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The Teachers Monthly

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

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No. 11

In order to meet the requirements of the International Advanced Standard Teacher Training Course, Professor Tracy's Handbook in our Course has been revised and in part rewritten by the author, and has just been re-issued under the title of, *The Teacher and the School*.

The new material in the Handbook relates chiefly to the School, chapters having been added on *The School; Its Equipment; The Grading of the School; The School in Session; The Organized Class; Supplemental Lessons; The Sabbath School and Missions; and the Cradle Roll and Home Department*. In its earlier form the book has been in demand for Teacher Training Classes far beyond the bounds of our own church and country, and has received high praise from those most competent to judge of its merits. The changes and additions have greatly enhanced its value. It will be used with much profit by members of Teacher Training Classes, and will be found interesting by all who have any share in Sabbath School work.

The True Fountain of Life

In the centre of an enclosure at a certain heathen temple in India, is a small pool called the Fountain of Life. Pilgrims pour their offerings of water, oil and honey on the images of the gods. These run down on the ground, and are trampled under foot; then they run together and form the Fountain of Life. The poor deceived heathen think, that by dipping their fingers in the Fountain and touching their foreheads, they can get peace of heart. That peace, which never comes to

them, we may have through the grace of God revealed in the shedding of Christ's blood. That is the true Fountain of Life.

The Power of a Smile

By Rev. John W. Little, B.A.

Let us not be afraid of laughter. The thing that does the most to make life worth while, at the least cost, is just a pleasant smile.

"The smile that bubbles from a heart that loves one's fellow men,
Will drive away the cloud of gloom and coax the sun again.
It's full of worth and goodness, too, with manly kindness blent—
It's worth a million dollars and doesn't cost a cent."

I am not referring to the simper that betrays a vacant heart and an empty mind, or to the chilling laugh of the cynic, or to the cutting smile of the scorner, or to the sickening gush of the hypocrite. Not all laughter is Christian. But where the heart is full of true joy, the eyes will be illumined. If we have found the pearl of great price in God, if we are sure of victory in Christ Jesus, if we know in whom we believe and appreciate our privileges and blessings, the atmosphere we carry, the character of our walk, the expression of our faces ought to evidence the fact. How can we be Christians and not be cheerful?

We can never do our best work without the spirit of optimism. Discontent, depression, doubt, fear, take the nerve out of a man's arm and rob the heart of its hope and life of its victory. It is only when gladness has left our hearts that our hands grow weary in well-doing. The man who can face life with

unfailing good humor is strongly armed against foolish endeavors and painful defeats. And all helpful influence over others is impossible, unless our lives inspire them with something of our own invincible faith in God and goodness, in the sweetness of fireside affections, and the loyalty of friends, and in the reality of true love and sacrifice.

Elgin, Man.

A Picture that Persuades

By Esther Miller MacGregor

It was a class of boys,—half-grown young fellows, keen, restless, wide awake. They were ready to question any statement their teacher might make. They were never willing to take anything on trust. The teacher was often puzzled to know just how to meet their questionings. How did he know this happened? Was he quite sure about that? He could not always cope with their restless enquiries.

One day a visitor came into the class, a young man who had a marked gift for interpreting the printed page. The boys had heard him recite some of W. H. Drummond's best the evening before. They requested something from him as a special favor.

When the doors were closed and they were alone in their little class room, the visitor stood up before them. He held in one hand a small volume of prose gems, in the other a Bible.

"I am going to read you two accounts of the same scene", he said, "one written years ago by an eye-witness, the other by a modern writer." The boys were all silent interest. This was something fresh and new.

The reader selected Ruskin's criticism on Raphael's picture, "The Charge to Peter". It was the pen picture of that last meeting on the shores of Galilee, upon which he dwelt, and the very scene,—vivid, real, seemed to open out before the eyes of his listeners.

They could see, in the dim light of dawn, the worn-out fishermen in the boat, the gracious Figure on the shore, and hear Him calling to them to cast their nets once again. The restless boys were tense and silent as the reader went on:

"And John shades his eyes from the morning sun with his hand to look who it is; and

though the glistening of the sea, too, dazzles him, he makes out who it is at last; and poor Simon, not to be outrun this time, tightens his fisher's coat about him, and dashes in over the nets. One would have liked to see him swim those hundred yards, and struggle to his knees upon the beach!"

The thrilling reality of the description caught and held the youthful minds. There were no doubts, no questionings now, but only absorbed, rapt interest.

Before any one could stir, the reader had opened his Bible, and was giving them the same story in the simple convincing words of the evangelist.

