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Rev. R. Douglas Fraser

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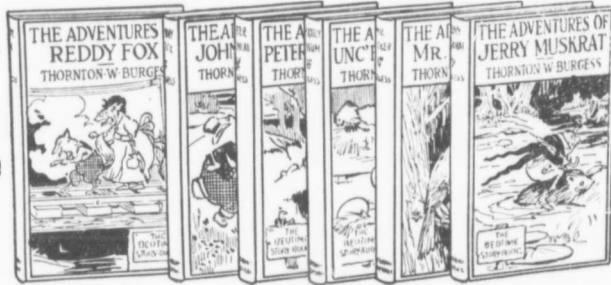
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The Teachers Monthly

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

Vol. XXII.

Toronto, June, 1916

No. 6

About EXPIRATION NOTICE : This is pink in color, and looks like an invoice, except for its color and the wording across the top—"NOTICE OF EXPIRATION OF YOUR SUBSCRIPTION." When it comes to you, be sure to give it immediate attention. It is sent to you at the first of the month in which the subscription for the Lesson Helps or Illustrated Papers mentioned therein expires. Unless these are renewed, according to our rules they are not continued. Renewal is simple and easy ; there is an Order Form on the reverse side of the Expiration Notice, all ready for use. It is better when ordering to keep in mind that our terms for periodicals are cash with order, and that unless cash accompanies the order the subscription is only entered for one Quarter, and the order, therefore, requires to be renewed before the beginning of the Quarter following.

Heroes ; and Patriotic Day

The subject for last year's Patriotic Day was Loyalty : for right loyally had Canada and the whole Empire rallied to a great cause.

This year the subject is HEROES. The early days of the war had its heroes, and the Canadian forces had their full share of these. This second year, the roll of heroes has grown enormously. Almost every community has some one who has splendidly "done his bit." There have been instances of a very wonderful sort, of heroism in fighting, or in enduring. And heroism is not a monopoly of the fighting forces. Those who remain at home have their heroes amongst them, too ; and not least the mothers and sisters and sweethearts and wives, who have bravely given up those dearest to them as their offering in the great struggle.

None of our heroes will be forgotten on Patriotic Day. Nor will it be forgotten that

there are always heroes also in the common round of every-day life,—those who risk their lives to save the lives of others ; those who stand undismayed in the face of great disasters, or smilingly endure long drawn-out and hopeless suffering. The heroism of these also we shall remember, and the heroism of those who stand against temptation, who battle for social reforms, who spend themselves freely in spreading the name and the kingdom of our Lord Christ.

Patriotic Day, this year, wherever observed—and we would fain hope that every Sunday School and church will observe it—will leave a deep impression. Our Sunday School scholars, in hearing and telling the story of our heroes—and the Programme provides for the telling as well as for the hearing of these stories—will receive a stimulus to nobler doing that may well be lifelong.

The date is the last Sunday of this month of June, and it is well worth while to observe the Day, and to make such arrangements beforehand as will make the observance a worthy one. Some useful hints and directions to this end will be found on page 269 of the present issue.

Great Days

These are great days for the Sunday School teacher,—days of wonderful opportunities and of severe testing.

The war is bringing to the teacher opportunities which he should be keenly on the alert to improve to the very utmost. He will find, if he is on the lookout for it, a new receptiveness on the part of his scholars. The tremendous conflict in which our empire and its allies are engaged, is making the most heedless and indifferent thoughtful and serious. Boys and girls, not less than older

people, are realizing, as never before, the need of God's help if they are to keep strong and brave and true, whether their duty calls them to the battle front or to a hospital for sick and wounded soldiers, or to serve their country at home.

It is a time of testing for the teacher. More insistently than ever is it demanded of him that he shall be absolutely sincere and real in his own spiritual life as well as in his teaching. He must believe with all his heart the truths which he presses upon others, and be convinced in his innermost soul that what he teaches is supremely worth while. For, in these days, young and old are seeking some solid resting place for their souls, and the only one who can help them is he who is able to lead them to the rock of religious reality.

Great days, indeed, are these for the teacher in the Sunday School. And no one can estimate the results which will follow, if all our teachers set themselves, in humble dependence and divine grace, to take full advantage of their unexampled opportunities.

"The Ambush of Young Days"

By Rev. A. L. Fraser, B.D.

The expressive phrase at the head of this article occurs in Shakespeare's 70th sonnet. His friend has passed that ambush safely, and the explanation is, either he was not "assailed," or was a "victor, being charged."

The poet's words give a striking picture of the early portion of human life. For youth is a passage through a wood beset by evils.

First, you cannot see very far in a wood. So young people do not see the issue of their conduct. They may see, with Esau, when too late, that evil follows certain actions.

Second, life's wood is beset by evils, as the forest often is by wild beasts. They come out and fall upon young people suddenly. Passions are awakening. Bad habits are ready to fix themselves upon boys and girls and to maim their after years.

Now, in view of this, the church has a two-fold duty:

First, to escort its young people through the wood of youth—to be their companions. When they get through, out to the open fields, all will be well.

Second, the church should help to rid the wood of all lurking evils. How much safer the young life of Canada would be, if an awakened Christian conscience would rise and kill that monster Intemperance! This is one of the worst dangers in the "ambush of young days."

Smith's Falls, Ont.

The Cost of Christ's Sword

By Rev. W. H. Sedgewick, M.A.

Has Christ a sword then? Yes, Christ has a sword. What manner of weapon is it? Ask, rather, this question: what is the mission of that sword? In the interests of what kingdom is it unsheathed? And for answer to that question turn to one of the most impressive scenes in all scripture—the interview between Jesus and Pilate. "Art thou the king of the Jews? . . . Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight . . . but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born and for this cause came I into the world that I should bear witness unto the truth." That is Christ's kingdom—the kingdom of truth. And Christ's sword is the weapon by which that kingdom of truth is established and extended.

Of what nature is that weapon? It is not a weapon of sharpened steel. With Mohammed it was the Koran or the sword, but that is not Christ's way. When Charlemagne conquered so much of Europe he tried to make the people Christians. He had them forcibly baptized, but that is not Christ's way. His son, with a far better understanding of Christ's kingdom, put the gospel into verse and sent the minstrels round Europe singing it.

It is a pitiable thing when we imagine that the kingdom of truth can be set up by force. The weapons of Christ's warfare are not carnal, but spiritual. Christianity won her place in the early days by virtue of its spirit and will and moral distinction. There is no other way. Dr. Nehemiah Boynton, in giving the charge to two of his own sons when

they were ordained to the ministry of Christ's church, made use of these words: "My brethren, I gather it all up in one sentence—I charge you to be intimate with the integrities of life. Integrity is the sandal of the sure-treader." Yes, and integrity is the sword of Christ, the weapon we must carry if we are to fight victoriously the battle of the Lord. Intimacy with the integrities of life—that is what makes a man a power in the warfare for truth. That is Christ's sword.

This sword costs. "He that hath no sword, let him sell his garment and buy one."

Sometimes that is how Christ's sword must be purchased. Intimacy with the integrities of life is possible only at the sacrifice of other intimacies. Luxury and comfort—the things of which our garment is the symbol—must go, that we may make ours the power that can alone make us fit for the battle. Well, let them go! No sacrifice is too great, if so be we buy therewith the sword of victory. Better go into the battle, like the old British tars, stripped to the waist, than, having the richest garments, hang useless in the rear! Hamilton, Ont.

THAT CLASS OF BOYS

By W. Randolph Burgess

I. HOW TO TEACH THEM THE BIBLE

I had induced a young man to start teaching a class of 14 year old boys. I had tried to give him a vision of the opportunity of shedding a beneficent ray of truth into the minds of those boys. I had loaned him Alexander's Boy and the Sunday School. About a month later we were holding one of a series of conversations that ensued. "Say, you've got the wrong idea about that class," he said. "They don't want to learn anything. They want to be doing something."

That is the problem in a nutshell. The most successful religious work with boys today is being done by those who not only teach them the Bible, but guide their activities, showing them what Christianity means in terms of work and sport.

But did you ever think of lessons in terms of activity? Who does the talking in your class? How much action is there going on underneath the skins of your boys as they sit before you in class? Demosthenes gives the three essentials of oratory as "action, action, action." These are the three essentials of teaching boys,—action of hand and lip, action of imagination, action of reason.

Give the boys in the first place every chance there is for action in directing the work of the class. Organize the class, and let the president open the session, the class, under

his guidance, conducting the business. Perhaps the boys may take turns in opening the lesson discussion. I have seen the plan work magnificently with older boys. Use the Bibles in class. Have the boys do as much of the talking as possible.

There are two forms of lesson presentation which appeal particularly to boys: the story, and the problem-discussion. The boy likes the story because he likes action, and as the story is told he actually gets action: he goes through the experiences of the hero. The power of your story to get hold of the boy depends on the possibility of his living through its every scene. To tell stories well is a fine art. Study it.

Adolescence is a time of many problems. Mr. Reason is rubbing his eyes and stretching himself and is ready to tackle almost anything. We must give him a chance for wholesome exercise, that he may grow sturdy and vigorous, and not fat and lazy. What should a boy read, and why? Is it ever right to tell a lie? Why go to high school? Are labor unions good or bad? Should a boy smoke? These and a thousand more problems spring from the pages of the scriptures, if we see their teachings in the light of today's boyhood.

This is the law and the prophets of teaching boys—action. Find the problem in every

lesson ; study your lesson and illustration stories ; plan the time like a general mustering his army. You direct the engagement ; the boys carry on the action.

Newark, N.J.

Unconscious Teaching

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

The effectiveness of a Sunday School teacher is not to be measured solely by his diligence in the preparation, and his skill in the presentation, of a set lesson. Account must be taken, as well, of the unconscious teaching of his character and bearing, of all that is included under the term personality. And this unconscious teaching often counts for far more than the instruction given in the class hour. There is truth in the oft-quoted saying of Emerson : "What you are speaks so loud that I cannot hear what you say."

It is not difficult to see why unconscious teaching exerts so great an influence. Scholars are prone to imitate their teacher. What he does they try to do. The kind of person he is, they are ambitious to become. This principle the wise teacher will keep constantly in view, and will count no pains too great to spend in cultivating his heart and mind, so that, even when he is not consciously trying to do so, he will present to the scholars a good model for them to take as their pattern.

There are many ways in which the influence of the teacher may make itself felt when he is quite unaware of exercising it.

Take, for example, the problem of keeping order in the class. The teacher who will have the most orderly set of scholars, is not the one who is constantly giving commands to do this and avoid that, and still less the one who has fallen into the habit of scolding, but the one who is orderly himself, who, as a matter of course, goes about the work of the teaching period quietly and systematically, with the air of one who knows what he means to have done and has carefully thought out the methods of reaching his end. In the company of such a teacher, it will not be long before the class will never think of acting in a disorderly manner.

Again, in the matter of training in reverence, unconscious teaching plays a most important part. For example, the very way in which the teacher pronounces the name of God or of Jesus, the modulation of his tones when he offers prayer, the manner in which he speaks of, or even handles the Word of God,—the conduct of the teacher in these, and other like, particulars, will do at least as much to promote reverence as any formal teaching on the subject.

There is no time when the scholar will be more helped by the unconscious teaching he has received, if it has been of the right sort, than when doubts begin to work in his mind. Happy will he be then, if, while there are many things which he cannot understand or explain, he can look upon his teacher as one, who not only believed the truths taught of the Bible, but actually lived them. It was said by one young man that he had been converted by his uncle's practicing. Certain it is that many a lad has been saved from unbelief by the Christlike character and consistent life of his Sunday School teacher.

A Junior Congregation

By Rev. A. G. Sinclair, D.D.

The Junior Congregation of St. Andrew's Church, Winnipeg, is an organization of boys and girls thirteen years old and under. It meets every Sunday morning at 11 o'clock. The first part of the service is held in common with the regular congregation. As is the custom to-day, in most churches, the young folk are not forgotten in the regular order of service. The sermonette and the children's hymn are always there, and have been for many years.

Just after the children's hymn is sung, and before the offering and announcements, the members of the Junior Congregation leave the regular service and go to their own room. So far from making any disturbance, they go quietly, and it is a pleasing sight to see them rise by the score all over the church and flock out together.

Training in reverence, worship, and appreciation of Bible, and other good, stories, are the objects we set before ourselves in our junior congregation. In their own service

they may have, for example, a hymn, the Lord's Prayer and some beautiful, simple child's prayer which they repeat together, and a story or stories which press home some truths appropriate to their years. We are beginning to realize to-day the supreme importance of the story as a medium for the education of the young in higher things. And we find that this story half-hour appeals to children of all ages.

While the Junior Congregation has a very positive value in its contribution to the religious training of our young, it is also welcomed for other reasons. Many children come to our morning service without their parents. It used to be sometimes a task to keep them from disturbing by their restlessness the minister or the adults who sat near them. Again, we find that the Junior Congregation is welcomed by our mothers. They can bring their small children with them to church without too much strain on the nerves. It is easy to manage them during the first part of the service, and then they are relieved of their care until church is out.

The secret of a successful Junior Congregation is a capable superintendent who loves children and can tell a story well. The superintendent ought to have the assistance of two or three of the young people of the church, to help with the details, such as the records, the music, etc. It is wise to give the older boys and girls something to do here also. The Junior Congregation handles its own finances. It is an education in enlightened giving to let it do so. A record is kept of the attendance. Out of the members who are approaching fourteen years of age, the pastor can form a communicant's class and graduate them up into the senior congregation.

The Junior Congregation in Old St. Andrew's is now in its second year, and the church would not willingly give it up.

The success of the idea in Old St. Andrew's led us to organize a Junior Congregation in New Saint Andrew's,—the new branch of St. Andrew's Church, in a fine, new, growing district of the city. New St. Andrew's is only a few months old, and the congregation is not large yet, but already we have an average attendance in the Junior Congregation of 45 with an enrolment of about 60. The parents

of our children have given the Junior Congregation a more than enthusiastic welcome.

Winnipeg

Bible Class Teaching

By T. C. James

In the judgment of many, the average Bible Class scholar of to-day knows far less of the facts and words of the Bible than the scholar of, say, thirty years ago. The Bible does not occupy the place in the School which it once held, and there is reason to fear that the same is true of the home. It is said, too, the young man of to-day has, in addition, less of what for want of a better term, may be called reverence for authority.

But the balance is not all one-sided. To-day there is a sort of mental alertness which, if it can be reached, is disposed to probe more deeply and to look things more fully in the face. And if the young man of to-day is more reliant upon himself, he will nevertheless be found willing to yield allegiance to true and high ideals if these are clearly and convincingly brought before him.

For these reasons, I would place in the forefront of Bible Class teaching the life and words of Jesus Christ,—the making of the picture of the master clear and vivid, bringing out the little touches, often overlooked, which give us the man Christ Jesus, as he really was, and as he must have appeared to those who loved and followed him when on earth. Do not be afraid of bringing him very close to our humanity in his tender, loving, human sympathy. You will speedily find that life so inextricably interwoven with the divine, that no mere humanity can explain it.

Teach your class to bring their every day problems of scripture and daily life for solution. Gaining their confidence you have made an incalculable step forward. Give fullest liberty consistent with avoiding mere profitless discussion.

In my opinion, doctrinal teaching should be avoided, save as this may arise naturally out of the lesson or out of some question asked. Remember always that if loyal devotion to Jesus Christ be secured, questions of all kinds will speedily settle themselves. To-day the test of a Christian is his ability to answer,

from the heart, the great question, "Lovest thou me?"

Making this the great aim of our teaching and giving ourselves earnestly and prayerfully to our work, the young man of to-day will be won for the master as fully and unreservedly as at any time in the church's history.

