren ;* at Antioch. Many of these were Gentiles, "Greeks", ch. 11 : 20 (Rev. Ver.). *Except ye be circumcised ;* that is, become proselytes to the Jewish religion. *After the manner of Moses ;* in accordance with the law of Moses. This was the beginning of the great controversy as to circumcision and the ceremonial law of Moses. The question is discussed in Paul's letter to the Galatians. *Ye cannot be saved.* The very substance of Paul's preaching was questioned, and his missionary work declared void ; for he and Barnabas had just been recounting to the church at Antioch (ch. 14 :

26, 27) how many Gentiles (see ch. 13 : 46-48) had been saved through simple faith in Jesus Christ.

II. The Deputation, 2-5.

Vs. 2, 3. *No small dissension.* The word means "faction" or "sedition", and implies that there were two parties in the church at Antioch. *Disputation*; earnest and long-continued discussion. *They determined*; that is, "the brethren" of v. 1: the church at Antioch. *Paul and Barnabas*; who had been leaders in the debates with the visitors from Jerusalem. *Certain other*; including Titus (Gal. 2 : 1, 3), himself a Gentile convert, and therefore specially interested in the question at issue. It is possible that Luke also was among the number. *Go up to Jerusalem* ("up", because of its elevated position, and as the capital of Palestine), to obtain the judgment of the apostles and elders. *Brought on their way*; accompanied, according to a common Eastern custom (compare chs. 20 : 38 ; 21 : 16), by members of the church who wished to show their sympathy with Paul's views and their esteem for him. *Phenice and Samaria.* The route was southward along the Mediterranean coast of Phœnicia, with its chief towns, Tyre and Sidon, and then through Samaria. *Caused great joy.* Evidently the Gentile mission was popular, and Paul was encouraged in this great crisis.

Vs. 4, 5. *Received of the church*; at a meeting to welcome them, not only of the officials, but the whole church. *Declared all things.* A long recital must have taken place of their missionary labors and their great results in the salvation of many Gentiles. *Sect of the Pharisees.* Now, for the first time, we learn that some of this party had joined the Christian church. But while they accepted Jesus as Messiah because of the resurrection, they still clung to the *law of Moses* and wished to make circumcision the door through which Gentiles were to enter the church. It seems, from Gal. 2 : 1, 3, 4, that the test case was Titus, a Gentile. The Judaizers said he must be circumcised : Paul refused to consent.

The public meeting of all the church, at which Paul related his story, was followed by a private interview between him and the three great church leaders, Peter, James, the

brother of Jesus, and John, Gal. 2 : 9. These Paul gained over to his side. Finally, a great meeting of the apostles, elders, and representatives of the whole church was held to settle the dispute. This gathering is known as the Council at Jerusalem, vs. 6-21.

III. The Decision, 22-29.

Vs. 22-27. *Pleased it*; Rev. Ver., "it seemed good to". The Pharisaic party was defeated; and it was determined to send *Judas and Silas*, two of the *chief men*, to carry the resolution of the Council in *letters*, that is, a formal document, to Antioch, and to assure the Christians there of the good wishes of the church at Jerusalem. *Greeting . . . brethren . . . Gentiles.* Gentile converts are recognized as on the same footing as those who had been Jews. *Certain . . . from us . . . subverting your souls.* The Greek word for "subverting" was used of breaking a treaty. The Gentile Christians had entered into covenant with God by accepting His offers of salvation; this covenant the false teachers would have destroyed. *No such commandment.* Their teaching was utterly without authority.

Vs. 28, 29. *To the Holy Ghost, and to us.* The Council had reached their decision under the direction of the Holy Spirit. *These necessary things.* The four things prohibited appear in Lev., chs. 17, 18; and are there forbidden to Jews and proselytes : (1) Pollutions of idols ; (2) and (3) No blood was to be eaten, and consequently no flesh of anything of which the blood was not poured out ("things strangled"); (4) All uncleanness was forbidden. The first three requirements were laid on the Gentiles for the meantime, that they might not offend their Jewish brethren : the prohibition of impurity is binding on all at all times.

The two messengers from the Council (v. 22) accompanied Paul and Barnabas back to Antioch, where Silas remained with them, vs. 30-35.

Light from the East

CIRCUMCISION—Was practised by the Egyptians, Ethiopians, Abyssinians, Kaffirs, and some of the natives of Australia and of this continent, at the entrance to manhood and initiation into the full rights of citizenship. It was at first most likely a recognition of the divine ownership of human life, a part

of the body being sacrificed to preserve the remainder. While in other nations it continued as a hygienic custom, or a tribal mark, among the Hebrews it was spiritualized into a symbol of devotion to a high religious ideal. Modern Jews perform it in the child's home, on the eighth day, by an appointed official. The child is first placed on Elijah's chair, a vacant seat dedicated to the prophet because of his jealousy for the covenant, and

certain texts are recited. The operator then sets the child on the godfather's knees, repeating a benediction. After the operation, the father recites another benediction, to which all present give a response, wishing a wise and good life to the child. Then follows a prayer by the operator, in which the child is named and blessing invoked upon him, to which also a response is made by those present. The ceremony is followed by a feast.

APPLICATION

Certain men came down (Rev. Ver.), v. 1. The story of Pitcairn Island is one of wonderful interest. It was peopled by the mutineers of H.M.S. Bounty, who intermarried with a few natives whom they found there. After a few years of vice and bloodshed, one of the sailors began to study the Bible. He was so impressed with it, that he succeeded in persuading the whole community to order their lives according to its teaching. When a ship from civilization at last reached them, it found a society that could not be matched on earth for simple piety and moral cleanliness. It was like a Garden of Eden come again. It was not long before missionaries arrived from the United States to teach these Christians,—what do you suppose? That their religion was all wrong, because they did not keep the Sabbath on Saturday. These are the "proselytizers" whom Jesus condemned. They are more anxious to make converts to some fad or ceremony, than to truth and righteousness.

Except . . . after the manner of Moses, v. 1. Dr. John Brown, the famous author of *Rab and His Friends*, thus describes a picture of Luther in the Convent Library at Erfurt. "It is Luther, the young monk of four-and twenty, in the Library of the Convent at Erfurt. . . . He is gazing into the open page of a huge Vulgate—we see it is the early chapters of the Romans. A bit of broken chain indicates that the Bible was once chained—to be read, but not possessed—it is now free, and his own. Next moment he will come upon—or it on him—the light from heaven, shining out from the words, "Therefore, being justified by faith, we have

peace with God," and in intimation of this, His dawn, the sweet pearly light of morning, shining in at the now open lattice, is reflected from the page upon his keen anxious face." Before that radiant text, the contention that Judaic forms and ceremonies are essential to salvation vanishes like the darkness of the night before the rising sun.