Very slowly and clearly he read it, pausing here and there with a word of explanation or description, that enhanced the scene and made it yet more real. Then he closed his book and sat down without a word.

The teacher looked into the faces of his boys, and read there a greater lesson than he had ever taught them—that if he would lead their restless, enquiring, iconoclastic minds up to the heights of faith, it would not be through expounding or arguing.

His task was, like the painter on the canvas and the inspired writer on the printed page, to hold up before his class, plainly and vividly, the divine Saviour, as He lived among men, and let His teaching shine in its own light. "I had forgotten the promise", said the teacher to himself, humbly, "And I, if I be lifted up... will draw all men unto Me."

Excelsior!

By Rev. Henry Dickie, D.D.

In these days of low, materialistic, prudential, worldly living, there is no cry more needed than "Excelsior". Life on a high level is the open secret of a successful Christian life. If one is to be free from error, he must often get away from the practical world in which he is called to act. He needs to get the larger view and breathe the ampler air. It is only as we see things in God's light, that we can see them as they really are, in their true place, relation and purpose.

Life on a high level, too, is a great protection against temptation and moral contamination. The reason many people are so troubled

with temptations is, that they live so far down. If they would only "dwell on high", as the psalmist expresses it, they would escape many of the temptations and snares of the evil one, and be safe from many of his darts, which now pierce them through. As another has well expressed it, "we are not saved from the evil in the world by cleverness, prudence, diplomacy on low levels; a man is saved because he lives in heavenly places, and fights the battle with the armor of light."

Furthermore, life on a high level, while it does not emancipate a man from sorrow and death, takes the gloom and sting out of them. There is no dealing with these things like dealing with them from above. Instead of sitting in the gates of the tomb, cast away your grave clothes, and begin to live as Christ's freemen, and Christ's witnesses, and

the heirs of a magnificent inheritance. Look higher! Live higher! There is nothing to fear. God "hath raised us up together, and made us sit together in heavenly places",—not gloom and darkness, but light, freedom, sweetness, felicity. We are traveling towards our "Father's house".

"The stars shine over the earth,

The stars shine over the sea,

The stars look up to the mighty God,

The stars look down on me.

The stars shall live for a million years,

A million years and a day,

But God and I will live and love

When the stars have passed away."

Because we believe that, we can take up those other words of the old Hebrew psalmist, and say with glad emphasis, "I shall not die, but live, and declare the works of the Lord."

Chatham, Ont.

Holding the Older Boys

The Spirit of the School

By Miss Annie McKnight

Ours is a country district School, and it has a class of fifteen boys and young men, ranging in age from sixteen to twenty-five, and very seldom are there less than twelve in attendance. The School offers some prizes (usually books) for good attendance, and two or three of these are carried away by this class. We have succeeded, quite lately, in getting the majority of them to bring their Bibles to the School.

The outside attraction here may not be as great as in some other places; but I think it is the spirit of the School that attracts the older boys or turns them away. If there is nothing to interest them, they do not want to come.

The regular and prompt attendance of the teacher is very necessary. If the teacher is not regular and prompt, the scholars soon become indifferent.

Do not be interested in the boys only in the class but, wherever you see them, speak kindly and pleasantly, and let them see you are interested in their work. If one is absent for an afternoon, tell him you missed him, and usually he will be in his place the next Sunday.

In the class do away with as much formality as possible, and make the lesson plain and natural. Endeavor to obtain the scholars' opinions on important points, and let them know when you appreciate these. In some simple ways like these, our boys are held, and are a great support to the School.

Little Branch, N. B.

Comrades All

By George A. Cornish, Esq., B.A.

Our Young Men's Bible Class consists of about forty members, and we meet in the church every Sunday afternoon. Opening and closing exercises are conducted jointly with the Young Women's Class. The regular attendance of a considerable number of young men at the Bible Class is just one phase of the live interest manifested by the young men in all departments of our church work. In the Young Men's Guild, through their social meetings, their hockey and baseball clubs, a spirit of comradeship has been formed, and this acts as a silken cord in all church work and nowhere more than in the Bible Class.

The business-like methods learned in the Guild are reflected in the Bible Class, where

the constitution is carried out to the letter. Officers are elected every six months and realize their responsibility. The ushers of the church are chiefly members of the Class, and they know all strangers and invite them to meet with us.

