

Vol. XXII., No. 7

July, 1916

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The
Home Study
Series

• Presbyterian Publications •

* Presbyterian Church in Canada *

Rev. R. Douglas Fraser

Editor & Business Manager

Church & Gerrard Sts., Toronto.

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TORONTO, ONT.

The Teachers Monthly

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

Vol. XXII.

Toronto, July, 1916

No. 7

THE PUBLICATIONS COMMITTEE

A YEAR'S BUSINESS ; AND A FORWARD GLANCE

The business year of the PRESBYTERIAN PUBLICATIONS Committee closes at the end of April. The Report of the year's work is presented to the General Assembly in June, and therefore the July issue of the TEACHERS MONTHLY is the first in which any extended mention of that work can be made.

The scope of PRESBYTERIAN PUBLICATIONS is very wide. At the formation of the Committee by the General Assembly in 1898, it was concerned only with the five Sunday School periodicals then in the early years of their issue. Its responsibilities have been enlarged by the instruction and with the approval of subsequent General Assemblies, until now it is concerned, not only with Sunday School periodicals, but with Y.P.S. literature and a large and constantly increasing business in Church, Sunday School and Y.P.S. supplies.

In regard to the periodicals issued by PRESBYTERIAN PUBLICATIONS, these have increased in number from five to twenty-one, and have been greatly improved in size, substance and style, and include the seven Departmental Graded Lesson Helps for teachers and scholars instituted last year. This new series has instantly been taken to the bosom of our church. They embrace the Beginners, Primary and Junior Grades, and the PUBLICATIONS is anxious to extend them into the Intermediate Department so soon as the way is made clear. Every periodical costs heavily to produce at the outset. It is only when a sufficiently large subscription list has been obtained that it pays its way. And, as the PUBLICATIONS Committee has no income except what its periodicals and business earn, it has sometimes to pause a while in issuing an additional periodical even when such issue is most desirable. Our constituents may be sure, however, that such delays are not a moment longer than is absolutely necessary.

The year 1915-16, owing to war conditions, was a year of many difficulties and anxieties, not the least of these arising from the very sharp and constant advances in the cost of materials, etc. ; but the shareholders of PRESBYTERIAN PUBLICATIONS will be glad to know that the business showed an increase both in cash receipts, which were \$19,012.14 in advance of the preceding year, and in net profits, which were \$5,489.95. These net profits, it may be explained, all go, by instruction of the General Assembly, to the improvement and extension of our output. As mentioned above, they are our only source of revenue for such improvement and extension.

The "shareholders!" These are the readers of the TEACHERS MONTHLY and all other Canadian Presbyterians ; for the PUBLICATIONS Committee is a committee of the General Assembly ; is, indeed, simply the Presbyterian Church in Canada in business to supply, as adequately and economically as possible, the needs of its Sunday Schools, Young People's Societies and congregations in the line of its periodicals and supplies.

It follows, therefore, that it is in their own interests that these "shareholders" should use the facilities of the PRESBYTERIAN PUBLICATIONS to their limit. Every subscription to our own periodicals, every purchase of our own supplies, adds by so much to the profits that come to the "shareholders" in the way of better service.

It is too soon, as yet, to announce our programme in detail for 1917. Our Sunday Schools and Young People and congregations have grown accustomed to look for the coming year's new things in the Illustrated Catalogue, which is due about the end of September. We are already busy upon this. It will contain some happy surprises; for the programme of PRESBYTERIAN PUBLICATIONS is—"ALWAYS SOMETHING BETTER."

THE COMING YEAR IN SUNDAY SCHOOL AND YOUNG PEOPLE'S WORK

In its Reports to the General Assembly, our Board of Sabbath Schools and Young People's Societies usually outlines its plans for the coming year. The emphasis for this coming year of 1916-17 is to be placed:

First, on the suggested "unified programme of religious instruction."

For the year now past, as mentioned by Rev. J. C. Robertson, our General Secretary for Sunday Schools and Young People's Societies, in the *TEACHERS MONTHLY* for June, the importance of educational evangelism in work among the young was specially emphasized.

The work laid out for the coming year carries on this propaganda a step further, by an earnest endeavor to assist the local church to translate the aims and purposes of educational evangelism into actual practice.

Those aims, as the Report of the Board to the Assembly says, have been variously stated:—"to lead to a conscious acceptance of Jesus Christ;" "to develop efficient Christian lives;" to produce, through instruction, training and influence, true Christian character, expressed in right living and efficient serving."

The problem is, the means to be employed best to realize these aims; and the Board offers as its contribution to the solution of the problem,—and it is a very valuable contribution,—a "Unified Programme of Religious Instruction, Worship and Training." This programme seeks to systematize what parents and teachers and ministers have all along been trying to do, often without a very clear idea of just how the task was to be accomplished.

Five pamphlets are to be issued, covering respectively the ages up to eight; from about nine to twelve; the early teen years (thirteen to seventeen); the young people (eighteen to twenty-four); and adult men and women. Each pamphlet will set forth what is to be aimed at in the period to which it applies, and the means by which this aim is to be realized, under the headings of Instruction, Worship, and Training for Service.

The programme is carefully graded, and the details have been worked out with great sympathy and discernment. We shall be disappointed if the little booklets setting forth this programme of instruction, worship and training for service are not hailed with delight by all concerned,—by the scholars as well as by their teachers and parents and ministers. It will be to all concerned "a clear cut challenge to a worth while task;" and the Report adds: "We believe it will draw out the interest and enthusiasm of a sufficiently large and capable body of workers to carry it out successfully." The booklets setting forth the programme will embody many and valuable suggestions as to the organization and equipment necessary to the carrying through of the programme to success.

Second. If this success is to be realized, more attention must be given to the training of leaders—and this is the second chief objective of the S.S. and Y.P.S. Board for the coming year. The Board has made, through a special Committee, a close and extended study of the whole question of leadership, and it plans, through Teacher Training Classes, Presbyterial Institutes, City Institutes, Summer Schools, Short Term Training Classes for Leaders in Boys' and Girls' Work, Correspondence Courses, and Young People's Societies, greatly to increase the number of trained leaders available. It also calls upon the Theological Colleges and the Deaconess Training Home to enlarge their facilities to this same end, and plans through

Normal Schools and Colleges and Universities, as access and occasion may be found, to discover and train leaders.

The Sunday School and Y.P.S. Board is giving in this, as in all the various phases of work amongst the children and young people of the church, splendid leading. Its present proposed advance steps are of large promise. It is "up to" our homes and Sunday Schools and churches to try out these plans. Hearty cooperation of all concerned is the sure way to success in this most vital of all matters.

A Field and a Force

There are two ways in which a teacher may look upon his class. He may regard it as a field on which his effort is to be expended. The teacher's business, on this view, is to cultivate in his scholars, by means of instruction and personal influence, always depending on the enlightening and renewing grace of the Holy Spirit, a truly Christian character.

Or the teacher may think of his class as a force to be developed and directed. From this angle, the work of the teacher is to awaken and stimulate the latent powers of his scholars and lead them to find opportunities of using these powers in active endeavors to advance the kingdom of God.

Both of these viewpoints are right. And they properly go together. The teacher should ever keep before him the aim of the formation of Christian character in his scholars. He should be equally concerned to see that the scholars are trained for intelligent Christian service.

The Soul of Reverence

By Rev. H. L. MacKinnon, B.D.

The attitude of the members of a class during Sunday School service is of vital importance. Teachers are apt to regard their own grasp of the lesson, and their ability to explain it, as the all-important. This is important, but a matter of first importance is the attitude of the members of the class.

It is essential that the seed be good, and the sowing, but so also is the condition of the ground. The wise farmer will have the ground prepared before he goes forth to sow and will cultivate carefully, even after the seed has been sown. This may suggest the cause of so much failure in Sunday School

work. Many Schools do not seem to help cultivate in those who attend them the soul of reverence. Is it therefore any wonder that not a few Schools report no additions from them to the Communion roll?

In the opening exercises, especially, the cultivation of reverence in the members of the School should be an objective. Nothing should be omitted to make this part of the Sunday School what it ought to be,—real, reverent worship. When the opening exercises are not this, the Sunday School has already failed. Everything about the School, the building, the equipment, as well as the attitude, the character of teachers and officers, should be such as will tend to cultivate in the pupils the soul of reverence. Every pupil should have his Bible, and, where a lantern is not used, his Book of Praise, and the teacher should take note of the use made of them. One member will help or hinder other members, one class other classes. The older classes, especially, should be expected to set a good example before the School.

Normal, healthy children are naturally playful and in its own time and place nothing is more beautiful than child play. But when in church or Sunday School, nothing should be left undone to make the children feel that they are in the house of God, whose name is holy; and that when he is served at all he is served with reverence. The child who is reverent in church because it is the house of God, toward the Bible because it is the word of God, toward the teacher because he is the servant of God, is not far from the kingdom of God. By setting his foot in the way of reverence, he has taken a first step in the way that leads to life, as the child who has begun to walk in the way of irreverence has his face turned to the way which leads to death. To realize this might mean, not less emphasis on

how much knowledge the pupil acquires, but more on the use he makes of it, and on what he is. Let knowledge be translated into reverent conduct.

"Let knowledge grow from more to more
And more of reverence in us dwell."
Sydney Mines, N.S.

The Preparation and the Presentation of the Lesson

By Principal W. A. McIntyre, LL.D.
Provincial Normal School, Winnipeg

Suppose that the lesson has to do with a scene in the life of a Christian hero. To be specific, suppose that the subject under consideration is Peter's Denial. How is the lesson to be studied and presented?

First of all the teacher will make himself acquainted with the facts by reading the narrative in the several Gospel stories, and will read reference books of various kinds in order that he may picture the exact happenings on that eventful occasion. He must be able to sketch the rooms and to arrange the stage-setting for every act in the drama. The outline of pictures might appear somewhat as follows:

- a. The open court of the hall of Caiaphas, early Friday morning. Crowd of officers, servants, Levites, and loafers-in-general. A fire of charcoal burning in brazier.
- b. John goes into the judgment hall, but Peter stays without, in shadow, probably looking up at windows of the hall.
- c. Peter comes forward to the fire, and mingles with coarse men and women. Up above and behind in the judgment hall Jesus is being tried. A maid accuses Peter. He denies. The cock crows.
- d. Peter leaves the fire and seeks the shadow in the porch. Here he is again accused and denies.
- e. Another bystander,—a friend of Malchus—next accuses him. He denies with an oath. The cock crows while he is speaking. Jesus coming out of the hall into the court turns and looks at Peter. Their eyes meet.
- f. Peter rushes out into the night, weeping bitterly.

Next, the teacher will reflect upon these pictures in order to get for himself some spiritual lessons. Here, there will be a difficulty if the lesson is considered as a complete unity in itself. The Peter who denied can be understood only in relation to the impulsive Peter, who, up to that time, had

dominated the little band, and to the repentant Peter, who afterwards was so signally honored and who became such a power in Christian service. Some of the lessons for the teacher might be:

1. Enthusiasm and open confession need to be buttressed by prayer.
2. Following afar off may lead to disloyalty.
3. A follower of Jesus should not be found among his enemies.
4. The sins and habits of youth assert themselves in old age. At best regeneration is "a new life in the old channel."
5. The first step to restoration is repentance.
6. Christ remembers first those who cost him most trouble.
7. A blotted life is not necessarily a useless one.

Now, having the truths in his own soul, the teacher will proceed to arrange it in a form that will appeal to children. Here he falls back upon the descriptive story, and the lesson-period slips away as he presents:

1. *Peter, the impulsive disciple*
 - a. Accepting the call
 - b. Confessing the Christ
 - c. Walking on the water
 - d. Refusing to have feet washed
 - e. At the transfiguration, etc.
2. *Peter, the perplexed coward*
 - a. Coming into the room
 - b. Denying his Lord
 - c. Shrinking into the darkness
 - d. Denying his Lord again
 - e. Still shrinking and cowering
 - f. Denying a third time as the cock crows
 - g. Meeting the Lord's gaze
 - h. Rushing into the darkness
3. *Peter restored and triumphant*
 - a. "And Peter"
 - b. Peter at the tomb
 - c. Peter in Galilee
 - d. "Feed my lambs"
 - e. The Peter of Acts

This is a long, long story, but it is better to present it as a series of pictures, allowing them to do their own preaching, than to dwell upon one small picture, coupling with it a sermon. It is the life of Peter which counts, and not the moral reflections of the teacher.

A sample of presentation of these pictures is roughly indicated by the following outline:

The call of Peter:—A great crowd surrounding Jesus. He sees two boats. Enters one of them and asks the owner, Simon Peter, to move out a little. Preaches to people. Asks Simon to go out further. The conversation about the catch. The command to

cast out again. The great draught. The frightened Simon Peter. Jesus says : "Come and fish for men." Peter asks explanation. Jesus makes him see that it means : "Fish them out of sin, ignorance, ugliness. Don't waste time on fish. Get men." Peter's decision : "That is the life for me ; I have found my mission. Teach me, O Lord, this new fishing." There is surely nothing irreverent in attempting to make scenes real, even if modern terms have to be employed in narration and description.

But there is always time for the teacher to work into his story telling some definite moral or spiritual teaching. For instance, there is scarcely a class of juniors or seniors which will not appreciate : (1) That one who does wrong suffers remorse. (2) That God is always willing to forgive the repentant. (3) That God never forgets even the name of the most erring of his children,—“and Peter.” (4) That in the greatest moments of life we must stand as Jesus did—alone.

A lesson such as this may be followed by afterwork. Pupils may be asked to find stories illustrating bravery ; to give cases when they have seen it exhibited ; to find other illustrations of God's willingness to forgive.

The essence of the lesson here is in the telling of the story. Should not the action-story be the great thing in all work with little children ? With older pupils each may take one story to tell, the story having been assigned the previous Sunday.

Curiosity : How to Utilize It

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

The Century Dictionary defines "curiosity" as "eager concern to get knowledge of . . . anything novel, odd, strange or mysterious." This trait is found in scholars of all ages, and the teacher who has learned to utilize it properly, finds in it one of his most effective allies.

It is by appealing to the curiosity of his scholars that the teacher may often most easily win their attention. The story is told of one who was reviewing the lesson for the day in a large School. "Look at this," he said, and, as he spoke, he held a piece of chalk lightly against the blackboard, standing with his back to the School. Instantly every

eye was turned towards his hand and every one was eagerly expectant to see what he would do. Turning from the blackboard, he quietly said : "Thank you ; I wanted you to look at me." The members of the School smiled and were ready to take part good-naturedly in the review.

Just as the attention of the scholars can be arrested by exciting their curiosity, so their interest can be held in the same way. A teacher of a young ladies' class was one day observed standing before her class, almost as old as she was, Bible in hand, asking questions and giving explanations. All the while her eyes were on the class, who filled three double pews of a church auditorium. When she noticed the least tendency to inattention, she would quietly lean over to the pew in front of her and lift up something in such a way that no one could tell just what it was. Of course, in a second or two, everybody's attention was riveted upon her. Only then did she show what was in her hand,—a picture illustrating the part of the lesson which she was taking up at the moment. Again and again during the half hour lesson period the teacher repeated the use of this device, and in this way kept the interest of the scholars to the end. Every Sunday this alert teacher had some new plan for calling forth the curiosity of her class and turning it to good account in her instruction. The appeal was never made twice in exactly the same way.

A teacher is far on the road to success when it can be said of him that he keeps his class always guessing what new things he is going to do. That is the way to win attention and hold interest. Of course, the teacher must see to it that he has something worth while with which to satisfy the curiosity of the scholars when it has been aroused. And to devise a fresh and novel plan for each class hour will tax his industry and ingenuity to the utmost.

It scarcely needs to be said that the methods employed must carefully be adapted to the age and circumstances of the scholars. No rules can be laid down, but the alert and enthusiastic teacher will not often be at a loss for plans by which he may call to his aid the curiosity of his scholars.

A New Cradle Roll Idea

By Rev. Ronald Macleod

We organized a Cradle Roll Department in January, 1915. The superintendent of the Department secured as her assistants the girls of one of the Junior Bible Classes in the Sunday School. These girls are about fifteen or sixteen years of age, and are delighted to have the opportunity to do this special work. The membership is now about fifty, and great interest is shown in these dear babies we have claimed for Jesus through our Cradle Roll. Besides remembering their birthdays, calling on them when they are sick, and always being ready and willing to assist them if they need help, we like to occasionally have a social time for them when they come with their mothers and have a real happy time together. To create special interest we decided to have a Cradle Roll picture. Arrangements were made with the photographer to take the photograph of every baby free of charge, who had a coupon from the superintendent. They read:

"Dear Cradle Roll Baby:—Ask your mother or father to take you to Mr. —'s studio to have your photo taken free of charge for the Cradle Roll Department. Arrangements have been made with the photographer.

"Sincerely yours,

"Superintendent."

The photographer did this work for us without charge, hoping the parents would be pleased with the photos and give him orders.

In December our Cradle Roll Photograph for 1915 was complete. The superintendent then sent out invitations to all the babies to come and bring their mothers to a Cradle Roll Tea, in the Schoolroom of the church on a certain afternoon. Several ladies who are specially interested in babies, were asked to assist the superintendent, and the girls of the Bible Class prepared a very entertaining programme. The minister and Sunday School superintendent were present and both spoke a few words. Then the happy surprise came when the picture was unveiled, and the mothers were invited to come forward and see it. It was beautiful to see the eagerness with which they came, and the happy smiles as they exclaimed: "I see my baby," or, "There he is," or, "Here she is."

When we saw the pleasure it gave the mothers, we realized this to be a great success. The picture is to be framed and will hang on the wall of the Infants' Department. After some time had been spent over the picture, the mothers were served with tea and other good things, and then they left us, after expressing their great appreciation of the deep interest shown in their little ones.

Ingersoll, Ont.

HOW THE SUNDAY SCHOOL AND DAY SCHOOL MAY COOPERATE

By Alfred White

Superintendent, Public Schools, Brandon, Man.

How common it is to think of the day school and the Sunday School as two vast separate organizations; doing distinct, different, almost exclusive work. In truth, they are very closely associated, each doing its part in one great work,—the education of the child.

Where three distinct agencies are working towards the same end, it seems reasonable to suppose that they could best accomplish that

end by intelligent cooperation. The zealous day school teacher should know something of the home life and also the Sunday School life of the child. The earnest Sunday School teacher will seek to know something both of the home and day school life of her pupils.

Sunday School teachers do well, therefore, to develop within themselves a real interest in the every day life of their pupils, at home and at day school. Children are only too glad

to talk of school and home life to one who is truly interested. Teachers will thus soon be supplied with abundant material from real life with which to illustrate the great spiritual truths which it is their aim to impress. This will give reality and truth to their instruction. It will also give them the opportunity to know some of the temptations and failings of their pupils and enable them to check in all kindness tendencies to go astray. Approval or disapproval of specific deeds, is more impressive to children than any abstract expression of approval or disapproval. To know something of what the pupils are studying at day school would give the Sunday School teacher a fairer estimate of their capacity and stage of development. Some pupils have their powers greatly under, and others equally over, estimated. Either of these is fatal to the best results.

Other things being equal, the child may be considered fortunate who has the same teacher in Sunday School as in day school. Where public school teachers have the physical strength, it would seem a great help to any Sunday School to have them as teachers. Especially where the graded lessons have been adopted, a capable public school teacher might easily prove of great value in the responsible task of directing this work.

To the day school teacher there come opportunities in her regular daily work of definitely assisting in the work of the Sunday School. Too often biblical incidents and personages lack reality and are mentally classified by children with fairy stories and legends. When, however, Jerusalem or Babylon is found on a map during geography lesson, or Malta is related to Paul's shipwreck, or Egypt as the country where Joseph and Moses lived, then a reality is given to the Biblical stories that they never had before. Thus, in the daily studies, there is incidentally frequent opportunities to reinforce and supplement the only too brief teaching on the Sunday.

The day school teacher has a fine opportunity to reinforce the Sunday School teaching in the brief but regular religious exercises that most schools have. There is in these a means of systematically developing a spirit of reverence that should re-act very favorably

upon the spirit of the worship service in the Sunday School.

When the best day school teachers assist in the Sunday School, they are of immense value in setting standards of work in classes. They get results in class work and attendance that claim attention and spur those not so successful to great effort and inspire them with a desire to learn the art of teaching and governing more perfectly.

In the Normal Schools

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

General Secretary for Sabbath Schools and Young People's Societies

Religious instruction has a definite place in the curriculum of all the Normal Schools of Ontario. The Provincial regulations require all the students to take a course in this subject of one hour a week throughout the entire session. The Province, however, does not provide either the teachers or the instruction for this department of work. One hour a week is set apart, rooms are provided, and the students are required to attend any classes that may be arranged by the various denominations for the students of their respective bodies.

In practice this method works out quite satisfactorily in each of the seven Normal Schools of the Province, at Toronto, Hamilton, London, Stratford, Peterboro, Ottawa and North Bay, with a total enrolment of well over one thousand students each year. At most of these centres the Baptists, Church of England, Methodists and Presbyterians arrange separately through their local ministerial associations for a suitable course and instructor for their own students, and any other students not provided for in this way are at liberty to choose whichever of these classes they will attend.

At some of the centres where the attendance is not so large the general ministerial association arranges for some one to take all the students together for religious instruction, but in the larger Schools it has been found that when grouped denominationally the classes were as large as could be handled effectively, with frequently more than one hundred in a class.

The course studied by the Presbyterian students, as by some of the other denominations, in most of the Normal Schools is based on our First or Advanced Standard Teacher Training Courses. The students are encouraged to take the regular examination at the end of each term as if they were one of our regular Teacher Training Classes. The examination is not, however, required by the Normal School, and no credit is given for this work in the students' Normal School standing. But the work has been carried on so effectively, with the loyal cooperation of the principals of the respective Normal Schools, that practically all the students voluntarily take the examination and secure the regular Teacher Training Certificate.