Great joy, v. 3. You can tell what sort of a person any one is, by observing what makes him laugh. There are some who never laugh so heartily as when something is told them in a whisper, something which is not fit for any one to hear, and which they would be ashamed to tell in public. There are others who enjoy nothing so much as to see some unfortunate person in trouble. They will tell you that they "nearly died laughing", when Jim fell down in the mud or Susy's hat blew over the fence and a dog ran off with it. Others get their greatest pleasure out of their vanity. If they overhear a word of admiration, they are in bliss, and to be in a position to command service and praise, is the height of their ambition. But the joy of these Christians was of a different sort. It was because they had heard the good news of many unlikely persons having become Christians. It is the deepest and best kind of joy, to rejoice in people's being made better.

Brethren . . . Gentiles, v. 23. These are the same people that these Jewish Christians used to call dogs. The Prince Consort, the beloved husband of Queen Victoria, whose birthday we celebrate to-morrow, once taught his children a lesson in sympathy. It happened that an old man whom he had made friends with somewhere, was at the table with them,

The Story of
Pitcairn Island

Light From
Heaven

Judged By
Our Laugh

Sympathy More
Than Etiquette

dining, and began to eat with his knife. The young princes and princesses began to look at each other and titter. Their father reproved them with a look, and immediately began to eat with his own knife. After the guest had gone he said to them, "It is well to observe etiquette, but it is better to avoid insulting people. My old friend was worth the inconvenience I went to." How much happier would the world be if that spirit prevailed!

To the Holy Ghost, v. 28. Suppose we saw an army sitting down before a granite fortress, and they told us they intended to batter it down. We might ask them how. They point us to a cannon ball. Well, but there is no power in that. It is heavy, but not more than a couple of hundred pounds. If all the men in the army were to throw it, it would make no impression. They say, "No, but look at the cannon." Well, but there is no power in that; it is a machine and nothing more. "But look at the powder." Well, there is no power in that, either; a child may spill it, a sparrow may pick it up. Yet this powerless powder and this powerless ball are put into the powerless cannon; one spark of fire enters it, and, in the twinkling of an eye, the power is a flash of lightning, and the ball is a thunderbolt, which smites the wall with destruction. So is it with our churches and Sunday Schools, our resolutions and our

One Spark of Fire

purposes. We need the baptism of fire, the gift of the Holy Spirit.

Lesson Points

Jewish forms were the scaffolding, Christianity is the completed building. v. 1.

Truth has nothing to fear from free discussion. v. 2.

The gospel brings its highest joy only to those who impart it to others. v. 3.

We should be careful to distinguish between prejudices and principles. v. 5.

Every Christian is a representative of the church, by whom it will be judged. v. 22.

Words are mighty instruments for good or evil. v. 24.

Loving hearts are sure to find some way of reconciling differences. v. 25.

To live for Jesus is as great a proof of loyalty as to die for Him. v. 26.

Those who seek to know and do God's will, can rely on the guidance of His Spirit. v. 28.

In non-essentials we cannot be too yielding, nor too firm in essentials. v. 28.

"I flung myself into a chair near the window", writes Cowper, "and seeing a Bible there, ventured once more to apply to it for comfort and instruction. The first verse I read was Rom. 3: 25. Immediately I received strength to believe, and the full beams of the Sun of Righteousness shone upon me. In a moment I believed and received the gospel."

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

The Council at Jerusalem is one of the outstanding events in the history of the early church. Paul gives some account of it in Gal. 2: 1-10, where he defends his apostolic standing against his enemies. The circumstances must be carefully grasped. Paul and Barnabas had returned from the first missionary journey, to Antioch in Syria, and reported to a great gathering of the church there, ch. 14: 26-28. While they were still in Antioch, certain men went from Judea to Antioch, teaching that Gentiles must observe

the Mosaic ritual before they could be saved. Paul and Barnabas met them openly; but so much discussion arose, that the two missionaries, with certain others, were appointed to go to Jerusalem and submit the question to the church there for final issue.

Recall (see former Lessons) how the Samaritans had received the gospel and the Holy Spirit without this ritualistic observance, also the case of the Ethiopian, the conversion of Cornelius, the ingathering at Antioch, and how delegations had gone from the mother church to assist, comfort and instruct these people. The enemy now selected his own time and place, and forced the question upon the church for an official deliverance.

1. The question was: "What is essential to the salvation of the Gentiles?" The claim of the Judaizing teachers (v. 5) was that the Gentiles must accept the rites and ceremonies of the Jews. In their favor was the "everlasting covenant" of circumcision (Gen. 17: 13), the divine origin of their religious ritual, and the prominence of the Jew in the fulfilment of God's plan of redemption. The claim of Paul was, that Jews and Gentiles alike were saved by faith in Jesus. The issue was momentous, and threatened to divide the church.

2. *The method of consideration.* The question was fully considered at Antioch (ch. 15: 1-3), and referred to Jerusalem. The difficulty was so keenly felt that even Peter and Barnabas wavered, Gal. 2: 11-14. The procedure at Jerusalem is noteworthy. There was a private conference of the leaders (Gal. 2: 2, 9) which resulted in agreement. Then there was the public discussion. The case was presented by the apostles; there was a reply by some of the Pharisees, an address by Peter, addresses by Paul and Barnabas, and an address by James.

3. *The finding, vs. 22-29.* See Exposition. This decision established a principle which was a victory for Paul's view. It was a strong plea for conciliation, demanding self-sacrifice on the part of both Gentile and Jew. It was a declaration of spiritual freedom, and a reasonable policy in daily life. The appointment of a commission to visit the churches affected was a wise and far-sighted plan.

4. *The authority behind the decision.* It was the voice of the Holy Spirit that met the present needs, and gave necessary guidance and harmony in adopting a new view. The same guidance may be looked for in all matters of dispute, personal, family, and ecclesiastical. Jesus promised this (John 14: 26; 16: 13), and it is available for present day needs.

For Teachers of the Boys and Girls

The Lesson tells how a dispute was settled. It is a rather difficult Lesson for the Intermediates. Hence, the need of thorough study of the passage and of all the Lesson material, and a clear statement as to where the dispute arose, who began it, the points in question, the various steps taken to settle

there, and finally, the decision arrived at, and how this was communicated, and how received.

Where? At Antioch in Syria, from which Paul's first missionary journey had begun, and at which it had ended (Review the three previous Lessons, bringing out the fact that many Gentiles, as well as Jews, had believed in Jesus, and had been received by Paul and Barnabas as members of the church).

Who began the dispute? V. 1 of the Lesson answers. In Gal. 2: 12 it is stated that these came from the apostle James, who, having remained in Jerusalem, was still narrow-minded as to all not Jews. (Even good men may be narrow-minded: straight trees may be slim.)

The point in question. Can a man be saved without being circumcised? These strict Jerusalem Jews said, No. Paul and Barnabas said, Yes. It was as if one now were to deny that a person could be saved without being baptized.