In September, a committee visits at their boarding-houses the Presbyterian boys attending the Collegiate Institute and the Normal School, and invites them to become members of the Class. We depend largely on steady watchfulness, rather than on special efforts to add to our numbers. However, last spring, we divided the Class into two sides and competed for new members, and a more regular attendance of all the members; the competition terminated with a banquet.

All the above is largely the work of the students. As teacher, my chief duty is the preparation of the lesson. I attend the Guild, because I enjoy the meetings and the congenial company. I thus know the fellows better, and they know me. I try to study the sanest and most natural interpretation of every lesson, and, by questions and explanations, endeavor to make the Class exercise their intellect and imagination.

If there is one feature more than another that I try to make characteristic of my teaching, it is to avoid an exaggeration of the goodness or badness of Bible characters, and to refrain from clothing every event with a vulgar mysteriousness and unreality. Rather, I try to show the reasonableness of the events, how they are related as cause and effect when viewed in their proper setting, and that David and Paul, for example, were as much the product of their time as were Shakespeare and Luther.

Normal School, Peterborough, Ont.

Class Loyalty

By Frank Smith, Esq.

It is often the fear of seeming "babyish" that causes the older boys to drop out of the Sunday School. This fear is caused, to a very great degree, by a misconception of the place the Sunday School holds in the church. Talk with a boy of eighteen to twenty years, and he will often frankly tell you that he has grown out of, or is too far advanced, to attend, a school for little children. Parents,—

church-going, Christian parents, in very many instances, sympathize with this idea.

Until the parent and the boy are convinced that the Sunday School occupies the position of assistant to the parent, supplementary and advancing the Bible study and instruction given in the home, and that there is no age limit to such study, it will be difficult to get boys to continue in the School when they begin to think of themselves as men.

In dealing with boys we have always found it advantageous to take them into our confidence, allowing them, in a measure, and when this is agreeable to the Session of the church, to select their own teacher, throwing the whole responsibility upon themselves as to attendance, conduct, preparation of lesson and growth of membership. Responsibility and service must be imposed on each individual. Success or failure depends upon what I do for the class, must be the conviction of each member, otherwise it will be almost impossible to keep up life and interest. The competitive spirit must be aroused and kept alive by constant work and talk. Do not encourage any member of the Class to speak of *the* class, but to say *my* class. Create a proper jealousy and pride; a healthy class spirit,—*my* class—the best in the School, and that same loyal feeling will eventually prevade the whole School. While you may hear the young man speak of *his* class, you will hear him also speak of *his* School, as in his estimation at least, one of the choicest.

The teacher of the older boy besides having a teacher's recognized qualifications, must be a "boy of an older growth", ready at all times to meet a boy in boy fashion, maintaining dignity and commanding respect, but, at the same time, winning the affection and regard of his pupils.

The teacher should take part in all the general exercises of the School, singing, reading, with the rest of the School, the scripture lessons at the opening, and answering questions put by the superintendent regarding any Bible truth. This action on the part of the teacher encourages the pupil to do the same, as he sees at once that the teacher does not think it unmanly or in any way unbecoming to be a learner.

Truro, N. S.

The School For the Big Boy

By J. A. Scott, Esq.

The big boy in the Sunday School has been made too much of. By this I mean that, instead of being treated in a thoroughly natural way, he has, as soon as he has reached a certain age, been made a special feature in the School. This he is not slow to notice, and so a state of affairs has grown up that has been the bane of the School. Treat your big boy in a purely natural way. Don't treat him as though he did not possess much intellectual power, and, worse still, don't treat him as your equal, for there never was a truer saying than the old axiom, "Familiarity breeds contempt."

Treat him as though you knew his intellectual powers were growing and required more and better food, and be sure he gets it. Prepare that food in such a way that he will relish it. Warned over diet will not hold him, but good, fresh, well seasoned and well cooked food will. Don't try to substitute history, story, and fiction for the gospel. Never forget that Christ said, "And I, if I be lifted up from the earth, will draw all men unto Me"; and Paul said, "The gospel . . . is the power of God unto salvation to every one that believeth." The big boy has been treated as though he were not included in this "every one". If the gospel of Christ will not hold him then all substitutes will miserably fail.

Treat your big boy as a big boy. Too often he has been drawn out of the School by the very cords that were being used to keep him in. He will all too soon think he is a man, without his teacher rushing the matter. There are times when you are brought face to face with a crisis in your class. It may be the culminating of small insubordination which has been noticed for weeks or months; be prepared to meet such emergency by very firm action. The big boy, in his heart, likes a man, whether his actions and words say so or not; and, if ever the time comes that you must meet the issue, do it firmly, and show that he, and not you, is the person that is under obligation. If there is any principle and youthful stability and appreciation in him, it will manifest itself in a more courteous attitude towards you.