In Toronto, the two textbooks on The Old Testament and The New Testament, of the First Standard Course, are covered, with a

shorter course on The School. The students are given credit for their Normal School studies on the other subjects of this course,—the teacher and the pupil. In this way they are able to secure the Diploma for the completion of the First Standard Teacher Training Course, as an integral part of their Normal School training. They are thus the better qualified to become leaders in the Sunday School as in the public school of the district where they reside.

The Board of Sabbath Schools and Young People's Societies is well assured that the time and expense required to provide for examinations, Certificates and Diplomas for this department of its work is well worth while, in the results coming to individual Sunday Schools all over the Province and far beyond its borders.

MUSIC IN THE PRIMARY DEPARTMENT

By Miss Hanna Little

Children love to sing, and during the hour at Sunday School many opportunities of doing so should be given them. Have the songs short and bright; they should be within the child's vision and explained and should be illustrated, if possible, by pictures or story.

Do not have the little ones sing: "Here I raise my Ebenezer," and not know what the words mean. Children do not want many new hymns; they have their favorites and love to sing them over and over. "Jesus wants me for a Sunbeam," was our favorite last winter. We never got through the hour without some one wanting it. What beautiful lessons it teaches!—thoughts that help the wee ones all through the week:

"Jesus wants me to be loving and kind to all

I see,

Showing how pleasant and happy his little ones can be."

Our songs should carry out the lesson thought. Take, for example, our lessons on God's Care. How real this is made by singing:

"How calm and sweet the Father's care,
That round about us like the air,

Is with us always, everywhere,
He cares for me."

There is a little song from Carols (The Leyda Publishing Company, Chicago, 25c.) that fits in very often:

"Praise him, praise him,
All ye little children!
He is love, he is love!
Love him! Thank him!
Serve him! Crown him!"

The children rather like repetition.

For Easter and Christmas prepare special music. Take Luther's cradle song, Away in a Manger. In a surprisingly short time, illustrated by pictures, they will know the song and the story.

Just now, standing "at attention," we sing with great enthusiasm, "Onward, Christian soldiers."

Sometimes the wee ones sing:

"Can a little child like me,
Thank the Father fittingly?"

while the older children answer:

"Yes, oh yes, be kind and true," etc.

There are many beautiful little prayer songs, and we notice a more reverent attitude

of the children in the closing and opening prayers when we sing them.

London, Ont.

Teaching Juniors to Pray

A teacher who was conducting a week-day class with Juniors started a series of conversations on practical everyday questions with talks on prayer. Finding that only two out of the thirty-five members of the class had ever offered a prayer of their own, she continued the conversation something in this way: "One day the disciples of Jesus asked him to teach them to pray. He answered, 'After this manner you should pray,' and then gave to them a prayer which we call the Lord's Prayer. Tell me the first two words of that prayer. You see that Jesus has taught us to call God our Father. And he is our Father, a Father who loves us better even than the best of earthly fathers can love a child.

"You have told me that every night you say to your heavenly Father a verse which begins, 'Now I lay me.' That is all right, of course, if those words express exactly what you wish to say to your heavenly Father every day. But how do you think your father at home would like it if you spoke to him only once a day and then recited night after night the same little verse of four lines which a long time ago you had learned by heart? Would you like it yourself?"

The children seemed to see in a flash how meaningless their prayers had been, and expressed themselves freely in answer to these questions. It was interesting to see how eagerly they took up the question of what one should wish to talk with the heavenly Father about. Questions brought out the fact that all days are not alike, that on some days everything seems to go wrong from morning until night. Most of the children said that at such times they told their fathers the troubles they had had and were helped.

When the teacher asked if their heavenly Father would be interested in their troubles, some of the children seemed to think that he would not care about the little things, but when they had read 1 Pet. 5 : 7 they evidently were made glad by the comprehensiveness of

the verse. When the teacher asked, "Suppose the day has been a very happy one, what would you wish to say to the heavenly Father that night?" The question brought out the thought of gratitude and thanksgiving, and James 1 : 17 was quoted by one of the children to prove that all blessings are from God.

In these conversations the liveliest interest was maintained, and before the end of the period devoted to the subject a genuine prayer-life had been established for the majority of the children. One little girl met a friend of her mother's on the street, and as they walked together the child said, "Have you ever thought much about prayer?"

Without waiting for a reply, which the lady was too astonished to give at once, the child went on: "I never have, until the other day when we talked about prayer in our Friday class, and then I found that all my life I had never been praying at all, but had just been reciting a little verse every night. That is no way to treat our loving heavenly Father, is it?" In this and other ways the influence of the class was felt among the parents of the children, and so for many, a cold, formal, mechanical practice became a genuine communion with God.—Sunday School Journal

The I. B. R. A. Readings

The Readings of the International Bible Reading Association are familiar to the users of our Lesson Helps. Through the courtesy of the Association we have been permitted to use them for many years, as a valuable part of the materials for teachers and scholars.

In a recent number of the I.B.R.A. Messenger, a twelve-page magazine, issued quarterly at fourpence a year, there are some interesting quotations from letters written by soldiers and chaplains at the front. A chaplain writes that he has formed a branch of the I.B.R.A. with eighteen subscribers, and a private, who is an I.B.R.A. member, tells of having formed a daily Bible reading and daily prayer meeting attended by the same number. The I.B.R.A. readers are a great army, including not only many who are fighting in Europe, but a vast multitude in all parts of the world.

HOW THE WORK GOES ON

The Sunday School of United Church, New Glasgow, N.S., contributes to the support of a teacher in Korea and also supports two scholars at Pointe-aux-Trembles.

Conventions of the Ontario Provincial Sunday School Association will be held at Smith's Falls, Ont., October 25, 26 and 27; and at Berlin, Ont., November 1, 2 and 3.

In 1875 the number of Sunday Schools in North America was 69,272 with an enrolment of 6,950,869; in 1914 there were 175,685 Schools with an enrolment of 18,441,036.

Daily Vacation Bible Schools will be held in Toronto for six weeks, beginning early in July, to minister to the 75,000 children, who, during the midsummer vacation, would otherwise have to spend their time in the hot, dusty city streets and lanes, exposed to manifold physical and moral dangers.

Remember the Summer Schools as follows: Leamington and Grimsby, Ont., all these

July 3-10; Geneva Park, Orillia, Ont., July 10-17, July 22-29, July 29-Aug. 5, and Aug. 12-19; Knowlton, Que., July 12-19 and July 21-31; Berwick, N.S., Aug. 10-17; Gore Bay, Ont., Aug. 14-21; Sackville, N.B., Aug. 17-24; Whitby, Ont., July 3-10; Wolfville, N.S., July 21-28. Particulars were given in the June TEACHERS MONTHLY, and full information may be obtained from Rev. J. C. Robertson, B.D., Confederation Life Building, Toronto.

The Sunday School of Bonar Church, Toronto, has now an enrolment of 917, the number of new members enrolled during 1915 being 284. The offerings of the School for its own support were \$825.77 and for missions \$1,214.26. The School supports Dr. and Mrs. Gray, missionaries in Formosa, and contributed \$100 for the support of a boy at Vegreville and at Pointe-aux-Trembles. Sixty-eight scholars came into the full membership of the church, while 30 scholars and ex-scholars have enlisted in overseas battalions. The Home Department enrolled 100 members during 1915.

STOPPING THE LEAK

A WORD FROM THE BUSINESS MANAGER

There is a leak, a serious leak, from many Sunday Schools during the summer months. The attendance is apt to slump, there is a loss of energy, and, what is even worse, some of the scholars stay away permanently. They lose the good habit of coming to Sunday School.

Anything that will stop this leak is worth considering.

Special care might be taken by the teachers to make the teaching of the lessons specially attractive, and very particular care taken to ensure that the Sunday School room is as well ventilated and as cool as possible.

Then there are numerous simple and inexpensive reward Plans that will encourage regular attendance. Many of these Practical

Plans are fully described in our large Illustrated Catalogue.

For example, the GOLDEN TEXT CHAINS, which cost 4c. a Quarter are fine to get the small boys and girls to come regularly and to learn the Golden Text. A PICTURE STAMP stuck in the QUARTERLY after a lesson well prepared, appeals to the Juniors. Picture Stamps cost 5c. a sheet of 12 stamps. The ROBERT RAIKES QUARTERLY CERTIFICATES, which cost 30c. a dozen, will bring the Intermediate and Senior scholars more regularly. There are a host of equally simple but effective plans in our Catalogue.

If you have not a copy write for one to R. Douglas Fraser, PRESBYTERIAN PUBLICATIONS, Cor. Church and Gerrard Sts., Toronto.

RESULTS OF TEACHER TRAINING EXAMINATIONS

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

FROM MARCH 16 TO APRIL 15, 1916

I. FIRST STANDARD COURSE

Barney's River, N.S.—Rev. Wm. MacDonald, Minister. *The Teacher* : Mrs. R. C. Hattie, Wm. McDonald, Mrs. Wm. McDonald, Mary Hzael Blair.

Eureka, N.S.—Rev. D. K. Ross, Minister. *The Old Testament* : Mary B. Thompson.

Old Barns, N.S.—Rev. W. A. Whidden, Minister. *The Old Testament, The New Testament* : Janet Phillips.

Kemptville, Ont.—Rev. P. A. MacLeod, Minister. *The Pupil* : Jessie M. Smith, Pearl M. McIntosh, Bessie Higgins, Dorothy I. Larney. *The New Testament* : Jessie M. Smith, Pearl M. McIntosh. **Diplomas—Jessie M. Smith, Pearl M. McIntosh.**

Oxford Mills, Ont.—Rev. P. A. MacLeod, Minister. *The Old Testament* : Mrs. Wm. Griffin, Gladys E. Lindsay. *Pontypool, Ont.*—Rev. W. S. Mabon, Minister. *The Old Testament* : Ella May Clark, Madal Maude Benson, W. H. Hooper, Helena Maude Mabon.

Bolsover, Ont.—Rev. M. A. Lindsay, Minister. *The Old Testament* : Bertha Campbell.

South Mountain, Ont.—Rev. H. Bolingbroke, Minister. *The Teacher* : Mabel Lattimore, Mrs. Roy G. McCarley. *The School* : Eleanor Cowden, Jennie Bennett.

Toronto, Ont., Normal School.—Rev. B. B. Weatherall, Instructor. *The New Testament* : 94 Candidates. *The School* : 84 Candidates. **82 Diplomas awarded.**

Hamilton, Ont.—Rev. S. B. Nelson, Minister. *The New Testament* : Jennie R. Midgley, Marjorie A. Dunlop, Olive M. Johnson.

Alvinston, Ont.—Rev. R. G. McKay, Minister. *The Teacher* : Mrs. Duncan A. McIntyre, C. Nicholson, I. M. Turvey, Annie M. Patterson, Mrs. R. G. McKay, Jean Rae.

Teeterville, Ont.—Rev. W. Carpenter, Minister. *The Old Testament* : Jennie McKnight.

Winnipeg, Man.—Rev. D. N. McLachlan, Minister. *The Teacher, The School* : D. B. MacDonald.

Regina, Sask.—Rev. A. Guy, Minister. *The Old Testament, The New Testament* : Lois L. Bates, Lizzie Meldrum. *The School* : Lois L. Bates, Lizzie Meldrum, Grace T. Guy. **Diploma—Lois L. Bates.**

Wilkie, Sask.—Rev. F. R. G. Dredge, Minister. *The New Testament* : Miss E. Airey, Myrtle Ferguson, Mrs. P. D. Ferguson.

II. ADVANCED STANDARD COURSE

West Laurencetown, N.S.—*The Teacher and the School* : Bertha M. Hiltz.

Ormstown, Que.—Rev. D. N. Coburn, Minister. *The Books of the New Testament* : Margaret C. MacDougall.

Rockburn, Que.—Rev. Robert McCord, Minister. *A Summary of Christian Doctrine* : Pearl L. Goldie, Gertude I. Middlemiss, Mrs. Geo. A. Rennie.

Kemptville, Ont.—Rev. P. A. MacLeod, Minister. *The Books of the Old Testament, Church History* : P. A. MacLeod.

North Gower, Ont.—Rev. A. E. Cameron, Minister. *The Teacher and the School, Missions* : Janet G. Wallace.

South Mountain, Ont.—Rev. H. Bolingbroke, Minister. *The Life and Times of Our Lord Jesus Christ, From One to Twenty-One, The Books of the New Testament* : Jessie M. Smith.

Stratford, Ont.—Rev. Robert Martin, Minister. *From One to Twenty-One* : Jean Robertson, Mary H. Stewart, Clemens Macpherson, Anna M. Clarke, Edith G. Wilson.

Stratford, Ont., Normal School.—Rev. Robert Martin, Instructor. *The Books of the Old Testament* : 82 Candidates.

FROM APRIL 16 TO MAY 15, 1916

I. FIRST STANDARD COURSE

Antigonish, N.S.—Rev. Anderson Rogers, Minister. *The Old Testament* : Reuben Gunn, Mrs. C. N. Wilkie.

Eureka, N.S.—Rev. D. K. Ross, Minister. *The Pupil* : Isabel Cameron.

Middle Musquodoboit, N.S.—Rev. M. H. McIntosh, Minister. *The School* : Mrs. Harry H. McFetridge, Sadie C. Butcher, Mrs. R. H. Reid, May C. Archibald.

Martintown, Ont.—Rev. George Extense, Minister. *The School* : Ethel Ross, Jennie F. Robertson, Leila McDermid. *The Old Testament* : Wilbur McArthur, Jennie F. Robertson, Ethel Ross. **Diplomas—Wilbur McArthur, Leila McDermid.**

Pontypool, Ont.—Rev. W. S. Mabon, Minister. *The Old Testament* : Elifida Ridge.

Blackwater, Ont.—Rev. W. A. MacKay, Minister. *The Old Testament* : Lillian Hadden, Elizabeth Beaton, Myrtle E. Graham, Mrs. John McCully, May Stone, William A. MacKay, Edgar Leask, Annie Carnegie.

Toronto, Ont.—Rev. J. W. Stephen, Minister. *The Teacher* : M. Isabel Edwards, Rena Pooler, Annie C. Fleming.

Hamilton, Ont.—Rev. S. B. Russell, Minister. *The Old Testament* : Kathleen Lawson, Marjorie Clark, Eva E. Hulek.

Niagara Falls, Ont.—Rev. James Barber, Minister. *The New Testament* : Theresa N. Crossett, Jessie B. Robb, Sarah Reynolds, L. E. Whittaker.

Ridgetown, Ont.—Rev. M. J. Macpherson, Minister. *The School* : Margaret McArthur, Ethel C. Clapperton, Grace M. McLean, Lottie M. Campbell, Laura McArthur.

Eberts, Ont.—Rev. James McCrea, Minister. *The Pupil* : Mabel L. Miller, Robert M. Miller, M. E. Brookshank, Margaret Campbell, Evelyn Payne, Annie C. Payne.

Warton, Ont.—Rev. J. E. Thompson, Minister. *The Pupil* : Minnie S. Thompson, Jennie Lawrence, Mrs. A. J. Chapman, Myrtle Brown, Floss Jackson, Susie Tyson, Dorothea Brown.

Winnipeg, Man.—Rev. W. A. MacLenn, Minister. *The Old Testament*: Myrtle Burns, Gladys Andersgn, Myrtle Green, Mildred Hyde. **Diplomas—Gladys Anderson, Myrtle Green.**

Abbotsford, B.C.—Rev. J. L. Campbell, Minister. *The Teacher*: Ina M. Fraser, Jennie Anderson, Grace E. Roberts. *The Pupil*: Ina M. Fraser, Myrtle E. Ryall. **Diploma—Myrtle E. Ryall.**

Vancouver, B.C.—Rev. E. A. Henry, Minister. *The Old Testament*: Alice Gross, Mary C. Irving, H. Isabelle Thomson, Mima Brown.

II. ADVANCED STANDARD COURSE

Ramsayville, Ont.—**Diplomas—Christinia Stewart, Jessie Anderson.**

Shakespeare, Ont.—Rev. Peter Jamieson, Minister. *Missions*: Jessie M. Fraser, Mrs. Avanel McTavish, Mrs. Wm. Cormac, Mamie Kelly, Carrie Rennie, Hazel G. Crerar.

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

Lesson Calendar: Third Quarter

1. July 2 Paul at Thessalonica and Berea. Acts 17 : 1-15.
2. July 9 The Thessalonian Christians. 1 Thessalonians, chs. 1 ; 4 : 13-18.
3. July 16 Paul at Athens. Acts 17 : 22-34.
4. July 23 Paul at Corinth. Acts 18 : 1-11.
5. July 30 The Word of the Cross. 1 Corinthians 1 : 18 to 2 : 2.
6. August 6 The Greatest Thing in the World (Temperance Lesson). 1 Cor., ch. 13.
7. August 13 The Grace of Giving. 2 Corinthians, ch. 9.
8. August 20 The Riot at Ephesus. Acts 19 : 29-41.
9. August 27 Journeying to Jerusalem. Acts 20 : 16-27.
10. September 3 Paul's Sorrows and Comforts. 2 Corinthians 11 : 21-33.
11. September 10 The Arrest of Paul. Acts 21 : 27-40.
12. September 17 A Prisoner in the Castle. Acts 22 : 17-19.
13. September 24 REVIEW—The Things Which Are not Seen. Read 2 Cor. 4 : 1 to 5 : 4.

Lesson I.

PAUL AT THESSALONICA AND BERCEA

July 2, 1916

Acts 17 : 1-15. *Scripture Memory Verses.

GOLDEN TEXT—Him did God exalt with his right hand to be a Prince and a Saviour.—Acts 5 : 31 (Rev. Ver.).

1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews :

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead ; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas ; and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also ;

7 Whom Jason hath received : and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Berea : who coming thither went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed ; also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea : but Silas and Timothy abode there still.

15 And they that conducted Paul brought him unto Athens : and receiving a commandment unto Silas and Timothy for to come to him with all speed, they departed.

Revised Version—1 custom ; 2 for three ; 3 from the ; 4 it behoved the Christ to suffer, and to rise again whom, said he, I proclaim unto ; 5 the Christ ; 6 were persuaded ; 7 Jews, being moved with jealousy, took ;

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

⁹ vile fellows, of the rabble, and gathering a crowd, set the city; ¹⁰ assaulting; ¹¹ they sought; ¹² forth to; ¹³ dragged; ¹⁴ before; ¹⁵ act; ¹⁶ multitude; ¹⁷ from Jason and the rest; ¹⁸ Berea: who when they were come thither; ¹⁹ Now these; ²⁰ examining the scriptures; ²¹ these; ²² Many of them therefore believed; also of the Greek women of honourable estate; ²³ proclaimed; ²⁴ Berea also; ²⁵ likewise, stirring up and troubling the multitudes; ²⁶ forth; ²⁷ far as to; ²⁸ and Silas and Timothy; ²⁹ But they; ³⁰ as far as Athens; ³¹ Timothy that they should come.

LESSON PLAN

- I. At Thessalonica, 1-9.
II. At Berea, 10-15.

DAILY READINGS

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

M.—Paul at Thessalonica and Berea, Acts 17: 1-15. T.—Paul's boldness for Christ, 1 Thess. 2: 1-16. W.—Paul's anxiety and comfort, 1 Thess., ch. 3. Th.—Christ accused, Luke 23: 1-11. F.—Search the scripture, John 5: 39-47. S.—The word in the heart, Deut. 6: 1-9. S.—God's law perfect, Ps. 19: 7-14.

Primary Catechism—*Ques. 102. What name is given to the household or family of God? God's family is called the Church.*

Shorter Catechism—*Ques. 61. What is forbidden in the fourth commandment? A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by*

unnecessary thoughts, words or works about worldly employments, or recreations.

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 583; Junior and Upward, Ps. Sel. 97, 54, 59, 6 (Ps. Sel.), 566, 64.

Special Scripture Reading—Ex. 3: 11-15; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Hymn for Opening Worship—Hymn 1, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 149, Paul Preaching to the Thessalonians. For Question on Missions, H.M. 838, The Teaching Staff. (These slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

Stereographs—For Lesson, Berea. Where Paul and Silas Found Ready Listeners (Underwood & Underwood, 417 Fifth Ave., New York City), set of 10 stereographs for this Quarter's Lessons, \$1.67. Five for July, 84c.; less than four in one order, 20c. each; stereoscopes, 90c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS MONTHLY. The stereographs for Sept. 10 and 17 are the same respectively as those for Jan. 28, 1911; and Aug. 24, 1910.

THE LESSON EXPLAINED

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

Time and Place—A.D. 50 or 51; Thessalonica and Berea.

Connecting Links—To-day's lesson follows closely upon Lesson XII., June 18, Acts 16: 16-40.

I. At Thessalonica, 1-9.

V. 1. *They*; instead of "we" (ch. 16: 10), evidently because Luke had ceased, for a time, to be a member of Paul's company, having remained at Philippi. *Passed through*; "went along the (Roman) road" (Ramsay); that is, the famous Egnatian Way, which ran for 500 miles from the Hellespont or Dardanelles right through to Dyrrhachium on the Adriatic, opposite Brundisium, the modern Brindisi. *Amphipolis*; literally, "the all-round city," either because it was so conspicuous from land and sea, or because the river Strymon almost encircled it. It was about 32 miles southwest from Philippi. *Apolonia*; 30 miles farther on, still to the southwest. Paul did not stay in these towns, probably because there was no Jewish synagogue in either of them. *Thessalonica*; the modern Saloniki, which has become so famous

in the present war, some 37 miles from Apollonia; the capital of the whole Roman province of Macedonia or Northern Greece. A *synagogue of the Jews*. Doubtless, before Paul left Philippi, Thessalonica had been fixed upon as his next stopping place, because the Jewish synagogue there offered a good opening for work. All these towns were on the Egnatian Way.