How was the dispute settled? Evidently not, any at rate at first, on the principle—

"A little explained, a little endured,

A little forgiven, the quarrel is cured."

All the parties to the dispute seem to have been very strong in their own views.

(a) The first step: to send a deputation from each side, to the parent church to lay the case before them (like an appeal, with us, to the General Assembly), which shows the wisdom of having the whole church one body, rather than each congregation separate and independent.

(b) A meeting of the whole church, to whom the story (we have had it in the Lessons) of what God had done for the Gentiles was recounted, v. 4. This brought out strong opposition, v. 5.

(c) A meeting of the leaders, v. 6. Note the part taken respectively by Peter, by Paul and Barnabas, by James, and finally by the whole church (vs. 22, 23).

(d) The letter and the deputation; the substance of the message being: Men are not saved by forms, but by faith; but all should be careful to respect the prejudices of others, and to live holy lives. Peace followed (v. 33).

The Golden Text contains, as in a nutshell, the teaching of the whole incident: all men alike may be saved; and all must be saved

by the grace of God, and not by any outward form or ceremony. The gospel of Jesus Christ is a world-wide gospel.

THE GEOGRAPHY LESSON



the hills of Samaria, which were pierced by many valleys and passes, making the journey easier, until, at last, the holy city was reached.

ADDED HINTS AND HELPS

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

Some Test Questions

1. Who came from Judea to Antioch? What did these teach?
2. What did the brethren at Antioch decide to do? Who were included in this deputation?
3. Describe the route taken to Jerusalem. How were they received by the churches in the way?
4. Whom did Paul and Barnabas tell of their missionary labors?
5. Who declared that Gentile converts must be circumcised? Who was made a test case?

6. With what leaders of the church had Paul an interview? With what result?

7. What gathering was finally held to settle the dispute?

8. What conclusion was reached? How was it sent to Antioch?

9. Which of the requirements laid down by the Council were temporary? Which was permanent?

10. Who were the two messengers from the Council to Antioch? Which of these remained there?

Something to Look Up

1. In one of Paul's letters, he describes this visit to Jerusalem. He says that James and other apostles gave him and Barnabas

the right hand of fellowship at this time. Find these words.

2. Find where Jesus once told a great ruler, that whoever believed on God's Son, would be saved.

ANSWERS, Lesson VII.—(1) 2 Cor. 11 : 25. (2) Timotheus or Timothy, Acts 16 : 1.

For Discussion

1. Christian liberty : when it should be claimed and when yielded.
2. Saved not by good works, but to good works.

Prove from Scripture

That salvation is free.

The Catechism

Ques. 18. *In what human sinfulness consists.* 1. The guilt of Adam's first sin. It is a matter of fact that we share the penalties of Adam's first transgression. Why? The explanation of the Question is, that we are being held accountable for the first sin, even though we have not actually committed it. Adam was our representative (see Ques. 16), and what he did is reckoned to us. 2. The want of original righteousness ; that is, the righteousness in which man was at first created. This, Adam lost, and none of his descendants have ever possessed it. 3. The corruption of the whole nature. This means

that the effects of sin have spread to every part of human nature. The corruption of the nature is called "original sin", because it comes with birth and lies at the root of our conduct. 4. Actual transgressions ; sinful thoughts, words and deeds.

The Question on Missions

Ques. 8. The immigrants are certainly well looked after in Canada. Courteous Government officers and interpreters meet the incoming vessels at the ports, and the trains at Winnipeg, to give information and instruction to the newcomers. The Government has also provided Halls in Winnipeg and other towns, where the immigrants find shelter and accommodation until they can be forwarded to their places of destination. The two large Immigration Halls and the hospital at Winnipeg are well worth visiting. At these halls, employment bureaus are established, where immigrants receive information about work. Large dining-rooms, kitchens, bedrooms, and all conveniences are found in these Halls, and upon more than one occasion upwards of 1,800 persons have been lodged here. The Government secures from the railway companies cheap rates for the newcomers, being but one-third of the ordinary rate. The Government also sees to it that the immigrants have fair treatment from those who employ them.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The first foreign missionaries in council.

Introduction—In a Sabbath School, one day, a missionary who had been in China was



telling the children about the curious ways of the people there, of their idols and temples, and he sang one of our hymns in the strange language of China. Then he told about those in China who had heard of Jesus from the missionaries, and had thrown away their idols and were true followers of Jesus. He told of the many, many children in China who are now kneeling, night and morning, as you do, praying to Jesus—little Chinese Christians.

Lesson—This is just what the

two missionaries, Paul and Barnabas, did. They told the Christians in Antioch (recall last Lesson) all about their journey and the places and people they had been amongst, and, best news of all, they were able to tell of the places where the cross was now shedding its light.

A Beautiful Message—Remind the children of the many laws the children of Israel (Jews) had to keep. But when Jesus came, there was a great change. The way to be saved is now so simple,—just, “Believe on the Lord Jesus Christ”, etc. (explain “saved”—sins forgiven, help given to live a beautiful life, and preparation to live with Jesus forever).

Troublesome Teachers—While Paul and Barnabas were carrying their beautiful message to these other places, some teachers who had been Jews had come from Jerusalem to Antioch, telling the Christians there that there were many other things they must do, if they were to be saved. Perhaps they showed the great rolls of parchment (outline) on which were written the laws of Moses (explain). How troubled the Gentile Christians at Antioch were! Must they really do all these things?

The Council at Jerusalem—They send Paul and Barnabas to Jerusalem, to have this

matter settled at a council of the Christians. The apostle James was at the head of this Council. It was decided that the Gentile Christians should not be troubled by Jewish laws and ceremonies, but should be required only to believe in Jesus and keep from sin. Letters were sent to the Gentile Christians at Antioch telling them this, and two other disciples were sent back with Paul and Barnabas to further explain it by word of mouth.

Golden Text—The Golden Text tells what the Council believed. “We shall be saved, even as they.” Nothing we can do or say will save us. It is only by “the grace (goodness), of the Lord Jesus”, that any can be saved.

Jesus Saves—It is only needful that we love Jesus; but if we love Him, we shall try to do the things that will please Him.

A Little Prayer—

“Jesus, only Saviour,
O listen while we pray!
Bless the little children
So very far away.
Teach us how to love them,
And send them word again,
Of the precious Christ-child,
For Jesus' sake. Amen.”

Something to Think About—All who trust Jesus are saved.