Too many teachers make their boys feel that it is a great favor for them to come to the School.

This must not be construed to mean that I would advocate a spirit of either indifference or superiority (a teacher with such a spirit has no place in the School), but the teacher who is to secure and retain the respect of the big boy must show that he respects both himself and the School.

Make the Sunday School for the big boy, and he will stay in it.

Guelph, Ont.

A Boys' Club

By Dr. P. T. Coupland

In September 1907, when entering upon the work for the fall, I invited the boys of my class, ten in number, to my home, and we had an earnest chat, with the result that we proceeded on that very evening to organize. We had a most interesting time choosing a name, colors, class pin; etc. Finally we decided that our club should be called the F. C. B. C. (First Church Boys' Club), that our colors should be blue and white, and our class pin of a pretty design—a laurel wreath about a blue and white enamelled shield bearing the letters F. C. B. C. and the numerals '07.

I had previously carefully outlined a constitution. This dealt with the objects, requirements for membership, fee, etc. I may say that our fee is nominal—5c. a month.

We decided to meet every other Thursday, one evening to be a business and literary meeting and the alternate evening to be a social evening. At our literary meetings, which are opened with reading of scripture and prayer, the boys supply the programme, and really interesting papers have been given on electricity, raising of poultry, etc., to suit the hobbies of the several boys. For our social evenings, I previously arranged with the mothers of the boys that an invitation should come from one of them for each month during the winter. We met in one room for a few minutes after the boys arrived, and discussed anything of pressing importance and then placed ourselves in the hands of our hostess. One of the boys lives between two and three

miles in the country, and when we met at his home, an invitation was extended to two classes of larger girls in the school and a jolly sleigh ride added to the pleasure of the evening.

We had in our Sabbath School a large room about twenty-one feet square, with raised seats, which had always been used for the Primary Class, but which was altogether too large for that purpose, and was situated so far from the furnaces that it was cold for the little ones in the winter. I easily obtained from the teachers and officers of the School, and the Session, the privilege of using this as the F. C. B. C. Class Room. The boys spent several evenings tearing out the old seats and floor and putting down a new floor. One of our elders sent lumber and a man to put down our floor, another man to tint and decorate the walls, and when it came to furnishing our gymnasium, he had made for us, at no expense to our club, nearly all the apparatus required.

We have a horizontal bar, parallel bars, vaulting horse, clubs, dumb-bells, mattresses and boxing gloves. This room is used as our class room on Sunday, and during the week it is open to the boys on evenings on which there is no other meeting in the church. A schedule is drawn up for the winter, the boys in turn keeping the room tidy.

In winter, we have our hockey team, and in the summer we play baseball and lacrosse. This year we had a team entered in the Juvenile series of the Canadian Lacrosse Association. In short, I enter into all manly sports with the boys, and endeavor, by example as well as by teaching, to lead the boys to be "sports" in the truest and best sense.

Although our field from which to draw is limited, our class now numbers twenty-four, eighteen of whom have united with the church. The average attendance is splendid, some members never missing a Sunday. Several of the boys are singing in the choir and taking an active interest in all departments of the church work, and moreover, the class has undertaken for two years now, the support of a Knox College student in one of the Home Mission fields.

These results have far exceeded my largest expectation, and have richly repaid me for

the time and energy expended in keeping the boys together.

First Church, St. Mary's, Ont.

The Officers of the School

By Rev. A. Macgillivray

VII. THE SABBATH SCHOOL MISSION SECRETARY

A new officer, unheard of as yet in many Schools, and on duty in comparatively few. An officer, however, that is sure to be much in evidence from this time on. The sphere of service is wide, and ever widening, and its opportunities are well-nigh illimitable. One of the outstanding developments of recent years in all Christian work is the quickening of missionary enterprise. The experts are quick to see that in order to have the best results, they must enlist the cooperation of all, and they begin at the beginning and interest the children.

Every School will, in the near future, have a mission secretary, the consecrated, alert, tactful enthusiast, who will hold the balance evenly, as between the various mission enterprises of the church. One thinks of a woman holding the position, but that is owing to the fact that men have been slow in realizing their duty and opportunity,—but there is an awakening,—and they are more and more coming into their own. The best person available, man or woman, will be chosen.