V. 2. *As his custom was* (Rev. Ver.). "To the Jew first" (Rom. 1: 16), was the apostle's rule in preaching (see chs. 13: 5, 14; 14: 1, etc.). *Three sabbath days*. During the week he worked at his trade of tentmaking (1 Thess. 2: 9), and therefore would have less time for preaching. Besides, on the Sabbaths, he would find the Jews gathered together for worship. *Reasoned with them*; conversed with them. Such conversations between the speaker and his hearers were customary in the synagogue services. *Out of the scriptures*; the Old Testament, since no part of the New Testament was then written.

V. 3. *Opening*; making plain the meaning of the scriptures. *Alleging*; showing from

the Old Testament, that the Messiah (*Christ*) must needs have suffered, and risen again. This was the first thing that Paul sought to prove. It was hard then, as it is now, to convince the Jews of this, because they looked, as do their descendants to-day, for the Messiah to come as a mighty conqueror to deliver them from their oppressors. The apostle's argument showed, from such passages as, for example, Isa., ch. 53, that the prophecies foretold a suffering, as well as a conquering, Messiah. The Jews, like our Lord's disciples themselves at an earlier date, did not understand the scriptures, such as Ps. 16:10, which pointed to the rising again of the Messiah from the dead. Then Paul tells how Jesus fulfilled these scriptures, and draws the conclusion. *And that . . . Jesus . . . is the Christ* (Rev. Ver.); the Messiah. This was the second point in the apostle's argument.

V. 4. *Some . . . believed*; that is, some of the Jews. *Consorted*; cast in their lot with Paul and Silas, that is, decided to join the Christian community. *Devout Greeks, a great multitude*; as compared with the relatively small number of Jewish converts. *Chief women*. Compare ch. 16:13, 14. No mention is here made of the direct converts from idolatry who are mentioned in 1 Thess. 1:9, as having "turned to God from idols to serve the living and true God." These, like the Jewish converts, were reached through the preaching in the synagogue, to which they were more or less attached.

V. 5. *Jews . . . moved with envy*; because people in such numbers were being drawn from their party to the Christians. *Lewd fellows of the baser sort*; Rev. Ver., "vile fellows of the rabble," evilly disposed market loungers. *Assaulted*; so bitter was their hatred. *House of Jason*. He was probably a Jew, and his name may have originally been Joshua. He had received Paul into his house. *To the people*; before a public meeting of the citizens, who, according to the constitution under which Thessalonica was governed, shared authority with the magistrates who were called "politarchs."

Vs. 6-9. *The rulers*; the politarchs, which is proved by an inscription on a block now in the British Museum to have been the exact local name for the city magistrates.

Turned the world upside down. It shows how widely Christianity had spread and how powerful its influence was, that its enemies should so speak of it. *Contrary to the decrees of Caesar*; the Roman emperor. The charge is treason, in setting up another king, one Jesus. The magistrates dared not refuse to examine such a charge. Paul's preaching on the kingdom of Jesus may have suggested this accusation. *They*; the mob. *Troubled the people*; as the waters of the sea are agitated in a storm. *Taken security from Jason and the rest* (Rev. Ver.); required bail of them for the good conduct of the missionaries and their followers.

II. At Berea, 10-15.

Vs. 10-12. *By night*; for safety's sake. *Berea*; about 50 miles southwest of Thessalonica still on the Egnatian Way. *More noble*; more open-minded, and less envious of the gift of the gospel to the Gentiles. *Readiness of mind*; not afraid of truth because it was new, but willing to accept it from whatever source. *Searched the scriptures daily*; exercising their judgment as to the claim of Paul, that in Jesus were fulfilled the Old Testament teachings about the Messiah. Not even an apostle's word was to be taken without independent study. *Many . . . believed*; of the Jews. *Honourable women . . . Greeks* (Gentiles). Note again the prominence of women in Macedonian society. *Men*; also Gentiles.

Vs. 13-15. *Jews of Thessalonica . . . stirred up the people*; probably bringing forward the old charge of treason. *To the sea*; likely to Dium, the nearest seaport, which was connected by a direct road with Berea. *Conducted Paul*; went with him as protectors and guides. *Athens*; two hundred and fifty miles distant by sea. *Receiving a commandment*, etc. From 1 Thess. 3:1, 2, it appears that Timothy did join Paul at Athens, and was sent back again to Thessalonica.

Light from the East

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

JUDAISM A TOLERATED RELIGION—After the death of Alexander the Great (323 B.C.), the Greek rulers of Syria, Palestine and Egypt allowed to the Jews the free exercise of their religion. The same freedom was guaranteed

by the Romans when they in the 1st century B.C. occupied these lands. To Cæsar and Augustus in particular the Jews owed the formal recognition of their religion in the Roman empire. This meant that the Jews might worship their own God in their own way ; it meant that they might control their own funds to the extent of sending their money-offerings out of the several countries where they lived to maintain religious rites at Jerusalem ; and it meant that the Jews had the right to settle differences among themselves by their own law, the law of Moses. That these Jewish courts had sub-

stantial authority is seen in the fact that they had Paul scourged on five different occasions, 2 Cor. 11 : 24.

Judaism had thus an assured position in the empire when Christianity was struggling for existence in Paul's day and afterwards. It was several hundreds of years before Christianity was legally recognized. Fanatical and intolerant Jews therefore had an immense advantage in their persecution of Christians. It was easy to raise a popular tumult, easy to traduce the strange faith ; it was very hard for innovators to get a fair hearing for any new doctrine.

THE GEOGRAPHY LESSON

Thessalonica (the modern Saloniki) is about 100 miles from Philippi and in Paul's time there was a well-traveled Roman highway by which to make the journey. Few of the buildings we see in the stereoscope are more than two stories high ; many have but a single story under their reddish tiled roofs. Unusually large numbers of trees grow among the crowded buildings ; some are cy-



MAP PATENT No. 636,569 BY UNDERWOOD & UNDERWOOD

press trees, tall and slender ; others have full, round bouquets of foliage. The place has been long under Turkish rule, and Turkish

authorities care very little about sanitary conditions. Seven tall white minarets rise in various parts of the district spread out before us, and those are not all there are in town. Each minaret marks the site of a Moslem mosque. On the nearest of these beautiful towers we can plainly see, just below its summit, the encircling balcony to which the muezzin, or public crier, of the mosque climbs,

five times each day, to chant the call to prayer.

Use a stereograph entitled, Berea, Where Paul and Silas Found Ready Listeners.

THE LESSON APPLIED

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

"Came to Thessalonica." Paul's life is a succession of arrivals at some new strategic centre, each one a little further away from Jerusalem. He is ever pressing into the regions beyond, opening up new territory for Christ, carrying the gospel into all lands. His outlook is imperial. His plans sweep the far horizons. He had his master's breadth of vision and enthusiasm for humanity. So David Livingstone, when the missionary call came to him, coveted the privilege of opening a continent for Christian conquest, and leav-

ing friends, comforts and civilization behind, pressed on and on into the centre of darkest Africa, traveling thousands of miles, enduring untold hardships, but never resting. "Anywhere—provided it be forward," was his motto. For every disciple of Christ there are always heights of holiness not yet attained, conquests over sin and self to be won, strongholds of evil in the land to be overthrown, and nations to be brought into subjection to the master. So every Christian may know the zest of battle, the joy of sacri-

fice, the lure of the undiscovered or the unconquered, may know the keen delight of the pioneer spirit of a Paul or a Livingstone.

"Paul . . . reasoned with them." The Christ who called ordinary men to be his first disciples, called a cultured Paul to be his great messenger to the Gentiles. The kingdom of God needs all kinds of men for its work. There is a place and a task in it for the humblest. In it there is scope also for the exercise of the most splendid human gifts. Earth's greatest and wisest have felt it a privilege, like Paul, to lay their all upon the altar of God and give their best service to his kingdom. Arthur Jackson was a crack football player, an expert oarsman, a diligent student, and an honor graduate of Cambridge, England. He impressed all whom he met with his ability and his culture. He studied medicine that he might serve the Christ as a missionary among the Chinese at Mukden. When he arrived there in November, 1910, bubonic plague had already broken out to the north, and if it were not to spread south and devastate the vast Chinese empire, some one must stop the people fleeing down for safety and deal with infected cases. Dr. Jackson accepted this perilous task and on January 25th, 1911, paid the price of his life.

"Out of the scriptures." The Bible is still the sword of the spirit, the channel through which God moves most mightily upon the hearts and consciences of men. It is the Christian worker's supreme tool. But no one can really come to know its teachings or to be able to use it effectively, who does not read and ponder it regularly and prayerfully. As far back as 1881 King George, then Prince of Wales, promised Queen Alexandra that he would read a chapter in the Bible every day,

and he has been faithful to that vow ever since. It is a kingly example to set his subjects and we do well to follow it.

If Paul came with the Bible in his hands, he came also with a great love in his heart. We read that he was gentle towards them, "even as a nurse cherisheth her children" (1 Thess. 2 : 7), that he comforted and exhorted them, "as a father doth his children" (1 Thess. 2 : 11), and gave them not the gospel only but his own soul, 1 Thess. 2 : 8. He embodied the message he proclaimed. His life lent sanction to his words. He wooed as well as argued. He who proclaimed the grace of God was himself gracious. If we wish to do good we must take the trouble to be good. We can only commend the love of God by really loving men.

"Have turned the world upside down." So Christianity is ever working revolutionary changes. Paul himself was transformed by it from a bitter persecutor into a zealous missionary. The annals of church activities abound in tales of transfigured communities. When Alexander Mackay went to Uganda he found the natives in the habit of offering human victims to propitiate the evil spirits, and when Suma their king died, two thousand men were killed that he might not go into the other world unattended. When Mtesa, that king's son and successor, died, not one life was sacrificed.

"These were more noble," and the nobility of the Bereans was reflected in their readiness to receive, and their hunger to know, the truth. Do we turn to the Bible eagerly? Do we search it diligently? Are we willing to be and to do whatever it requires at any cost? These are some of the marks of true nobility.

THE LESSON GRADED

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

For Teachers of Bible Classes

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

Review the events of Paul's sojourn at Philippi. Trace his journey from Philippi along the Roman road to Thessalonica. He passed Amphipolis and Apollonia because : (1) in these towns there were no synagogues

to offer prepared ground for the gospel-seed ; (2) it was Paul's policy to preach and found churches, in the chief or capital cities of the Roman provinces. The Epistles to the Thessalonians, written about a year after Paul's entrance into Thessalonica, shed some interesting light on his work there. 1 Thess. 2 : 9 informs us that Paul supported himself by laboring at his own trade and that he started work before the dawn of each week-

day in order that he might be able to devote some of the later part of the day to preaching. He was assisted also for a time by gifts of love from his Philippian converts, Phil. 4 : 16. "How these Christians love one another !"

1. *Reasoning out of the scriptures*, vs. 2, 3. These words are an evidence of the close attention that was given to the written Word both by preachers and by hearers (compare v. 11). Let the teacher point out : (a) the dangers of the ignorance of the Bible, (b) the necessity of Bible study, (c) methods of Bible study. Discuss the importance of Bible teaching in our public schools.

2. *The weapons of fear and prejudice*, vs. 4-9. The results of Paul's preaching in this city were very encouraging. Jews, Godfearing Gentiles or proselytes of Judaism, and women of the better class were converted. Such success, however, aroused the strong opposition of those who were not open to consider fresh truth. These had recourse to age-long methods for assaulting truth : (1) stirring up a riot, (2) making false accusations, (3) threatening the rulers, who could have been deposed and severely punished if they had appeared indifferent to the honor of the emperor. Such methods are always a confession of defeat on the part of those who use them.

3. *Berea and Thessalonica*, vs. 11-13. The Bereans, to their lasting credit, were eminently more reasonable and tolerant than the Thessalonians. What makes communities differ ? What makes one town progressive, and another stagnant ? Ultimately, the character of the people who live in them. What makes one church vigorous and successful, and another ineffective and moribund ? Let the teacher use this point so as to impress the class that the problem of the parish is as much for the members of the congregation as for the minister. Leadership and initiative must come from the pew as well as the pulpit. Note finally, the peace of Berea was disturbed only by meddlers.

For Teachers of the Senior Scholars

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

Remind the class that Paul is now in Macedonia on his first visit to Europe, during his Second Missionary Journey. Why did Paul go to Europe ? (Ch. 16 : 9.) Show

how the call came to Canadians from Europe, and how contingent after contingent responded as gladly as the apostle did in the far-off time. What kind of a reception did Paul receive when he accepted the invitation ? He was flogged and imprisoned at Philippi, and was compelled to leave the city. God calls us to endure as well as to enjoy. Whither did Paul go ?

1. *Paul at Thessalonica*, vs. 1-9. What is the present name of this city, and what part has it played in the great war ? Show how Paul and Silas employed their time working hard during the week to provide for their physical wants (1 Thess. 2 : 9), working up so much love for sinners into what they were doing that no one could visit them in their workshop, or have any dealings with them, without feeling some touch of the Spirit of Christ which filled their hearts. Remind the class that all the work we do should in some way influence lives for good, and make it easier for others to be Christians. How did Paul spend his Sabbaths ? What success attended Paul's labors ? (V. 4). What opposition did he encounter ? How did the evil-hearted Jews describe the work which the apostles were doing ? (V. 6.) Dwell upon the power of the gospel to revolutionize individual, social and national life, when these are evil. The world has a tendency to get wrong side up. Nothing but the gospel can make things right again. Can the gospel work through the great war in bringing this about ?

2. *Paul at Berea*, vs. 10-15. How did the Jews of Berea differ from those of Thessalonica ? (V. 11.) Why were they more receptive, more open-minded, more easily influenced for good ? It may have been that the place in which they lived had something to do with this. Berea was a country town. Is it easier to be religious in the country than in the town ? Is it easy to be religious anywhere ? Is it true that the road winds uphill all the way, as Christina Rossetti says ? Or does the Christian way often wind through green pastures and beside still waters ? Make clear that the uphill way is always worth while, and that the downhill way is always poor and disappointing, that "'tis only noble to be good."

For Teachers of the Boys and Girls

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

The scholars will be interested at once when they are told that the lesson for to-day is to take them to one of the places which have become famous in the present war. For Thessalonica is just the modern Salonica, or, to use the form of the name now familiar through its use in the newspapers, Saloniki. This place should be pointed out on the map, and Berea also, the other city named in the lesson. It should further be pointed out that both these places were on the great road that ran from the Hellespont or Dardanelles, —another name of present-day interest— to the Adriatic Sea, on the way towards Rome. Having awakened the interest of the scholars by references to the places mentioned in the lesson, take up its material under the two headings:

1. *What happened at Thessalonica*, vs. 1-9. The first point to take up is the synagogue preaching. Discuss Paul's argument in its two main parts, namely, (1) that the Messiah or the Christ, for whom the Jews looked, was to die and rise again, and (2) that Jesus was the Christ. (See Lesson Explained.) Question about the results of the preaching, how some of the Jews, and also of the Gentiles ("Greeks") who attended the synagogue services, were won to become followers of

Christ. Next take up the attack which was made upon Paul and his companions and the dragging of Jason before the magistrates. Bring out the details of the story as they are given in the Lesson Explained.

2. *What happened at Berea*, vs. 10-15. Question about the sending of Paul and Silas away from Thessalonica to Berea. Bring out the fact that here, as in Thessalonica, the missionaries began to preach first in the synagogue where the Jews would be gathered together. Emphasize Paul's custom of giving the gospel first to his own countrymen. Take up the phrase "more noble," etc., and elicit, by questioning and discussion, why these words were used of the Bereans. Speak of the results of the preaching of the missionaries, and question about the way in which their work was interfered with by their Jewish enemies who followed them from Thessalonica. Ask about the escape of the missionaries from their enemies and trace their journey to Athens whither they went from Berea.

Get the scholars to tell you what they think is the main teaching of the lesson passage for them. Perhaps the point on which to lay special emphasis is the right way to hear God's Word as exemplified by the Bereans in contrast with the Jews at Thessalonica.

ADDED HINTS AND HELPS

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

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. Where does Solomon say that God hates the man who sows discord or makes trouble among brethren?

2. "Blessed are the peacemakers," said Jesus. Find the words and the promise that follows.

ANSWERS, Lesson XII., Second Quarter
—(1) John 3 : 36. (2) Ps. 60 : 11.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. Should ministers nowadays support themselves as Paul did?

2. Is it ever right for Christians to go to law?

Prove from Scripture

That we should be Bible searchers.

The Question on Missions

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

Ques. 1. The teacher of the little ones should explain to them, that, in the part of our country called the Province of Quebec, there are a great many children who do not speak English, as we do, but French, the language of the brave people who are our allies in the present war. Our Mission Schools at Pointe-aux-Trembles should be described, their

situation and purpose' being clearly brought out. It should be made clear that the Schools are places in which the scholars live as well as attend classes.

With the boys and girls the teacher should take up the situation, the history and the purpose of the Schools. The subjects of study should be discussed, special attention being called to the emphasis placed on Bible study, and the number of teachers and scholars

should be brought out.

In senior classes, the history of the Schools may be taken up more in detail. The following dates and facts should be impressed: 1841—Founding of Boys' School at Belle Rivière, 40 miles east of Montreal, and Girls' School at Montreal. 1846—Uniting of Boys' and Girls' Schools and removal to Pointe-aux-Trembles. There should also be a discussion of the purpose and need of the Schools.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

A Look Forward—We are going to hear how one great helper helped. This helper was Missionary Paul, a great soldier of the cross.

Golden Text for the Quarter—2 Cor. 4 : 18. Our story to-day tells us about Paul's teaching God's Word at Thessalonica and Berea.

Lesson Thought—God's Word is very precious.

Review—Ask four little ones to print P-A-U-L. Help the class to recall what they know about Paul. Where did we last see him? Who opened the jail? What about the jailer? Use pictures, objects, blackboard and the children themselves in your teaching.

Lesson—Our brave British soldiers and their allies have been stationed at Saloniki (map) to fight for their king. It was to this very place that Missionary Paul went after he left the jail at Philippi (map).

Paul a Good Soldier—Our soldiers are cheerful and happy even in the midst of dangers and discomforts. They are glad to be fighting for their king, and so was Paul always ready to endure all things as a good soldier of King Jesus. He said of himself, "I have fought a good fight," 2 Tim. 4 : 7. He told his young helper Timothy to "endure hardness as a good soldier" (2 Tim. 2 : 3), and to

"fight the good fight," 1 Tim. 6 : 12. So you see Paul had the true soldier spirit.

Emblem for the Quarter—Let us take for our symbol a shield and sword. If you want to know what Paul's armor and weapons were, read Eph. 6 : 10-17.

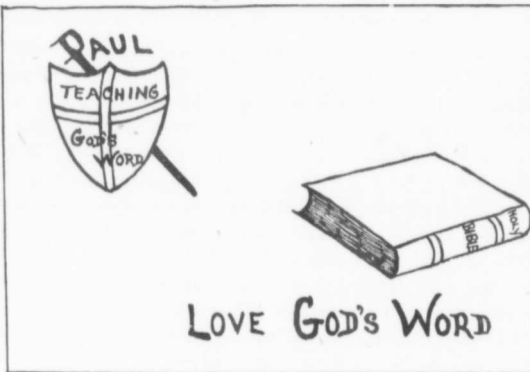
Lesson—Tell the lesson story. Listen to the noise! See the rough crowds rushing towards Jason's house! What does it mean? Now it is night. In the darkness their friends send the missionaries away to Berea.

Tell how they received God's word there. Enemies followed Paul to Berea. Soon we see him in a ship, sailing away to a city called Athens (map).

God's Word—The people of Berea loved God's Word (outline a Bible). Ask a little one to come to your table and show "God's Word" to the class. How precious it is! Repeat "Thy word is a lamp unto my feet, and a light unto my path." A lamp is full of light; God's Word is full of Jesus, the Light. He shows us all things that God wants us to know.

Golden Text—Repeat Golden Text. This is what God's Word tells us about Jesus.

A Precious Bible—A traveler amongst our Indians in Canada tells about a party of red men who had become Christians and had

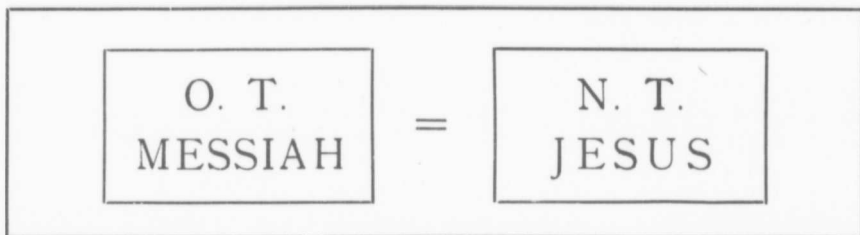


learned to read the Bible printed in their own kind of words. These men went on a fishing trip. Each put his Bible in his pack. The night before they started for home, one Indian read aloud from his Bible. Then his boy packed it, but an Indian living there borrowed the book from the boy. He did not return it, and early next morning they started

for home. When they reached home the father found that his precious book was not in his pack. Early next morning he started back two hundred and eighty miles and got his precious book. To him it was worth all that long, tiresome journey.

What the Lesson Teaches Me—I SHOULD LOVE GOD'S WORD.

FROM THE PLATFORM



Draw on the blackboard two oblong picture frames. Call for the two parts into which the Bible is divided, the Old Testament and the New Testament, and print O.T. and N.T. in the respective frames. Call for the title of the great person to whose coming the Old Testament points,—the MESSIAH (Print), and bring out, by questioning, the two things which Paul preached about the Messiah,—that he was to die and rise again. Refer to Is⁵³, ch. 53 to show that the Messiah was to die and to Ps. 16 as teaching that he would rise again. Now ask who are we told in the New Testament did die and rise again. All will answer at once, JESUS (Print). Ask what this proves about Jesus? Show that the New Testament picture of Jesus corresponds to the Old Testament picture of the Messiah. Bring out the two ways in which Paul's preaching was treated,—some believed and others disbelieved. Point out that there are the same two ways of treating the message about Jesus to-day. Believe it, and we shall be saved; reject it, and we shall be lost. Press home the importance of making the right choice.