FROM THE PLATFORM

THE DOOR OF FAITH

The following illustration from Dr. Alexander Maclaren may be used: “Suppose some great city, with lofty walls, and one gate, through which for ages all comers had entered. How astonished the citizens would be if, sometime or other, the king of the nation were to break down the wall and open a new postern for the entrance of all and sundry! Birth and circumcision had been the Jewish Christians' only way of access into the privileges of God's kingdom, and they stood amazed when the hand of the King himself broke a passage through the immemorial walls.” What is this new door which has been opened into the kingdom of God? A little questioning will bring out the answer that it is The Door of Faith (Print). The scholars will tell in answer to further questions, how Paul and Barnabas contended that all men, Gentiles as well as Jews, are saved by faith, that is, simple trust in Jesus Christ. This door of faith is open to us and to all men. Let us enter in by it into safety and joy, and let us seek to make this way of entrance known to all the world.

Lesson IX.

BELIEVING AND DOING

May 30, 1909

James 2 : 14-26. Commit to memory v. 26.

GOLDEN TEXT—Faith without works is dead.—James 2 : 20.

14 What *doth it* profit, my brethren, ¹ though a man say he hath faith, ² and have not works? can ³ faith save him?

15 If a brother or sister be naked, and ⁴ destitute of daily food,

16 And one of you say unto them, ⁵ Depart in peace, be ye warmed and filled; ⁶ notwithstanding ye give them not ⁷ those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it ⁸ hath not works, is dead, ⁹ being alone.

18 Yea, a man ¹⁰ may say, Thou hast faith, and I have works; shew me thy faith ¹¹ without thy works, and I ¹² will shew thee my faith by my works.

19 Thou believest that ¹³ there is one God; thou dost well; the devils also believe, and ¹⁴ tremble.

Revised Version—if; ² but; ³ that; ⁴ in lack of; ⁵ Go in peace; ⁶ and yet ye; ⁷ the things needful; ⁸ have; ⁹ in itself; ¹⁰ will say; ¹¹ apart from; ¹² by my works will shew thee my faith; ¹³ God is one; ¹⁴ shudder; ¹⁵ barren; ¹⁶ in that he offered up; ¹⁷ Thou seest that; ¹⁸ And; ¹⁹ reckoned; ²⁰ Omit then how; ²¹ only by faith; ²² And in like manner was not also? ²³ in that she received; ²⁴ Omit had; ²⁵ even so faith apart from works is dead.

LESSON PLAN

I. Workless Faith, 14-19.

II. Working Faith, 20-26.

DAILY READINGS

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

M.—Believing and doing, James 2 : 14-26. T.—Hearing and doing, James 1 : 16-27. W.—Known by fruit, Matt. 7 : 15-29. Th.—Faith and works, Tit. 3 : 1-8. F.—Growing in grace, 2 Pet. 1 : 1-11. S.—Faith and love, 1 John 3 : 13-24. S.—The believer's life, Col. 3 : 1-15.

Shorter Catechism—Review Questions 15-18.

20 But wilt thou know, O vain man, that faith ¹¹ without works is ¹² dead?

21 Was not Abraham our father justified by works, ¹⁶ when he had offered Isaac his son upon the altar?

22 ¹⁷ Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, ¹⁸ Abraham believed God, and it was ¹⁹ imputed unto him for righteousness: and he was called the Friend of God.

24 Ye see ²⁰ then how that by works a man is justified, and not ²¹ by faith only.

25 ²² Likewise also was not Rahab the harlot justified by works, ²³ when she had received the messengers, and ²⁴ had sent them out another way?

26 For as the body ¹¹ without the spirit is dead, ²⁰ so faith without works is dead also.

The Question on Missions—9. What is the public school doing for the newcomers? The public school is teaching the newcomers the English language, teaching them to look at life from our standpoint, and so training them to become good Canadian citizens and loyal British subjects.

Lesson Hymns—Book of Praise, Ps. Sel. 65 (Supplemental Lesson); 240; 239; 92 (Ps. Sel.); 535 (from PRIMARY QUARTERLY); 245.

Special Scripture Reading—Matt. 7 : 13-29. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 124, Abraham Offering up Isaac (v. 21). For Question on Missions, H. M. 15, Two Galician Teachers.

EXPOSITION

Lesson Setting—The Epistle of James, the brother of our Lord, was written probably between A.D. 40 and A.D. 50. Some place it earlier than the Council of Jerusalem, A.D. 49. It is called a General or Catholic (the word means universal, including all) Epistle, because it was not addressed, like Paul's Epistles, to a particular church or individual, but to a more general body of believers. The Epistle was written to the Jewish Christians of the Dispersion, that is, the Jewish communities scattered throughout the Gentile world. Its characteristic feature is its practical nature. Questions of conduct are far more prominent than questions of doctrine. This and the many reminiscences of Christ's teaching have given it the name of the Sermon on the Mount among the Epistles. The last Lesson (Acts 15 : 1-5, 22-29) showed that Jews and Gentiles alike are saved through simple faith in Christ; to-day's Lesson teaches that true faith will manifest itself in good works.

I. Workless Faith, 14-19.

V. 14. *What doth it profit?* "What kind

of use is it?" A scourge for the backs of those who professed to have faith in Christ and yet truckled to the rich and scorned the poor (see vs. 1-4). Such faith is useless and vain. *My brethren*. Stern rebuke is needed, but it is given in love. *A man say he hath faith*. In such a case the only evidence that the man believes in Christ is his own word. Luther thought that James is here attacking Paul's doctrine of justification by faith, Rom. 3 : 28. Therefore he called James' Epistle "a letter of straw". James, however, is dealing with those who profess to have faith, but who *have not works*, which are to faith what fruit is to the tree. *Can faith save him?* Paul would agree with James in answering, "No, not such faith." The faith that saves (Eph. 2 : 8), Paul himself says, "worketh by love", Gal. 5 : 6. Luther says, "It is a living, active thing, so that it is impossible for it not to be ceaselessly working good,—it does not ask if good works are to be done, but before it asks it has done them, and is ever doing." Faith like this does save.

Vs. 15-17. *Brother or sister; fellow*

Christian, who would have a special claim on every true believer, Gal. 6 : 10. *Naked*; poorly clad, "in rags". *Destitute of daily food*. Compare Matt. 25 : 35, 42. *Depart in peace*; the common form of benediction (see Luke 7 : 50). *Warmed and filled*. Such words are cruel mockery, if not accompanied by gifts of clothing and food. *Give . . . not . . . things . . . needful*. Pity is useless unless it leads to practical help. *Is dead, being alone*. Note the force of the word "alone": James does not condemn faith, but empty faith. He is in accord with Paul in Rom. 2 : 13.

V. 18. *A man may say*; "the man in the street", as we might put it,—any man of intelligence and the smallest knowledge of what true religion is. *Thou hast faith*; without works,—suppose this to be possible. *I have works*; growing out of faith as their root. *She is me*, etc.; an impossibility: faith cannot reveal its existence save by producing right conduct.