Charlottetown, P.E.I.

Our Own "Helps"

[The following article expresses the judgment of a veteran Sunday School worker as to our Lesson Helps for teachers and scholars.—EDITORS]

"Far off birds have feathers fair, and the distant hills are ever green." These proverbs of our childhood we remember, but experience has modified our faith in them.

It is probably in a measure true of us all that we think things we have not better than the things we have and of whose value and usefulness we have made proof.

I recently made a critical examination of the Helps published by our own Board, taking into account their matter, arrangement, mechanical make-up, and general attractiveness. Justice, and not merely loyalty to our own publications, confirmed the judgment then formed, that our own Helps are easily the peer of any similar Helps of which I have knowledge, and I have had some opportunity of knowing.

The teacher or scholar who will take up our TEACHERS MONTHLY, PATHFINDER, HOME STUDY QUARTERLY or INTERMEDIATE QUARTERLY, and study it carefully, with his open Bible before him, will not fail to go to his class in either capacity well prepared and furnished for his work.

Each Help bears unmistakable evidence of careful preparation. The need of the one that is to use the Help is apparently always before the editors, and the amount and quality of informing and suggestive matter is, to my mind, all that any teacher or pupil needs, and quite as much as the average one can use. I know many accomplished and eminently successful Bible Class teachers who limit themselves to the PATHFINDER and their Bible, whose only trouble is not lack of material to

use before their class, but time in which to use it.

THE TEACHERS MONTHLY, in addition to a fine variety of matter on the lessons suitable to all grades and ages, has always a large number of contributed articles from experienced writers whose word should always command the attention of those interested in this department of the work. In the scholars' QUARTERLIES, the two pages of matter on the weekly lesson makes us all long for the day when the average pupil will aim at mastering what is there set forth. The contributed articles on the first four pages of the QUARTERLIES is a feature as unique as it is valuable in scholars' Helps.

I have no hesitation in commending our Helps to every one honestly anxious not only to promote the success of our own publications, which is secondary, but also place in the hands of teachers and pupils adequate Helps for the proper study and teaching of the lesson, which is the first consideration.

An Urgent Call

A chief need in Sunday School work is more adequate provision for the training of teachers. It is not only in the homeland that this need is being acutely felt; it is finding expression also amongst the workers in our Foreign Mission fields. One of our missionaries in Formosa has sent us the following resolution adopted at a conference of all the missionaries in that island:

"The Conference hears with much satisfaction of the increasing interest shown by the church in Sabbath School work, and recommends that special efforts be made for the better organization of the work and for the training of the teachers, by such means as Saturday afternoon classes in the larger centres, model classes, and, if possible, the appointment of a worker from home with special qualifications for superintending this work."

"Is there any one," adds our correspondent, "to whom this work appeals and who is ready to respond to this call for service?"

A JUNIOR TEACHER'S EXPERIMENT

By Mabel E. Crews, B.A.

"I don't believe it would work." "It will be hard to get the class to take hold of it." "How will you keep up the interest once you get it started?" You have all heard just such questions when a Sunday School teacher started something new in her class. Of course I realized it was an experiment when I commenced the new year with the use of the Departmental Graded Lessons, and announced that the pupils would make the notebooks described in the Junior Quarterly. Did it work? Well, I just wish you could see the ten beautiful books that were handed in at the end of March. And they are on the second lot now.

Was it hard to get them to take hold of it? I do not believe they could have been more pleased, even if they had known beforehand how much fun it would be. And when I promised that there would be an Honor Roll with the quality of the notebook work indicated by gold and silver stars at the end of the quarter, they could not start soon enough.

Of course, as they had never done anything of the kind before, it would not have been fair to start them off without any help, so I decided to take the lead and make a notebook myself. Once they got the idea, several started the books and brought them to the class, which gave the shy ones more confidence, and they, too, began the work. I encouraged any who wished help or advice, to stay after School, and a few more called at my home for assistance, which was always a delight to me. I was getting acquainted with my class more than I had during the whole year previous. Whenever I met any of them on the street, they would run to meet me with the joyful news of a new picture, the coloring of another, or perhaps the sorrowful tale of some blunder or blot.

What did they put in their books? Two pages were devoted to each lesson, the title was written, the lesson picture colored and pasted in,—some used the pictures in their Quarterly—then the lesson story told in their own words, appropriate Bible verses copied, or whatever work was assigned in the pupil's

Work and Study Quarterly. Other suitable pictures of birds, flowers, trees, etc., were used as decorations, and pictures of children of other lands were saved for Missionary Sunday, the first of each month.

How did I keep up the interest? Each Sunday the notebook work was mentioned, my book shown and help given after the session, as there was no time for it during the School hour. As some of the children had access to very few pictures, I gave them some which I clipped from papers and magazines. I also suggested likely places for them to find suitable pictures, encouraged them to cut from their Sunday School papers and so on.

Gradually the parents grew interested. "I don't know what you have done to make the class so attractive," one mother said to me, "but Dorothy wouldn't miss a Sunday for a good deal." "That notebook work is a splendid thing," said another, "Mary is so fascinated with it that we never have to worry any more over how to occupy her time on Sundays." And still another: "I do so enjoy seeing my Eleanor find and copy different verses out of her Bible. She knows where to look for the different chapters now, and she's really getting acquainted with the Bible."

All these helped a great deal of course, for when a teacher has the sympathy and co-operation of the home, she has enlisted a powerful ally. But perhaps, instead of the home helping the Sunday School, there might be cases of the Sunday School helping the home. One of the boys who did the notebook work is the son of a man who takes no interest in the church, and even claims to be an unbeliever. This little chap presented a beautiful book, and when asked if he had done it all himself, said: "I did all the writing, but my father helped me with the pictures. He liked doing it, too, but he said it wasn't fair to cheat the church, and I'd have to do the work all myself." If you had been that boy's teacher wouldn't you have thanked God for that notebook?

Compensation? Oh, yes, there is plenty of it. If you had taught as I did, a lesson on "The Followers of Jesus," and afterwards in looking over your pupils' books had found in answer to the question, "Name three people you know who are followers of Jesus"—your own name, would you not have felt that any little extra work or thought you had put into your class had been well worth while? For really, after all, we never get much more out of a class than we put into it, do we?

Toronto

Training the Beginners in Service

By Mrs. C. M. Hincks

"Thou shalt love thy neighbour as thyself," said our Lord, in setting forth the fundamental principles of the true Christian life. How are we going to train our little Beginners to live up to this principle? Are they old enough to grasp the idea? Are they old enough, not only to love, but to show their love in service? Any one who has had the companionship of little children knows that the answer is in the affirmative.

There may, perhaps, be little or no real self-denial in the small acts of service at this stage,—that is a virtue which does not ripen so early, but there are the germs of it in the sheer joy the child shows in helping somebody or in sharing with somebody. Before he can talk, the average baby wants to share his biscuit with us, and we encourage this apparent generosity by pretending to accept the gift, thus giving the baby pleasure and helping him to form the habit of sharing. Again, when he hurts himself, we kiss him to "make the sore spot well," and how he loves to do the same for us in turn!

Not many months later, baby is "helping" to sweep and dust and do other things about the house.

So much for the home. But this developing of the altruistic feeling and act can be done elsewhere. It is done in the kindergarten. Look at Froebel's games. There is "Pat-a-cake," teaching the child, as he happily plays the game, that:

"In the world's work each must help."
There is the game of "The Gardener," through which: "The joy of nurture he will learn;"

Finally, there is "The Flower Basket," with the injunction to the teacher:

"Welcome each' small offering
That a child may bring,
For love grows with being spent
But starves in its own plenty pent."

This last motto shows us one method of working out the principle of service in the Sunday School. How our children love to bring us a flower, a chestnut, an apple, a picture, gifts which mean much more to them than the bringing of the copper given by mother or father.

There are many little acts of self-denial to be made in the Beginners' class, the giving up the seat nearest teacher to the shy newcomer, the doing without one's favorite song that some one else may have his choice, the letting some one else distribute the story-papers, some one else take his turn at drawing the pretty flowers on the blackboard, some one else tell the story one knows so well; for it is just here in the immediate, familiar circle that we best teach the Beginner social service. True, we can go a little further and encourage kindness to pets, kindness to strangers, courtesy to the postman and the delivery boy. We may even go so far afield as to interest the children in some sick or needy child whom they have never seen, but let it be one definite child, whose name we can give, whose appearance we can describe, whose needs we can make real to our class, whose joy over their gifts we can relate. Service for such a child will be far more genuine and afford far better opportunity for self-expression than service for some general cause, or even for some particular person far away.

If we do introduce foreign missionary teaching and giving, as perhaps we should, even at this early stage, we must make the people of foreign lands as real as possible by picture, object and story, for only a thorough realization of the needs of the people can stir true altruistic feeling.

Just here, a note of warning is needed. Never force generosity or service. It is worse than useless. Under such circumstances service is not only a mere outward form, and it may even cause resentment and lead to ultimate distaste for service and sacrifice. With

the selfish child, watch for the opportune moment ; for instance, at Easter time, birthday and Christmas time, when his little heart is so brimful of happiness that he just can't help sharing it. Out of this a more self-denying spirit will come, and in time he will

live up to the ideas contained in the beautiful, simple Beginners' memory verses :

"Love one another." "Freely give." "Be ye kind." "Forget not to show love unto strangers."

Toronto

A REVIEW OF 1915-16

BOARD OF SABBATH SCHOOLS AND YOUNG PEOPLE'S SOCIETIES

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

The golden thread running through the work of the Board of Sabbath Schools and Young People's Societies for the year, and uniting all its parts, has been the constant emphasis on the importance of seeking and working for spiritual results. All the plans were made in view of the decision of the last General Assembly, that "the importance of educational evangelism in work among the young, should be specially emphasized throughout the church during the year."

Meetings have been held in practically all the Presbyteries of the church, either at the regular Presbytery meeting or as a series of Institutes in the Presbytery, at which the place of educational evangelism was discussed, and the need of the hearty cooperation of the home with the Sunday School and young people's organizations was emphasized. Special reference has been made at all these meetings to the value of the Graded Lessons, where the Bible material is carefully selected with a view to meeting the spiritual needs of the scholars at each stage of life.

The lists of scripture passages for memory work have been revised during the year, and recognition has also been provided for the memorization of Carson's Primary Catechism. All the memory work is now graded to the attainments of the scholars, so that they may be really learning by heart, because they have just learned by the understanding. It is hoped that the plan as now outlined by the Board will be adopted by an increasing number of Schools as a definite part of the regular programme of studies.

The total number of memory awards issued during 1915 was encouraging : for Scripture, 4,871 ; for Catechism, 731. This represents

only a small part of the total Sunday School enrolment of more than a quarter of a million.

A forward missionary movement has also been promoted during the year, an attractive booklet having been prepared, including suggestions for the best methods of missionary instruction, training and giving for the boys and girls and young people of the church. They have definitely set themselves to raise one sixth of the budget, with most encouraging results, both in increasing their interest in missions and in increasing the reverence for missionary work.

The needs of the 'teen age have received more attention than ever before. As a result we have now a complete programme, including courses of study and suitable week-day activities for boys, for each year through the entire 'teen age period. This programme has been prepared by the hearty cooperation of the denominational boards, the Boys' Department of the Y.M.C.A. and the Provincial Sunday School Associations, and in its complete form is embodied in The Canadian Standard Efficiency Tests. Similar plans are being made for girls' work, and it is expected that the programme in detail will be ready in the early autumn.

The most urgent need for all is for more efficient leadership. To meet this need in part the Board last year provided short courses of lectures on religious education in six of our theological colleges, in the Presbyterian Missionary and Deaconess Training Home, Toronto, in ten Summer Schools, with a total enrolment of more than 500 Presbyterian students, and in a very large number of Institutes

Addresses were also given to the Presbyterian students in four of the Normal Schools of Ontario. In the regular Teacher Training Classes, examination papers were received and examined and Certificates awarded to more than 1,000 candidates.

Idle Children and Idle Churches

Eighteen million children withdrawn from the care of their day school teachers for two months in the summer, 1,500,000 of these spending their sixty days' vacation on city streets exposed to all sorts of physical and moral dangers; a multitude of churches unused during the chief part of the six week days,—it was to provide oversight and instruction for these millions of idle children in these idle churches that the Daily Vacation Bible Schools movement were begun in New York City in 1901, teachers being sought amongst the students who might be free during the summer.

The movement began in a very small way, and it was not till 1907 that it was extended to other cities. In that year there were 19 schools in 4 centres, with 5,083 children and 70 teachers. Last year there were reported 339 schools in 78 centres, with 73,058 children and 2,731 teachers, the expenditure being nearly \$58,000, or an average of 79 cents per child.

The sessions of the schools are held daily, except on Saturdays and Sundays, for six weeks, the forenoon being devoted to organized school work and the afternoon to outside games under supervision. A fully equipped school has Music, Industrial and Kindergarten departments, each under the care of a woman student teacher. There is, besides these teachers, a man who acts as principal. Part of each of the three periods of the forenoon session is given to Bible study, the remainder of the time being occupied with music, calisthenics, health and habit talks, and such manual training as hammock-making, raffia weaving and basketry.

The movement has spread to Canada, and schools have been established in Montreal, Toronto and Ottawa. An interesting description, by Mr. W. Randolph Burgess, of the work as carried on in Montreal, appeared in the *TEACHERS MONTHLY* for July, 1915.

The Daily Vacation Bible School offers to the churches a fine opportunity of service. Taking the children off city streets for six weeks in summer; keeping their hands busy and eliminating quarrels in their games; teaching as many Bible lessons in six weeks as a Sunday School can teach in seven months; helping to make good future citizens; bringing the student teachers into living contact with real social conditions and teaching them service by getting them to serve; in localities where there is a large foreign population, putting the church in right relations with these strangers,—these are some of the results to be gained through this agency. And they are worth while.

The Summer Schools

A list of Summer Schools in which our church is directly concerned was given in the *MAY TEACHERS MONTHLY*. These Schools are pretty widely distributed over the Dominion so that one or other of them is within fairly easy reach of every one who desires to use this means of fitting himself or herself for doing more effective work in any special line of service for the church.

All the Schools will be held in places specially attractive and offering first-rate facilities for recreation, so that those in attendance will enjoy a really good holiday.

Great care is being taken in planning the programme of these Schools. The services of the very best available instructors have been secured, and every possible arrangement has been made for doing the very best work for the students.

The Schools at Goderich, Ont.; Leamington, Ont.; Grimsby, Ont.,—all these from July 3-10; Geneva Park, Orillia, Ont., (July 10-17), are for all the departments of our own church's work.

The Schools at Knowlton, Que. (July 21-31); Berwick, N.S. (Aug. 10-17); Geneva Park, Ont. (Aug. 12-19), Gore Bay, Ont. (Aug. 14-21); and Sackville, N.B. (Aug. 17-24), are Cooperative Schools for Sunday School workers.

The School at Geneva Park, Ont. (July 22-29), is a Boys' Camp Conference, which is

followed (July 29-Aug. 5) at the same place by a Conference of Leaders in Boys' Work

The Schools at Whitby, Ont. (July 3-10), and at Knowlton, Que. (July 12-19); and Wolfville, N.S. (July 21-28), are for the study of missions, being held under the auspices of the Missionary Education Movement.

The worker who attends one or more of

these Schools, carefully selected with a view to his or her needs, will find that no more pleasant or profitable use could be made of a part of one's summer vacation.

Full information regarding any of these Schools will gladly be given by Rev. J. C. Robertson, Confederation Life Building, Toronto.