Lesson II.

THE THESSALONIAN CHRISTIANS

July 9, 1916

1 Thessalonians, chs. 1; 4: 13-18. Study 1 Thessalonians, chs. 1; 2: 17-20; 4: 13-18.

*Scripture Memory Verses.

GOLDEN TEXT—If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him.—1 Thessalonians 4: 14 (Rev. Ver.).

1 Paul, and Silvanus, and ¹Timothy, unto the church of the Thessalonians, ²which is in God the Father, and ³in the Lord Jesus Christ: Grace ⁴be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, ⁵in the sight of God and our Father;

4 Knowing, brethren ⁶beloved, your election of God.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; ⁷as ye know what manner of men ⁸were

among you for your sake.

6 And ye became ⁹followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost;

7 So that ye ¹⁰were ensamples to all that believe in Macedonia and Achaia.

8 For from you ¹²sounded out the word of the Lord not only in Macedonia and Achaia, but ¹³also in every place your faith to God-ward is ¹⁴spread abroad; so that we need not to speak any thing.

9 For they themselves ¹⁵shew of us what manner of entering in we had unto you, and how ye turned ¹⁶to God from idols to serve ¹⁷the living and true God;

10 And to wait for his Son from heaven, whom he

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

raised from the dead, *even* Je'sus, which ¹⁸ delivered us from the wrath to come.

Ch. 4: 13 But ¹⁹ I would not have you ²⁰ to be ignorant, brethren, concerning them ²¹ which are asleep, that ye sorrow not, even as ²² others which have no hope.

14 For if we believe that Je'sus died and rose again, even so them also ²³ which sleep in Je'sus will God bring with him.

15 For this we say unto you by the word of the Lord, that we ²⁴ which are alive and remain unto the coming

Revised Version—¹ Timothy; ² *Omit* which is; ³ *Omit* in; ⁴ to you and peace (*Omit rest of verse*); ⁵ before our God and Father; ⁶ beloved of God, your election, how that our gospel; ⁷ even as; ⁸ shewed ourselves toward you; ⁹ imitators; ¹⁰ became an ensample; ¹¹ in; ¹² hath sounded forth; ¹³ *Omit* also; ¹⁴ gone forth; so; ¹⁵ report concerning us; ¹⁶ unto; ¹⁷ a; ¹⁸ delivereth; ¹⁹ we; ²⁰ *Omit* to be; ²¹ that fall asleep; ²² the rest; ²³ that are fallen asleep; ²⁴ that are alive, that are left unto; ²⁵ in no wise precede them that are fallen asleep; ²⁶ that are alive, that are left, shall together with them be caught up in the clouds.

LESSON PLAN

- I. A Church's Beginning, 1-5.
- II. A Church's Growth, 6-10.
- III. A Church's Hope, ch. 4: 13-18.

DAILY READINGS

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

M.—The Thessalonian Christians, 1 Thess. 1: 1-10.
T.—The Thessalonian Christians, 1 Thess. 2: 17-20;
4: 13-18. W.—A little while, John 16: 15-20. Th.—
Light and darkness, Matt. 13: 36-43. F.—God's word
sure, Matt. 24: 29-35. S.—"Watch, therefore,"
Matt. 24: 36-46. S.—Be diligent, and beware,
2 Peter 3: 10-18.

Primary Catechism—*Ques.* 103. *What is the outward sign of membership in the Church?* The outward sign of membership in the Church is baptism.

Stereograph—For Lesson, Saloniki (Ancient Thessalonica) South; Showing Modern City and Bay (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 319).

THE LESSON EXPLAINED

Time and Place—A.D. 52; Thessalonica and Corinth.

Lesson Setting—Paul, as we have seen (Lesson I.), went from Berea to Athens, leaving Silas and Timotheus in Berea. From Athens he sent for them, but apparently before they had joined him, he had gone on to Corinth, Lessons III. and IV. After their arrival, and while they were still with him, Paul wrote First Thessalonians, the earliest of his epistles.

I. A Church's Beginning, 1-5.

V. 1. *Paul*; the writer of the Epistle. *Silvanus*; a longer form of Silas, put before Timothy as the older man and having been associated longer with the apostle. *Timothy* (Rev. Ver.); named last as junior to Silas. He was Paul's favorite, most trusted and most useful disciple and helper. *Unto the church*. The Greek word "ecclesia," translated "church" was the name of the regular assembly of free citizens in a Greek city, and was adopted to denote the Christian community in a given place, and also the whole body of Christians throughout the world.

of the Lord shall ²⁵ not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we ²⁶ which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

Shorter Catechism—*Ques.* 62. *What are the reasons annexed to the fourth commandment?* A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the sabbath-day.

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 583; Junior and Upward, Ps. Sel. 97, 101, 162 66 (Ps. Sel.), 547, 83.

Special Scripture Reading—Isa. 12: 2-6; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 559, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, S. P. 661, Christ's Second Coming. For Question on Missions, H.M. 751, Buildings and Scholars. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

Of the Thessalonians; defining the particular church referred to. *In*; under the influence of, drawing their life from. *God the Father*; a peculiarly Christian name for God. *The Lord Jesus Christ*. "Lord," a title of honor and reverence; "Jesus," our Lord's personal name; "Christ," the Greek for the Hebrew "Messiah." *Grace*; the loving favor of God. *Peace*; with God and one another.

Vs. 2, 3. *We*; the apostle together with Silas and Timothy. *Give thanks*. In all Paul's epistles, except Galatians, his words of greeting are followed by thanksgiving. *For you*; literally, "about you," or "concerning you." *Work of faith*; work that springs from faith. *Labour* a stronger word than "work"). Love makes the hardest toil easy. *Patience*; cheerful courage under trials. *Hope*; the expectation of a brighter future, enabling them to endure the dark present. *In our Lord Jesus Christ*; that is, "hope" in him. Christian expectation rests on Christ and what he will do. *Before our God and Father* (Rev. Ver.): to whom Paul's prayers were offered.

Vs. 4, 5. *Knowing . . . your election* ; certain that they had been truly chosen and called of God. *For* ; Rev. Ver., "how that." Paul tells how he knew that the Thessalonians were elect. *Our gospel* ; the gospel preached by Paul and his helpers. *In power* ; shown by the effects of the preaching. *In the Holy Ghost* ; who came upon the converts bestowing on them various gifts. *In much assurance* ; the perfect confidence of the preachers in their message. It could not but produce good effects. *Even as ye know* (Rev. Ver.), etc. They had seen the power of the gospel in the lives of the missionaries.

II. A Church's Growth, 6-10.

Vs. 6, 7. *Imitators of us* (Rev. Ver.) ; as the pupil imitates the master. *And of the Lord*. From copying the conduct of Christ's servants, they were led on to imitate Christ himself. *In much affliction* ; referring to the persecution of Acts 17 : 5-9. *Joy of the Holy Ghost* ; joy that springs from having received the Holy Spirit. *An ensample*. The Thessalonians, having imitated the missionaries, in turn became examples to neighboring Christians. *Macedonia* ; the Roman province of northern Greece. *Achaia* ; the Roman province of southern Greece.

Vs. 8-10. *Sounded forth* (Rev. Ver.). Their glad endurance of persecutions was itself a powerful declaration of the gospel. *The word of the Lord* ; the Lord's teaching and commands so joyfully obeyed by the Thessalonians. *In every place* ; including, besides Macedonia and Achaia, the churches of Asia Minor and Syria. *We need not to speak any thing* ; by way of commendation, their character being so well known. *Ye turned . . . from idols* ; the first great change wrought in the Thessalonians. *Living* ; in contrast with the lifeless stone images of false gods. *True* ; in contrast with the false, the unreal divinity of the images. *To wait for his Son* ; the second change in the Thessalonians. *Delivereth* (Rev. Ver.). The deliverance is now going on. *Wrath to come* ; God's anger against sin.

III. A Church's Hope, Ch. 4 : 13-18.

Ch. 4 : 13-15. *I would not have you to be ignorant*. Paul wishes to comfort those in Thessalonica, who were perplexed and sorrowful about their friends who had died before

Christ came again. *Them that fall asleep* (Rev. Ver.) ; a beautiful Christian description of death as a safe and peaceful rest with a joyful awakening. *That ye sorrow not*. It is not meant that Christians should not sorrow, but that their sorrow should not be hopeless. *As the rest* (Rev. Ver.) ; their heathen neighbors. V. 14 teaches that, as surely as Jesus rose from the dead, so surely will his followers also rise. "Prevent" in v. 15 means "precede" (Rev. Ver.).

Vs. 16-18. *The Lord himself* ; and no less a being. *Descend from heaven* ; where he now sits at God's right hand, Col. 3 : 1. *A shout* ; a shout of command, like that of a ship's officer to the sailor under him. *The archangel* ; called Michael in Jude 9. *The trumpet of God* ; God's trumpet (compare Matt. 24 : 31). *The dead in Christ* ; Christians who have died. *Rise first* ; before the living meet Christ. *In the clouds*. Compare Matt. 24 : 30 ; 26 : 64 ; Acts 1 : 9, 11. *Comfort one another* ; concerning the Christian friends who have died. They, no more than the living, will be separated from Christ.

Light from the East

AN ANCIENT LETTER—St. Paul's epistles seem to have been real letters, private communications to friends or to churches he had a care for, and not intended in the first instance for a wider public. We have many briefer letters from the same period written on papyrus and preserved for us in the dry sands of Lower Egypt. These letters show the same salutations and good wishes, the same prayers for the other person's welfare, the same simple human interests that we find in Paul's letters. Here is one written by an Egyptian soldier in the Roman army to his sister : "Antonius Maximus to Sabina his sister, many greetings. Before all things, I pray that thou art in health. Making mention of thee before the gods here, I received a little letter from Antoninus our fellow citizen. And when I knew that thou farest well, I rejoiced greatly. And I on every occasion delay not to write unto thee concerning the health of me and mine. Salute Maximus much, and Copres my lord. There saluteth thee my life's partner, Anfidia, and Maximus my son . . . and Elpis and Fortunata

..Fare thee well.' Then the address on the outside: "To Sabina his sister, from Antonius Maximus her brother." The ad-

dress on the outside is lacking in the case of Paul's letters, for we have not the original manuscripts.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

If we use a stereograph and stereoscope we may see for ourselves the town where Paul's letter was first read, and look out over the harbor where the boat brought it in, almost nineteen hundred years ago. In Paul's time and for hundreds of years later Thessalonica's houses and shops were enclosed by a high wall of stone, where soldiers were always on guard. We will take our position on a part of the wall which runs up over a hill above the town. That will give us a chance for a broad outlook. The buildings down before us have their roofs covered with earthen tiles, and a good many trees grow in the part of the town nearest to us. We can easily judge

that this is a region of homes. Farther away, down towards the harbor, there are very few spots of green foliage among the roofs. It is just as we might expect. People do not have many shade trees on streets devoted to shops and offices, factories and warehouses. We see very few chimneys. Not many people use stoves for cooking. They can boil a kettle over a little heap of wood or charcoal, and most housekeepers get along in that way.

Use a stereograph entitled, Saloniki (Ancient Thessalonica) South; Showing Modern City and Bay.

THE LESSON APPLIED

Paul was a man of prayer. He kept his converts in constant remembrance before the throne of grace. Even when away from them he believed he could help them by intercession on their behalf. He never doubted that God hears prayer, so he gave expression to their needs before God again and again earnestly and confidently. There is power in prayer. When any one prays in faith and fervency of spirit one dare not set limits to the good that may be done. A writer tells of a Sunday School teacher who was the means of bringing scholar after scholar to Christ. After her death her simple diary was found to contain, among other entries, the three following, "Resolved to pray for each scholar by name." "Resolved to wrestle in prayer for each scholar by name." "Resolved to wrestle in prayer for each and to expect an answer." She had discovered, like Paul, the secret of prevailing prayer.

Paul commends the Thessalonians for three special graces. First, they had a faith that was active and practical. Their faith had quickly changed their own lives and through them had gone forth to change other lives. It worked. Do you believe in God? If so, your life is growing sweeter and purer daily.

If you have faith it is making you a better sportsman, a more helpful member of the home circle, a more diligent student and a better citizen. Here is a test by which any one may try the reality of his faith.

Secondly, they had a love that toiled. There is a sentimental spirit of good will that sorrows when others suffer and is kindly disposed to all, but that never puts the shoulder under any burden or goes out of its way to really help an unfortunate brother. One may feel good without doing good. But Christian love lifts a man out of easy and selfish contentment and drives him forth to serve. It stoops to lift, runs forth to comfort, grows weary waiting on the sick and caring for the poor, fights against oppression and courageously defends the weak. But it never speaks of its toil as irksome, or its labors as sacrifices. Love delights to serve. The mother who watches above the cradle of her babe through long, anxious hours while disease wastes away the frail body does not speak of her duty as a hardship. Love makes the yoke easy and the burden light.

Thirdly, they had a hope that made them patient, gave them courage to face danger, calmness amid difficult and trying duties,

and confidence in the hour of trial. Hope is a virtue for the dark hour and its value depends on its power to inspire us with steadfastness and assurance amid the testing experiences of life. In Geo. F. Watts' picture hope is represented by a woman sitting upon the circle of the earth, head bowed and eyes bandaged, with a lyre in her left hand in which all the strings but one are broken. Her head is bent down close to catch the fugitive music of that one remaining string. Above a single star shines through the gloom but she sees it not. She listens rather than looks, for hope must sing in the heart before it shines in the sky. It is a matter of faith, such a faith as that in Browning's poem that made Pippa sing as she passed along—

"God's in his heaven—
All's right with the world!"

When we know in our hearts that all things are in God's sight and under his control no night can be altogether dark. No man and no cause is lost so long as hope remains.

The Thessalonian church is commended also for its missionary spirit. When the new converts awakened to the great pardoning and cleansing love of Jesus, their hearts glowed and they went out triumphantly sounding forth the word of the Lord. Have we lost this note of joy, this sense of obligation, this delight in service? We are saved to serve and the extent of the missionary spirit we feel is the measure of our salvation. If we truly love God we will remember our neighbor. Said Mazzini: "Whenever I am told: 'Behold a good man!' I ask: 'How many souls has he saved?'" That is the searching test for the church as for the individual.

Paul comforted the Thessalonian converts with the assurance of immortality. Christ is living. Those that are his cannot be separated from him even by death. Death may separate us from our friends for a season, but both those who go before and we who remain are alive in Christ.

THE LESSON GRADED

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

For Teachers of Bible Classes

Paul had two reasons for writing First Thessalonians. He wished: (1) to strengthen them; (2) to answer a question which they had requested Timothy to convey to Paul, chs. 3:6; 4:13-18. We may gather from the epistle what were the main points of Paul's teaching among them: (1) the folly of idolatry, ch. 1:9; (2) Jesus, Saviour and Lord, Acts 17:3; (3) the coming of Jesus. It was the last point upon which they specially needed instruction as their question showed. Bring out in the class discussion:

1. *The Christian graces of the Thessalonians*, ch. 1:2-10. They were richly spiritual. They needed only development. They were marked by:

(a) *The grace of continuance*. "To get up each dull and dreary morning and say: 'Please God, I shall play my part to-day,'" to struggle on in spite of misunderstanding, ridicule and loneliness, to be true to our ideals and visions when our efforts seem to be thwarted

or fruitless, is to possess the grace of the imitators of Paul and of Christ.

(b) *Unconscious influence*. Quite unknown to themselves, these Thessalonians had been exciting the comments and admiration of the people living in many other towns. How unconscious we are of the measure and the quality of the influence that extends from our lives.

2. *Concerning them that sleep in Jesus*, ch. 4:13-18.

(a) Christian death is a sleep. The Greek reads, "them that sleep through Jesus;" that is, Jesus has made the difference between the death of non-believers and the death of Christians. The most enlightened Greeks and Romans had no belief in immortality. It was the early Christians who first called a grave-yard a cemetery, that is, a dormitory or sleeping chamber. "The loss of Christian faith in modern times brings back the old pagan despair." A young Russian woman dying at 24, with her gifts wasted and ambition unappeased, writes: "O! to think that we live but once and that life is so short. When I think of it, I am like one possessed, my brain seethes with despair."

(b) *The dead in Christ shall rise first.* Christians are so united with Christ that they shall participate in every glory of their master. What a comfort to those whose life here seems to have been starved and cramped by misfortune, ignorance or defect! What a prospect for those who know time is too short to realize their noblest ideals!

For Teachers of the Senior Scholars

Remind the class that we are studying to-day the first of Paul's letters which has come down to us. Note that Paul was the great letter-writer of Bible times. Bring out what a great blessing it is to be a good letter-writer. Refer to the League of the Golden Pen, whose members are pledged to write at least one good, bright, cheery, helpful letter a month. A minister of our church wrote a comforting letter to two friends who had lost one very dear to them. Every Sunday evening that letter was brought out and read as part of their devotional exercises till they both knew it by heart. Where was Paul when he wrote this letter to the Thessalonians? How long had he been absent from them? Ask the scholars to read this whole letter over and over again till the beautiful spirit which it reveals gets complete possession of their hearts. The part of this letter which we are studying to-day contains:

1. *Words of Praise*, ch. 1: 1-10. Question out the good things which Paul, out of his great loving heart, had to say about the Thessalonians,—the ideal character of faith and hope and love which they developed (vs. 3, 4), the beautifully receptive way in which they opened their minds and hearts to the gospel (v. 5), the wonderful influence for good which they exercised which led people everywhere to talk about them (vs. 6-9), "the waiting attitude of expectation which the master oftentimes counts a service most complete," v. 10. Note that words of praise from a loving friend are amongst the most helpful influences of life. If there be any praise in our hearts for others who are doing well, let us not forget to tell them about it.

2. *Words of Comfort*, ch. 4: 13-18. Bring out the comforting thoughts contained in these words,—that our loved ones who have passed away from us are not lost, they are

with Jesus, and are cared for as we could never care for them (vs. 13, 14), that the time will come when we shall meet again to part no more, when we shall all be forever with the Lord, vs. 15-18. Refer to Annie Swan's verses over the death of her own son and her son's chum, who fell in the great war:

"Shall we, your mothers, sorrow then
As those who have no hope? Ah, no!
The Father's house is large and very safe."

For Teachers of the Boys and Girls

Begin by asking the class if they remember a lesson which gives an account of an important letter. Recall Lesson IX., Second Quarter, May 28, The Council at Jerusalem, Acts 15: 22-33. Get from the class the place from which (Jerusalem) and the place to which (Antioch in Syria) that letter was sent. Now to-day's lesson, tell the boys and girls, is taken from the first letter written by Paul which has come down to us. Have the place from which it was written (Corinth) pointed out on the map.

Bring out the *address* of this letter (v. 1),—it was from Paul to the Christians in Thessalonica. And, since Silas and Timotheus, or Timothy, were with Paul when he was writing, he mentions them as well as himself. Explain what is meant by the "church" being "in God the Father and the Lord Jesus Christ" (see Lesson Explained).

Take up the beautiful *salutation* (also in v. 1), helping the scholars to see the meaning of "grace" and "peace."

Dwell on Paul's great affection for the Christians at Thessalonica, which he proves by constantly remembering them in his prayers (v. 2). In v. 3, discuss the three things in the Thessalonians which Paul specially keeps in mind,—their "work of faith," their "labour of love" and their "patience of hope." In v. 4 the apostle expresses his assurance that his readers had been chosen of God to be his own people. Elicit the reason for this assurance as given in v. 5 (see Lesson Explained).

From v. 6 on to v. 10, Paul speaks of the results which had followed his preaching to the Thessalonians and their receiving of his message. Bring out what these were: 1. They became followers of Paul and of the

Lord. 2. They were enabled by the Holy Spirit to rejoice even in affliction. 3. They became examples to others in Christian living. 4. They became the means by which the gospel was made known far and wide. 5. Many of them had turned from idols to worship and serve the true God. 6. They looked and prepared for the coming again of Jesus from heaven.

The remaining part of the lesson, ch. 4 : 13-18 is taken up with the comfort which

Paul gave to the Thessalonians who were mourning because some of their friends had died. Read carefully the Lesson Explained, and bring out the meaning of this wonderful passage, which the scholars should be encouraged to learn by heart.

Impress the truth that the letter from which the lesson is taken was written for us and that it was the Holy Spirit who guided its writing. How we should love to read it and follow its teachings.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "I am the resurrection, and the life," said the Saviour. Find the words.
2. Paul wrote to Timothy : "If we suffer, we shall also reign with him." Give the chapter and verse.

ANSWERS, Lesson I.—(1) Prov. 6 : 19. (2) Matt. 5 : 9.

For Discussion

1. Can Christians enjoy peace at all times ?
2. Should we expect the second coming of Jesus soon ?

Prove from Scripture

That the gospel is powerful.

The Question on Missions

Ques. 2. If possible, have a map of Canada to show to the little ones, and point out on it the Province of Quebec, explaining that it is

from this province that the boys and girls come to the Pointe-aux-Trembles Schools. It should be explained also that some of the scholars are from Roman Catholic homes, while others are from French families who are Protestants like ourselves.

The teacher of the boys and girls should call attention to the great variety in the ages of the scholars at Pointe-aux-Trembles and also to the fact that they come from almost all parts of the province, 41 counties being represented, besides the cities. The way in which scholars are secured,—by hearing of the Schools through French missionaries and by recommendations from old scholars.

The senior classes will be interested in going over the various parts of the Province of Quebec from which scholars come to Pointe-aux-Trembles and also in an account of how young men, whose education has been neglected in their earlier years pay their fees at the Schools in the winter out of money earned during the summer.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear about Missionary Paul, a great soldier of the cross, giving comfort to others.