V. 19. *Believest that God is one* (Rev. Ver.). The Shema, which every pious Jew repeated morning and evening, began (Deut. 6 : 4), "Hear, O Israel: The Lord our God is one Lord." The Jews prided themselves on their religious superiority to other nations, because they held this belief in one God. *The devils*; evil supernatural beings, under the rule of the Prince of Darkness. *Believe*. See Matt. 8 : 29, Luke 4 : 41. They believe there is one God, but this belief brings them no peace; they only shudder with fear.

II. Working Faith, 20-26.

Vs. 20, 21. *Vain man*; "empty" man, equally lacking in sound sense and true religion. *Abraham our father*; from whom every Jew boasted in being descended. *Justified*; reckoned to be righteous in God's sight. *By works*. Compare Rom. 4 : 2, 3; Gal. 3 : 6. "Paul throughout assumes that faith will work by love and be productive in good acts." James and Paul are in thorough accord; they present two aspects of the same truth. *Offered up Isaac* (Rev. Ver.). Read the story in Gen. 22 : 1-13.

Vs. 22, 23. *Faith wrought with his works*. His faith was active, showing itself in practical obedience. *By works . . . made perfect*. Through exercise in obedience, faith, at first a mere seed, came to its full growth. *Scripture was*

fulfilled. See Gen. 15 : 6. *Abraham believed God*; with the living, working faith just described. *Imputed . . . for righteousness*; reckoned as righteousness, entitling him to God's favor. *Called the Friend of God*; Abraham's name in Jewish tradition (see Isa. 41 : 8), and amongst the Arabs (el Khalil Allah) to this day. The example of Rahab is added to that of Abraham, v. 25. (See Josh., ch. 2.)

V. 26 likens faith to the body, and works to the activities which prove that the body is living. *As the body without the spirit or soul is dead*, so also is faith *without works*. "If I see how a man lives, I know how he believes. If his faith be good, his works cannot but be good too; and if his works be bad, his faith cannot but be bad too." (Bishop Beveridge.)

Light from the East

ALTAR—The raised, foursquare structure on which sacrifices were burned. Originally the victim was slain beside a pillar or large stone, and on this, which represented the Deity and which stood for temple and altar, the blood was smeared. Later, the burning of the victim became an important part of the ceremony. This was done on the bare ground, or on a flat rock, but afterwards the place was artificially formed of earth or of unhewn stone, and without steps. The altar of the tabernacle was a hollow chest of acacia wood, seven and a half feet square, and four and a half feet high, covered with bronze plates. The altar in the second temple was composed of different sections, each somewhat smaller than the one below it. The side of the base was forty-eight feet, the height fifteen feet, and the top thirty feet square, with horns at each corner. It was reached by an inclined plane at the south side, and there were small stairs to the different stages of the altar. Round the middle of it there ran a red line, which served to guide the priest who sprinkled the blood on the upper and lower portions of it. On it the fire burned continually, and there the daily sacrifice, and all the public and private offerings of Israel, were burned. It had also the right of asylum, except in the case of very heinous crimes.

APPLICATION

If a man say (Rev. Ver.), v. 14. During the American Revolution, the commander of a small squad was giving orders to his men, as they lifted a heavy log to the top of a rampart they were constructing. The little great man could be heard afar off shouting in regular vociferations, "Heave away! Heave away!" An officer, not in military costume, was passing, and asked the commander why he did not take hold and help his men. The answer was given with all the pomp of an emperor, "Sir, I am a corporal." "You are, are you?" replied the officer, "I beg your pardon, Mr. Corporal." Upon this he dismounted, and lifted till the sweat stood on his forehead, and the log reached its appointed place. Then he said, "Mr. Corporal, when you need another man for such a job, do not forget to send for your commander-in-chief, and I will come and help you a second time." It was General Washington.

Be ye warmed and filled, v. 16. A youth in Rome, who had recovered from a dangerous illness, was filled with emotions of gratitude. He exclaimed, "O Thou all-sufficient Creator, could man recompense Thee, how willingly would I give Thee all my possessions!" Hermas the herdsman heard this, and said to the youth, "All good gifts come from above; thither thou canst send nothing. Come, follow me." He took him to a hut where there was nothing but misery and wretchedness. The father lay sick; the mother wept; the children were in rags and starvation. Hermas said, "See here an altar for the sacrifice; see here the Lord's representatives and brethren." When the youth had assisted them bountifully, Hermas smiled and said, "Turn always thy grateful countenance, first to earth, and then to heaven." This is true charity, that goes beyond wishes and fine words, into loving deeds.

By my works, v. 18. An Irishman once was asked if he could play the violin. He answered, "I never tried, but it looks simple."

To try is the way to find out. You cannot tell how skilful a carpenter is by looking at him; you must see something that he has built.

It is only thus that the carpentering faculty is revealed. It is exactly the same with the religious faculty of faith. So long as it sleeps and dreams within us, we know nothing about it. Christian experience is full of surprises, as soon as faith begins to show itself in activity. Like the man with the withered arm, strength comes to us in the act of obedience to Christ's commands.

Faith apart from works is barren (Rev. Ver.), v. 20. It was said of Edmund Burke, that no man could so much as chat with him for ten minutes on the street, waiting in the shelter of a doorway for a shower to clear, without being convinced that he was the first man in all England. His brother Richard once listened to him delivering an oration in the House of Parliament. He afterwards remarked, "I have been wondering how Ned has contrived to monopolize all the talents of the family; but now I remember, when we were at play, he was always at work." It is the story of many a family. The inner talent of many a promising child never comes to anything, because it is not diligently exercised. Faith is the religious talent, and obeys the same law of growth by exercise. It is a universal rule that our powers are developed by use, and decay when they are not employed.

Faith made perfect, v. 22. A quaint legend tells how, some years after the event, Thomas was again troubled with doubts as to our Lord's resurrection. He sought the apostles, and began to pour his troubles into their ears. One after another, they told him that they were sorry for him, but that they had so much to do that they had not time to listen to his tale. Then he tried to impart his woes to some devout women. But they, busy as Dorcas, soon made him understand that they had no leisure for such thoughts. At last it dawned on him that it was just because they were so busy, that they were free from his torturing doubts. He took the hint; he occupied himself in Parthia, teaching the gospel, and was never troubled again. It is by working for Jesus that our faith in Him holds firm. Every act of service for Him well done has its reflex influence in deepening our confidence.

Corporal and
Commander

Growth By
Exercise

True Charity

The Work Cure

Faith Revealed
In Deeds

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

James was one of the leaders who took part in the deliberation of the Council of Jerusalem, and whose opinion became the judgment of the church. He had remained at Jerusalem, the virtual head of the mother church. The Judaizing teachers claimed his authority, Gal. 2 : 11-13 ; but he stood with Paul and Barnabas in the doctrine of salvation by faith alone, Gal. 2 : 9, 10. This letter was addressed to Jewish Christians.