HOW THE WORK GOES ON

The Sunday School of First Church, London, Ont., with a membership of 220, reports that 16 of its scholars last year entered into full communion with the church and that the contributions totaled more than \$1,100, about two thirds of this amount being for missions and one third for self-support.

The Sunday School of Zion Church, Carleton Place, Ont., has a good record for memory work. During last year 2 Assembly Diplomas were awarded for memorizing the Shorter Catechism; 5 for memorizing the scripture passages of List II.; 3 for the passages of List III., Part I.; 4 Red Seals for List III., Part II.; and 2 Gold Seals for List III., Part III.

The King Memorial Church, Winnipeg,

has a women's organization known as the Home Circle, one of whose objects is to secure the active cooperation of the home with the Sunday School. The Circle has 5 Cradle Roll superintendents and 43 district visitors, who seek to have the name of every infant in the families of the congregation on the Cradle Roll and every child in the Sunday School. The same congregation has a Children's Church Attendance League, with two secretaries who keep a record of the attendance of every child at the Sunday morning service. At the end of each month the Honor Roll is read, containing the names of the boys and girls who have attended every morning service during the month. All who attend regularly for two months receive a button, while for four months' regular attendance a certificate is given and for six months' a Bible.

A WORD FROM THE BUSINESS MANAGER

PATRIOTIC DAY

PATRIOTIC SUNDAY is celebrated by our Canadian Schools and churches on the last Sunday of June, the Sunday preceding Dominion Day. Special services are held, and in these services, the very important part the church and Sunday School play in the nation's life is emphasized.

Of recent years we have frequently read of the importance of doing a thing "at the psychological moment." We might put this in another way and quote the sturdy old adage, "Strike while the iron is hot."

There is an ideal time for everything, and

this year is the ideal time for a helpful Patriotic Service. It is the psychological moment; the iron is hot. Never before has our country been swept by so tense a patriotic spirit. Not a church or community in our land but has made its sacrifice for the CAUSE, and only as we sacrifice do we begin to realize the measure of patriotism.

THE ORDER OF SERVICE

To make Patriotic Day a success, an attractive Service has been prepared by the Board of Sunday Schools and Young People's

Societies. Appropriately, the subject of the Service is "Heroes," and consists of suitable scripture readings, hymns, etc. It is beautifully illustrated and printed in colors. With each supply of the Service go copies of a supplement, containing materials for effective addresses, instances of heroic deeds, recitations, etc. The price of the Service is only 50 cents per 100 postpaid. Reasonable enough to permit every Sunday School to be well supplied with them on Patriotic Sunday.

SENDING OUT INVITATIONS

A church parade of local militia or overseas companies, or camps, will be a most proper feature in the observance of the Day.

Every one in the community should be invited to attend the Patriotic Service. Invitation Post Cards sent by mail will do the inviting. The effectiveness of the Invitation Post Card was brought out in an article in the May issue of this magazine, which told of how one Sunday School, by sending INVITATION POST CARDS to all in the community, increased the Rally Day attendance, which was usually about 65, to 115, or *nearly twice as much* as usual. The Post Cards are inexpensive and will much more than pay for themselves in the increased collections a larger attendance will give.

A ROLL OF HONOR

Of course if you have members serving King and Country you'll want to have a ROLL OF HONOR, with their names on it, hanging in a prominent place. If you haven't already installed a Roll of Honor, what better time to do so than Patriotic Sunday? We supply a handsome Roll of Honor, emblazoned with our national flags and printed in four colors, for 50c. postpaid.

FLAGS AND BUTTONS

The church or School room should be freely decorated with flags, and in addition, many congregations make a practice of giving all the children who attend a tiny flag and the grown-ups an inexpensive button or flag pin as a souvenir. Patriotic Conquest Buttons distributed to the boys and girls on the Sunday preceding Patriotic Day, with the request that they be worn all week, will help in effectually advertising the service, and in stimulating wholesome patriotism.

WHERE TO GET SUPPLIES

A list of these and other supplies that will prove of assistance in making Patriotic Day helpful and memorable will be found on page 304 and page 3 of the cover of this issue of the TEACHERS MONTHLY.

OUR SUNDAY SCHOOL PERIODICALS

ILLUSTRATED PAPERS

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

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

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

UNIFORM SERIES

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

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

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

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

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

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

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

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

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

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

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT FOR THE TEACHER:

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

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

FOR THE SCHOLAR :

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

PRIMARY DEPARTMENT

FOR THE TEACHER :

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

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

FOR THE SCHOLAR :

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

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

JUNIOR DEPARTMENT

FOR THE TEACHER :

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

FOR THE SCHOLAR :

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

INTERMEDIATE DEPARTMENT

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

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

SENIOR DEPARTMENT

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

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

Lesson Calendar : Second Quarter

1. April 2 Conversion of Saul. Acts 9 : 1-11, 17-19.
2. April 9 Æneas and Dorcas. Acts 9 : 32-43.
3. April 16 Peter and Cornelius. Acts 10 : 1-16.
4. April 23 The Gospel for the Gentiles. Acts 10 : 24-33, 44-48.
5. April 30 Peter Delivered from Prison. Acts 12 : 1-11.
6. May 7 The Missionaries of Antioch. Acts 11 : 19-26; 13 : 1-3.
7. May 14 "Lo, We Turn to the Gentiles." Acts 13 : 13-15, 42-52.
8. May 21 The Cripple of Lystra. Acts 14 : 8-20.
9. May 28 The Council at Jerusalem. Acts 15 : 22-33.
10. June 4 The Call of the West. Acts 16 : 6-15.
11. June 11 Sowing and Reaping (Temperance Lesson). Galatians 6 : 1-10.
12. June 18 The Philippian Jailer. Acts 16 : 19-34.
13. June 25 REVIEW—The Philippian Christians. Read Philipians 1 : 1-11 ; 4 : 1-9.

Lesson X.

THE CALL OF THE WEST

June 4, 1916

Acts 16 : 6-15. Study Acts 15 : 36 to 16 : 15. *Scripture Memory Verses.

GOLDEN TEXT—Come over into Macedonia, and help us.—Acts 16 : 9.

6¹ Now when they had gone throughout Phryg'ia and the region of Gala'tia, and were forbidden of the Holy Ghost to² preach the word in A'sia,

7³ After they were come⁴ to Mys'ia, they assayed to go into Bithyn'ia :⁵ but the Spirit suffered them not.

8⁶ And they passing by Mys'ia came down to Tro'as.

9 And a vision appeared to Paul in the night : There⁷ stood a man of Mæcedo'nia, and prayed him, saying, Come over into Mæcedo'nia, and help us.

10 And⁸ after he had seen the vision,⁹ immediately we endeavoured to go into Mæcedo'nia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11¹⁰ Therefore loosing from Tro'as, we¹¹ came with a straight course to¹² Samothra'cia, and the¹³ next day to Nea'polis ;

12 And from thence to Philip'pi, which is¹⁴ the chief city of that part of Mæcedo'nia, and a colony : and we were in¹⁵ that city abiding certain days.

13 And on the sabbath¹⁶ we went¹⁷ out of the city by a river side, where¹⁸ prayer was wont to be made ; and we sat down, and spake unto the women which¹⁹ resorted thither.

14 And a certain woman named Lyd'ia, a seller of purple, of the city of Thyati'ra,²⁰ which worshipped God, heard us : whose heart the Lord opened,²¹ that she attended unto the things which were spoken²² of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

* 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.

Revised Version—¹ And they went through the region of Phrygia and Galatia, having been forbidden; ² speak; ³ and when they; ⁴ over against; ⁵ and the Spirit of Jesus; ⁶ and passing by Mysia, they came; ⁷ was a man of Macedonia standing, beseeching him, and saying; ⁸ when he; ⁹ straightway we sought to go forth into Macedonia, concluding that God had; ¹⁰ Setting sail therefore; ¹¹ made a; ¹² Samothrace; ¹³ day following; ¹⁴ a city of Macedonia, the first of the district, a Roman colony; ¹⁵ this; ¹⁶ day; ¹⁷ forth without the gate by; ¹⁸ we supposed, there was a place of prayer; ¹⁹ were come together; ²⁰ one that; ²¹ to give heed unto; ²² by.

LESSON PLAN

- I. The Vision, 6-10.
- II. The Journey, 11, 12.
- III. The Convert, 13-15.

DAILY READINGS

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

M.—The call of the west, Acts 15: 36 to 16: 5. T.—The call of the west, Acts 16: 6-15. W.—The open door, 2 Cor. 2: 12-17. Th.—“Who will go?” Isa. 6: 5-9. F.—The harvest plenteous, Matt. 9: 32-38. S.—“They shall be my people,” Ezek. 11: 14-20. S.—“Whosoever!” Rev. 22: 13-21.

Primary Catechism—*Ques. 96. May we pray to Jesus Christ?* A. Yes; because Jesus Christ is God. *Ques. 97. May we pray to the Holy Spirit?* A. Yes; because the Holy Spirit is God.

Shorter Catechism—*Ques. 59. Which day of the seven hath God appointed to be the weekly sabbath?* A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to

be the weekly sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian sabbath.

Lesson Hymns—Book of Praise: The “Great Hymn of the Church”—Primary, 567; Junior and Upward, 111, 443, 457, 46 (Ps. Sel.), 556, 454.

Special Scripture Reading—Matt. 18: 1-6; 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 431, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 1265, Lydia Inviting Paul into Her Home. For Question on Missions, L. 271, Native Church and Girls of Orphanage Who Helped Build It. (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, Harbor of Troas and Outlook Northwest Towards Macedonia (Underwood & Underwood, 417 Fifth Ave., New York City), set of 11 stereographs for this Quarter’s Lessons, \$1.84. Two for 10c. 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 LESSON EXPLAINED

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

Time and Place—A.D. 50; Asia Minor and Macedonia.

Connecting Links—The lesson for to-day follows immediately upon that for last Sunday.

When some time had been spent in Antioch, Paul proposed to Barnabas a second missionary journey. A difference of opinion, however, arose between the two missionaries, Barnabas desiring again to take John Mark with them (ch. 13: 5), and Paul objecting on account of the young man’s former desertion, ch. 13: 13. So decided was the disagreement on this point, that the two missionaries agreed to separate. Barnabas, therefore, took Mark with him and sailed once more to Cyprus, while Paul, with Silas as his companion, set out overland for Asia Minor. Ch. 15: 36-41.

Coming to Derbe and Lystra, Paul found there a disciple named Timotheus or Timothy, son of a Jewish mother and a Gentile father, who, at Paul’s request, became his fellow traveler and helper. Other cities were visited including Iconium and Antioch, and in each church the decision of the Council at Jeru-

salem (ch. 15: 23-29) was announced. Ch. 16: 1-5.

I. The Vision, 6-10.

V. 6. *They; Paul, Silas and Timothy. Had gone throughout; Rev. Ver., “went through.” The region of Phrygia and Galatia (Rev. Ver.).* Only one region is meant, called indifferently Phrygia, from the people who lived in it, or Galatia, from the Roman province to which it belonged. It included Iconium, Antioch, Lystra and Derbe, the cities visited by Paul and Barnabas on the First Missionary Journey. *Forbidden of the Holy Ghost.* “Wherefore they were forbidden he does not say, but that they were forbidden he does say—teaching us to obey and not ask questions.” *Asia; the Roman province embracing the western coast of the peninsula which we call Asia Minor.*

V. 7. *Over against Mysia (Rev. Ver.).* A point was reached in the journey opposite the eastern boundary of Mysia, the northernmost district of the province of Asia. *Assayed; attempted. To go into Bithynia; a district to the northeast of Mysia. Spirit of Jesus (Rev. Ver.); so called because sent*

by the Son (John 16 : 7) as well as by the Father, Matt. 10 : 20. The phrase may denote "a visit under the form of Jesus himself" (compare ch. 22 : 17, 18). *Suffered them not* ; did not permit them.

Vs. 8, 9. *Passing by Mysia* ; not avoiding it, since they must traverse part of it to reach Troas, but omitting it as a preaching place. *To Troas* ; a seaport on the Ægean Sea, the ancient Troy found in Greek story, called Alexander Troas in honor of Alexander the Great ; a Roman colony and an important port for commerce between northwestern Asia Minor and Europe. *A vision*. Note that this came after Paul's obedience and before his new task. *A man of Macedonia* ; as his dress and speech indicated. *Beseeking him* (Rev. Ver.) ; in the name of the Macedonians who so sorely needed the gospel as do the heathen to-day. *Come over* ; to a new continent, opening up a fresh field to the apostle. *Help* ; literally, "run to the cry of," an urgent appeal.

V. 10. *Straightway* (Rev. Ver.) ; with the prompt and unquestioning obedience of a true missionary. *We*. The pronoun indicates that Luke had joined the apostle's party. *Assuredly gathering* ; "deeming it to be proved." *The Lord had called*. In the appeal of human need, the apostle heard God's voice and instantly responded.

II. The Journey, 11, 12.

Vs. 11, 12. *Setting sail* (Rev. Ver.). Luke "has the true Greek feeling for the sea" and generally "records the incidents from harbor to harbor." *Straight course* ; the wind being well astern. *Samothracia* ; an island midway between Troas and Neapolis, from its height a landmark for seamen in those waters. *Neapolis* ; "new city," a Macedonian seaport about 140 miles from Troas. *To Philippi* ; about 10 miles inland. *The first of the district* (Rev. Ver.) ; not the chief city, which was Amphipolis (ch. 17 : 1), but the first city reached by a visitor from Asia. *A Roman colony* (Rev. Ver.) ; as those places were called which were under the direct authority of the emperor, having the same laws and customs as Rome itself.

III. The Convert, 13-15.

V. 13. *Out of the city* ; there probably being no synagogue in the city, owing to the few-

ness of Jewish inhabitants, possibly because the Jews had been banished from the colonies, as well as from Rome itself (see ch. 18 : 2). *River* ; the Gangites. *Place of prayer* (Rev. Ver.). Nearness to the water was sought for such out-of-door places of worship, to provide for the ceremonial washings in Jewish worship. *The women*. The prominence of women in the Jewish worship here is quite in keeping with what is known of the influential position of women in Macedonia, ch. 17 : 4.

V. 14. *Lydia, a seller of purple* ; purple-dyed clothes or garments. *Of . . Thyatira* ; the capital of Lydia, a district in the Roman province of Asia, hence, possibly, the woman's name, but Lydia was a common name for women. *Which worshipped God*. She was a Jewish proselyte. *Whose heart the Lord opened* ; influenced her heart by the Holy Spirit : only through such influence is conversion possible (see John 3 : 3). *That she attended*, etc. "To open is the part of God, to pay attention that of the woman" (Chrysostom).

V. 15. *Baptized* ; as an outward sign of her inward faith. *And her household* ; including women slaves or freedwomen, who also believed, and possibly children. (Compare v. 34 ; 1 Cor. 1 : 16.) *Judged me . . faithful* (a sincere believer) ; as they had done in baptizing her. *Come into my house . . constrained us*. Her generous hospitality was the expression of her deep gratitude.

Light from the East

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

"A PLACE OF PRAYER" (v. 13, Rev. Ver.)

—In the days of Paul every town of importance in the Mediterranean coastlands, that is, in the ancient world, had several houses of religion, splendid marble temples for the old gods, shrines of deities lately come from the East, and a simple building without an altar where Jews gathered on Saturdays. The outside of this Jewish building might be decorated with a frieze of vine leaves or olive branches, but the walls inside were bare, and, where other people set the image of a god, the Jews kept a box of books written on rolls of sheepskin in large Greek characters. Apart from the holy books there was little in the room ; a reading-desk and benches, a

candle-stick and lamps made up the scanty furniture. It was the extreme of simplicity, yet a simplicity that made its appeal to the souls of men. There was nothing to interfere with the power of the sacred writings, the reading of which was the main element in

Jewish worship. To the Jews they told of the fortunes of his fathers and the providence by which they were guided; they kept him in the company of prophets and saints. And many Gentiles were attracted to this austere and spiritual religion.