Lesson Thought—We should not be afraid to die.

Symbol—Outline our symbol—a shield and sword.

Review—Recall what we heard last Sunday about Missionary Paul, a soldier of the cross. Speak of the way the Jews of Thessalonica treated him, and the kind way in which the people of Berea welcomed him and listened to his teaching of God's Word.

Letters—How do we get our letters ?

(Show a letter.) What is the stamp for ? Do you think the people in Palestine, where Jesus lived, and where Paul lived, sent letters in the same way that we do ? No, indeed, they did not. They had no trains to carry the big mail bags, no post offices, no postmen. The great people had their own slaves or messengers who carried letters back and forth for them. Sometimes people got a chance of sending a letter to their friends by some friend or messenger. Show Thessalonica on the map. There were some people there who had listened to Paul's teachings and had become true followers of Jesus.

A Letter from Paul—One day these followers of Jesus were having a meeting. Very likely they were wishing that Paul could be with them again. (One of the children may be a messenger and hand your Bible to you with Paul's letter in it.) See, a messenger is coming into the meeting! He is carrying a letter. How eagerly they crowded around to find out from whom the letter came and what it is about! Now we cannot read from that very roll of paper, but

we can read exactly the words that were written in that letter. It was from Missionary Paul and his helpers, Silas and Timothy, to the Christians at Thessalonica.

Lesson—Let us read what Paul said to them (read vs. 1-10). (Put these words into simple language.) Paul had heard that these new followers of Jesus at Thessalonica were feeling sad and worried. They were afraid that their friends who were dead would not be able to return with Jesus when he returns to earth. That was really the reason why

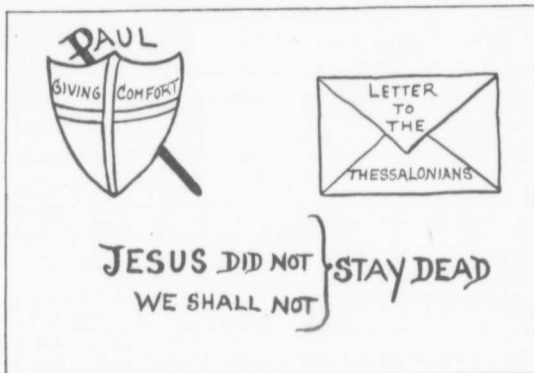
Paul wrote this letter to them, to comfort them.

Golden Text—Repeat what Paul told them. All who believe in Jesus will be raised from the dead. What a nice, comforting letter

that was! And this letter is meant for us and for all who shall ever read it or hear it. It is no wonder we are joyous at Easter time, the day when we remember Jesus' resurrection from the dead. "The best part of it all is, he didn't stay dead," said a

ragged urchin, looking at a picture of the empty tomb. Our dear friends who die will not "stay dead." None of us will "stay dead." We shall all rise to be with Jesus. Let me read to you what Jesus said about our going to be with him: "In my Father's house are many mansions. . . I go to prepare a place for you. . . I will come again, and receive you unto myself; that where I am, there ye may be also."

What the Lesson Teaches Me—I SHOULD NOT BE AFRAID TO DIE.



FROM THE PLATFORM



Begin by calling for the name given to one who is a follower of Christ. Of course the answer will come,—“A CHRISTIAN” (Print). Point out that the lesson,—having had the scholars tell you something about the writing of it—tells us of three things which belong to the Christian, which you want the scholars to tell you about. Question about the great change which took place in the Thessalonian Christians under Paul's preaching, and ask the scholars what we call such a change. With a little pains you will get the answer, CONVERSION (Print). Ask, next, how the Thessalonians showed that they were really changed in heart. The answer to elicit is, “By their CONDUCT” (Fill out). Finally, ask why the Thessalonians

were troubled, and get the scholars to tell you what they needed.—COMFORT (Fill out). Impress the teaching, that to become a Christian requires conversion, that the proof of conversion is conduct, and that every Christian has an un failing spring of comfort.

Lesson III.

PAUL AT ATHENS

July 16, 1916

Acts 17 : 22-34. Study Acts 17 : 16-34. * Scripture Memory Verses.

GOLDEN TEXT—In him we live, and move, and have our being.—Acts 17 : 28.

22 ¹ Then Paul stood in the midst of ² Mars' hill, and said, Ye men of Ath'ens, ³ I perceive that in all things ye are too superstitious.

23 For as I passed ⁴ by, and beheld your devotions, I found an altar with this inscription, TO ⁵ THE UNKNOWN GOD. ⁶ Whom therefore ye ignorantly worship, him declare I unto you.

24 ⁷ God that made the world and all things therein, ⁸ seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands ;

25 Neither is ⁹ worshipped with men's hands, as though he needed any thing, seeing he ¹⁰ giveth to all life, and breath, and all things ;

26 And ¹¹ hath made of one ¹² blood all nations of men for to dwell on all the face of the earth, ¹³ and hath determined the times before appointed, and the bounds of their habitation ;

27 That they should seek ¹⁴ the Lord, if haply they might feel after him, and find him, though he ¹⁵ be not far from ¹⁶ every one of us :

28 For in him we live, and move, and have our

Revised Version—¹ And Paul ; ² the Areopagus, and said ; ³ in all things I perceive that ye are somewhat superstitious ; ⁴ along, and observed the objects of your worship, I found also an altar ; ⁵ AN ; ⁶ What therefore ye worship in ignorance, this set I forth unto you ; ⁷ The God ; ⁸ he, being Lord ; ⁹ he served by men's ; ¹⁰ himself ; ¹¹ he made ; ¹² every nation of men ; ¹³ having determined their appointed seasons, and the bounds ; ¹⁴ God, if ; ¹⁵ is ; ¹⁶ each one ; ¹⁷ even of ; ¹⁸ Being then the ; ¹⁹ device of man ; ²⁰ The times of ignorance therefore God overlooked ; but now he commandeth men that they should all everywhere repent ; ²¹ inasmuch as he ; ²² the ; ²³ Now when ; ²⁴ but others ; ²⁵ concerning this yet again ; ²⁶ Thus Paul went out from ; ²⁷ But certain ; ²⁸ whom also was.

LESSON PLAN

- I. The Unknown God, 22, 23.
- II. God the Creator, 24-27.
- III. God the Father, 28, 29.
- IV. God the Judge, 30-34.

DAILY READINGS

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

M.—Paul at Athens, Acts 17 : 16-34. T.—Give to God the glory, Ps. 96 : 1-13. W.—Not to be compared, Isa. 40 : 18-25. Th.—Idols abolished, Isa. 2 : 10-22. F.—We persuade men, 2 Cor. 5 : 10-17. S.—Before all things, Col. 1 : 9-17. S.—The resurrection foretold, John 5 : 17-25.

Primary Catechism—*Ques.* 104. *How are we baptised ?* We are baptised with water, in the name of the Father, and of the Son, and of the Holy Ghost. *Ques.*

being ; as certain ¹⁷ also of your own poets have said, For we are also his offspring.

29 ¹⁸ Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and ¹⁹ man's device.

30 ²⁰ And the times of this ignorance God winked at ; but now commandeth all men every wh²¹ to repent :

31 ²¹ Because he hath appointed a day, in the which he will judge the world in righteousness by ²² that man whom he hath ordained ; *whereof* he hath given assurance unto all men, in that he hath raised him from t²³ dead.

32 ²² And when they heard of the resurrection of the dead, some mocked ; ²³ and others said, We will hear thee ²⁴ again of this matter.

33 ²⁵ So Paul departed from among them.

34 ²⁶ Howbeit certain men clave unto him, and believed : among ²⁷ the which was Dionysius the Areopagite, and a woman named Dam'aris, and others with them.

105. *Why is this sign used ?* Because Jesus Himseif commanded it.

Shorter Catechism—*Ques.* 63. *Which is the fifth commandment ?* A. The fifth commandment is, Honour thy father and thy mother ; that thy days may be long upon the land which the Lord thy God giveth thee.

Lesson Hymns—Book of Praise : The "Great Hymn of the Church"—Primary, 583 ; Junior and Upward, Ps. Sel. 97, 6, 13, 76 (Ps. Sel.), 561, 19.

Special Scripture Reading—John 6 : 1-13 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 18, Book of Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 150, Paul Preaching at Athens. For Question on Missions, H.M. 1562, Cadet Corps. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

Stereograph—For Lesson, Areopagus and the Theseion, Northwest from Athens, Looking Towards Eleusis (Order from Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, see page 319).

THE LESSON EXPLAINED

Time and Place—A.D. 51 ; Athens.

Connecting Links—To-day's lesson resumes the Acts narrative at the point reached at the end of Lesson I., July 2, Acts 17 : 1-15.

Wherever Paul turned in Athens, he saw

beautiful sculpture, all of it dedicated to the worship of heathen gods. But, though he must have admired these masterpieces of the greatest artists, his spirit was so vexed by the signs of idolatry on every hand, that he

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

could not but speak out against it, both in the synagogue and in the thronged marketplace. He thus attracted the attention of the learned teachers, who wished to have a more complete account of his doctrine. Accordingly, for this purpose, he was "brought . . . unto the Areopagus" (v. 19, Rev. Ver.), the supreme council or senate of Athens. "Areopagus" is from Ares, the Greek for "Mars," and pagos for "Hill." This hill, which was reached from the north side of the marketplace by a flight of sixteen steps, being the usual place of meeting for the council, gave its name to that body itself. Vs. 16-21.

I. The Unknown God, 22, 23.

V. 22. *In the midst of the Areopagus* (Rev. Ver.); that is, the council of that name. *Men of Athens*. No title would the Athenians deem higher, such pride did they take in their city. Paul showed his tact in thus becoming an Athenian to the Athenians (compare 1 Cor. 9 : 22). *Somewhat superstitious* (Rev. Ver.). Moffatt translates "most religious," which seems to give the meaning better. Paul would not wish to assume an antagonistic attitude at the first. The Athenians were even over-religious, though the objects of their worship were unworthy.

V. 23. *Objects of your worship* (Rev. Ver.); the deities whose temples and altars and images were scattered throughout the city. **TO THE UNKNOWN GOD.** These Greeks dedicated an altar to an unknown God, lest they might through oversight or ignorance omit any of the numerous deities. *Ye ignorantly worship*; yearning, as does the heathen world to-day, for a clearer knowledge of the unseen power that made and rules the world. *Him declare I*; Rev. Ver., "this I set forth"; taking up the words "setter forth of strange gods" in v. 18. Paul was no "babbler," but could speak of the true God with authority.

II. God the Creator, 24-27.

V. 24. *God*. For Paul there is but one God, and not many, as the Athenians held. *Made the world*. See Gen. 1 : 1; Ex. 20 : 11; Neh. 9 : 6; Isa. 45 : 7. The universe owes its existence not to chance, as the Epicurean philosophers (v. 18) taught, nor to blind fate, as the Stoics (again v. 18) held, but to the wise planning and working of an intelligent

creator. *Lord of heaven and earth*; the supreme possessor and disposer, because the maker of all things. *Dwelleth not in temples*, etc.; of which Athens had some of the most famous in the world. But God could not be limited to these, or even to the temple in Jerusalem (see 1 Kgs. 8 : 27). In Paul's words there may be an echo of Stephen's, ch. 7 : 48.

V. 25. *Neither . . . served by men's hands* (Rev. Ver.); unlike the idols before whom worshipers set offerings and food, as before dead men. *Giveth . . . all things*. Seneca, the Roman philosopher, says, "God does not seek helpers. Wherefore? He himself is the helper of the human race"

V. 26. *Of one blood all nations*. The Greeks thought that they were superior to all other nations, whom they called barbarians. But Paul preached that all men are brothers, because all have the same creator and the same nature. *Appointed seasons* (Rev. Ver.). God has fixed the succession of seed time and harvest, summer and winter, day and night (Gen. 8 : 22), which fits the earth for the abode of man; and directs the entire course of history in each nation.

V. 27. *Seek the Lord*. It was God's intention that his works in creation and providence should help men to know himself. *Feel after him*; like men groping in the dark. But where there is a desire and effort to know more, increasing knowledge will come. *Not far*. God is present in our conscience and in our hearts, and in the works of his hands all about us. If God remains hidden from us, the blame is ours, not his.

III. God the Father, 28, 29.

Vs. 28, 29. *In him we live*. "As air is everywhere, and in it and by it we live, so, in a fuller sense, we live in God and by him." *Your own poets*. The words quoted were written by Aratus, a countryman of Paul's, who lived at Soli, in Cilicia, about B.C. 270. The same idea is expressed in somewhat different words by Cleanthes, who lived about B.C. 300. *We ought not to think*, etc. The Athenians, in worshiping idols, were guilty of thinking, not too much, but too little of themselves; how much more were they dragging God down by thinking that he could be like those dead and helpless things.

IV. God the Judge, 30-34.

Vs. 30, 31. *The times of this ignorance*; the time previous to the sending of Jesus into the world. *God overlooked* (Rev. Ver.); not holding to a strict account those who had sinned through ignorance. *But now*; since Jesus has come with new light on God's character and requirements. *All men . . . repent*; the cultured Athenians, as well as the unlearned barbarians. *Appointed a day*. See Matt. 25 : 31, etc. *Judge . . . in righteousness*; giving to every one what his character and life deserve, without reference to nationality or wealth or position. (Compare 2 Cor. 5 : 10.) *Assurance . . . raised him from the dead*. The raising of Jesus from the dead was God's guarantee that all his teachings, including those referring to the future judgment, were true.

Vs. 32-34. *Some mocked*. Both to the Epicureans and Stoics the idea of a resurrection of the body seemed absurd. *Others said*, etc. In these Paul's speech had excited some interest, but had not convinced them. *Certain . . . came unto him*, etc. Their conversion was followed by close companionship. *Dionysius the Areopagite*; a member of the Areopagus, who, to hold his position in the council, must have filled some high office of state and be above sixty years old. *Damaris*. We know nothing farther of her, but the notice of her here indicates that she was a woman of distinction and influence.

Light from the East

"SOME NEW THING" (v. 21)—If it be asked, "What do the modern Greeks read?" the answer must be, "First and foremost, the newspapers." Though Athens is to-day less than a third the size of Montreal, she produces 361 days in the year 13 newspapers, ten in the morning and three in the afternoon,—as many as Montreal and Toronto together. In Canada many people do not read more than one paper a day, but an Athenian devours every journal that comes into his hands. It is mostly politics, but nothing in the papers seems to escape his attention. A witty visitor asked, "What would an Athenian do if he had only a penny?" and answered his own question: "He would give half of it to a bootblack to shine his boots, and the other half for a newspaper to read while his boots were being shined." The provincial Greeks are not behind the Athenians in curiosity. I remember traveling by the morning train south from Patras, the second city of Greece to-day. At every station the train made a leisurely halt, and crowds of men gathered round the 40 year old "newsboy," not to buy many papers, but to hear him tell the news. For the time he was the most important man in the village. I noticed that in about two minutes he was able to give to the bystanders what the Athenian newspapers call "the news in a nutshell."

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

Notice the location of Athens on the map (page 321). The city proper is about three miles in from the seashore, and vessels make their landing at its suburb, Piræus. It was so in Paul's time. After landing, he walked up a long, straight avenue to where the city buildings were grouped on and around a famous hill known as the Acropolis. To-day we will stand on a sloping side of the Acropolis and look off toward the northwest. A few rods away down before us we notice another hill, or rather a rocky knoll, where bare ledges push out through a thin coating of grass-grown earth. That is the ancient Areopagus or Hill of Ares (Mars). About a quarter of a mile beyond Mars' Hill, down on lower

ground, we find, still standing, one of the many pagan temples that were frequented by Athenian people in Paul's time. It is a long, rectangular building, surrounded by a colonnade of marble pillars which uphold its gently sloping gabled roof. The other buildings in sight, beyond that temple and farther to the south (left), are commonplace modern houses, shops and factories. In the distance orchards of olive trees and broad fields of grain and vegetables cover a plain two or three miles wide. Then a long, irregular wall of hills ends our outlook.

Use a stereograph entitled, Areopagus and the Theseion, Northwest from Athens, Looking Towards Eleusis.

THE LESSON APPLIED

Do the story of the wrongs of India's womanhood, the pitiful plight of children in every heathen land, the cruel customs of paganism and the degrading influences of idolatry touch the depths of our hearts and drive us to redemptive work on their behalf? If we have the spirit of Christ it surely will.

Paul went into the synagogue, the market, anywhere he could find a group of men, and preached. He didn't wait for an invitation, or require any urging. The need was evident, and that was enough. Are we waiting for a call to serve? Everywhere there is work to be done that we can do or share, and the unfulfilled task is God's call to us. Whether the need exist in Canada or in China, if we can meet that need, God is calling us to do so. The existence of the need is the call.

Paul taught five great truths in his address. First, that there is one true and living God. This God has, of course, been revealed unto us in Jesus Christ. When we read the words of Jesus we are listening to the thoughts of God. When we journey with Jesus from village to village and watch him heal the sick, give sight to the blind, pardon to the sin-oppressed and comfort to the bereaved, we are learning how much God loves us and desires to make us good and happy. The heart of mankind is hungry to know this gracious, true God whom we worship. But he can only be revealed unto them by men and women who to-day are willing to go among them living and laboring as Jesus did when on earth. What a noble work for any one to undertake!

Second, this God is the creator of all things. It was God, our heavenly Father, who made this earth for our home, and who put so many beautiful and helpful things in it for our enjoyment and use. When we look upon all its glory, we realize how good God is. But the heathen live in a world of evil spirits that haunt their lives and overshadow all their days. So over all heathenism there rests a dark pall of fear and despair. When our missionaries go to these far-away lands and make the people understand that this great world was made by the best friend we have, who loved us and gave himself for us, and hallowed

our earth by walking its lowly paths with those feet that afterwards for our saving were nailed to the tree, this cloud of dread is lifted and their hearts begin to sing for joy.

Third, this God is immanent in all things. He lives in the world which he has created. Though we cannot see him, he is not far away from any one of us.

'Speak to him, thou, for he hears, and spirit with spirit can meet;
Closer is he than breathing, and nearer than hands and feet.'

This assurance encourages us to pray, knowing that our words will be heard; to be confident and trustful, knowing that his power is our protection and his wisdom our guidance. In a letter to Mr. Duryea, Abraham Lincoln wrote during the civil war: "If it were not for my firm belief in an overruling providence it would be difficult for me, in the midst of such complications of affairs, to keep my reason in its seat. But I am confident that the Almighty has his plans and will work them out, and, whether we see it or not, they will be the wisest and best for us."

Fourth, the brotherhood of man. When we call God our Father, we declare that we recognize all his children as our brethren. When the foreigner comes to live with us, therefore, we cannot call him "Dago" and "Sheeney" and other names that sting; nor can we treat him unkindly. He is our brother. And because the people in Trinidad and Korea are our brothers, we are interested in them, and love places us under the obligation to make their lives as rich in blessings as ours are through the gospel that has been preached unto us.

Fifth, there will be a final judgment. In Matt., ch. 25 we are told by what standard we will be judged. It will be by the kindnesses we have shown to others, especially to those who need our sympathy and service most, that we shall earn the commendation of Jesus. If we neglect or refuse to lend a helping hand whenever we can, we shall stand condemned at last. "Inasmuch as ye did it not to one of the least of these"—'depart from me.'

THE LESSON GRADED

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

For Teachers of Bible Classes

1. *Athens, its people and its problem*, vs. 16-21. Point out that the Athens of Paul's day was only a shadow and a corpse of the Athens of classic glory. She retained the outward show, but the spirit was gone. The numerous statues of the gods were, of course, plain idols to Paul, and so numerous were they, that one writer says: "It was more easy to meet a god than a man." Refer to the marketplace, the beautiful square where the schools of the philosophers met for discussion. Next, sketch the frivolous and insincere character of the teachers who lived unworthy lives and debased the teachings of their great predecessor to unworthy forms. The people reflected the character of their teachers. They were mere "sermon-lasters" (v. 21), and were little inclined to turn knowledge into virtue. The altars to the unknown God were a pathetic confession of their helplessness and ignorance in the face of the problems of life. This, together with the general conditions of the city, stirred Paul. "Therefore disputed he . . . daily," v. 17. The true Christian enters into service, not to redeem his soul, but to redeem his environment. His soul is sensitive to unworthy conditions which constitute a challenge to his faith. What is the challenge that the dark continents present to us?

2. *The sermon*, vs. 22-32. Explain Areopagus. Compare Paul's sermons in Antioch (Acts, ch. 13), in Lystra (Acts, ch. 14), and in Athens, as examples of his powers of adaptation. In the first, speaking to Jews, he begins with a review of Jewish history; in the second, speaking to heathen, he chooses for his text, providence; in the third, he assumes the style of a rhetorician, leading his audience skilfully from the unknown God to Jesus and the resurrection. In vs. 24, 25, he seems to agree with the Epicureans, who referred to the gods as dwelling above and apart from men; in v. 26, he pleased the Stoics, who taught the unity of the race; but in vs. 27, 28, he corrects both by pointing out: (a) men's need of God, (b) his approachability and his interest in men, (c) their ignorance of

him. Both schools believed in their self-dependence. Finally, he brings them to two points which cross their pride and their theories: (a) repentance, (b) resurrection.

3. *The results*. The results were not satisfactory to Paul, v. 34. The preacher was the same, the message was the same, but the response was poor because the ground was not fit (compare Mark, ch. 4). The pride of knowledge, of birth, of position, of wealth, are often effective barriers to the Word.

For Teachers of the Senior Scholars

Introduce the subject by referring to the way in which Paul was capable of dealing with all classes and conditions of men. In our lesson to-day we find Paul amongst the philosophers, teachers and students of the greatest university city of the world in that day.