It may be well to note here the old controversy as to the relation between James' view and Paul's view of faith. Some have held that James contradicts Paul, and hence these reject James' Epistle. Others hold James is writing to correct Paul's extreme view. Others hold James wrote without any reference to Paul's writings ; this is no doubt correct. Observe the two aspects of faith :

1. *Faith that does not issue in works is useless for salvation.* The reason is, that such a faith is not faith at all, merely a hollow lifeless form. Study the illustration in vs. 15-17. Charity is worth something, if it helps, but is useless if it does not help. So with faith.

2. *True faith has a moral and social relation.* Note the popular idea of faith as intellectual assent to doctrine. As such it has no relation to life or conduct. James illustrates this by reference to the unity of God, which was a fundamental Jewish doctrine. The orthodox Jew accepted this. The demons also gave their intellectual assent to this doctrine, but it had no value in their moral life. Thus intellectual assent to orthodox theological opinion is not saving faith. The teacher should enlarge upon this. Study the two illustrations of faith, Abraham and Rahab. Recall the incidents and the bearing upon this question. Of special interest is verse 22,—"Thou seest that faith wrought with his works, and by work was faith made perfect (Rev. Ver.)." It is the necessary harmony between faith and works, rather than the contrast, that James is teaching. Carefully note the next illustration of body and spirit

for the same teaching in another form.

Thus, while Paul insists that we are saved by faith alone, thereby denying that works are a condition of salvation, James insists upon the fact that a real faith must embody itself in a corresponding form of service. Works are therefore a necessary outcome of salvation. The practical bearing is evident. True faith can only grow and rejoice as it bears fruit, and the believer in Jesus is called to service, in order that his life may become perfect.

For Teachers of the Boys and Girls

We shall have several Lessons, before the end of the year, from the Epistles. This is the first of them ; and hence it is a good time to have a conversation with the class as to the meaning of the word Epistle, who the writers of the Epistles were, and what their object was in writing them. (The Epistles arose out of the needs of the developing church, and had to do with questions of doctrine or of conduct, or of both. They help to the understanding of the Acts, and the Acts, in turn, help to the better understanding of the Epistles.)

In regard to the Epistle of James, see that the scholars know who James was (one of the apostles, the Lord's brother, who at first thought all Christians should be circumcised, as were the Jews, but afterwards took Paul's view—see last Lesson. Evidently, a strong, wise, upright spirit.) Also have them discover (v. 1) to whom the Epistle was written.

Luther once called the Epistle of James "a letter of straw", because it seemed to teach that people were to be saved by good works, not by faith. We shall see, as the Lesson goes on, whether this was a fair title for the Epistle.

Can faith save a man ? Write the question on the blackboard or scribbling pad. It is the question of the Lesson.

Some scholar will be sure to read Acts 16 : 31, or Eph. 2 : 8, 9, as the answer : Yes, faith saves, he will say.

James seems to say, No.

Have one of the class state James' illustration—vs. 15, 16 : saying without doing

does not warm or feed—"The mouth is not sweetened by saying, Honey, honey", is the Arab proverb. So also, Golden Text.

Which of the two men in v. 18 has the right of it? Let the class talk this out, if they will.

The class will readily perceive how keen a point the thrust in v. 9 was. (Have them turn to the instance in Matt. 8 : 28, 29.)

The scholars will linger over the details of

the two instances given of faith working itself out in acts—the cases of Abraham and of Rahab. The teaching is, that a faith that does not so do is no faith at all, and that such works as they did are proof of faith. V. 26 confirms this.

Was Paul therefore wrong in Eph. 2 : 8, 9, already examined? Does he disagree with James? The scholars will now be able intelligently to answer, No, to both questions.

THE GEOGRAPHY LESSON

When James wrote his Epistle, the church had become firmly established in three chief centres, namely: Jerusalem, its starting point; Samaria,



the same course as in the mother city. The first household which received the apostle or other preacher of the gospel message, would become the meeting

place of the Jews' ancient enemies; and Antioch in Syria, with its outlook over the Mediterranean toward the vast Roman empire, which became Paul's mission field. The first meeting place of the church, after the ascension of Jesus, was the upper room of a house, Acts 1 : 13-15. When the church outgrew the limits of a single house, it spread as a number of house congregations scattered throughout Jerusalem. The growth of the church in the other centres would likely follow

place of the earliest converts. When other similar house groups were formed, the first would be regarded as a sort of centre to which the later ones looked for guidance and direction. Provision was made for gatherings of these groups at some central place on special occasions. The various house congregations in a city were known as the church of that city. Arrangements were made for the oversight of the groups and the management of their common affairs.

ADDED HINTS AND HELPS

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

Some Test Questions

1. When and to whom was the Epistle of James written? Why is it called a General or Catholic Epistle? What is its characteristic feature?
2. What doctrine taught by Paul have some thought that James attacked? Show that this is not the case.
3. What wrong way of treating the needy

is described? What is the right way?

4. In what way alone is it possible for faith to reveal itself?
5. What belief is mentioned on which the Jews prided themselves?
6. What is said of the belief of devils? Why do they tremble?
7. By what does James say Abraham was justified? What does Paul say about this? Show that the two writers are in accord.
8. What other example of good works does James take from the Old Testament?

9. To what does he liken faith? To what, works? What does he say of faith without works?

Something to Look Up

1. A little girl's faith in God, combined with works, once saved a man from a terrible disease. Where is this story?

2. In a recent Lesson, we read of a man whose good works brought him a great blessing. Peter was sent to give him faith in Jesus Christ. Which Lesson was this? What was the man's name?

ANSWERS, Lesson VIII.—(1) Gal. 2 : 9.
(2) John 3 : 16.

For Discussion

1. Faith : what it is, and what it does.
2. How we are justified : Paul's answer and James' ; reconcile the two answers.

Prove from Scripture

That faith produces purity.

The Catechism

Ques. 15-18 (Review). The four Questions for this month deal with the fall of our first parents. How did the fall occur? Ques. 15 tells. Impress the fact, that the first sin consisted in disobedience to a clear, well understood command of God. Who were affected by the fall? Ques. 16 teaches that all mankind shared in it. See that the scho-

lars understand that Adam was our representative, so that, in dealing with him, God was really dealing with the whole human race. What was the result of the fall? Recall the description of this result in Ques. 17, 18. Make clear the terrible guilt and power of sin, and the awful misery that results from it. How gladly we should accept the Saviour who came to deliver us from sin!

The Question on Missions

Ques. 9. The public schools of Canada are open to the children of all foreign settlers. These children, not only from their books and teachers, but more especially from our boys and girls, are learning to speak English. These foreign children, in turn, teach the English to their parents. Our boys and girls should be careful of their speech, and especially to avoid the slang of the yellow press. Besides day schools to which the foreign children go, there are, in some places, night schools for "grown up" foreigners. In Winnipeg alone there are 22 such schools, with an average attendance of 25 each. The strongest influence in the upbuilding of character is personal, and thus it is that we hope that the foreign children will catch, from our Canadian boys and girls, the spirit of loyalty and devotion to our beloved Dominion, and the great British empire to which we so proudly belong.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—A missionary correcting error.