THE GEOGRAPHY LESSON

The number 22 on our Asia Minor map marks where the town of Troas used to occupy a hillside above its harbor. We will stand there and face northwest, having directly before us that part of the Mediterranean Sea included between those two diverging lines. We find no town here in 1916—only a few houses and some pillars and blocks of stone that used to be parts of larger buildings long ago. The hillside which slopes down before us to the water's edge used to be lined with homes and shops, temples and monuments. If Paul were to be here to-day he could not sail from this port, for the harbor,



as we see, is closed by a great sand-bar, changing the safe haven into a useless lagoon. Probably that sand-bar existed in Paul's time, but was smaller and wholly under water.

Beyond the sand-bar the waters of the Aegean Sea reach far off to the horizon, broken only by one of the islands which border this coast. Macedonia lies straight ahead beyond that quiet skyline. Vessels coming

from there, or bound for Macedonian ports, often anchored in Troas harbor while cargoes were handled by longshoremen.

Use a stereograph entitled, Harbor of Troas and Outlook Northwest Towards Macedonia.

THE LESSON APPLIED

By Rev. M. B. Davidson, M.A., Gaft, Ont.

1. God's plans and ours are not always the same. The apostles planned one thing. But God had planned a different thing for them, and they were prevented from doing what they had originally planned. We must all be prepared to have our plans interfered with. Montcalm, that gallant French general, used to write home from Canada to his wife and mother of his desire to get back amongst his olive groves at Candiac. But his sense of duty kept him in Canada, continually hampered by the intrigues of the officials whom he was doing his best to save from defeat, and at last dying at Quebec. Many a young man who had carefully planned his career had to change it all when the great war broke out, because he heard a higher call.

2. God finds ways of letting us know what

we ought to do. He disclosed his purposes to Paul in a dream or vision. He may not so disclose them to us in these days, and yet there are still channels by which his plans for our lives may become known to us. Sometimes it is the prayerful study of God's word, sometimes it is the kindly advice of good people, of parents, of teachers, of minister, which give us the light we need. Abraham Lincoln said on one occasion: "I have had so many evidences of his direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above. I am satisfied that, when the Almighty wants me to do, or not to do, a particular thing, he finds a way of letting me know it." It is ours to follow his leading.

3. The call which came to Paul was just the sort of call which we might expect to come to such a man. "Come over . . . and help us." Some people are chiefly distinguished by their efforts to keep away from any place, or to fight shy of any situation, in which their help might be expected. And the result is that after awhile nobody asks them to render service, and they lose one of the greatest of life's opportunities. Other people are always known by their readiness to help. Some one once asked how he would be able to distinguish a certain British governor. "Look for a tall man, helping somebody," was the answer.

4. Paul lost no time in obeying the call. Just as soon as he was convinced that this was a call from God, "immediately" he started for Macedonia. There are so many of us who are always putting off the doing of duty. But that is not the method we follow in regard to our pleasures. We do not put off the doing of the things we really want to do. And if we were vitally interested, as Paul was, in the advancement of God's kingdom, we should allow ourselves to be responsible for no delay. St. Bernard speaks of "martyrs of the devil who run more swiftly to death than we do to life."

5. People are known by the company they keep. The first Sabbath which Paul and Silas spent in Philippi they sought out a place where they expected to find those who were

gathered for the worship of God. That fact reveals to us most clearly what were the real interests in the lives of the apostles. There is a story told about a farmer who owned a parrot. One day he lost the parrot, and his search for it was fruitless. A few days later the farmer went out to shoot some crows which had been damaging his crops. When he shot a number of them he walked over to see how many he had killed, and lying beside the dead crows, he found his favorite parrot, one wing broken by shot. The parrot had been keeping bad company, and this was the result. It was taken for a crow. And boys and girls who keep bad company need not be surprised if others take it for granted that they are like their companions.

6. The early Christian church owed a great debt to women. They ministered to the needs of Jesus. They were the first to visit the empty sepulchre on the resurrection morning. Paul owed a considerable debt to his women helpers, a debt which he acknowledges in his Epistles. And so it is not a cause for surprise that his first convert in Europe is a woman. And women have been taking their part in the work of the church ever since. How much the missionary enterprise owes to the organizations of women who have labored for it! The girls in our Sunday Schools should early realize that here is a noble task for them to carry on.

THE LESSON GRADED

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

For Teachers of Bible Classes

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

As an introduction to this lesson, trace again Paul's First Missionary Journey. After taking a short rest at Antioch, Paul had a parental longing to see his spiritual children. There was, doubtless, a desire to extend still farther in the regions of Asia Minor, the knowledge of the gospel. But

1. *There were some giants in the way.* First, there was the quarrel with Barnabas regarding Mark which was settled in the only possible way. Then, the Jews were still a menace to the success of his work, ch. 16 : 3.

And, more serious still, when he sought to extend the work in certain fields, the Spirit prevented him. How? Why? Was it to avoid further conflicts with Jewish Christians whose territory he had agreed to avoid? (Acts, ch. 15 ; Gal. 2 : 9.) And so he plodded onward for 800 miles until he was given a vision.

2. *The voice of human need, the voice of God.* Who was the man from Macedonia? He must have been known to Paul in some way, for there was nothing so distinctive about a Macedonian as to make it clear that he was not a man from Asia Minor. Some think it was Luke who, at this point in the story, possesses firsthand information (note the use of the pronoun "we" in ch. 16) respecting Paul's travels. However, this man in his

personal needs represented the general needs of the western world. As in the case of Isaiah (see Isa., ch. 6), Paul's conception of the needs of men constituted his call. What is a call to the Christian ministry?

3. *The meaning of the call.* As Dr. Stalker says: "Christianity might naturally have spread eastward among the people most akin to the Jews." It might have spread to India and to China. Had it done so, missionaries from these lands might have been seeking to evangelize us in these days. But Europe was strangely favored. The inference is obvious.

Point out that the first convert in Europe was a woman. In the story of Lydia, and, particularly, in that of the poor slave girl (ch. 16:16-18), we see what woman owes to the gospel. Can the woman of the western world be unmindful of her debt?

4. *Come over and help us.* This cry is still heard. It is the cry of the weak,—the victims of appetite, the sisters of the race oppressed by the greed of man, the foreigner within our gates, the workman unequally matched in the struggle for a Christian democracy, the cry of heathenism. Who heeds? How heed?

For Teachers of the Senior Scholars

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

There was something like a missionary or evangelistic wanderlust in the life of Paul, who longed to make the gospel known in the regions beyond. What difficulty had he about a companion for his second missionary journey which he proposed to make? (Ch. 15:36-41.) Show how Timothy became during the early part of this journey his devoted friend and most constant companion, ch. 16:1-3. Discuss:

1. *The Divine Leadings*, vs. 6-8. Bring out that Paul's life was Spirit-led, that more than once during his journey he decided to visit other places and preach the gospel to other people, but that some inward compulsion or some outward circumstances, which he recognized as divine, prevented him from doing so. How is it possible for our lives to be Spirit-led? If we look to God for guidance he will lead us by his word and Spirit and providence in the right way. In order

to make much of life our wills must be lost in the divine will.

2. *The Divine Call*, v. 9. Where was Paul when this divine call came to him? How did it come? Show that the earnest, pathetic cry of this man of Paul's vision is the divine interpretation of the universal wants of human life, of the unsatisfied cravings of the human soul. Whether man realizes it or not, the restlessness of his heart is a divine voice within him crying out for God. When the noble old Roman, Seneca, cried out, "Ah, if some one would stretch out a helping hand," he was groping in the darkness after God. Help the class to interpret the restlessness of their own lives aright, to realize that we were made for God and that our hearts must be restless till they rest in him. Emphasize the fact that the divine call to service comes to us all. May our prayer be:

"Open Thou mine eyes to see

All the work Thou hast for me."

3. *The Divine Service*, vs. 10-15. Call attention to Paul's ready response to the divine call. Who was the first convert in Philippi? Impress upon the class that all life should be divine service, should be the means of helping those about us to live up to their best, should be the means of making the little world of our influence brighter with the love of Christ.

For Teachers of the Boys and Girls

By Rev. M. B. Davidson, M.A., Galt, Ont.

Ask a few questions in regard to our last lesson. Why was the Council at Jerusalem held? What was the result of it? Remind the class that after the Council, Paul and Barnabas returned to their work at Antioch. Afterwards they decided upon another missionary journey. What dispute did they have? (See Acts 15:37-40.) As a result of this dispute, who became Paul's companion on this new journey? When Paul and Silas reached Lystra who joined them? (Acts 16:1-3.) What did the missionaries do in the places they visited? (Acts 16:4.) Now take up a discussion of our lesson passage under two heads:

1. *A New Venture*, vs. 6-10. It will be advisable to make a free use of the map with to-day's lesson. Trace the journey of the

missionaries from Lystra to the port of Troas. Draw out by questions the way in which the apostles were guided. Who guided them? Had they any right to expect such guidance? Remind the scholars of the promises of Jesus. Do these promises hold good to-day? Show that part of the guidance consisted in letting the missionaries know what they were *not* to do. Where were they not to preach the word? Where were they not allowed to go? But Paul was soon to know what he and his companions were to do. How was the information given? Whom did Paul see in his dream? What did the stranger say? What did Paul conclude to be the meaning of the dream? Point out how we are honored when we are called to help those who are in need. To refuse such a call is to injure ourselves.

2. *Beginnings in Europe*, vs. 11-15. The class will be interested to know that Macedonia is in the Balkans, one of the regions in which the present war is being waged. At the time of our lesson it was part of the Roman empire. Trace Paul's journey from Troas to Philippi. Call attention to the pronoun "we" in the story now, which likely means that Luke, the writer of the Acts, had joined Paul's party at Troas. Where did the missionaries go on the Sabbath? They wanted to be in good company. What interesting woman did they meet at this out-of-door church? What influence did Paul's words have upon her? How did she prove the sincerity of her new convictions? Not only was she baptized, together with her household, but she opened up her home to these strangers.

ADDED HINTS AND HELPS

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

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET.]

1. Paul wrote to Timothy to endure hardness like a good soldier of Jesus Christ. Find the words.

2. Where does Paul call Jesus the "author and finisher" of our faith?

ANSWERS, Lesson IX.—(1) Gal. 3 : 26.
(2) Rom. 12 : 18.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET.]

1. Can we be sure that the Holy Spirit is guiding us in what we do?

2. Should the church send missionaries to heathen lands while there is so much work for them at home?

Prove from Scripture

That we should send the gospel to the heathen.

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 Our Mission to Central India. 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. 10. The Question for all grades deals with the evangelistic work of our mission in India. Teachers of the little ones and of the boys and girls should picture one of our missionaries, with his helpers, entering a native village, taking their stand on a door step or at a street corner, where they begin to sing Christian hymns. The boys and girls, of course, quickly gather from all sides and listen to the hymns, which they readily learn. The magic lantern is used to show pictures of Bible scenes, especially in the life of Christ. Picture cards, too, are distributed, and the children have many questions to ask about what they mean.

With the older scholars and Bible Classes, the teacher should dwell on the part taken by the members of the native church in helping to preach the gospel to their heathen fellow countrymen.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Murray Johnston, Toronto

A Look Forward—We are going to hear what Paul saw in a vision.

Lesson Thought—The lesson thought for to-day is: God wants us to help others.

Introduction—Introduce the lesson by a little talk about Lydia. What is the color of your dress? How many colors can you name? Cotton and wool are white and must be dyed (explain). In our lesson story we hear of a woman named Lydia, who was a seller of "purple" garments. She bought her goods at her old home city which was well known for its good dyers of cloth. She must have sold very beautiful dresses (like kimono) for old and young. She lived

in Philippi. We shall hear more about Lydia in our lesson story. Listen!

Paul Crossing the Sea to a Foreign Land—After visiting many places to tell the people about Jesus, we now see Paul and Silas with their young helper Timothy at Troas (map). Here Paul met Luke (who wrote the stories of the Acts of the Apostles). Luke was a doctor. He had become a follower of Jesus. Paul invited him to join the missionary party, which he did.

Waiting for God's Orders—The missionaries waited in Troas. One day Paul was walking beside the sea. He looked away across the water and thought of the land of Macedonia, over there where no one had yet gone to tell them of Jesus. (Let us all stand and shade our eyes with our hand and look as Paul looked.) Paul was wondering if God would like him to sail away over the sea and preach to the people in Macedonia.

A Man from Macedonia—That night Paul had a dream or vision. He saw a man from Macedonia standing beside him with arms outstretched begging him, "Come over into Macedonia, and help us."

Golden Text—You may all stand and stretch out your arms just as you think this man would have done, and repeat his words.

Next morning Paul told his friends about this vision, and they all said, "It is an answer to our prayers. God is showing us where he wants us to go."

Paul's Second Missionary Journey—Picture them going down to the harbor. They find a ship going to Macedonia. They get on board and sail away! Those men were carry-

ing to that far off land something more precious than gold—a seed (the "word of God") which was going to grow and spread all over the world. (Let one of the children draw a picture of a Bible.) Show Philippi on the map. Tell the story (vs. 11-15) as simply as possible.

Those Who Are Calling to Us—I am going to show you a lot of little children who are calling to you to help them. Show pictures of children from China, India and all our other mission fields, and some neglected ones in our own land. Place these pictures on the board (with "stickers"). Over them print, COME OVER AND HELP US. Outline "ears" and "heart." Print KEEP EARS AND HEART OPEN to all cries for help.

Our Verse—

"Take our 'gifts' dear Jesus,
Make use of them we pray,
To help the little children,
Both near and far away."

What the Lesson Teaches Me—GOD GIVES ME WORK TO DO.



FROM THE PLATFORM

Print on the board the three letters, S.O.S. Ask what these letters mean. They became well known at the time of the wreck of the Titanic when the wireless operator on the sinking vessel kept sending them out in the wireless code. The use of these three letters was really a

call for help. They were sent out in all directions in the hope that some ship would receive them, and bring the needed aid. Now, what sort of call came to Paul as he was in Troas? It was a call for help. From what direction did the call come? What did Paul do when he

S.O.S.

received it? What would we think of a captain who heard the S.O.S. call, and still kept sailing on his way unconcerned? Calls for help come to us to-day from the mission fields of our church. What answer do we give these calls?

Lesson XI. SOWING AND REAPING—TEMPERANCE LESSON June 11, 1916

Galatians 6 : 1-10. Study Galatians, ch. 6. *Scripture Memory Verses.

GOLDEN TEXT—God is not mocked : for whatsoever a man soweth, that shall he also reap.—Galatians 6 : 7.

1 Brethren, ¹ if a man be overtaken in ² a fault, ye which are spiritual, restore such ³ an one in ³ the spirit of meekness ; ⁴ considering thyself, lest thou also be tempted.

² Bear ye one another's burdens, and so fulfil the law of Christ.

³ For if a man ³ think himself to be something, when he is nothing, he deceiveth himself.

⁴ But let ⁶ every man prove his own work, and then shall he have ⁷ rejoicing in himself alone, and not ⁸ in another.

⁵ For ⁶ every man shall bear his own burden.

Revised Version—¹ even if ; ² any trespass ; ³ a ; ⁴ looking to thyself ; ⁵ thinketh ; ⁶ each ; ⁷ his glorying in regard of himself ; ⁸ of his neighbour ; ⁹ But let ; ¹⁰ unto his own flesh ; ¹¹ unto ; ¹² eternal life ; ¹³ So then, as we have opportunity ; ¹⁴ work that which is good toward all men, and especially toward them that are ; ¹⁵ the.