1. *A New Field*, vs. 16-21. Question the class about Athens, which Milton calls "the eye of Greece, mother of arts and eloquence," the home of learning and culture. Was there any work for Paul to do in a city like this? Compare the gospel of culture and the gospel of Christ, and show how the Christian ideal surpasses the pagan ideal in its new thoughts of the fatherhood of God and the brotherhood of man. Refer to German culture and its need of a new baptism of the spirit of Christ, and make clear that no man is well educated who is not living under the power of the gospel.

2. *A New Sermon*, vs. 22-31. From what pulpit did Paul preach this new sermon? (V. 22.) Show that Paul had one old sermon which he preached from the Old Testament over and over again to the Jews. He could not use this sermon at Athens, because the Athenians did not attach any value to the Jewish scriptures. Where did he find a text for his new sermon? (V. 23.) Note how wise he was in finding some common ground to stand on at the beginning, and how our missionaries have learned from Paul to start with the higher longings of the non-Christian races, as expressed in their worship, and to interpret these in such a way as to lead to Christ. Bring out the great thoughts contained in this sermon,—the revelation of the true God (vs. 24, 25), the brotherhood of man

(v. 26), man's right relationship to God (vs. 27-29), man's accountability to the risen one, vs. 30, 31.

3. *Results of Paul's Preaching*, vs. 32-34. Question the class about the three classes,—the mockers, the procrastinators, and the believers. Why were the results so meagre? Was Paul's new sermon a failure, or was the congregation a failure? It is hard for the gospel to find an entrance when people think that they know enough already. The gospel has a better chance with a humble, contrite heart. The world may laugh at the hymn, "O to be nothing, only to lie at his feet," but there are conditions of life when no prayer is more appropriate.

For Teachers of the Boys and Girls

Take, as a starting point, Paul's reference before the Areopagus (see Lesson Explained) to the altar inscription: "TO THE UNKNOWN GOD." Point out that the apostle's purpose was to make known to the Athenians the living and true God. The following outline may serve as a guide in the discussion and questioning:

I. GOD IN CREATION, vs. 24-27. Contrast Paul's teaching in these verses with that of the Greek philosophers, the Epicureans, who taught that the world came to be by chance, and the Stoics, who held that it was the outcome of blind fate. (See v. 18.) The missionary argument to be drawn from this teaching is plain. If God made and upholds all things, then he has the right to rule over all as lord and king. And the work of missions is just to establish his authority in all

parts of the world. Again, if God made all things, he cannot need, for his worship, such temples or idols as the heathen use.

II. GOD IN MAN, vs. 28, 29. Bring out clearly the teaching of these verses, that all men are the children of God and that in them is to be seen his likeness just as the sons and daughters of an earthly father resemble him. Now, since all men are God's children, they are brothers and sisters to one another, and, therefore, we are bound to share the gospel with those who do not possess it.

III. GOD IN CHRIST, vs. 30, 31. There are two points to be brought out clearly under this heading: The first is, that God is fully made known only in Jesus Christ. The times before the coming of Christ were times of ignorance, when people did not understand God's character or know very clearly his will. But when Christ came, he showed the world just what God is and what he would have men do. Clearly, if it is in Christ, alone, that God can be known, we ought to do our part in mission work, for the aim of that work is to preach Christ everywhere.

The second point is, that God will judge all men through Christ. The heathen will not be judged as severely as those brought up in Christian lands; but even they have sinned and must be judged. How can we escape the responsibility for sending to them the gospel, which can change their hearts and make their lives better.

Taking up vs. 32-34, bring out the three ways in which Paul's message was received, and emphasize the importance of deciding for or against Christ.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "I love them that love me; and those that seek me early shall find me." Give the book, chapter and verse.

2. "Seek ye the Lord while he may be found." Where does Isaiah say these words?

ANSWERS, Lesson II.—(1) John 11:25.
(2) 2 Tim. 2:12.

For Discussion

1. Are the heathen responsible for their

ignorance of God?

2. Is God the father of all mankind?

Prove from Scripture

That God is the creator of all things.

The Question on Missions

Ques. 3. In classes of the little ones the teacher should talk over with her scholars the reasons why they should be interested in French-Canadian children. Emphasis should be laid on the facts that they belong to the same country as ourselves and that many of

them do not know the Bible or the Saviour as we do. Try to call out the sympathy of the scholars towards the children of French Canada.

With the boys and girls stress should be laid on our duty as Protestants to give to the Roman Catholics in our own country the pure gospel as we know it. Such errors in the Roman Catholic teaching as that about confession and penance and the priesthood should be discussed. The backwardness of educa-

tion in the Province of Quebec should also be pointed out as a reason why we should help the Pointe-aux-Trembles Schools.

It will be easy to interest the senior classes in a discussion of the importance of uniting the French-speaking and English-speaking peoples in Canada, so that they may form one nation, with common ideals. It should be shown how such institutions as our Schools at Pointe-aux-Trembles help in bringing about this result.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear Missionary Paul, a soldier of the cross, telling the heathen people of Athens about the true God.

Lesson Thought—We should help people to worship God only.

Idols—If possible, have before the class a heathen image or idol, or picture of one. Millions of heathen children pray to idols which cannot see nor hear nor speak nor move. How very sorry we feel for these

heathen children! Our story to-day tells us about Missionary Paul, a great soldier of the cross, visiting the heathen city of Athens where everybody worshiped idols.

Review—Paul's enemies had come to Berea and stirred up anger against him, and his friends had hurried him away to the seashore where he got into a little ship (sketch) and sailed away to Athens. What strange sights he saw there! Great temples where the people were bowing down and worshiping images! Shrines and altars with images were here and there along every street, with people praying to them. It made Paul feel very sad and very determined to tell the people about the true God.

Lesson—Paul at once began to preach and teach in the streets and marketplace. (Picture

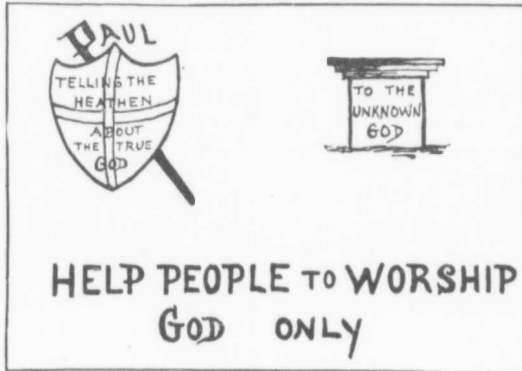
him as he stands with the people around him, listening in wonder to this stranger who is telling about a *living* God, who made the world and all things in it.)

Mars' Hill—Outline a hill as you tell of the high, rocky hill behind the city of Athens where the great council of Athens (called the Areopagus) held their meetings. There sat the great men who governed Athens. They are expecting a visitor. They have heard of the stranger who has come to their

city, and have sent a messenger to bring him to their meeting to tell them the story about another God.

Picture Paul as he climbs Mars' Hill. See, there is an altar, TO THE UNKNOWN GOD (sketch). These people were so afraid there might be some god that they did not worship and this god would be angry at them, and bring trouble upon their city, so they built this altar to any other god there might happen to be.

The Unknown God—Now Paul stands in the midst of the council of Athens and tells them about a God they do not worship, the "Unknown God," the true God of heaven and earth. Tell what the lesson verses (vs. 24-29) say about the true God.



Golden Text—Repeat and explain Golden Text. A few of the people believed what Paul told them, vs. 32-34.

Helping Idol Worshipers to Worship the True God—Try to help people to love God more than anything else in the world. Tell ways in which little ones can help to do this.

Repeat :

"Only ten little fingers : [hold hands up]

But little things will grow,
And little hands now feeble
Will not be always so ;
And if we train them early
Unto God's work alone,
They will do greater service,
When they are stronger grown."

What the Lesson Teaches Me—I SHOULD
HELP PEOPLE TO WORSHIP GOD ONLY.

FROM THE PLATFORM

THE TEXT SERMON EFFECTS

Tell the scholars that, in the lesson, we see Paul preaching a sermon to a crowd in the great city of Athens. How does a minister begin his sermon? Ask them. They will readily answer: "By giving out THE TEXT (Print). Ask what Paul's text was (see v. 23). What follows on the giving out of the text? "The SERMON" (Print), of course, all will answer. Bring out some of the main points in Paul's sermon, dwelling on his warning that all men must appear before God to be judged. Lastly, ask: What were the EFFECTS (Print) of Paul's sermon? Distinguish the three ways in which the message was received. "Some mocked; " others delayed dealing with the matters brought before them; and a few "believed." Which is the right way? There can be no doubt about the answer. Urge every scholar to act upon what he knows to be true and right.

Lesson IV.

PAUL AT CORINTH

July 23, 1916

Acts 18 : 1-11. Study Acts 18 : 1-22. *Scripture Memory Verses.

GOLDEN TEXT—Be not afraid, but speak, and hold not thy peace.—Acts 18 : 9.

1 After these things ¹ Paul departed from Ath'ens, and came to Cor'inth ;

2 And ¹ found a certain Jew named Aquil'a, ² born in Pon'tus, lately come from It'aly, with his wife ³ Priscil'ia ; (because that Clau'dius had commanded all ⁴ Jews to depart from Rome :) and ¹ came unto them.

3 And because he was of the same ⁵ craft, he abode with them, and ⁶ wrought : for by their ⁵ occupation they were tentmakers.

4 And he reasoned in the synagogue every sabbath, and persuaded ⁷ the Jews and ⁷ the Greeks.

5 ⁸ And when Sil'as and ⁹ Timoth'cus were come from Macedo'nia, Paul was ¹⁰ pressed in the spirit, and testified to the Jews that Je'sus was ⁴ Christ.

6 And when they opposed themselves, and blas-

Revised Version—¹ he ; ² a man of Pontus by race ; ³ Priscilla, because Claudius ; ⁴ the ; ⁵ trade ; ⁶ they ; ⁷ *Omit the* ; ⁸ But when ; ⁹ Timothy came down from ; ¹⁰

phemed, he shook ¹¹his raiment, and said unto them, Your blood be upon your own heads ; I am clean : from henceforth I will go unto the Gen'tiles.

7 And he departed thence, and ¹² entered into a certain man's house, named Jus'tus, one that worshipped God, whose house joined hard to the synagogue.

8 And Cris'pus, the ¹³ chief ruler of the synagogue, believed ¹⁴ on the Lord with all his house ; and many of the Corin'thians hearing believed, and were baptized.

9 ¹⁵ Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee to ¹⁶ hurt thee : for I have much people in this city.

11 And he ¹⁷ continued there a year and six months, teaching the word of God among them.

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

into the house of a certain man named Titus Justus ; ¹³ Omit chief ; ¹⁴ in ; ¹⁵ And the Lord said unto Paul ; ¹⁶ harm ; ¹⁷ dwelt.

LESSON PLAN

- I. In the Home of Aquila, 1-6.
II. In the Home of Justus, 7-11.

DAILY READINGS

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

M.—Paul at Corinth, Acts 18 : 1-11. T.—Paul at Corinth, Acts 18 : 12-22. W.—Christ's command, Luke 10 : 1-11. Th.—Warn, and be warned, Ezek. 3 : 15-21. F.—Be not dismayed, Jer. 1 : 7-19. S.—The true foundation, 1 Cor. 3 : 1-11. S.—The freeness of the gospel, 1 Cor. 9 : 13-23.

Primary Catechism—*Ques. 106. What does the water in baptism mean ?* The water in baptism teaches us that we need to have our sins washed away.

Shorter Catechism—*Ques. 64. What is required in the fifth commandment ?* A. The fifth commandment requireth the preserving the honour, and performing the duties, belonging to everyone in their several places and relations, as superiors, inferiors, or equals.

Lesson Hymns—Book of Praise : The "Great Hymn of the Church"—Primary, 583 ; Junior and Upward, Ps. Sel. 97, 111, 122, 71 (Ps. Sel.), 260, 126.

Special Scripture Reading—Isa., ch. 32 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 50, Book of Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, E. 340, Corinth. For Question on Missions, H.M. 752, Dining-room. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

Stereograph—For Lesson, Isthmus of Corinth, Pathway of Greek Armies, East-Northeast from the Acropolis (Order from Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, see page 319).

THE LESSON EXPLAINED

Time and Place—A.D. 51-53 ; at Corinth.

Connecting Links—Lesson IV. follows immediately on Lesson III.

I. In the Home of Aquila, 1-6.

V. 1. *Departed from Athens* ; unwilling, as it would seem, to remain in a city where he was accomplishing so comparatively little. *Corinth* ; the capital of the Roman province of Achaia, situated on the narrow isthmus joining the peninsula called the Peloponnesus to the mainland of Greece. It had two seaports : Lechaëum 1½ miles to the west on the Gulf of Corinth ; and Cenchræ 8½ miles to the east on the Saronic Gulf, the two ports are now joined by a canal cut through the isthmus. The journey from Athens could be made either by land or sea. The distance by water is 45 miles, and by the modern railway 55 miles. Corinth was the leading commercial city of Greece, as Athens was the centre of learning and culture. It was a gathering place for sailors, and developed the evils that flourish about seaports.

V. 2. *Found a certain Jew . . . Aquila*. Such a commercial city as Corinth would attract a money-making people like the Jews. *Born in Pontus* ; a Roman province in Asia Minor, on the southern shores of the Black Sea. *Lately come from Italy*. He and his wife *Priscilla* seem afterwards to have returned to Rome. Paul usually mentions *Priscilla* first, Rom. 16 : 3 ; 1 Cor. 16 : 19 ; 2 Tim. 4 : 19. *Because . . . Claudius* (Roman emperor, A.D. 41-54) *had commanded*, etc. The expulsion of the Jews from Rome may have been

due to some disturbance in the Jewish quarter because of the preaching of Jesus as Messiah.

Vs. 3, 4. *Of the same trade* (Rev. Ver.). Paul would easily find his fellow tradesmen, since it was the custom for those of the same trade to sit together at the synagogue services. *Tentmakers*. It was a maxim of the Jewish rabbis, that every father should teach his son a trade. Paul's trade of tentmaking was probably much practised in his native Cilicia. A material of goat's hair used for tents was called "cilicia" from the name of this district. *Reasoned in the synagogue* ; "used to discourse," keeping at it week after week, holding up "Jesus Christ and him crucified," 1 Cor. 2 : 2. *Every sabbath*. On week days he worked to earn his own living. He did not wish to prejudice the gospel by letting it be said that he preached for money, 1 Cor. 9 : 12-15. *Persuaded* ; Rev. Ver. Margin, "sought to persuade," that is, to believe in and follow Jesus.

V. 5. *Silas and Timotheus . . . come* ; who had been left in Berea (ch. 17 : 14), afterwards joined Paul in Athens (ch. 17 : 15 ; 1 Thess. 3 : 1), and had been sent back, Timothy to Thessalonica (1 Thess. 3 : 2), and likely Silas to Philippi ; they now re-joined the apostle at Corinth. *Was constrained by the word* (Rev. Ver.) ; so absorbed and engrossed in preaching that he could think of nothing else. The coming of his friends put fresh zeal and earnestness into his work. *Testifying . . . that Jesus was the Christ* (Rev. Ver.) ; backing up this declar-

ation by the scriptures, and by the fact of his own wonderful conversion.

V. 6. *Opposed themselves*; set themselves like an army in battle array. The opposition was organized and determined. *Blasphemed*; spoke evil of the preacher and his message. *Shook his raiment*; as if to rid himself of the very dust of the synagogue, a sign that his preaching there was finally ended (compare Matt. 10 : 14). *Your blood*; your destruction. *Upon your own heads*. The blame is yours, because you rejected the offered salvation. *I am clean*; free from responsibility. *Go unto the Gentiles*; that is, so long as he stayed in Corinth.

II. In the Home of Justus, 7-11.

Vs. 7, 8. *House of . . . Titus Justice* (Rev. Ver.). He used this house for the purposes of teaching and preaching, while probably still living with Aquila and Priscilla. Justus was *one that worshipped God*, that is, a Gentile proselyte to the Jewish faith. The Jews would come more readily to his house, than to that of an out-and-out heathen, while the Gentiles would also feel themselves at home. *Hard to the synagogue*; where it would be a constant invitation to the worshipers. *Crispus, the ruler of the synagogue* (Rev. Ver.); the elder in chief charge of its services. He *with all his house* (household) and *many others believed, and were baptized*.

V. 9. *The Lord said unto Paul* (Rev. Ver.). In a time of great danger, and perhaps discouragement, the Lord himself came to cheer his servant. *By a vision*; such as came to encourage Paul at other crises (see chs. 16 : 9 ; 22 : 17 ; 27 : 23). *Be not afraid*. Though he was one of the bravest of men, Paul's courage was failing him, as did Elijah's (1 Kgs. 19 : 4-14), and Jeremiah's, Jer. 1 : 6-8 ; 15 : 15-21. *Speak*. Back of Paul's words was this all-powerful word of Jesus. *Hold not thy peace*; though a city-full of foes should attempt to stop his mouth.

Vs. 10, 11. *I am with thee*; according to the promise in Matt. 28 : 20. Such companionship is the sure guarantee of conquest. *No man shall . . . harm thee* (Rev. Ver.). A shield, this promise, that will protect from every attack. *Much people in this city*; "who are mine and shall become mine," says Bengel. Even in Corinth, so ill-famed for

its vice, Jesus had his own people, and even here the gospel was to triumph. *He continued*; literally "sat," settled to his work. *A year and six months*; probably the whole period of his stay in Corinth. *Teaching the word of God*; preaching, with great success, in Corinth and the places round about.

The Jews attempted to wreck the work of Paul by charging him before Gallio, the Roman governor, with treason against the emperor. Gallio, however, saw through their plans, and refused to interfere. Paul arranged to return to Syria, and in order to maintain good relations with the Jewish Christian churches there, prepared to observe a Jewish vow at Jerusalem. Vs. 12-22.

Light from the East

TRAVEL IN THE ROMAN EMPIRE—When Christianity came to men all the western world was under one government, and that perhaps the most efficient government known to history. A great quiet reigned around the Mediterranean Sea. Life and property were secure and the world rejoiced in prosperity. Trade and traveling were safe; the sea was covered with ships, wars and pirates and robbers had been put an end to. Men could journey when they wished and they journeyed freely. Aquila (v. 2), a man of Pontus, had lived in Italy and was now come to Greece. The early Christians made large plans of travel with an easy confidence. Paul went through Syria and Asia Minor to Thrace, Macedonia and Greece, and there is no suggestion that such a journey was strange or unusual. When he touched at Ephesus later (ch. 18 : 21), he was on his way to Jerusalem, but he spoke of the long journey back across Syria, Cilicia and Phrygia as a little thing, a matter of course. From Corinth he wrote to the Roman Christians (Rom. 15 : 24) that he had indeed to go to Jerusalem, but as he was intent on getting to Spain later, he would see them, for he would naturally go by way of Rome. Never again till quite recent times was it possible for men to make extensive plans of travel in this off-hand way. Within the empire travelers were everywhere within their own country. Very few ventured outside. Paul did not; it was enough for him that one great door stood wide open.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON I.]

Our map on page 321 shows where Corinth stood, close by a narrow neck of land which connects the southwestern section of Greece with the rest of Europe. We will stand on a hill overlooking that isthmus and face nearly northeast, that is, towards Athens, some 50 miles away. We find the ground at our feet covered with broken stone and fragments of walls laid by masons hundreds of years ago. A few rods away, directly before us, we see some parts of a defence wall still standing in their old place. Away down at the foot of the hill parts of the nearly level ground are cultivated by Greek farmers; other parts

are used for pasturing sheep and goats. Three or four miles ahead we find an expanse of blue water at the extreme right and at the extreme left; these are two gulfs of the Mediterranean which in Paul's time made this neaver part of Greece almost an island. To-day it is actually an island, for a few years ago a ship canal was cut through the isthmus, so as to let freight and passenger steamships avoid the long and dangerous voyage around the south coast.

Use a stereograph entitled, Isthmus of Corinth, Pathway of Greek Armies, East-Northeast from the Acropolis.

THE LESSON APPLIED

Paul, the great missionary, worked with his own hands at his trade, that of weaving goat's-hair cloth. As a lad and young man, Jesus plied the trade of the carpenter. Christianity dignifies manual labor. Our master set his seal upon all honest work. Every person should be able to do something of real value to the community, and should do it. Indolence and idleness are alike unmanly. After a life of remarkable achievements President Harper of Chicago, twelve days before his death, said: "May there be for me a life beyond this life, and in that life may there be work to do, tasks to accomplish." The call of Christ to-day is not for men to leave their ordinary labors, but to go back to their former toils and tasks and to all the humdrum duties of the common day inspired with a new spirit.

Paul in Corinth was despondent. The cause at Thessalonica, the seeming failure at Athens, and the excessive wickedness of Corinth oppressed him. We cannot prevent the coming of gloomy moods, but one can refuse to yield to them. We may be subject to fits of "the blues," but we need not be the slaves of our pessimistic forebodings.

Paul found relief in the arrival of Silas and Timothy. They came with gifts from Philippi and an account of the steadfastness of the Thessalonian converts. The human heart craves companionship. A word of

appreciation is like a shower of rain on parched earth. A cheering message or a kindly deed will often lift the burden of gloom from another heart as if by magic. The great, resolute Paul had need of human love and words of encouragement. How much more the many who live all about us with their varied trials and hard problems need our interest and our comfort.

Paul was strengthened also by a vision from God. In it he was bidden not to fear. Such visions are not granted us to-day, but we have what means as much to us, the unalterable Word of God with all its precious promises and comforting assurances, to every one of which God will be faithful if we just take him at his word.

He was also bidden to speak. The great remedy for timidity is service. When we feel least like it is the time for us to throw ourselves most heartily into our tasks. When we are all out of sorts and everything seems to go wrong, the wisest thing we can do is to set ourselves doggedly to the plain, homely task that lies at hand. As it was when Peter went back to his old labor on the lake that he found the risen Lord whom he had lost awhile, so, when we keep to the path of plain duty and press on, we, too, shall catch the vision and see the master and conquer doubt.