Introduction—Frank and his sister had been busy making garden. (Tell me how you make

your flower beds.) Well, they had put in the seed, and, in a short time, they could see in one bed tiny green plants coming up, but in the other bed there was not a sign of life. "How can it be?" they wondered. Then father told them they had not sown the seed deep enough in that bed, and it was dead and would never show any green leaves or blossoms. Our Lesson to-day tells us of a seed that is oftensown in the hearts of people, but sometimes it is not sown deep enough and never brings forth

FAITH
without **WORKS**
is **DEAD**

any leaves or blossoms or fruit. It is dead.

Golden Text—Our Golden Text tells us what this seed is. (Print and repeat.) FAITH (the seed) without WORKS (leaves, blossoms, fruit) is DEAD.

Lesson—We find the words of the Golden Text in part of a letter which the apostle James wrote for every Christian. You remember James was the head or leader of the Christian church at Jerusalem (recall last Lesson). We learned that we need only to have faith in Jesus to be saved, and we heard of this seed, faith, being planted in many hearts through the preaching of Paul and Barnabas. Let us think of the heart as a garden. James tells us, if faith is really planted deep in our hearts, it must soon show itself in good works. If it does not, it is dead and of no use. We show our faith in Jesus by obeying and copying Him.

Friend of God—Tell vs. 21-24. We, too, may be called friends of God. v, 24.

For Jesus' Sake—Let us,

“Do all the good we can
To all the people we can
In all the ways we can
For Jesus' sake.”

The Best I Can Be—A prince went into his garden to examine it. He came to a peach tree, and said, “What are you doing for me?” The tree said, “In spring I give my blossoms and fill the air with fragrance, and on my boughs hangs the fruit which will be gathered and carried into the palace for you.” “Well done!” said the prince. To the chestnut he said, “What are you doing?” “I am holding nests for the birds and shelter cattle with my leaves and branches.” And the prince said, “Well done!” Then he went down to the meadow and asked the grass what it was doing. “I am giving my life for others, for your sheep and cattle, that they may be fed.” “Well done!” Last of all he asked a tiny daisy what it was doing, and the daisy said, “Nothing, nothing. I cannot make a nesting place for the birds, and I cannot send fruit into the palace, I cannot even give food for the sheep and cows—they do not like me. All I can do is to be the best little daisy I can be.” And the prince bent down and kissed the daisy and said, “There is none better than thou.”

Something to Think About—Jesus makes people good.

FROM THE PLATFORM

F R U I T F U L
A C T I V E
I N C R E A S I N G
T R U S T F U L
H E L P F U L

Print on the blackboard, in letters arranged perpendicularly, FAITH. Ask the scholars for five marks of true faith, corresponding to the letters of the word. With a little help, they will discover these five marks. The first is **F**RUITFUL. Faith is like a tree in an orchard. If the tree is alive, it will bear fruit: if it bears no fruit, it is dead. The next mark is, **A**CTIVE. True faith will always be busy in doing good works. See the quotation from Luther in the Exposition. The next mark, **I**NCREASING, will be brought out by referring to the comparison of Abraham's faith to a seed (“faith made perfect”, that is, growing up and coming to maturity by the doing of God's will). It will readily be seen that a fourth mark will be **T**RUSTFUL. This is illustrated by Abraham's trusting God so completely, that he was willing to sacrifice his own son at God's command. The fifth mark is **H**ELPFUL, and the illustration is found in what James says about ministering to the needy. Faith that has these marks is true faith which all should be eager to possess.

BIBLE DICTIONARY FOR SECOND
QUARTER, 1909

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

Ag'-a-bus. A prophet of Judea, who foretold the famine in Acts 11 : 27-30, and warned Paul of danger, Acts 21 : 10, 11.

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

An'-ti-och. The capital of Syria, on the Orontes. It became the centre of Gentile Christianity. To be distinguished from **Ant'-i-och**, a city in Pisidia, Asia Minor.

Bar-je'-sus. Meaning "Son of Jesus or Joshua". A Jewish imposter, who pretended to learn the future through sorcery. He was encountered by Paul at Paphos in Cyprus. In Acts 13 : 8, he is called **El'-y-mas**, which is not necessarily a proper name, but may be the Aramaic word for "magician".

Bar'-sa-bas. The surname of **Ju'-das**, who was sent to Antioch as a delegate from the church at Jerusalem with Paul, Barnabas and Silas, Acts 15 : 32.

Cæ'-sar. An official title of the Roman emperors who succeeded the great Julius Caesar.

Cæ-sa-re'-a. A city on the Mediterranean about 65 miles from Jerusalem. In Paul's time it was the residence of the Roman governor of Judea.

Ci-lic'-i-a. A province of Asia Minor. Its chief town was Tarsus.

Chris'-tians. Followers of the Lord Jesus Christ. The name was first given at Antioch about A.D. 43.

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

Cor-ne'-li-us. A centurion belonging to the Roman garrison at Caesarea, whom Philip admitted into the Christian church.

Cy'-prus. An island in the north-eastern part of the Mediterranean Sea.

Cy-re'-ne. A Greek colony and city in North Africa. The country is now known as Tripoli.

Da-mas'-cus. One of the oldest cities in the world, about 150 miles northwest of Jerusalem.

Der'-be. A city in the southeastern part of Lycaonia, Asia Minor.

Gre'-cians. Jews who spoke Greek, as distinguished from those who used Aramaic, the "Hebrew" of New Testament times.

I-co'-ni-um. An important city in Lycaonia, Asia Minor, now called Konieh.

I-tal'-ian. A name given to the "band" (Acts 10 : 1) in which Cornelius was a centurion, because it consisted of volunteers recruited in Italy.

John. One of the apostles, son of Zebedee and brother of the James who was martyred by Herod Agrippa I. (see Acts 12 : 2).

John Mark. The writer of the Second Gospel, the companion of Paul and Barna-

bas on their first missionary journey (see Acts 12 : 25 ; 13 : 5), and afterwards of Barnabas (Acts 15 : 37-39), whose nephew he was, Col. 4 : 10.

Jop'-pa. The seaport of Jerusalem on the Mediterranean Sea.

Ju-dæ'-a. The southernmost province of Palestine in New Testament times.

Ju'-das. A man living in Damascus, with whom Paul lodged after his conversion.

Ju'-pi-ter. A Roman deity,—"the king of gods".

Lu'-ci-us. A Christian teacher in the church at Antioch, a native of Cyrene.

Ly-ca-o'-ni-a. Meaning "Wolf Land", an elevated, rugged inland district of Asia Minor.