LESSON PLAN

- I. Burden Bearing, 1-5.
- II. Seed Sowing, 6-8.
- III. Well Doing, 9, 10.

DAILY READINGS

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

M.—Sowing and reaping, Gal. 6 : 1-8. T.—Sowing and reaping, Gal. 6 : 9-18. W.—For our instruction, Rom. 15 : 1-7. Th.—"The Lord shall judge, Ps. 7 : 8-17. F.—"According to truth," Rom. 2 : 1-11. S.—"According to works," James 5 : 1-10. S.—Remorse, Luke 16 : 19-31.

Primary Catechism—*Ques. 98. For whose sake do we ask God to hear and answer our prayers? A. We ask God to hear and answer our prayers only for the sake of Jesus Christ, His Son. Ques. 99. For whom should we pray besides ourselves? A. God's Word teaches us that we should pray for all men.*

⁶ Let him that is taught in the word communicate unto him that teacheth in all good things.

⁷ Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap.

⁸ For he that soweth ¹⁰ to his flesh shall of the flesh reap corruption ; but he that soweth ¹¹ to the Spirit shall of the Spirit reap ¹² life everlasting.

⁹ And let us not be weary in well doing : for in due season we shall reap, if we faint not.

¹⁰ ¹³ As we have therefore opportunity, let us ¹⁴ do good unto all men, especially unto them who are of the household of ¹⁵ faith.

Shorter Catechism—*Ques. 60. How is the sabbath to be sanctified? A. The sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days ; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.*

Lesson Hymns—Book of Praise : The "Great Hymn of the Church"—Primary, 567 ; Junior and Upward, 111, 262, 260, 108 (Ps. Sel.), 455, 263.

Special Scripture Reading—1 Cor., ch. 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 583, Book of Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, T. 296, The Result of Sowing Wild Oats. For Question on Missions, I. 485, A Christian Native Worker and Family at Home. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

Stereograph—For Lesson, Primitive Farming at a Village Near Lystra's Old Site (Order from Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, see page 272).

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

THE LESSON EXPLAINED

Lesson Setting—The lesson is from a letter written by Paul to the churches in Galatia, a region in Asia Minor including the cities of Antioch, Iconium, Derbe, Lystra. It is probable that the letter was written from Corinth about A.D. 57. The place in history is Acts 15 : 30, 31.

I. Burden Bearing, 1-5.

V. 1. *Brethren*. Ch. 5 : 26 warns against unbrotherly feelings. Paul goes on to show how a real brother should act. *Overtaken*; not overcome by sudden temptation, but suddenly surprised and discovered. *In a fault*: such as drunkenness. *Spiritual*; bringing forth the fruits of the Spirit (see ch. 5 : 22, 23). *Restore such a one* (Rev. Ver.); so influence him that his character shall be changed. *Spirit of meekness*; and not of pride and self-conceit, as if considering oneself so much better than the wrong-doer. *Consider not thyself*. Each Christian has something to do in helping the tempted. *Lest thou also be tempted*; and fall into sin.

V. 2. *Bear ye*. The Greek word means to do this continually: it is to be a habit. *One another's burdens*. A very heavy weight is meant, something distressing to be borne, especially things like the "fault" mentioned in v. 1. The meaning is that the Christian should be eager to relieve any one who is being crushed by his load. And who has heavier loads to bear than the poor drunkard? *Fulfil the law of Christ*. It is in helping others that we are most like Christ.

Vs. 3, 4. *Thinketh himself . . . something* (Rev. Ver.); is proud of his own strength or goodness. *Prove his own work*; try and test it instead of comparing it with what others are doing. *Glorying in regard of himself* (Rev. Ver.); that is, he will enjoy satisfaction if his work is found good. But no one is to compare himself with his neighbors, so that he may boast of himself or win the admiration of others.

V. 5. *Each . . . his own burden* (Rev. Ver.). The word for "burden" is different from that in v. 2, and means a soldier's kit, and hence the daily task of each Christian. Our Lord uses the same word to describe the burden

which he lays upon each disciple (see Matt. 11 : 30). The contradiction, therefore, between vs. 2 and 5 is only apparent and verbal, not real. V. 2 teaches us to help one another out of evil ways; v. 5, that each of us must do his own duty.

II. Seed Sowing, 6-8.

V. 6. *Him that is taught*; that is, the ordinary church member. *In the word*; Christian truth as preached and taught in the early church. *Communicate unto him*; that is, share with him. *Him that teacheth*; in the church. Early church teaching was probably by question and answer, following in this the example of Jewish teachers. *In all good things*; in worldly goods. Those in the church who give their lives to preaching and teaching are to be supported by the church members.

V. 7. *God is not mocked*. The Greek word means literally "to turn up the nose," and has come to be used of the showing of secret ill-will and contempt by significant gestures, accompanied by fair words. There can be no such double-dealing with God, for he knows the very thoughts and purposes of the heart. No one can pretend to be very religious while he refuses to give of his means for the support of religion, and hope to escape God's notice. It would seem that Paul suspected the Galatians of meanness towards their religious instructors. *Soweth . . . also reap*. Everything we do produces its effect on our character, as every seed brings forth its own fruit.

V. 8. *Soweth unto his own flesh* (Rev. Ver.); that is, acts for the purpose of gratifying his selfish desires. *Of the flesh*; literally, "out of the flesh," as the harvest is drawn out of the soil. *Reap corruption*; the destruction of all that is good in his character. This is a description of what happens to the drunkard. *Soweth unto the Spirit* (Rev. Ver.); acts in obedience to God's Holy Spirit. *Reap eternal life* (Rev. Ver.); a life of blessedness and joy which shall endure for ever. "The heart of man resembles a field in which he sows, by the mere exercise of his will, a future harvest of good or evil."

III. Well Doing, 9, 10.

V. 9. *Not be weary*; lose courage, flag, as a farmer might be tempted to do, in the long interval between sowing and reaping. *Well doing*; doing the things that are good and beautiful. *In due season*; as the farmer reaps his harvest at the appointed time. *Reap..faint not*; like reapers overcome by heat and toil.

V. 10. *Opportunity*; literally, "season." We must not neglect the time for sowing when it is with us. *Work..good* (Rev. Ver.); show kindness in every possible way. *Toward all men* (Rev. Ver.); including the drunkard, whom we are to help in all ways that offer themselves. We are here taught that love of all mankind is a Christian duty. *Of the household*; the family to which all Christians belong. *Of the faith* (Rev. Ver.); that is, of those who believe in Jesus.

Light from the East

PRIDE AND HUMILITY—Pride and haughtiness were fearfully common among the old Hebrews. Men thought of themselves more highly than they ought to have thought. Or, a man thought himself to be something when he was nothing. In Proverbs, verse after verse has these offences in view; on the other hand, the humility of the book is a noble quality. The thought of Jesus came

from Prov. 25 : 6, 7, when he rebuked scribes and Pharisees for pushing into the best seats at a feast. The proud, the arrogant, the self-sufficient man was always an offence to God; he was setting at defiance divine power and divine providence. The builders at the tower of Babel who measured human capacity by no higher standard than human attainment were confounded by the almighty; the chapter is a parable of human self-confidence for all the ages (see Gen., ch. 11). Isaiah regarded the worldly planning of Ahaz as sheer godlessness (see Isa., ch. 7). He saw in the human diplomacy of Hezekiah and his courtiers a veil that hid God and his faithfulness from their eyes: "In quietness and in confidence shall be your strength," Isa. 30 : 15. All earthly things that lift themselves up in empty pride shall be brought low, Isa. 2 : 6-22). No personal virtue is so prized by the psalmists as humility, Ps. 18 : 27. Among the things that God hates most (Prov. 6 : 6-19), the first are "haughty eyes;" but the kingdom of heaven is reserved for the humble, Psalm 37 : 11; Matt. 5 : 5. It is by no accident that the man whom God was most pleased to honor among Jews was known as "the meekest of men;" and we Christians describe the man of all men we know as "the meek and lowly."

THE GEOGRAPHY LESSON

It is at present practically agreed that the Galatia of Paul's time included the country around Pisidian Antioch and Lystra. What Paul said of sowing and reaping (Gal. 6 : 7-9) appealed to both the spiritual perceptions and the practical common sense of agricultural people. Let us to-day take a position in a field, about two miles from the site of ancient Lystra, where country men in 1916 are cultivating some of the same ground that was tilled in the middle of the first century.



We find one farmer ploughing with a yoke of oxen. The plough is of the most primitive sort,—a stout stick, tipped with iron. The bar of timber across the necks of the animals is just such a yoke as our master alluded to when he spoke of the way in which a yoke may be either a burden or a help, Matt. 11 : 29, 30. A few rods farther away another farmer is driving a second yoke of oxen attached to a wagon with two wheels of solid wood. In carts like that the grain cut by

reapers at harvest time (Gal. 6 : 9) is carried to the barns. The Turks call the village shown in the stereograph, Khatyn Serai.

The stereograph to be used is entitled, Primitive Farming at a Village Near Lystra's Old Site.

THE LESSON APPLIED

1. As followers of Christ, we have a responsibility laid upon us for those who go astray. That responsibility is, using St. Paul's word here, to "restore" them. We are to seek to bring them back to a right way of living. And in order to do that we must learn the lesson of sympathy. Men can be won by sympathy who can never be driven by law or by threats. We have the best of all authorities for that statement. One of the secrets of the influence of Jesus in the days when he walked the earth is to be found in the fact that his enemies called him the friend of publicans and of sinners. And yet he did what they had never been able to do. He won the publicans and sinners to a better life. When Lincoln was a young man he gave an address on temperance in which he said : "If you would win a man to your cause, first convince him that you are his sincere friend."

2. "Let him that thinketh he standeth take heed lest he fall." That is a warning which we ought all to carry in our hearts. When we are dealing with those who have gone astray, we must do so in a spirit of meekness, remembering that we are not perfect ourselves. In Dickens' story of David Copperfield, Mr. Peggotty had been rather stern in regard to a young girl who had fallen into evil ways. But, later on, a member of his own family fell into ways as evil. And when Mr. Peggotty came face to face afterwards with this young girl, he said : "God forbid as I should judge you. Forbid as I, of all men, should do that, my girl." It was a hard way in which to have to learn the lesson, but Mr. Peggotty gave evidence that he had learned it.

3. We are called upon to bear one another's burdens, and yet, as Paul suggests in this passage, there are certain burdens which a man has to bear alone. That is peculiarly true of the man who falls a victim to strong drink. Nobody wants to employ him. Many of the most important industrial concerns have definitely announced that they

do not wish men in their employment who drink intoxicating liquor. Amongst them are the great Pennsylvania Railroad and the American Car and Foundry Company. The latter firm has even gone the length of discharging employees who signed liquor dealers' applications for saloon licenses. The General Manager of one Railroad said recently in an address on "Safety First : " "The time is not far distant when it will be impossible for any drinking man to find employment with any railroad." Now that baseball has become more and more of a business, the managers of some of the most prominent teams do not desire to employ players who drink. Surely these facts are most significant.

4. The one who sows evil habits must be prepared to reap a corresponding harvest. If there are any laws in the moral and spiritual world, this certainly is one of them. The paper published by a certain reformatory prints this editorial : "An exchange says alcohol will remove stains from summer clothes. The exchange is right. Alcohol will also remove the summer clothes, also the spring, autumn and winter clothes, not only from the one who drinks it, but from wife and family as well. It will also remove the household furniture, the eatables from the pantry, the smiles from the face of the wife, the laugh from the lips of innocent children, and happiness from the home. As a remover of things alcohol has no equal." It is because such statements are true that not long ago one thousand inmates of an American penitentiary petitioned the state to give favorable consideration to any measure that had as its object the curtailment of the sale of intoxicating liquors.

5. On the other hand, the one who sows good habits can look forward to a corresponding harvest. That is the beneficent side of this law which Paul lays down so forcibly here. In Tennessee—under Prohibition—this question was sent out to fifty cities and towns : "Do more laboring men own their

own homes now than under the saloon regime?" The answers returned revealed the most significant information that forty-eight per cent. more working men own their homes now than before Prohibition went into effect. Since the abolition of vodka, the national liquor, in Russia, the savings of the

people of one province amounted to \$5,000,000 in the year, the amount usually spent upon drink in years of good harvest. A correspondent from one Russian village tells of how one peasant who used to spend his last possession for drink now takes pride in improving his home.

THE LESSON GRADED

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

For Teachers of Bible Classes

In opening the lesson, point out that the Epistle to the Galatians was written by Paul to the churches founded in Galatia during the First Missionary Journey. These Christians had subsequently been visited by certain Jewish Christians who were determined to make the observance of the Mosaic law an essential feature of Christian living. This led Paul to write this great Epistle. It is the Epistle of freedom. "Stand fast . . . in the liberty wherewith Christ hath made us free."

1. *"Free from what?"* From everything that enslaves body or soul, from 'spiritual usurpation, from washings, from fasts, feasts, wearing and fretting externalism,' from the sins of the flesh, from the tyranny of appetite." Study with the class Paul's conception of Christian liberty as defined in this Epistle.

2. *Misunderstanding of liberty.* In ch. 6, lest some may not understand the freedom of the gospel, Paul carefully warns the Christians against the misuse of their liberty. Liberty is not to be an occasion of sin. (1) There is need of great watchfulness. Some may be taken unawares by some sin. These are to be led back with gentleness to spiritual health. (2) Each must practise self-examination. For some may become self-righteous and overlook their imperfect realization of the Christian ideal. (3) Finally, all must guard against changing freedom into license. This has an immediate application to the temperance issue. For, to-day, we are being told that Prohibition means the curtailment of freedom. What is freedom? All true freedom ultimately rests upon a will able to respond to the highest purpose of life.

Whatever shackles or cripples the will attacks freedom. And nothing so cripples the will so terribly as drink, even in moderate quantities.

Take time to show the hollowness of the arguments advanced by the interests opposed to temperance reform.

3. *The principle upon which true liberty rests, vs. 6-8.* "Whatever harvest we would gain, we must sow the seeds that produce that harvest." Sowing to appetite ends in slavery; sowing to the spirit produces life. A drinker, in order to reform, must get rid of: (a) a habit, (b) an appetite, (c) his companions. His vice has bound him with a threefold cord which almost none can break.

Show, now, how the nation, no less than the individual, must sow to the spirit. The future of Canada is involved in the banishment of the drink evil. We must continue to work until victory has been fully achieved.

For Teachers of the Senior Scholars

Introduce the subject by a reference to how the war has promoted temperance in Russia, France, Britain and Canada, how nations have realized as never before that the use of strong drink impairs a man's usefulness, and weakens a country in many ways. Bring out that what is good in war-times is good in times of peace, and show that Kaiser Alcohol is the most merciless Hun that ever preyed upon the human race. He has no respect for men, women, or children. The lesson passage may be dealt with as follows:

I. *Burden bearing, vs. 1-6.* Show that we are all burden-bearers, that we cannot go far along the way of life without feeling the pressure of life's duties and life's responsibilities and life's trying discipline, without feeling the weight of sin and sorrow and

suffering. Question out ways in which we may bear one another's burdens (v. 2) by kind words and deeds; and illustrate by a reference to how John B. Gough was saved from destroying himself by a kind hand on his shoulder and a kind word. Show how by bearing one another's burdens we fulfil the law of Christ who went about doing good, bearing the burdens of others, wiping away tears, bringing sunshine into hearts and homes. What burdens are there that every man must bear himself? (V. 5.) The memory of sin is one. Gough used to hold up his right hand in the most impassioned way and say that he would give that hand to get the memory of some things out of his life. Sometimes intemperance leaves a burden of physical weakness which man must himself bear. There is also the burden of responsibility which every man must bear for himself. (See Rom. 14:12.) Show that the only wise thing for us to do is to cast all our burdens upon the Lord, Ps. 55:22.