He was assured of the personal presence

of God. "I am with thee." To all who are faithful is the promise: "Lo, I am with you always, even unto the end." This presence has to be realized to be enjoyed. We have to live in the conscious assurance of it to make it vital in our experience. But when we accept the promise in its fulness it justifies itself. Said Gladstone after sixty years of faith in the unseen presence: "I hold more strongly than ever to this conviction, deepened and strengthened by long experience of the reality, the nearness, and the personality of God."

He was assured that God had "much people in this city." The most wonderful fact about Corinth was the presence of Jesus in it. The most evident fact to the visitor

was the terrible wickedness of the place, and the hopelessness of the problem it presented. When Thos. Guthrie first came down to Glasgow to begin his work there, he stood on Geo. IV. Bridge and looked out on his new field of labor. Before him lay a battered mass of humanity. All about were high-flatted houses, each having the population of a village, with windows innocent of glass and stuffed with dirty rags, fever-ridden and dirt-cursed. It looked to the minister like a hopeless venture. A hand was laid on his shoulder. Then the voice of Dr. Chalmers, whose face glowed with enthusiasm, exclaimed as he waved his arm: "A beautiful field, sir, a very fine field of operation."

THE LESSON GRADED

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

For Teachers of Bible Classes

Recall the main features of the last lesson, emphasizing those things which rendered Paul's mission at Athens difficult. Trace the journey of Paul from Athens to Corinth. Describe the Corinth of Paul's day, touching on its cosmopolitan character and the loose, gay life of its people,—the Vanity Fair of the Roman empire. Discuss:

1. *The new challenge to the gospel.* We are told in 1 Cor. 2 : 3 that Paul came to Corinth with great "trembling." Why with trembling? Athens and Corinth were the two most influential cities with which Paul had come into contact. The one was the Oxford of its day, the other the Paris. The gospel had been rejected seemingly by Oxford: would it be accepted in Paris? Paul was willing to take up the challenge of Corinth.

2. *The method of Paul, vs. 1-4.*

(a) He determined to be personally above suspicion. In an age of insincerity and at a time when the world was flooded with religious quacks, Paul anticipated the charge of being a trafficker by supporting himself while he preached. Read 1 Thess. 2 : 9 ; 2 Cor. 12 : 17 ; 1 Cor. 4 : 10, 11. These references show the precaution was wise. Why pay ministers of the gospel now?

(Read Paul's opinion, 1 Cor. 9 : 9-12.) What are the dangers in professionalizing the ministry?

(b) *He changed his mode of presenting the gospel* (compare 1 Cor. 2 : 1-8). His experience at Athens led him to trust solely to "the simple and unadorned grandeur of his message." The same skill which he manifested in Athens, was used in setting forth the meaning of the cross, rather than in seeking points of contact with the pagan systems of religion and of thought.

But method was not the whole secret of his ministry at Corinth. (1) He was working with the knowledge of the divine approval, v. 9. At each crisis in Paul's work, this divine assurance had been given him (compare ch. 9 and ch. 16). (2) His own life was under the power of his message. His companions find him wholly absorbed (v. 5) in the preaching of the word, and Aquila, along with his wife Priscilla, is converted. There is much behind this last statement. Personalities thoroughly vitalized by the gospel are the best evangelists.

3. *The foundation of the Corinthian church,* vs. 8, 18 ; 1 Cor. 1 : 1, 14, 16. Members of all classes became converts. The gospel was spread abroad through the province of Achaia, 1 Cor. 16 : 15. The church here was one of the largest and most important founded by Paul. But it was the cause of much anxiety to Paul, as the epistles written

to it show. Lust was in the blood of the converts, 1 Cor. 5:1. Heredity and environment are two great obstacles in the way of the gospel. Will it be easy for your children to accept and to grow in the gospel because of the life you have led?

For Teachers of the Senior Scholars

Question the class about Corinth, the commercial capital of Greece, the Vanity Fair of the Roman empire, one of the most corrupt cities in the world. Bring out the contrast between the social conditions in cultured Athens and in corrupt Corinth. If the gospel could not make much impression upon the Athenian intellectuals, what chance could it have amongst the impure pleasure-seeking Corinthians? We can never be sure where the gospel will make its greatest triumphs.

1. *Paul's Home at Corinth*, vs. 1-3. With whom did Paul find a home? Why did Paul make his home with them? If it was an advantage to Paul it must have been a still greater advantage to Aquila and Priscilla. When Dr. Rainey visited the Highlands, a minister's wife with whom he was staying said that he was "a treat in the house." Paul must have been a treat in the house. Impress upon the class that it is a good thing to be, that enough of it will make the plainest home heavenly.

2. *Paul and the Jews of Corinth*, vs. 4-6. Question the class about Paul's labors amongst the Jews. What event inspired him with new zeal? (V. 5.) Bring out that the sympathetic companionships of life do much for us. When Charles Kingsley was asked how he succeeded in living up into so helpful a life, he said that he had a friend. What effect did Paul's labors have upon the Jews? (V. 6.) Some one has said that it is a good sign when the enemies of Christ are awake and active. How can you explain this? What effect did this mad opposition have upon Paul? Was Paul right in turning away from them? (See Matt. 10:14.) Are Christian workers justified in giving some incorrigibles up? How can we tell where our responsibility ends? Teach the class to err, if need be, on the side of holding on, rather than giving up.

3. *Paul and the Gentiles of Corinth*, vs. 7-11. What did Paul do after leaving the synagogue? How did he succeed in his labors amongst the Gentiles? (V. 8.) What divine encouragement did he receive? (Vs. 9, 10.) Note that though the divinely encouraging voice and vision may not come to us as they came to Paul, they will come in some way to every heart that is looking and listening. There is nothing in the world that takes the feeling of discouragement out of life like the sweet consciousness of the master's presence.

For Teachers of the Boys and Girls

The teacher may keep the conversation and questioning on the right track by the use of some such catch words or phrases as the following:

1. *Corinth*, v. 1. Bring out, by questioning and explanation, the distance of this city from Athens, its unique situation between two seas on the highway of commerce, its consequent mixed population, its great wealth and wickedness as great,—this was the place to which Paul had now come to win a place for the gospel.

2. *Paul the tentmaker*, vs. 2, 3. Where Paul found a home, the character of his host and hostess and the way in which he earned his living should be brought out by questioning. Help the scholars to picture the life of these three together day by day. How their work would be accompanied with talk about the highest things and with frequent prayers. Start the question in the minds of the scholars: How was this poor tentmaker to make the gospel felt in the life of the great, rich, wicked city of Corinth?

3. *Preaching in the synagogue*, v. 4. The hearers,—mostly Jews, some Greeks; Paul's eager earnestness,—he "persuaded," literally, "tried to persuade,"—these are points to be brought out. Have the scholars observe how Paul gave his countrymen the first chance (compare Rom. 9:1-3).

4. *Silas and Timothy*, v. 5. For details about their having been left behind in Macedonia and their arrival now, see Lesson Explained. Point out what happened when they came. Paul was "constrained by the

word" (Rev. Ver.). God's word so took possession of him that he must tell it to others.

5. *Opposition*, vs. 6, 7. A point for discussion is the enmity of the Jews to Jesus,—in Paul's day and in our day. Another is Paul's action under this opposition,—turning from those who would not hear his message to those who might (compare ch. 13 : 46 and Matt. 23 : 37, 38).

6. *Converts*, v. 8. Bring out who these

were, and have the scholars note especially that one of them was the chief ruler of the synagogue which Paul had left.

7. *A Vision*, vs. 9, 10. Why was Paul discouraged with success just in sight? Recall the persecutions at Philippi, Thessalonica and Athens, and the prospects of like sufferings at Corinth. Dwell on the Lord's words.

Emphasize the teaching, that, when we are doing God's work, we can always count on his protection and help.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "Fear thou not ; for I am with thee." Find these cheering words in Isaiah.

2. Jesus said to his disciples : "If they have persecuted me, they will also persecute you." Find the saying.

ANSWERS, Lesson III.—(1) Prov. 8 : 17. (2) Isa. 55 : 6.

For Discussion

1. Which has helped Christianity most, learning or commerce ?

2. Is popularity a sure test of success in Christian work ?

Prove from Scripture

That God speaks to men.

The Question on Missions

Ques. 4. The teacher of the little ones should try to get before them a vivid picture

of the home life of the teachers and scholars at Pointe-aux-Trembles, with their meetings together in the diningroom, classrooms and at the chapel services,—just like a big family, all trying to please Jesus, their common master.

In classes of boys and girls, the teacher should take up the everyday life in the Schools :—the housework, nearly all of which is done by the scholars themselves ; the meals in the large diningroom, the boys sitting on one side of the room and the girls on the other ; the classes and chapel services, in which boys and girls meet together.

In Senior classes the teacher should bring out a description of the School building, with its two wings,—the north for the girls and lady teachers, and the south for the boys and men teachers, and in the centre the classrooms, office, chapel and Principal's residence, the refectory or diningroom being below the chapel.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear about Missionary Paul, a soldier of the cross, in the city of Corinth, and the vision he saw while there.

Lesson Thought—God is with us at all times and we should trust him.

Paul's Trade—Get the children interested in Paul's way of earning his living. Missionary Paul could do other things besides preaching and writing letters. Show a tent of paper (or outline). Many people lived in tents in Eastern countries, and many tents were made and sold. All Jewish boys were required by law to learn a trade. Paul learned to make tents, and to weave the

coarse cloth of which the tents were made. When Paul left the heathen city of Athens (recall) he went to another heathen city named Corinth, which was even a more wicked city than Athens. Paul went to live with Aquila and his wife Priscilla, who were followers of Jesus. They, too, were tent-makers. Paul at once found a place to work at his trade.

Picture Paul sitting in a dusty workroom. He is weaving cloth out of goat's hair, which he will afterwards make into tents. Beside him are his friends Aquila and Priscilla, and they are talking together.

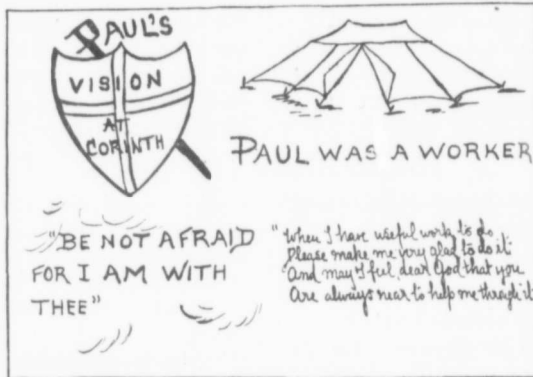
Paul Encouraged—Paul's helpers, Silas and

Timothy, came from Macedonia and brought some money from friends in Macedonia with them, so Paul did not need to work quite so hard at the tentmaking now, and had more time for preaching. He went often to the Jews' church to preach about Jesus, but one day the Jews got very angry at Paul and would not listen to him any more. So Paul let them alone and spent all his time preaching to the heathen people. Picture the home of Titus Justus (a worshiper of God), quite near the synagogue. In that house, Paul preached to all who came to listen. Amongst these was Crispus, the ruler of the synagogue. He and all his family became followers of Jesus. Many of the heathen people believed in Jesus and were baptized.

A Comforting Message—Jesus knew that Paul needed a cheering message. Paul had many things to make him feel sad. One

night when Paul was sleeping, the Lord spoke to him and said the words of our Golden Text (all repeat). Then came the promise, v. 10. This gave Paul a new start in his work, and he stayed in Corinth a long time preaching the word of God amongst them without fear.

Trust God—God knew just what Paul needed to comfort him. God knows what each boy and girl needs. He will do for us all we need if we only trust him. God is near us all the time and



will help us. (Sing Hymn 511, Book of Praise.)

Prayer—

"When I have useful work to do,
Please make me very glad to do it,
And may I feel, dear God, that you
Are always near to help me through it."

What the Lesson Teaches Me—I SHOULD TRUST GOD.

FROM THE PLATFORM

THREE T's

Tell the scholars that there are three words, each beginning with "T," which describe what happened to Paul when he went to Corinth, and that you wish them to tell you about these THREE T's (Print). Elicit, by questioning, an account of Paul's work in this city,—on week days at his trade of tentmaking, on Sundays and in the evenings, preaching and teaching. Call for a word beginning with T which corresponds to work. The word, of course, is TOILS. Next, ask about the opposition which arose against Paul, so that he had to give up preaching in the synagogue. The word wanted here is TROUBLES, which should be got from the scholars. Thirdly, bring out an account of Paul's vision and what it meant to him and his work. The word to seek here is TRIUMPH. Impress the teaching that we may all triumph in our toils and troubles with the help of the living Christ.

Lesson V.

THE WORD OF THE CROSS

July 30, 1916

1 Corinthians 1 : 18 to 2 : 2. Study 1 Corinthians 1 : 1 to 2 : 5. *Scripture Memory Verses.

GOLDEN TEXT—Far be it from me to glory, save in the cross of our Lord Jesus Christ.—Galatians 6 : 14 (Rev. Ver.).

18 For the ¹ preaching of the cross is to them that ² perish foolishness ; but unto us which are ³ saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and ⁴ will bring to nothing the understanding of the prudent.

20 Where is the wise ? where is the scribe ? where is the disputer of this world ? hath not God made foolish the wisdom of ⁵ this world ?

21 For ⁶ after that in the wisdom of God the world ⁷ by wisdom knew not God, it ⁸ pleased God by the foolishness of ⁹ preaching to save them that believe.

22 ⁹ For the Jews require a sign, and the Greeks seek after wisdom :

23 But we preach Christ crucified, unto ¹⁰ the Jews a stumblingblock, and unto ¹¹ the Greeks foolishness ;

24 But unto them ¹² which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men ; and the weakness of God is stronger than men.

26 For ¹³ ye see you calling, brethren, how that not

Revised Version—¹ word ; ² are perishing ; ³ being saved ; ⁴ the prudence of the prudent will I reject ; ⁵ the ; ⁶ seeing that ; ⁷ through its wisdom ; ⁸ was God's good pleasure through the ; ⁹ Seeing that Jews ask for signs, and Greeks ; ¹⁰ Omit the ; ¹¹ Gentiles ; ¹² that are ; ¹³ behold you ; ¹⁴ Omit men ; ¹⁵ chose ; ¹⁶ world, that he might put to shame them that are wise ; ¹⁷ world, that he might put to shame the things that are strong ; ¹⁸ did God choose, yea and the things that are not, ¹⁹ that he might bring ; ²⁰ before God ; ²¹ was made unto us wisdom from God ; ²² unto ; ²³ proclaiming to you the mystery of God.

LESSON PLAN

- I. The Might, 18-25.
- II. The Method, 26-31.
- III. The Message, ch. 2 : 1, 2.

DAILY READINGS

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

M.—The word of the cross, 1 Cor. 1 : 1-9. T.—The word of the cross, 1 Cor. 1 : 10-21. W.—The word of the cross, 1 Cor. 1 : 22 to 2 : 5. Th.—The gospel of peace, Isa. 52 : 7-15. F.—The power of the cross, Isa. 63 : 1-9. S.—The victory of the cross, 2 Tim. 1 : 1-12. S.—Praise for salvation, Ps. 98.

Primary Catechism—Ques. 107. *Can the washing*

many wise ¹⁴ men after the flesh, not many mighty, not many noble, *are called* ;

27 But God ¹⁵ hath chosen the foolish things of the ¹⁶ world to confound the wise ; and God ¹⁵ hath chosen the weak things of the ¹⁷ world to confound the things which are mighty ;

28 And ¹⁸ base things of the world, and ¹⁸ things ¹⁸ which are despised, ¹⁸ hath God chosen, *yea*, and things which are not, to bring to nought ¹⁹ things that are :

29 That no flesh should glory ¹⁹ in his presence.

30 But of him are ye in Christ Je'sus, who ²⁰ of God is made unto us wisdom, and righteousness, and sanctification, and redemption :

31 That, according as it is written, He that glorieth, let him glory in the Lord.

Ch. 2 : 1 And I, brethren, when I came ²¹ to you, came not with excellency of speech or of wisdom, ²² declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Je'sus Christ, and him crucified.

with water take away our sins ? No. It is the blood and Spirit of Jesus Christ that cleanse from sin.

Shorter Catechism—Review Questions 61-64.

Lesson Hymns—Book of Praise : The "Great Hymn of the Church"—Primary, 583 ; Junior and Upward, Ps. Sel. 97, 50, 52, 23 (Ps. Sel.), 549, 54.

Special Scripture Reading—John 13 : 1-15 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 79, Book of Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 1572, Christ Crucified. For Question on Missions, H.M. 1563, Manual Training Class. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

Stereograph—For Lesson, General View of Excavations at Old Corinth ; View West to the Apollo Temple (Order from Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, see page 319).

THE LESSON EXPLAINED

Time and Place—A.D. 56 ; Ephesus and Corinth.

Lesson Setting—The First Epistle to the Corinthians was written by Paul while he was at Ephesus, several years after he had concluded his ministry in Corinth.

The Epistle opens with a salutation and benediction from Paul and his companion, Sosthenes, vs. 1, 2. Next comes an expression of thanksgiving for the gifts which God had bestowed upon the Corinthian Christians and of trust that God will complete his work

in them, vs. 4-9. In vs. 10-17 there is a rebuke of the party spirit which had crept into the church at Corinth.

I. The Might, 18-25.

Vs. 18, 19. *The word of the cross* (Rev. Ver.) ; the teaching that salvation comes to the world through the death of Christ on the cross as a sacrifice for sin. *To them that perish* ; because they refuse to accept Jesus as their Saviour. *Foolishness*. They mock at the idea of a crucified one being able to give eternal life. *Saved* ; through simple trust in Jesus. *The*

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

power of God ; a power which they know by experiencing its power in their own lives. *It is written* ; in Isa. 29 : 14. This passage describes God as bringing to nought the worldly wisdom of the politicians in Israel, who, in spite of the prophet's warnings, tried to save their country from Assyria by seeking the help of Egypt.

Vs. 20, 21. *Where is the wise ?* Whether Jew or Greek. *The scribe ?* the Jewish wise man. *The disputer . . . ?* the Greek wise man. *Made foolish.* God has shown that what the world calls wisdom is in reality but folly. *In the wisdom of God* ; that is, in fulfilment of God's wise purpose. *The world through its wisdom* (Rev. Ver.) ; that is, men by the use of their own powers. *Knew not God* ; did not come to understand his character and purpose. *It pleased God.* He so decided in kindness. *By the foolishness* ; as the world which thinks itself wise, calls it. *Of preaching* ; Rev. Ver., "the preaching," the message delivered by Christian preachers. *To save* ; from the guilt and power of sin. *Them that believe* ; Christians, who become so through believing.

Vs. 22-25. *Jews require a sign* ; demand the working of miracles (see Luke 11 : 16). *Greeks seek after wisdom* ; ask to have all mysteries explained to them. *We preach Christ crucified* ; a Christ who died a shameful death, and yet who is the Lord of all. *A stumblingblock* ; literally, a "trapstick" or "snare," and then anything which causes one to stumble. *Foolishness.* To proclaim as Lord and Saviour one who had been put to death like the worst of criminals,—nothing could be more outrageous or absurd to a Greek or a Roman philosopher. *The power of God* ; proved to be such by its efficacy in changing human lives. *Wisdom of God* ; a wise, practical way of salvation. *Foolishness of God . . . weakness of God.* "Granted that the preaching of the cross is folly and weakness, it is God's folly and God's weakness ; will men dare match themselves with that ?"

II. The Method, 26-31.

Vs. 26-28. *Your calling* ; that is, God's calling of you. *Not many wise* ; learned people. *After the flesh* ; in human estimation. *Noble* ; people of influence and authority. *The foolish* ; the uneducated and

unlearned. *The weak* ; people of no power or influence. *The base* (Rev. Ver.) ; those of humble origin. The whole plan, the whole power is God's. *Things which are not* ; those who are utterly insignificant in the world's judgment.

Vs. 29-31. *No flesh* ; no one belonging to the human race. *Should glory* ; boast that he owes his salvation to his own wisdom or power or rank. *But of him are ye* ; that is, you are his offspring, his children, with a new life and a glorious destiny. *In Christ Jesus.* It is because of your faith in Christ that you have this standing. *Who was made* (Rev. Ver.) ; by taking our nature upon him ; it was thus that he embodied God's wisdom, or wise plan, for human salvation. *Righteousness* ; acceptance in God's sight as righteous. *Sanctification* ; separation from sin to God. *Redemption* ; complete salvation. God's "wisdom" is revealed in the bestowal of these three gifts on us. *Glory in the Lord* ; in Christ through whom alone salvation is possible.

III. The Method, Ch. 2 : 1, 2.

Ch. 2 : 1. *And I* ; like those already described (ch. 1 : 26) as without wisdom or strength. *When I came.* The reference is to Paul's arrival in Corinth (Acts 18 : 1-3) where he appeared as a humble tentmaker. *Came not with excellency of speech, etc.* ; not like a man eminent in eloquence and learning. *Declaring unto you* ; in my preaching. *The testimony of God* ; the testimony proceeding from God about Christ.

V. 2. *I determined not to know* ; "I did not judge it fit to know." *Any thing . . . save Jesus Christ.* Paul's business was not to teach philosophy, but to tell about a person. *And him crucified.* The Saviour, whom Paul proclaimed, was one who had died on the cross. Vs. 1, 2 describe how Paul did not come to Corinth ; vs. 3-5 tell how he actually did come.