Lys'-tra. A city of Lycaonia.

Man'-a-en. A Christian teacher at Antioch who had been brought up with Herod Antipas as a "foster-brother".

Mer-cu'-ri-us. A Roman deity whose Greek name was Hermes : "the god of eloquence".

Ni'-ger. Meaning "Black"; the surname of **Sim'-e-on**, a Christian teacher at Antioch.

Pam-phyl'-i-a. A stretch of coast land on the south of Asia Minor.

Pa'-phos. A town at the southwestern extremity of Cyprus.

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

Per'-ga. A seaport in Pamphylia and capital of the province.

Phæ-ni'-ce. Or Phœnicia. A narrow strip of territory along the Mediterranean to the northwest of Palestine.

Pi-sid'-i-a. An inland district of Asia Minor.

Ra'-hab. A woman of Jericho, who sheltered the spies sent by Joshua to explore the city.

Sal'-a-mis. A city on the east coast of Cyprus.

Sa-mar'-i-a. The central province of Palestine in New Testament times.

Se-leu'-ci-a. A city on the coast of Syria, the seaport of Antioch.

Ser'-gi-us Pau'-lus. The Roman governor of Cyprus at the time of Paul's visit to that island.

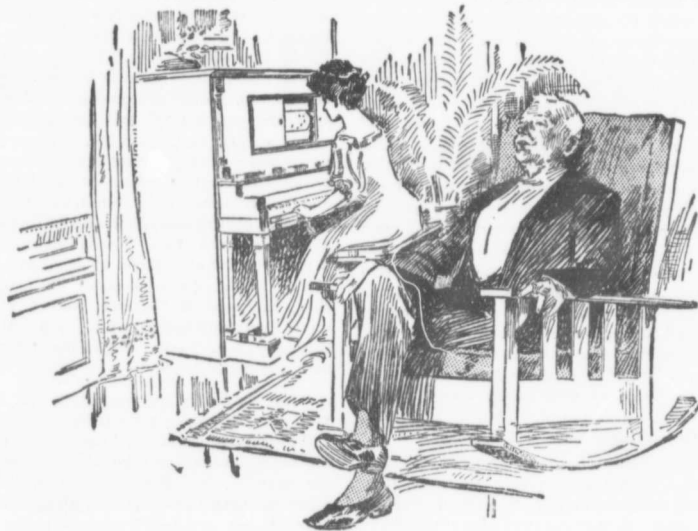
Si'-las. One of the delegates from Jerusalem to the church at Antioch, and afterwards Paul's fellow missionary.

Si'-mon. A tanner of Joppa, with whom Peter lodged.

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

Syr'-i-a. The country lying north of Palestine, reaching the Euphrates on the northeast and Asia Minor on the northwest.

Tar'-sus. The capital of Cilicia in Asia Minor. It was the seat of a University, and the birthplace of Paul.



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The new commentary on **First and Second Corinthians and Galatians**, by Rev. Professor John E. McFadyen, of Knox College, Toronto, has an interesting history. It is one of the series of the Interpreter's Commentary on the New Testament, in 8 volumes, the first 5 of which, Matthew to Romans, were written by Lyman Abbott, and issued during the years 1875 to 1888. Professor McFadyen has been entrusted with the completion of the work,

the main object of which is to disclose how the writings were understood by those to whom they were originally addressed, and how they are to be applied by us to personal and social problems of our own time. It need not be said that the present volume is well done. It represents the result of very ripe scholarship, keen discernment of the meanings of scripture, and shrewd and kindly practical application of these to modern life. It is,—and this can by no means always be said of commentaries,—interesting. The style is vivid. It bristles with points; and the commentator's own translation carries on the sense continuously, quite apart from the passage at the top of the page. This is further sustained by a brief resumé at the end of each principal section giving the gist of the passage. For preacher or teacher, Professor McFadyen's volume will be found more than ordinarily useful. (A. S. Barnes & Company, New York; Westminster Company, Toronto, 266 pages, \$1.25.)

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Youth's Strategic Places, The Worship of Luck, A Devil's Trinity, Does God Have Fair Play?—these are some of the striking chapter headings in Dr. Ambrose Shepherd's, **Man in the Making**. (Holder & Stoughton, London, U. C. Tract Society, Toronto, 278 pages, \$1.00). The author tells us that he has aimed at making this collection of addresses readable to young men. It is sufficient praise to say that he has hit the mark.

The Gospel of St. Mark, by Rev. Professor W. S. Green, in *The Westminster New Testament* (Fleming H. Revell Company, New York and Toronto, 245 pages, 75c.), has just been issued. It maintains the series at the high level already reached. Professor Green understands condensation without desiccation, and therefore has managed to compress much information and many suggestive points into very brief compass. The point of view is that of modern critical scholarship in its generally accepted results.

Strangers Within Our Gates is the taking title of the most recent text-book of the Young People's Forward Movement in the Methodist Church in Canada (F. C. Stephenson, Methodist Mission Rooms, Toronto, 331 pages, cloth 50c., paper 35c.). Its object is "to introduce the motley crowd of immigrants to our Canadian people, and to bring before our young people some of the problems that we must deal with in the very near future." Whilst making no literary pretensions, the volume is cram full of information, and those who have not been giving attention to the flow of immigration will be amazed to discover the bulk of it, and the various elements

of which it is made up. With these, the author, Rev. J. S. Woodworth, Superintendent of All People's Mission, Winnipeg, has had exceptional opportunities of becoming acquainted, and his instructive chapters and schedules are illuminated by an exceptionally interesting series of photographs from the life.

In his two volumes on Bunyan Characters in *The Pilgrim's Progress*, Dr. Alexander Whyte gave to the world what a competent reviewer declared to be "the most beautiful and suggestive commentary on *The Pilgrim's Progress* ever written". These volumes were followed by *Bunyan Characters in the Lolly War*. **Bunyan Characters: Fourth Series, Bunyan Himself** (Oliphant, Anderson and Ferrier, Edinburgh, 300 pages, 90c.), tells the story of the inner life of the great dreamer as revealed in his *Grace Abounding*. The four volumes make a great Bunyan Library.

From Oliphant, Anderson and Ferrier, Edinburgh, we have received some fresh booklets of the *Living Thoughts* series: **The Glory that Conceals**, by J. Stuart Holden (46 pages), **The Great Career** by J. Ernest Rattenbury (47 pages), and, **When Jesus Came**, by Rev. Harrington C. Lees, M.A. (46 pages), each 20c. Also, **Our Church and Social Questions**, by William Muir, B.D., B.L. (24 pages, paper, 2c.).

In view of the visit to Toronto this month of "Gipsy" Smith, the autobiography of this famous evangelist will be of interest to many of our readers. The book, now in its fifty-fifth thousand,—a sufficient testimony to its merit—may be had of the U. C. Tract Society, Toronto, for 90c.

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