2. *Sowing and Reaping*, vs. 7-10. Show that all human life is a sowing and reaping, that the experiences of life are not isolated, but are closely related, and that we reap what we sow in kind, but that the quantity is largely increased. What is meant by sowing to the flesh? What is meant by sowing to the Spirit? The harvest in each case suggests the answer to these questions. Impress upon the class that what we sow in early life in good thoughts and good habits, in love and loyalty to Christ, will yield a rich harvest later on.

For Teachers of the Boys and Girls

Draw the attention of the class to the fact that our lesson passage is part of a letter written by Paul to the Christians in those cities of which we have heard in recent lessons,—Antioch in Pisidia, Iconium, Derbe and Lystra. Point out these places on the map. Then tell the class that Paul's pur-

pose in writing this letter was to make clear to his converts that the gospel of Jesus has made them free from the old law of Moses. And yet there are certain laws which they must obey. Paul tells of two of them here:

1. *The Law of Love*, vs. 1-5. Did the early Christians escape temptation? Did they ever fall before it? What does Paul say should be the attitude of the Christian toward his fellow Christian who has fallen before temptation? There were evidently Christians in the Galatian churches who were good themselves, but who were too hard on those who had done wrong. Show the good sense in Paul's advice that they should remember the possibility that they may need forgiveness themselves sometime. What law does Paul give in v. 2? Why does he call it the law of Christ? When we are helping other people bear their burdens we are not so likely to fall into the false pride which Paul denounces in v. 3. Now show how the law of love applies in our attitude toward those who sin through strong drink. But while we are to help others bear their burdens, there are some burdens a man must bear himself. Have the class suggest some of these, especially in the case of the drunkard.

2. *The Law of the Harvest*, vs. 6-10. How can those who are taught the word of God help their teachers? (V. 6.) They can give them attention. They can give them sympathy. Now Paul comes to his second law. What is the law of the harvest? Show how it is both a warning and an encouragement. It is a warning to those who sow bad seed. It is an encouragement to those who sow good seed. Emphasize the two sides of this law from the standpoint of temperance. The mention of the spiritual harvest reminds Paul of something else. We may grow tired of sowing the good seed. But we must keep our eye on the harvest. What is the reward of those who persevere in sowing the good seed?

ADDED HINTS AND HELPS

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

Something to Look Up

1. "This is my commandment, That ye

love one another, as I have loved you." Find these words of Jesus.

2. Where does Paul say that those who are strong ought to bear the infirmities of the weak?

ANSWERS, Lesson X.—(1) 2 Tim. 2 . 3.
(2) Heb. 12 : 2.

For Discussion

1. Which deserves the greater blame, the drunkard or the liquor seller ?
2. Is war or intemperance the worse evil ?

Prove from Scripture

That drunkards cannot enter God's kingdom.

The Question on Missions

Ques. 11. The Question for the little ones and for the boys and girls is about the Sunday Schools in India. Dwell on the fact that, speaking generally, the scholars in these Schools

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—To-day we are going to hear about sowing and reaping.

Lesson Thought—Strong drink is harmful.

Introduction—Show a handful of seed.

During the past weeks, the farmers and gardeners have been sowing their seed. (You may stand and show me how the farmers used to sow their seed.) Talk about the big fields with their deep furrows and the rows of green peeping up (sketch, green chalk). What have the farmers sowed ? Will this wheat seed ever bring forth a crop of anything else ? The gardener put in bulbs. What flowers came from these bulbs ? (Sketch a tulip. Let the children form one with their hands.) Does bad seed ever get mixed up with good seed ? What do we call plants from bad seeds ? (Weeds.)

Golden Text—Now repeat Golden Text. This does not mean sowing the seed the farmer or gardener sows, nor reaping the grain and flowers and fruit which they reap.

study the same lessons as those studied in our Canadian schools, though, of course, in their own language. Speak of the interest of the children in the colored rolls and colored picture cards. Suggest to the scholars that they might keep their cards carefully, and when they are done with them, send them to India or some other mission country. Tell of the success of scholars of our own mission in the All-India Sunday School Examinations. For example, last year three candidates from our mission won silver medals, five obtained Teachers' Certificates and one a Teacher's Medal.

The teachers of the older scholars and Bible Classes should discuss the mass movements towards Christianity of the low caste people and aboriginal tribes of India.

Our Life Gardener—The seeds we are sowing every day are : thoughts, words, actions. Our life is the garden in which we are sowing these seeds.

Good Seed—Our lesson tells us about some



good seed we should sow. Gentleness is one good seed. Never be impatient or cross with one another. If a playmate has done wrong, tell him so in a gentle way. Help him to be good. If you sow this seed of gentleness in your life,

you will reap gentleness in return, for others will be gentle and patient with you. Remember that you may sometime do wrong yourself.

Helpfulness is another good seed. Repeat "Bear ye one another's burdens."

Burdens—Who knows what a "burden" is ? If I am carrying a bouquet of flowers, would you call that a "burden ?" Oh, yes, "a burden is something that is heavy to carry." Was Millie bearing little sister's

burdens when she helped her up the steps with that big basket? Was John bearing mother's burdens when he helped her to take care of baby brother? etc. There are other burdens which we cannot see. Sorrow is a burden; sickness is a burden; unkindness is a burden; lameness, blindness, poverty, all these are burdens. How can you help others to bear any of these burdens?

There are many other good seeds we should plant in our life gardens which will make our life beautiful and helpful.

Bad Seeds—Our lesson speaks of a bad seed, pride, from which we only reap unhappiness, but we are not going to talk about that seed to-day. There are many bad seeds that we must keep out of our life gardens. (Read lesson verses.)

One of the very worst seeds is strong drink. Oh, it brings forth such a dreadful harvest of misery! All sorts of unhappy and wicked things grow from strong drink. Nothing good ever comes from it. It is a "weed" of the worst kind. Never taste even a little taste of wine, etc.

Blackboard—Draw a plant which grows from the seed "strong drink." On its branches grow all sorts of troubles.

My Verse—

"I'll sow in my fair life-garden
The seeds that will help and bless.
The seeds of sin shall not grow within
My fair life-garden."

What the Lesson Teaches me—STRONG DRINK WOULD DO ME HARM.

FROM THE PLATFORM

A LAW
FOR THE

FIELD
MIND
SOUL
NATION

Let the talk from the platform centre about the Golden Text. Ask the School to recite it in concert. Explain to them that in these words of Paul we have the expression of A LAW (Print). It is a law FOR THE FIELD (Print as above). The farmer who sows good grain in his field will reap what? The farmer who sows weeds, or allows weeds to grow, will have a harvest of what? But this law holds good in other spheres, too. It is a law for the MIND (Print). When we sow good thoughts, good thoughts will grow. When we sow evil thoughts, what must we expect to grow? It is a law for the SOUL (Print). Show how this aspect of the law has a temperance application. It is no less a law for the NATION (Print). A temperance application should be given to this point, too.

Lesson XII.

THE PHILIPPIAN JAILER

June 18, 1916

Acts 16: 19-34. Study Acts 16: 16-40. *Scripture Memory Verses.

GOLDEN TEXT—Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.—Acts 16: 31 (Rev. Ver.).

19 ¹ And when her masters saw that the hope of their ² gains was gone, they ³ caught Paul and Silas, and ⁴ drew them into the marketplace ⁵ unto the rulers,
20 And ⁶ brought them ⁷ to the magistrates, ⁸ saying,

These men, being Jews, do exceedingly trouble our city,
21 And ⁹ teach customs, which ¹⁰ are not lawful for us to receive, ¹¹ neither to observe, being Ro'mans.
22 And the multitude rose up together against 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.

and the magistrates rent ¹² off their clothes, and commanded to beat *them* ¹³.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep *them* safely :

24 Who, having received such a charge, ¹⁴ thrust them into the inner prison, and made their feet fast in the stocks.

25 ¹⁵ And at midnight Paul and Silas ¹⁶ prayed, and sang praises unto God : and the prisoners ¹⁷ heard *them*.

26 And suddenly there was a great earthquake, so that the foundations of the ¹⁸ prison were shaken : and immediately all the doors were opened, and every one's bands were loosed.

27 And the ¹⁹ keeper of the prison awaking out of his sleep, and seeing the prison doors open, ²⁰ he drew ²¹ out his sword, and ²² would have killed himself, supposing

Revised Version—¹ But when ; ² gain ; ³ laid hold on ; ⁴ dragged ; ⁵ before ; ⁶ when they had ; ⁷ unto ; ⁸ they said ; ⁹ set forth ; ¹⁰ it is ; ¹¹ or ; ¹² their garments off them ; ¹³ with rods ; ¹⁴ cast ; ¹⁵ But about ; ¹⁶ were praying and singing hymns ; ¹⁷ were listening to them ; ¹⁸ prison-house ; ¹⁹ jailor being roused out of sleep ; ²⁰ Omit he ; ²¹ Omit out ; ²² was about to kill ; ²³ escaped ; ²⁴ And he ; ²⁵ lights ; ²⁶ and, trembling for fear, fell ; ²⁷ Omit Christ ; ²⁸ thou ; ²⁹ the word of the Lord unto him, with all ; ³⁰ immediately ; ³¹ he brought them up ; ³² and set ; ³³ rejoiced greatly, with all his house, having believed in God.

that the prisoners had ²³ been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm : for we are all here.

29 ²⁴ Then he called for ²⁵ a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved ?

31 And they said, Believe on the Lord Je'sus ²⁷ Christ and thou shalt be saved, ²⁸ and thy house.

32 And they spake ²⁹ unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes ; and was baptized, he and all his, ³⁰ straightway.

34 And ³¹ when he had brought them into his house, ³² he set meat before them, and ³³ rejoiced, believing in God with all his house.

give us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever. AMEN." *Ques.* 101. *What is this prayer commonly called ?* A. This prayer is commonly called, "The Lord's Prayer."

Shorter Catechism—Review Questions 59, 60.

Lesson Hymns—Book of Praise : The "Great Hymn of the Church"—Primary, 567 ; Junior and Upward, 111, 161, 168, 68 (Ps. Sel.), 293, 126.

Special Scripture Reading—Ps. 27 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 542, Book of Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 1269, Paul and Silas Sing Praises in Prison. For Question on Missions, I. 300, Mother Teaching Child to Worship a Brahmin. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

LESSON PLAN

- I. Paul and Silas Imprisoned, 19-24.
- II. The Prison Shaken, 25-28.
- III. The Jailer Converted, 29-34.

DAILY READINGS

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

M.—The Philippian jailer, Acts 16 : 16-31. T.—The Philippian jailer, Acts 16 : 32-40. W.—"He that believeth hath," John 6 : 37-47. Th.—"Believing, ye rejoice," 1 Peter 1 : 1-11. F.—Believing and suffering, Phil. 1 : 21-30. S.—Believing and confessing, Luke 19 : 1-10. S.—"God so loved the world," John 3 : 14-21.

Primary Catechism—*Ques.* 100. *What form has Jesus given to guide us in prayer ?* A. Jesus said, "After this manner, therefore, pray ye. Our Father which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And for-

Stereograph—For Lesson, Site of Philippi from the Shattered Remains of Paul's Prison (Order from Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, see page 272.)

THE LESSON EXPLAINED

Time and Place—A.D. 50 ; Philippi.

Connecting Links—The lesson continues the narrative from the point reached at the close of Lesson X.

A slave maiden in Philippi "possessed with a spirit of divination" (Ramsay, "a ventriloquist") was a source of much profit to her owners, through the power she was believed to have of foretelling the future. She was so much impressed by the apostles' preaching that she pronounced them to be "servants of the most high God" and preachers of "salvation." At last Paul ordered the spirit to come out of the maiden, and it at once obeyed. Vs. 16-18.

I. Paul and Silas Imprisoned, 19-24.

V. 19. *Hope of their gains . . . gone.* "The

most sensitive part of 'civilized' man is his pocket" (Ramsay). *Caught Paul and Silas* ; as the most prominent members of the missionary party, leaving Luke and Timothy. *Drew them into the marketplace* ; where business was transacted, social life centred and law courts were held.

Vs. 20, 21. *The magistrates* ; the "duumviri" or "two men," who, in a colony like Philippi, had the same powers as the magistrates in Rome itself, and, like them, were attended by officers called lictors ("rod-bearers"), each bearing the "fasces" or bundle of rods which was a sign of the magistrate's authority. *Being Jews* ; an attempt to excite prejudice, the Jews being unpopular. *Do exceedingly trouble our city.*

Private greed was cloaked under a pretended zeal for the public good. *Teach customs*; that is, religious customs. *Being Romans*; in contrast with the despised Jews.

Vs. 22-24. *The multitude . . . against them*; joining the slave owners, perhaps partly from hatred of the Jews and partly from anger at the putting of an end to the fortune-telling which they loved. *Rent off their clothes*; that is, the clothes of Paul and Silas. *Com-manded to beat them*. This was an order to the lictors, who, with their fasces, rained blows on the backs of the missionaries. This was one of the three occasions on which Paul suffered this punishment. *The inner prison*; a dark and unventilated, and, therefore, foul and loathsome, place, perhaps under ground. *Feet fast in the stocks*; "a means of additional security and additional torture."

II. The Prison Shaken, 25-28.

V. 25. *At midnight*; in the horrible dungeon, in which sleep was impossible for the two missionaries, whose backs were lacerated from the beating with rods, while their whole bodies were in torture from the cruel stocks. *Were praying and singing hymns* (Rev. Ver.). They kept on doing this. Perhaps they sang some of the Psalms, or, it may be, some hymn of adoration to Christ. "This let us do," said Chrysostom, "and we shall open for ourselves—not a prison, but heaven." *Prisoners were listening* (Rev. Ver.); in amazement, for "never before had those out-casts and criminals heard such sounds in such a place. For the most part those vaults echoed only with wild curses and foul jests."

V. 26. *A great earthquake*; the assurance (compare ch. 4 : 31) that God was near at hand. *Foundations . . . shaken*; by the tremendous shock. *Doors . . . opened*. "Each door was merely closed by a bar, and the earthquake, as it passed along the ground, forced the door posts apart from each other, so that the bar slipped from its hold and the door swung open." *Bands* (chains and stocks) *were loosed*. These were fastened to rings in the wall, and, the stones being loosened by the convulsion, the rings fell out of their places.

Vs. 27, 28. *Jailor . . . roused . . . seeing . . . doors open* (Rev. Ver.). Apparently he slept in a place commanding a view of the doors; and

he lay dressed, with his sword beside him, in case of a riot or attempted escape. *Would have killed himself*; knowing that he was liable, under the Roman law, to a disgraceful death if, as he supposed, *the prisoners had escaped* (Rev. Ver.). *Paul cried*; seeing from the dark inner prison the jailer standing outside. *Do thyself no harm*. Fearless as he was of death, the apostle was horror-stricken at the idea of suicide.

III. The Jailer Converted, 29-34.

Vs. 29-31. *Lights* (Rev. Ver.); probably torches. *Trembling for fear*, fell down (Rev. Ver.). Connecting all that had happened with Paul and Silas, he concluded that they were more than ordinary men. *What must I do to be saved?* It was not bodily safety nor security from his Roman masters that the jailer sought, but salvation from sin now brought home to him. *Believe on the Lord Jesus* (Rev. Ver.); accept him as Saviour (the meaning of "Jesus") and "Lord," that is master and king.