Light from the East

THE SYMBOL OF THE CROSS—Before Christ the cross pointed men, by its tortures and death, to the vilest criminals and outcasts of society. Christ changed its meaning. Since his time it has been the symbol of God's redeeming sacrifice. It was sacred to the early

Christians. They scratched it on the tombs of the believing dead ; the living recognized each other by the same sign. No other symbol has been used so much in the church. Christians have looked for the cross throughout nature and history. They said the old Israelites had made the sign of the cross in striking the blood of the paschal lamb on the lintel and two side posts of their doors ; it was the sign of the cross that saved their firstborn

from the destroying angel. In the middle ages men believed that the devil always trembled at the sight of a cross. Many natural objects showed a cross ; a ship sailing with crossed yards, a swimmer, a flying bird. They found it very striking that the plants of the cress family, which have cross-shaped flowers, were not poisonous but actually nutritious and beneficial to man. No baneful herb bore the sign of the cross.

THE GEOGRAPHY LESSON

We will take our stand near the foot of the hill where we were last week, and look westward across a huge pit or hollow from which quantities of earth have been taken out by workmen. The removal of the superfluous earth and rubbish has left in plain sight before us a bewildering number of roofless walls,—the remains of buildings that were burned or otherwise demolished hundreds of years ago. Such roof timbers as may have escaped burning decayed during a long period of burial under heaps of ruins. Only a few rods away

down before us, we notice an oblong pool of water surrounded by stone masonry. That water comes from the storied Spring of Pirene where the winged horse Pegasus used to drink. The tale about it was old even in Paul's day. Beyond the spring, part of the old pavement is still in place, just as it was when Corinthian housekeepers used to come here to fill their water-jars.

Use a stereograph entitled, General View of Excavations at Old Corinth ; View West to the Apollo Temple.

THE LESSON APPLIED

It was because Paul knew he was "called to be an apostle . . . through the will of God" that he was able to dare so greatly and to accomplish so much. He did not drift. His was a directed, a purposeful life. The assurance of a divine mission also gave him confidence and power. One day, as Thomas Clarkson was riding along a road near Ware in England, and thinking over the miserable condition of the many thousands of chattel slaves who were then held in bondage in the British empire, he stopped, dismounted from his horse, and, kneeling down by the side of the road, gave himself into the hands of God, solemnly pledging himself as he did so never to rest until this mighty curse was removed. At once his life took on a definiteness of aim, an earnestness of purpose and a courage of conviction that carried his work through to complete victory. There is a work in the work for each one to do, his work and God's work for him. To find this work, to accept it as from God, and to consecrate all to its doing, is to give one's life a meaning and a power that ennobles it and makes it effective.

Paul was a man, not only with a mission,

but also with a message. He preached "Christ, and him crucified." He held before men a life to love and to follow. He called them to allegiance to the personal Christ. To be a Christian is to be a disciple of Jesus and a faithful servant of his at all times. The demand is simple and yet stern. It is not hard to love Jesus, for he is so lovable and worthy of our devotion. But to live his life in all its beauty and tenderness and sacrifice, that requires all our heroism. The evangel demands big things of us.

The kind of life we are living is determined by our attitude to the message Paul declared. There are two kinds of lives, those that are perishing and those that are being saved. "If a man is not rising up to be an angel," declared Coleridge, "depend upon it, he is sinking downwards to be a devil." What determines the trend of any one's character is his attitude to the cross of Christ. He to whom the story of the crucified Lord is foolishness, is, because of that attitude, among the perishing. In him the forces of evil are working death. Even if he struggles against their hostile influence his struggle is in vain. Apart

from Christ, man is in a helpless and hopeless condition. But Christ is able to redeem. A recent Japanese convert, who had formerly been an opponent of Christianity, in declaring the secret of the radical change that had taken place in his life, said: "It is because the religion of Jesus is a religion of power. I studied earnestly the doctrines of Buddha and Confucius, but I had no power to carry out the teaching. In Christ we find truly the power to save men from sin."

He who believes the message of the cross, finds it "the power of God unto salvation," and because of his faith is being saved, is living a life that is growing richer, more fragrant and more helpful year after year. During the great famine in India some years ago, a starving orphan boy was picked up and taken to the mission. He was then too weak to walk. But he was carefully nursed back to strength, and as he grew older he was told the

story of the love of Jesus. He believed and joined the church. In a few years he became president of the Christian Endeavor Society at Damoh. He is now a native minister. His life has grown gradually very beautiful and full of love and the desire to save since he gave himself to Jesus. In every land Jesus is working these miracles of his grace, and proving his power to beautify the lives of all who trust him.

This message of Paul's is fitted to redeem all classes and conditions of men. If not many of the wise of the world accepted Christianity at first, some at least did, as, for example, Paul, and found it the way of life. And many of the poor and outcast found in Christ their deliverance and peace. All who accepted the gospel found it "the power of God unto salvation." If any one believed, he was saved. Christ is able to save unto the uttermost *all* who come unto him.

THE LESSON GRADED

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

For Teachers of Bible Classes

After helping the class to see the setting of the Lesson (see Lesson Explained), take up the following points:

1. *The gospel is a fact, not a theory*, vs. 17, 18. The most fundamental facts of experience, like gravitation and electricity, like life and death, are things of mystery, nevertheless we must shape our way in accordance with them. So the message of the cross is not "a philosophy to be discussed, but a message of God to be believed." (Compare Rom. 5:8; 6:23; Gal. 2:15-21.)

Point out, next, that Paul demonstrates his statement by showing that, by reason of their attitude to the gospel, men fall into two classes: (a) those who are perishing; (b) those who are being saved.

Once when Wesley was ill, he was visited by a Moravian who asked him why he thought he was saved. Wesley replied, "Because of my services to God." The Moravian shook his head and walked away. It was some time before Wesley came to understand that the gospel was a fact to be believed in. "Saving faith," then, became a feature of his preaching.

2. *The cross is foolishness to men*, vs. 19-25. "To Jews it announced the shameful reversal of their most cherished hopes; to Greeks and Romans, it offered for Saviour and Lord a man branded throughout the empire as among the basest of criminals; it was 'outrageous' and 'absurd.'" Paul shows, however, that (1) In the past, God has worked in the same way, baffling the wisdom of the wise, vs. 19, 20. (Compare Isa. 19:11-17; 33:18.) (2) The wisdom of men had failed to bring them to the knowledge of God. The state of philosophy in his own time proved this assertion. The altars to the unknown God were a pathetic confession of the impotence of philosophy, v. 21. (3) Jewish dispensations had not opened men's eyes to the true signs, v. 22. The spiritual sterility of Judaism is pictured in the Gospels. But man's extremity was God's opportunity. The cross gives us knowledge of God, peace and fellowship with God—the highest good of life—the goal which vainly the Greek sophist and the Pharisee had sought. Thus the gospel demonstrates itself as the highest wisdom, v. 24.

3. *The recipients of the gospel*, vs. 26-31. "Not many wise . . . not many mighty." This was more true in Paul's day than a little later. Nevertheless, in all ages it is true the gospel

has been most gladly accepted and most devotedly spread by those who could lay no claim to learning or birth. The proud Roman caricatured the gospel by drawing a picture of a gibbeted ass. "The foolishness of God is wiser than men."

For Teachers of the Senior Scholars

Remind the class, that the First Epistle to the Corinthians was written three or four years after the founding of the church at Corinth, when the good and evil tendencies of the new converts had time to develop. Corinth was a sink of corruption, of dishonesty, and drunkenness, and impurity, and some of those who were rescued by Paul from a life of this kind found it difficult to get rid of evil habits. Notwithstanding all their faults Paul loved them still, and tried in the two wonderful letters which he wrote them to win them to better life. He had no hope of succeeding except through the power of the cross, the power of the crucified one. In the very beginning of this letter, Paul holds up the cross before them.

1. *The Preaching of the Cross*, vs. 18-25. Note that the cross symbolizes the atoning work on Calvary. The beautiful hymn, "There is a green hill far away," is a sweet, simple, tender interpretation of the cross which brings its meaning home to the heart. Bring out the two different impressions made by the preaching of the cross,—it was either nothing to them, or it was everything. Why was it a stumblingblock to some of the Jews, and foolishness to the Greeks? What was it to those who believed? (V. 24.) What does the preaching of the cross mean to us? Does it touch our hearts as nothing else can do? Bring out that it reveals to us what a terrible thing sin is, and what wonderful love God has for us.

2. *The Soldiers of the Cross*, vs. 26-30. Where did God in that age find his recruits? Why did he do so? (V. 29.) Has God changed his method? Eminent Christians are to be found to-day amongst all classes. We look upon Victoria the Good as an ideal woman of God. Gladstone was called a great Christian. Bring out that it is not necessary that the apostolic plan should run through the ages, since the conditions have

changed. Note that every soldier of the cross glories in the Lord, who is everything to us, vs. 30, 31.

3. *The Power of the Cross*, ch. 2 : 1, 2. Show how the power of the cross took all thought of self out of the heart of the apostle, and led him to give himself up completely to making known Jesus Christ and him crucified. Remind the class that we are never of much service in doing God's work till we come under this power of the cross, till we can sing "None of self, but all of thee."

For Teachers of the Boys and Girls

In teaching this lesson, a good beginning may be made by calling for the Golden Text and having the class repeat it in unison. Talk with the class about the way in which the cross was generally regarded in Paul's day. Point out that crucifixion was looked upon as the most shameful of deaths,—being reserved for slaves and the worst criminals. How, then, could Paul glory or boast in the cross of Christ? It was because he knew that the death of Christ on Calvary had saved him and had saved multitudes of others from sin and made their lives happy and joyful.

Call attention to the two classes of people referred to in the lesson (vs. 22, 23), who despised the cross and the preaching of it.

First, there were the Jews. Question about their demand for "a sign." Make it clear that they were always looking for striking miracles as a proof that Jesus was the Messiah. (Compare Luke 11:16.) Set over against this Jewish idea of what the Messiah ought to be, the lowly life that Jesus lived and the shameful death which he died on the cross.

Turning to the second of these two classes, "the Greeks," show how these people thought that they could be saved by philosophy and that the preacher whom they needed was a specially wise man who could explain to them everything about the world and about themselves.

Contrast with the view of the cross and of Christ's death upon it held by these unbelieving Jews and Greeks, that held by the Christians who were being saved through the Saviour's sacrifice. To these (v. 24) the

cross was "the power of God" and "the wisdom of God." They believed that, when Jesus died upon the cross, he did all that needed to be done in order that they might be saved.

Here the class observe the kind of people who were being saved, in Paul's day, by the preaching of the cross (see vs. 26-28). The point to emphasize is, that these people could

not have been saved by their own power or wisdom, but only by what Christ had done. Take up v. 30, and show how complete is the salvation which comes through Christ.

Press home the truth, that, in our own day, as well as in Paul's, the only way to be saved is by trusting in the Saviour who died for us. Emphasize the need and the obligation of the personal acceptance of the crucified Saviour.

ADDED HINTS AND HELPS

Something to Look Up

1. "God so loved the world, that he gave his only begotten Son." Finish the verse. Where is it found?

2. John says: "We love him, because he first loved us." Find the saying.

ANSWERS, Lesson IV.—(1) Isa. 41 : 10.
(2) John 15 : 20.

For Discussion

1. Which are worse off, those who have rejected the gospel or those who have never heard it?

2. Is worldly wealth a help or a hindrance to one's becoming a Christian?

Prove from Scripture

That Christians are crucified with Christ.

The Question on Missions

Ques. 5. The little ones will be interested in the question about the studies at Pointe-

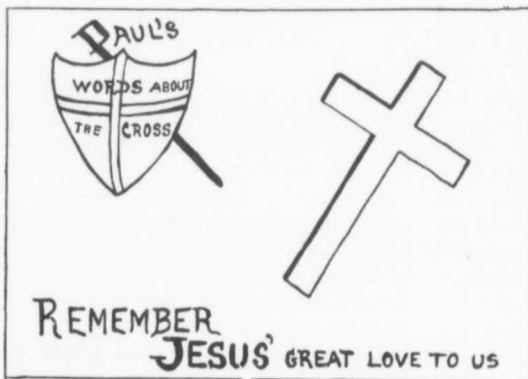
aux-Trembles. The teacher should go over these with the class, bringing out the great variety in the studies and referring to the piano lessons, games and exercises, with the different sorts of handwork for the boys and sewing for the girls.

In taking up this Question with the boys and girls, the teacher should emphasize the fact that special attention is given at Pointe-aux-Trembles to the teaching of English. Attention should be called also to the commercial class, the manual training and military exercise, and to the classes in sewing and domestic science for the girls.

With the Senior classes, attention should be specially directed to the work which the Schools are doing in the way of preparing advanced students for matriculation in McGill University and for entrance into Macdonald College for training in agriculture and preparation for teaching.

FOR TEACHERS OF THE LITTLE ONES

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



Lesson Thought—Jesus died on the cross for us.

The Message of the Cross—Place before the class a large cross, cut from brown paper. On a cross like this, made of wood, Jesus died. Paul sends this message in a letter which he wrote to the people in Corinth (recall), where he had started a Christian church. (One of the children may draw a cross on the board.) Paul heard that the new Christians were not getting on very well with one another. They did not seem

to know who really was their leader. Some said they were followers of Paul, some of Apollos, some of Peter. Paul was very sorry that they had not understood what he had tried to teach them, that Jesus only was their leader. All these others were only servants of Jesus.

Paul could not go back to them, so he wrote them a letter (recall the letter to the Thessalonians) to tell them that they must not think of him at all. He was only a messenger sent to tell them about Jesus, the Saviour, who died on the cross.

The Story of a Picture—An artist once painted a beautiful picture of the Last Supper. Jesus and his disciples were seated at the table on that last night before he died on the cross. The artist wished to make the face of Jesus so beautiful that no one would look at any other face. When the picture was finished, he invited some friends to come to see it. One of them said, "What a beautiful face Disciple John has!" Another said, "See what sharp eyes Apostle Peter has!" When the artist heard these remarks, he seized a paint brush and drew it across the picture, quite spoiling the whole picture. The friends were astonished. "Why did you

do that?" they cried. "The picture is no good," said the artist, "if you can see any other face than the face of Jesus. I wanted to make people see only Jesus."

Paul had meant to show Jesus only, to those heathen people, and he found they were looking at Apollos and Peter, and at Paul himself, instead of at Jesus.

Wiser than the Wisest—The people of these cities were very wise. They knew about the stars and about the earth. They were great speakers and writers, but Paul tells them their wisdom is of no value if they do not believe God's message about Jesus at the cross. They wanted to know why everything was done. Paul told them that God's wisdom was greater than their power.

The Cross—When we look at the cross, let us remember Jesus' great love to us. Draw a picture of the cross when you go home, and tell father and mother what it means. Jesus uses even little ones to carry his message.

Hymn—Sing :

"Onward, Christian soldiers, marching as to war,

Looking unto Jesus, who is gone before."

What the Lesson Teaches Me—I SHOULD REMEMBER THAT JESUS DIED FOR ME.

FROM THE PLATFORM

**"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."**

Write on the blackboard the first verse of Hymn 50, Book of Praise, and have it sung by the School. After it has been sung, go over it, line by line, with the scholars, trying to impress upon their minds and hearts the meaning of the words. What is there so wonderful about the cross of Christ? This question should bring out answers referring to the wonder of God's love in giving his own son, of Christ's love in dying for sinful men, of the blessed salvation which that sacrifice procured. What is meant by calling Christ the "Prince of glory?" The answers should bring out the power and majesty and grace of the Saviour. What does the third line mean? Make the truth clear that, compared with the blessings which the cross brings, all earthly "gain" is mere "loss." Why should we be humble in view of the cross? Surely the answer is because of our sin and of the greatness of that sacrifice. How we should love and adore the one who, on the cross, died for us and for all men.

AN ORDER OF SERVICE: Third Quarter

Opening Exercises

I. SINGING. All stand.

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

II. PRAYER.

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

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

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

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

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

IV. SINGING. Hymn 434, Book of Praise.

V. PRAYER.

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

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

VIII. SINGING. See "Great Hymn of the Church" in the TEACHERS MONTHLY in connection with each lesson (given also in the Departmental JUNIOR and PRIMARY TEACHER'S QUARTERLIES).

IX. READING OF LESSON PASSAGE.

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

Class Work

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

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

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

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 246, Book of Praise.

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

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

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

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

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

IV. SINGING.

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

Be the kingdom

And dominion,

And the glory, evermore. Amen.

—Hymn 614, Book of Praise

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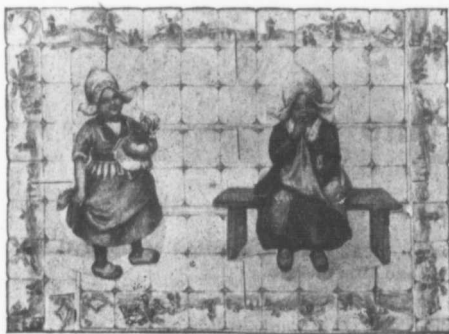
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THE BOOK PAGE

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Stephen Leacock by no means exhausted his fine vein of humor and wisdom in his Nonsense Novels, Behind the Beyond, and the three or four other volumes which have made him famous. His latest venture, **Essays and Literary Studies** (S. B. Gundy, Toronto, 310 pages, \$1.25), is true to Professor Leacock's type. It is a collection of brilliant essays dealing with vital things of contemporary life and literature, under such titles as, American Honor, The Apology of a Professor, The Devil and the Deep Sea, The Woman Question, The Lot of the School Master. Finical, fanciful, funny, but all the time the wholesome observer and philosopher, Professor Leacock is easy to read and worth reading.

Tommy is the third of Joseph Hocking's War stories, following *Dearer than Life*, and *All for a Scrap of Paper* (Hodder & Stoughton, Toronto, 157 pages, 35c.). The writer is one of the two well known Hocking novelists. The hero is a common "Tommy," who was well nigh being drawn under, in his native Lancashire town, by drink, and general bumpitious silliness, but becomes a man and a hero in the trenches. The writer knows "Tommy Atkins" thoroughly, and has been over the French and Flanders battle fronts. The tale has its pretty love story running through it like a golden thread.

One biographer of Rupert Brooke, who, by the way, was a Cambridge man, an athlete and strikingly

handsome physically, says of him: "With the war he grew up suddenly, into a man full of life indeed, but inspired most of all with love of England." His **Collected Poems** (McClelland, Goodchild and Stewart, Toronto, 168 pages, \$1.25 net) contain, it is to be presumed, all the work of this young poet which it is intended to preserve in permanent form. Rupert Brooke died when on active service with the British Expeditionary Force in the Aegean Sea, in April, 1915, at the age of twenty-eight, an age when most men of genius are only beginning their life work. But he has left behind him verse which fascinates the reader with its sheer beauty and its nobility of thought and some of which indeed promises to be deathless. This is specially true of the wonderful group of sonnets, which embody the thoughts of a young soldier entering the present world war: "Peace," "Safety," "The Dead," and "The Soldier." There are also other exquisite things in the volume; but there are included, somewhat unfortunately, it would seem to us, a number of poems, the crude cynicism and realism of which would doubtless have excluded them from later collections, had Rupert Brooke lived to do all the wonderful mature work which would certainly have followed.

Volumes X. and XI. of **Nelson's History of the War**, by John Buchan (Thomas Nelson and Sons, Edinburgh and Toronto, 40c. per volume), deal, respectively, with The Russian Stand and the September Offensive in the West and The Struggle for the Dvina and the Great Invasion of Serbia. Recent issues of Nelson's "seven-penny" reprints, are: **Adventures on the Roof of the World**, a narrative of

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mountain climbing, by Mr. Aubrey Le Bond, and **The Story of the Great Armada**, by John Richard Hale. The price is 20c. each volume.

It was the chance visit of a rich American, resident in Paris, with an enthusiasm for art, and his daughter to a little French fishing village, which led to the discovery that Jean Laparde, a young fisherman, who, by way of amusement, was always modeling the most wonderful figures in clay, was, in reality, a great genius. While the father is laying plans for making his new discovery famous, the daughter steals his love from Marie Louise, the village girl who is his promised wife. The removal of Laparde to Paris, where he speedily becomes a lion in artistic and social circles, and the events leading to his strange reunion on a transatlantic liner with Marie Louise, continue the thrilling tale which is told in **The Beloved Traitor**, by Frank L. Packard, and illustrated by Modest Stein (The Copp Clark Co., Toronto, 347 pages, \$1.25). In the end we see the triumph of love over the temptations of fame and riches.

The Boy Scout Movement Applied by the Church (445 pages, 25 full pages, and chart, \$1.50) is a lucid exposition of the principles of the Boy Scout movement, with fullest details as to organization and work, and as such is valuable to every Scoutmaster. But it is very much more. It is a book valuable to all the churches, in that it shows convincingly the availability of the Scout movement as a programme for boys' work in churches and all institutions having a point of contact with boy life. The boy problem is up. It will not down. It is up to Sunday Schools and

churches in a very special manner, and many of them are trying, as they can, to grapple with it wisely. Professor Norman E. Richardson and Ormond E. Loomis, first rate authorities on the subject, reveal in this compact, thoughtful, practical and altogether interesting volume the contribution that the Boy Scout is making and may make to its solution. (Thos. Allen, Toronto, publisher.)

Unless we are mistaken, **Short Family Prayers**, by Allan Pollok, D.D., LL.D., and published by R. Douglas Fraser (Presbyterian Publications), Church and Gerrard Sts., Toronto, will be widely welcomed.

The churches are giving increasing attention to religious life in the home, with the family altar as its centre. The Home Department of the Sunday School is actively promoting daily prayers in the family. Many, who have neglected this duty and privilege are anxious to undertake it. Dr. Pollok's little book will prove a great aid to this. It contains sixty-two prayers, a morning and an evening prayer for each day of a month. They are brief. Each prayer occupies a page. They are printed in a large, bold type—easily read in any light. They are simple, direct, tender and strong. They are varied; no repetitions, and embracing all conditions and circumstances. Above all, they are deeply spiritual. They come from the depths of the experiences of the writer as pastor and teacher. Dr. Pollok is widely known and venerated. He was long Principal of the Presbyterian College, Halifax, and still as Principal Emeritus, is closely connected with the College. The "Short Book of Prayers" contains 64 pages and is sold at 50c.

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