Vs. 32-34. *Spoke . . . the word of the Lord*; explained more fully the way of salvation. *Baptized, he and all his*; as a sign of repentance and faith and a resolve to live in obedience to their new master. *Set meat* (food) *before them*; having already "washed their stripes," thus manifesting the love and kindness which were the fruits of the gospel.

Vs. 35-40 tell of the release of Paul and Silas and their departure from Philippi.

Light from the East

THE MAGISTRATES AT PHILIPPI—Though Philippi was accounted a Roman colony, there were probably not many hundreds of Italians in the city. The bulk of the population was Greek by race. But the name of Rome had cast a spell over them, and the Greeks affected Roman habits and actually called themselves Romans, as they styled their magistrates by the Roman title "prætors," v. 20. These prætors were ready to be more Roman than the Romans themselves. They made a great ado over this offence of Paul. They would have it that it was a case of treason, or as the Greek language put it, "impiety;" they "rent their clothes in loyal horror with the fussy, consequential airs that Horace satirizes in the would-be prætor of a country town :

the fabric of the empire was shaken to its foundations by this disgraceful conduct of the accused persons ; but the prætors of Philippi would stand firm, and the populace would rise as one man, like true Romans, to defend their

country against their insidious enemies" (Ramsay). It may well be that Paul at once protested that he was a Roman citizen, but he would not be listened to ; the proceedings were altogether disorderly and irregular.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON X.]

We visited Philippi in connection with our study of part of Paul's letter to the Philippians (Feb. 13). Let us stand once more on the steep height where the fortress used to overlook the town. Our map with Lesson X. includes part of the Macedonia of Paul's time and shows the situation of Philippi about ten miles above the port town of Neapolis. All around us, as we stand on the deserted acropolis, we find great masses of brick and stone masonry, showing that large, well constructed buildings once occupied the ground. The citadel of Philippi here guarded the town and valley at its feet.

We can see for several miles over the valley itself. There is at present no large town here, —merely a shabby little Turkish village. But we know that at the time when Paul and Silas were here, Philippi was a large, busy and prosperous place, on the chief Roman road that connected Byzantium (Constantinople) with the west. It is not absolutely certain that Paul and Silas were brought up here to the fortress after their arrest, but it is probable.

The stereograph to be used is entitled, Site of Philippi from the Shattered Remains of Paul's Prison.

THE LESSON APPLIED

1. Some people do not pay much attention to religion until it touches their pocketbooks. Then they become vigorously opposed to it. The owners of the fortune-telling slave girl of Philippi became vigorously opposed to Paul and Silas when the relief which they brought to her interfered with their gains. It is like that to-day. The chief reason why temperance reform moves so slowly in Britain is because so many people are financially interested in the liquor traffic. And they allow the financial argument to have greater weight with them than the moral and religious argument. Whether they say so or not, they act as if money were more sacred than the welfare and true happiness of human lives.

2. People do not always give their real reasons for opposing the gospel. They would be ashamed to do so. It is almost amusing to notice the arguments advanced by the owners of the slave girl. They asked the magistrates to punish Paul and Silas because they were Jews, because they troubled the city, because they advocated customs which were un-Roman. Whereas the sole basis of their opposition to the apostles was the fact that their gains were being interfered with. But, while we may be amused at the way in

which these men misrepresented the case, is there not a warning here for us all ? Sometimes the excuses we bring forward for not doing some manifest duty fall just as far short of being our real reasons.

3. The gospel has never lacked adherents who have been ready and willing to suffer for their loyalty to it. Paul and Silas are only two out of a noble army, some forgotten, some remembered, who cheerfully faced imprisonment and worse rather than deny the gospel. It is told in history of how after the French government turned from its policy of tolerating the Huguenot Protestants at the end of the seventeenth century, the towns and villages of these faithful people were pillaged and set on fire. They themselves were burned alive, or broken on the wheel, or cut to pieces by the soldiers. Even more terrible was the fate of the men who were made slaves in the galleys and of the women who were imprisoned for life in the most loathsome dens. How such a record should put our weak loyalty to shame !

4. Paul said once that he had learned in whatsoever state he was therewith to be content. He also said that he took pleasure

in weaknesses, in injuries, in necessities, in persecutions, in distresses for Christ's sake. And so we need hardly be surprised to learn that the astonished prisoners in the Philipian jail heard songs in the night. Long before, a psalmist had said that God's statutes had been his song in the house of his pilgrimage. And we have learned one of the most precious lessons which life has to teach us when we learn how to rejoice in our very limitations. Not only did the apostles sing, they prayed. John Bunyan tells us that when Christian and Hopeful were languishing in Doubting Castle, they suddenly began to pray, and it was then, and then only, that Christian found the key by which they were able to escape from their prison.

5. We are told that the jailer was on the point of killing himself because he supposed that his prisoners had escaped. But he was to learn something. He was to learn that he had a new sort of prisoner to deal with. And men of the world often receive a shock when they discover that Christians do not act as they would act themselves. They

find it difficult to appreciate the fact that the true Christian is so "weak" as to follow faithfully the dictates of conscience even when conscience decrees that we do something which seems to be against our own selfish interests. And yet that is exactly what conscience often does.

6. In this passage we have the essence of the gospel. "What must I do to be saved?" asks the terror-stricken jailer. "Believe on the Lord Jesus . . . and thou shalt be saved," is the answer of the apostles. We must not suppose that this was all the apostles said to the jailer. The jailer was presumably a heathen who would have to be enlightened as to who Jesus was, and as to what he did for men. But the familiar words which are given to us here represent the heart of the apostles' message. For the Christian creed is a very simple one. No matter how we may enlarge upon it, no matter what deductions we may draw from it, we must always come back to the essential fact that to be a Christian is to have a personal faith in a personal Saviour.

THE LESSON GRADED

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

For Teachers of Bible Classes

This lesson should be studied with Lesson X. Paul's residence at Philippi seems to have been very brief; Luke speaks of it as lasting only "certain days," ch. 16:12. But Paul's work was never more encouraging.

1. *God moves in a mysterious way*, vs. 19-24. No one would have dreamed at the time that the flogging and the imprisonment of Paul would be the means for the establishment of one of the strongest churches of those early days, yet the sufferings of Paul bound the Philipian Christians to him by special ties and rendered his influence among them most powerful. (Read Phil. 1:3-7; 4:13-19.) His imprisonment was a triumph of law over justice. It was against Roman law that new religions should be introduced without special sanction, and Philippi was a Roman colony and many, perhaps the majority, of its citizens were Romans, hence, it was easy to invoke this Roman law, in order to defeat justice.

Show, however, that it was those who saw their private gains endangered who took a sudden interest in the state religion. To-day, as then, unholy interests are always appealing to the sacredness of alleged legal rights to protect them in their predatory business.

2. *In everything give thanks*, v. 25. The writer once heard a remarkable sermon with these three divisions: (a) careful for nothing, (b) prayerful in everything, (c) thankful for anything. It was based on Paul's words to the Philippians, Phil. 4:6. How powerfully Paul could teach these things to the Philippians since he had already shown them a good example, singing praises at midnight in the prison.

3. *The great question*, vs. 26-34. The physical catastrophe had a spiritual effect. We read of Luther that on July 2nd, 1505, when near Erfurt a terrific storm broke over his head. A fearful flash of lightning darted from heaven before his eyes. "Trembling with fear, he fell to the earth and exclaimed, 'Help, Anna, beloved saint, I will be a monk.'" Thus the decision was made to dedicate him-

self wholly to the service of God. We may discuss how far providence works through calamities and catastrophes. The fading of a rose awakened the soul of a woman of the street; the sight of the rolling sea under the starlit heavens was a factor in Kingsley's conversion; a sermon on Matt. 16:26 converted John Williams, the missionary of the South Sea Islands. The spirit has many avenues to enter the souls of men. But all men find their peace in one creed, v. 31.

For Teachers of the Senior Scholars

We have here one of the memorable prison-scenes of history. Question the class about other Bible prison-scenes. (See Gen. 39:20-23; Matt. 14:3-12.) Refer to Bunyan who spent twelve years in Bedford Gaol, and to Madame Guyon who spent four years in the terrible Bastille. (See Hymn 290, Book of Praise, which was written by Madame Guyon.) Refer to the divine call which had brought Paul and Silas to Philippi, and to the kind of life which they had lived there. The lesson tells what happened to them in that city.

1. *Cast into prison*, vs. 19-24. How did the missionaries get into disfavor? (Vs. 16-18.) Point out that the person who interferes with those who are making money in evil ways always exposes himself to danger. What charge was preferred against the prisoners? (Vs. 19-21.) No wonder these men were ashamed to tell the truth. It would not have sounded well to have said that these missionaries had cured a poor girl of hysteria and thus had robbed them of their unlawful gains. When we hear the cry that prohibition interferes with personal liberty, we know that this is only a kind of respectable mask for the spirit of greed. Show how this false cry prevailed with the multitude and the magistrates, vs. 22-24. Some one has said that the world is governed by passion, not by principle. How much truth is there in this saying? There was no use in the apostles' trying to defend themselves against such a mob. If they had got an opportunity what effective plea might they have made? (V. 37.)

2. *Experience in a Prison*, vs. 25-34. How did the missionaries spend the night? (V.

25.) The sweet consciousness of the divine presence can awaken songs anywhere. (See Hab. 3:17, 18.) Remind the class that Christianity is the only religion that has a hymnal. What evidence have we that God heard the prayer and songs of praise in the prison-dungeon that night? (V. 26.) Remind the class that God never needs to repeat himself. He sent an angel to deliver Peter, and an earthquake to deliver Paul and Silas. Question out the effect of this upon the jailer, the great question which he asked (v. 30), and the great answer which he received, v. 31. Was it worth while spending a night in prison to save this jailer and his family? Lead the class to see how wise it is to make the best of any hard lot in life.

For Teachers of the Boys and Girls

Remind the class that two weeks ago we went with Paul and his company to the city of Philippi. What led Paul to go there? Who was his first convert there? To-day we are to study the story of another conversion. It all arose through a police court case. Take up for discussion:

1. *A Trial*, vs. 19-21. Call attention to what it was that landed Paul and Silas in court. They had cast an evil spirit out of a young slave girl whose owners had been making money out of her fortune telling. Now she could bring them in no more money. What course did they take in order to get even with the two apostles? What was the charge which was laid against Paul and Silas? Why did the owners of the girl keep back their real motives in having the apostles arrested?

2. *A Sentence*, vs. 22-24. How did the crowd show their disapproval of Paul and Silas? The attitude of the crowd may have had something to do with the sentence which was meted out. What was the sentence? Point out that the beating was no light one. What charge did the jailer receive? What precautions did he take in order to see that it was carried out in all strictness?

3. *A Conversion*, vs. 25-34. How did the two apostles seek to keep up their hearts during the night which they spent in jail? Emphasize the lesson here for us all. What effect did the singing of these unusual prisoners have upon the others who were in jail?

What marvelous thing happened? Question out the details told in v. 26. Call the attention of the class to the panic of the jailer. Why was he going to commit suicide? What was it that prevented him? What question did his fear lead him to ask of Paul? Point out that fear may be a good thing if it leads us to ask questions like this one. Possibly the jailer was thinking of his physical safety.

But Paul turns his thoughts to the more important matter of his spiritual safety. Have the class repeat together Paul's answer, and see that they know it by heart. Show how it is the essence of the gospel. What further instruction did Paul and Silas give? Bring out by questions the details which show us how real the conversion of the jailer was.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "He that believeth on the Son hath everlasting life." Find these words of Jesus.

2. "Give us help from trouble: for vain is the help of man," prayed the psalmist. Find the words.

ANSWERS, Lesson XI.—(1) John 15 : 12.
(2) Rom. 15 : 1.

For Discussion

1. Is it always our duty to rebuke evil?
2. Can one be a true follower of Jesus and keep it secret?

Prove from Scripture

That gospel ministers should be paid.

The Question on Missions

Ques. 12. The teacher of the little ones should talk with them about the orphans in

India, explaining about the famines in India, in which many parents died of hunger, leaving their children to starve also unless strangers should care for them. Describe the work of the orphanages in our missions, in which these children are cared for and educated. Perhaps the class may be encouraged to support one of these orphans at a cost of from \$25 to \$50 a year.

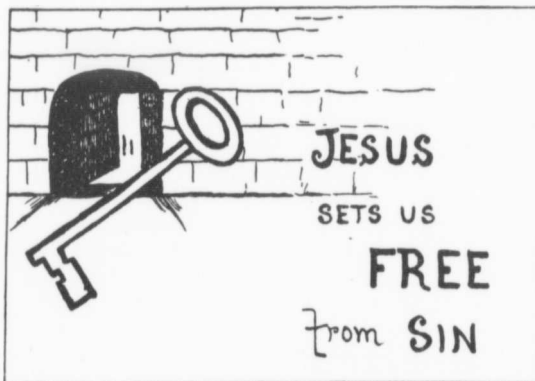
With the boys and girls the teacher should discuss how our mission is helping those of their own age in India, by training them to take part in open air games and exercises so that their bodies are strengthened, teaching them to live better and purer lives, and above all instructing them in the Bible and leading them to the Saviour.

The older scholars should be led in a discussion of "Karm" and the difficulties which the belief in this law, along with caste division, places in the way of the missionary.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear the story of the jailer at Philippi.

Lesson Thought—We are safe in Jesus' keeping. Four of the children may each



print a letter of the name of the missionary about whom we have been hearing, P-A-U-L. The name of the place where Paul went begins with "P," too. Other children print, P-H-I-L-I-P-P-I. Recall the "prayer place" by the river side where Paul and his helpers went to preach to the people gathered there.

The Fortune-teller—A poor slave girl had heard what the missionaries were teaching about Jesus, and every day she used to fol-

low them, calling out, "These men are the servants of the most high God, and they have come to show us the way of salvation." This poor girl had a disease of the mind which made her act in a wild, foolish way. She thought she could tell things that were going to happen, and foolish people paid her money to "tell their fortunes." She had to give all this money to her masters. Paul was sorry for the poor slave girl. He wanted to cure her "mind sickness" and God gave him power to do so. One day Paul turned around and spoke to her, and ordered the "mind sickness" to leave her, and she was at once cured of her disease.

The Missionaries in Prison—Tell of the anger of her masters. They seized Paul and Silas and brought them before the judges. The missionaries were cruelly treated, and then put in prison (show a picture).

The Philippian Jailer—We'll draw a key to make us think of the jailer who carried a big key to lock the prison doors. The jailer was told to be sure and not let these prisoners get out, so he put them in the farthest away, darkest room in the prison.

What would you do if anybody was harming you? Yes! I think you would all rush to father or mother or some kind friend to help you. That is just what these mission-

aries did. They went to their heavenly Father in prayer and asked him to take care of them. Then they began to sing some of the old psalms. Such singing was never heard before in the prison! The other prisoners were awakened and listened!

The Prison Opened—Suddenly there was a loud rumbling noise! Then a crash! The walls shook! The doors burst open! The chains which fastened the prisoners to the walls were broken! Imagine the frightened jailer. "The prisoners have escaped," he thought. "I will be killed because they have got away!" he cried, and he was just going to kill himself with his sword when Paul called out, "Do not harm yourself, jailer; we are all here."

The jailer called for a light, rushed into the dark room and fell on his knees before the missionaries crying, "What must I do to be saved?"

Golden Text—Repeat Paul's reply to the Philippian jailer. Tell the rest of the story simply.

Whenever you see a key, remember the story of the jailer at Philippi, who became a follower of Jesus.

What the Lesson Teaches Me—I SHOULD GIVE MYSELF TO JESUS.

FROM THE PLATFORM

A LIVE ? ANSWERED

Place on the board a large question mark. Ask the younger scholars what the mark stands for. Ask the School why we ask questions. We ask them in order that we get information. Point out that it is often by the asking of questions that we increase our knowledge. Point out, too, that there are certain questions which, while interesting, do not demand an immediate answer. They do not affect our lives. But there are other questions which simply must be answered if we are to make the most out of life. They are live questions. Our lesson contains A LIVE (Print) question. It was ASKED (Print) by whom? What was the question? Why was it, why is it always, a live question? By whom was it ANSWERED (Fill in)? What was the answer? Have the School repeat the Golden Text. Are we living by faith in the Lord Jesus?

Lesson XIII. REVIEW—THE PHILIPPIAN CHRISTIANS June 25, 1916

TO MAKE READY FOR THE REVIEW—The scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text and Lesson Plan, as given below. Scripture Memory Passages, Primary Catechism (Questions 81-101), Shorter Catechism (Questions 51-60), and the Question on Missions for the Quarter should be revised.

GOLDEN TEXT—Finally, brethren . . . whatsoever things are honourable . . . whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things.—Philippians 4 : 8 (Rev. Ver.).

Read Philippians 1 : 1-11 ; 4 : 1-9

***HOME DAILY BIBLE READINGS**

M.—Conversion of Saul, Acts 9 : 1-11, 17, 19.

Th.—The missionaries to Antioch, Acts 11 : 19-26.

T.—Peter and Cornelius, Acts 10 : 1-16.

F.—"Lo, we turn to the Gentiles, Acts 10 : 13-25.

W.—The gospel for the Gentiles, Acts 10 : 24-33.

S.—The Council at Jerusalem, Acts 15 : 22-33.

Sunday—The call of the West, Acts 16 : 6-15.

Prove from Scripture—*That Christ's followers should be fruitful.*

Lesson Hymns—Book of Praise : The "Great Hymn of the Church"—Primary, 567 ; Junior and Upward, 111, 272, 195, 44 (Ps. Sel.), 587, 197.

Special Scripture Reading—Ps. 67 : given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 562, Book of Praise ; given also in Departmental Graded Quarterlies.

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

Stereograph—For Lesson (Review), no new stereograph. Repeat certain visits made during the Quarter (Order from Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, see page 272).

REVIEW CHART—SECOND QUARTER

ACTS, EPISTLES AND REVELATION	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Acts 9 : 1-11, 17-19.	Conversion of Saul.	Faithful is the saying.—1 Tim. 1 : 15.	1. The vision. 2. The voice. 3. The visitor.
II.—Acts 9 : 32-43.	Æneas and Dorcas.	In all things shew thyself.—Titus 2 : 7.	1. The healing of Æneas. 2. The raising of Dorcas. 3. Peter at Simon's house.
III.—Acts 10 : 1-16.	Peter and Cornelius.	There is no distinction.—Rom. 10 : 12.	1. The vision of Cornelius. 2. The vision of Peter.
IV.—Acts 10 : 24-33, 44-48.	The Gospel for the Gentiles.	Of a truth I perceive.—Acts 10 : 34, 35.	1. The preacher. 2. The hearers. 3. The converts.
V.—Acts 12 : 1-11.	Peter Delivered from Prison.	The angel of the Lord encampeth.—Ps. 34 : 7.	1. The prison. 2. The prayer meetings. 3. The deliverance.
VI.—Acts 11 : 19-26; 13: 1-3.	The Missionaries of Antioch.	Go ye therefore.—Matt. 28 : 19.	1. Missionaries received. 2. Missionaries at work. 3. Missionaries sent forth.
VII.—Acts 13 : 13-15, 42-52.	"Lo, We Turn to the Gentiles."	I have set thee.—Acts 13 : 47.	1. Preaching in the synagogue. 2. Opposed by the Jews. 3. Turning to the Gentiles.
VIII.—Acts 14 : 8-20.	The Cripple of Lystra.	He giveth power.—Isa. 40 : 29.	1. Healing bestowed. 2. Worship rejected. 3. Persecution endured.
IX.—Acts 15 : 22-33.	The Council at Jerusalem.	With freedom.—Gal. 5 : 1.	1. The dispute. 2. The decision. 3. The deputation.
X.—Acts 16 : 6-15.	The Call of the West.	Come over.—Acts 16 : 9.	1. The vision. 2. The journey. 3. The convert.
XI.—Gal. 6 : 1-10.	Sowing and Reaping—Temperance Lesson.	God is not mocked.—Gal. 6 : 7.	1. Burden bearing. 2. Seed sowing. 3. Well doing.
XII.—Acts 16 : 19-34.	The Philippian Jailer.	Believe on the Lord.—Acts 16 : 31.	1. Paul and Silas imprisoned. 2. The prison shaken. 3. The jailer converted.

THE QUARTERLY REVIEW**FOR BIBLE CLASSES : The Philippian Christians**

In the lessons of the preceding Quarter we saw the growth of the church in Jerusalem and its extension to the districts of Judea and Samaria. In the lessons of this Second Quarter, we have witnessed the further extension of the gospel into Syria, Asia Minor and Europe (see ch. 1 : 8). Wherever it went, the gospel manifested the same rich and abundant fruits. And as

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

Paul contemplated the young Christian community at Philippi, he perceived afresh with deep emotion the triumph of the abounding grace of Christ. These Philippian Christians exemplified the measure and the character of the gospel. Let the lessons be reviewed in such a way that the members of the class may see something of what Paul saw.

1. *The power of grace*, Lessons I. and XII. We need only to bring these two lessons together in order to show in what different types of personality it can win a triumph. On the one hand, there is a man of the highest culture and the finest nature; on the other, an ignorant, superstitious, coarse jailer. Recall some of God's different ways of winning souls to himself. Discuss the relation of grace towards natural talents.

2. *The sanctifying work of grace*, Lessons II., III. Contrast the Peter of these days with the Peter of the Gospels. He is willing to forsake all prejudices and to dare all things for the sake of the gospel. The man of weak purpose has become, according to promise, a rock. The quiet influence of Dorcas' life is equally a tribute to the work of grace. Such lives in any community make the work of the minister or evangelist increasingly effective. Emphasize: (a) the importance of letting grace accomplish a perfect work in us; (b) the value of the quiet testimony of even the humblest follower of Christ.

3. *The universality of grace*, Lessons III., IV., VI., VII., IX. (a) It knows no national bounds (Lessons IV., VII.). It was a great day in the history of mankind when the universal worship of a universal God was made possible. The day of a universal peace, based on a recognition of the brotherhood of men, is one of the long-awaited but, let us hope, not distant results of this principle. (b) It suffers no bondage to rites or forms—it is free grace, Lessons VII., IX. (c) It is not the prerogative of a class. (Read James 2:1-5.) Rich Lydia and the demented slave girl experience its power on like conditions. Show how the influence of this fact has been one of the greatest factors working towards the democratization of the world's institutions, the dignifying of manhood. It has shattered slavery and it is the inspiration of every movement for the emancipation of the masses.

4. *The vision of grace*, Lesson X. The world for Christ (compare Rev. 7:9). Discuss briefly the problem which the heathen world presents to Christianity. What part of this problem is our own church seeking to solve? What responsibilities devolve upon the individual Christian in this matter? What can the class do for missions?

5. *Grace for every time of need*, Lessons V., VIII. To each troubled soul in God's own good way. Then comes the comfort and the revelation of divine sympathy and sustaining power.

THE QUARTERLY REVIEW

FOR SENIOR SCHOLARS AND THE BOYS AND GIRLS: Great Texts

Let the teacher announce a Great Text from each lesson and question the class about their historical setting and meaning.

1. *Lord, what wilt thou have me to do?* Acts 9:6. Who asked this question? Under what circumstances was it asked? Impress upon the class that this is one of the great questions of life, that we all need to question the Lord about what he wants us to be and to do. Show that the divine answer may come to us through a providential opening, or through a friend's advice, or through our own aptitudes or inclinations; and make clear that God always wants us to live the life which he has planned for us in Christ.

2. *Jesus Christ maketh thee whole*, ch. 9:34. To whom were these words spoken? What do the words mean? In what sense is human life incomplete that is without Christ? Show that the divine touch gives us clearer vision, and broader sympathies, and a capacity for larger service.

3. *What God hath cleansed, that call not thou common*, ch. 10 : 15. To whom were these words spoken and for what purpose? Bring out that this was an epoch-making vision which did a good deal to free Peter from his inherited prejudices, and to help him to understand the world-wide mission of the gospel.

4. *Prayer was made without ceasing of the church unto God for him*, ch. 12 : 5. To whom is reference made in these words? What was the nature of the prayers offered up at this time for Peter? How were these prayers answered? Is prayer always answered? It may not be in our way, but in God's way the answer will come.

5. *He was a good man*, ch. 11 : 24. To whom do these words refer? What more do you know of this man's character and life? Point out that we have here God's good man, and that no man is good in the divine sense of that term who does not possess in some measure the characteristics of Barnabas.

6. *The gods are come down to us in the likeness of men*, ch. 14 : 11. Where and why were these words spoken? How did these heathen people get this beautiful conception? When was this thought realized in the history of the world? In what sense does God dwell on earth in human form? (1 Cor. 3 : 16.) This thought makes every good life a sacred thing.

7. *Come over into Macedonia, and help us*, ch. 16 : 9. Under what circumstances were these words spoken? Show how this cry comes from every heathen land through the ruin caused by sin, and that we cannot turn a deaf ear to this cry, if we have anything of the Spirit of Christ in us.

8. *What must I do to be saved?* ch. 16 : 30. Who asked this question? In what way had he been awakened to a sense of his danger? What answer did he receive? Impress upon the class that Christ saves us, not only from the guilt of sin, but also from its power. He is a wonderful Saviour who can save to the very uttermost, who can transform human life. May the prayer of each heart be :

"Come to my heart, Lord Jesus,
There's room in my heart for Thee."

THE QUARTERLY REVIEW

FOR TEACHERS OF THE LITTLE ONES : How the Helpers Helped

A Look Backward—Some important words in each lesson story may be printed in each of twelve squares, and the story recalled from these words.

Lesson I. How Saul was converted. Review words : SAUL, NEW HEART, THOUGHTS, ACTIONS. How do we know that Saul needed a new heart? Where was he going when Jesus spoke to him? What happened to Paul? *Jesus can give me a new heart.*

Lesson II. Peter healing and giving life. Review words : PETER, SICK MAN, GOOD WOMAN. How did Peter help Æneas? Who was Dorcas? How did she use her hands to help others? How did Jesus use Peter's hands to help Dorcas? Will Jesus use our hands to help others? *Jesus is the great physician.*

Lesson III. Paul sent to help Cornelius. Review words : ROMAN SOLDIER'S DREAM, PETER'S DREAM. Name of the Roman soldier? What did God tell him in a dream? What vision, or dream, did God send to Peter? What did it teach Peter? *Jesus wants me to help some one.*

Lesson IV. Peter telling Cornelius about Jesus. Review words : PETER, GLAD MES-

SAGE, CORNELIUS' HOUSE. What glad message did Peter bring to Cornelius and his family? *Jesus wants every one to know about him.*

LESSON V. How Peter was delivered from prison. Review words: PETER, PRISON,

**JESUS WILL HELP
HIS HELPERS
TO HELP**

PRAYER. Why was Peter put in prison? How did the followers of Jesus help Peter? How did God answer their prayers? *I should pray for others.*

LESSON VI. Helping to send missionaries. Review words: ANTIOCH, CHRISTIANS, BARNABAS, SAUL, GENTILES. Who was Barnabas? Whom did Barnabas get to help him? Who were sent to be missionaries to the Gentiles? *I can help to send missionaries.*

LESSON VII. A story of two missionaries. Review words: TEACH, GENTILES, LIGHTS. Who were the two missionaries? Where did they go? *Jesus is my teacher.*

LESSON VIII. How a cripple was cured. Review words: PAUL, TEMPLE OF JUPITER, CRIPPLE, GODS, STONES. Where was Paul preaching now? To whom was he kind? Whom did the people think Paul and Barnabas were? How did they afterwards treat Paul? *I should be kind.*

LESSON IX. How people are saved. Review words: PAUL, BARNABAS, JERUSALEM, COUNCIL, LETTER, FREE. Why did Paul and Barnabas go to Jerusalem? Who makes us free from sin? *Jesus is my Saviour.*

LESSON X. What Paul saw in a vision. Review words: DREAM, MACEDONIA, HELP, LYDIA. What did Paul see in his dream, or vision? Where did Paul and his helpers go? Who was Lydia? *God gives me work to do.*

LESSON XI. Sowing and Reaping. Review words: LIFE GARDEN, GOOD SEED, BAD SEED. What does the Bible say about sowing and reaping? Name some good seeds, and some bad seeds. Is strong drink a bad seed? What is reaped from this bad seed? *Strong drink would do me harm.*

LESSON XII. The story of the jailer at Philippi. Review words: PHILIPPI, PAUL, SILAS, PRISON, JAILER. Why were Paul and Silas put in prison? How did God set them free? What can you tell about the Philippian jailer? Are Jesus' followers safe at all times? *I should give myself to Jesus.*

Golden Text for the Quarter—Phil. 4 : 8 : a bit of a letter that Paul wrote to the Christians at Philippi, meant for us as well. Jesus will show me how to help him.

Hymn—Sing Hymn 532, Book of Praise, "O, what can little hands do?" etc. (with gestures).

*AN ORDER OF SERVICE : Second Quarter

Opening Exercises

I. PRAYER.

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

III. RESPONSIVE SENTENCES. Psalm 46 : 1, 2, 7, 9, 10.

Superintendent. God is our refuge and strength, a very present help in trouble.

School. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.

Superintendent. The Lord of hosts is with us ; the God of Jacob is our refuge.

School. He maketh wars to cease unto the end of the earth ; he breaketh the bow, and cutteth the spear in sunder ; he burneth the chariot in the fire.

All. Be still, and know that I am God : I will be exalted among the heathen, I will be exalted in the earth.

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

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

VI. 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).

VII. READING OF LESSON PASSAGE.

Class Work

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

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

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

III. RECITATION. 1. Scripture Memory Passages. 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 439, 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 the 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. Philippians 4 : 7, 8.

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

School. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things.

IV. SINGING. Hymn 508, Book of Praise, "God save our gracious King," etc.

V. BENEDICTION.

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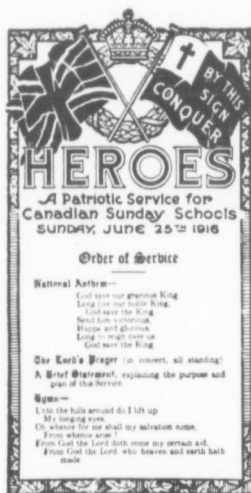
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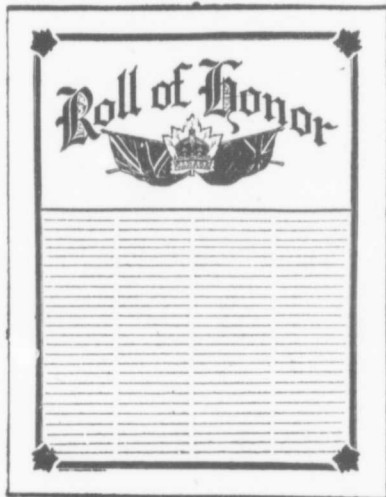
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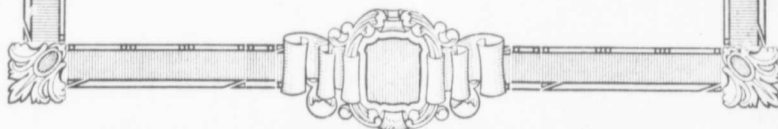


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