The first care of our secretary will be to provide information. To this end Mission Bands will be organized. There will be a Mission Band for the little children, boys and girls, with meetings more or less frequent. Information will be imparted, work will be done, and systematic giving will be practised. The power of "many littles" will be demonstrated.

Every School, will have, some day, its young ladies' Mission Band organized for definite work. The fact that young men's or boys' Mission Bands are almost unheard of, only shows how "much land there is yet to be possessed". There are Boys' Clubs and Men's Clubs for other ends in the church, let us have them here. There will be Mission Study Classes to gain the fullest knowledge of fields and their needs. Teachers will be interested by our secretary in the needs and

claims of missions. Our officer will be in close touch with pastor and superintendent, and will always have within easy reach suitable literature bearing on this special work.

We know of one, who, while not formally assigned to this office, is doing its work in a most efficient manner. She has books on missions circulating constantly, returned missionaries are laid under tribute to give addresses, a labor of love always cheerfully performed, young people are being habitually spoken to, the sympathy and interest of little children is being gained, one or two mission classes are at work, and the good seed thus sown is already yielding its precious harvest in increased knowledge, more generous offerings, and the choice of mission work as a life's vocation.

There are great possibilities before the mission secretary. A sphere of service awaits one in every school, be it country or town, "ever-green" or only operating for a part of the year.

Missions will not come into their own until we have this officer in every School, and the world's need of Christ made known to every scholar, and all of us, scholars, officers, and teachers have become workers together with God for the salvation of the world.

Toronto

A Teachers' Meeting

By Rev. P. J. McLaren, B.A.

About two years ago a teachers' meeting was begun in the Shakespeare Presbyterian Church Sunday School, and it has long since passed the experimental stage.

It is held on Friday evening at seven o'clock, one hour before the weekly prayer meeting, in the church, in the Junior Bible Class room, which is equipped with a good blackboard and a full set of maps.

With the exception of a few minutes given to the general interests of the School, the hour has been given to the study of the Lesson for the following Sabbath. Now, however, part of the time—about twenty minutes—is to be given to the study of one of the Handbooks in the Teacher Training Course. The minister, who teaches the Senior Bible Class, is the leader, and he usually makes an analysis of the Lesson, going over it verse by verse. The meeting is made informal in every way,

and the leader asks for any other analysis, or how the one given may be improved upon, and also for suitable illustrations and suggestions as to lessons or teaching points, adapting everything as far as possible to the different grades in the School—from the Primary up to the Bible Class.

This meeting, coming near the end of the week, and after more or less study of the Lesson at home, has proven itself suggestive and stimulating.

Shakespeare, Ont.

A New Year's Day Rally

By Rev. Principal John Scrimger, D.D.

For over half a century, it has been customary in the city of Montreal to have grand rallies of Sunday School children and their teachers on the morning of New Year's Day. The gathering was at first held under the auspices of the Sunday School Union, and included all the Protestant denominations. But as it soon outgrew the capacity of any of the available meeting places, the Methodist and Presbyterian Schools organized rallies of their own, and each of these taxed the accommodation of their largest churches to the utmost.

From the very outset the idea proved immensely popular, and the only question is how soon the Presbyterian rally will have to be divided into two gatherings held simultaneously at different points, owing to the hundreds that have to be turned away annually after every nook and corner have been filled.

It must be confessed that the attraction which draws so many is not wholly a spiritual one. The more distant Schools have to be conveyed to the place of meeting, and the favorite method of doing so is by means of large vans or sleighs holding each some forty or fifty children, many of whom thus obtain their first and perhaps only sleigh ride of the season. In order to add to the gaiety of the occasion, each School provides itself with a banner, and many of the scholars supplement this with miniature flags and noisy horns which make their coming known from afar.

On arriving at the meeting place, they are guided to the sections of the church assigned to each School, and the ushers have no small task in getting them comfortably seated, as

there are often two children for every seat allotted to them. But, as they have arranged to come early, by ten o'clock all are in their places, and at the stroke of the bell the chairman gives out the first hymn, and the programme begins. This consists largely of hymns which have been selected some weeks beforehand and distributed to the several Schools so that all may become familiar with them. With a good leader supported by the organ and an orchestra, these are rendered with a heartiness and enthusiasm that leave little to be desired. The general hymns are interspersed with others in different languages rendered by the French, Italian and Chinese Schools separately, also by prayer, scripture, responsive reading, a brief address or two appropriate to the occasion, and greetings from similar gatherings in the city and elsewhere.

A roll call of the Schools is made, and each one is invited to respond by repeating, in unison, a motto or a verse of scripture or singing a verse of a hymn. The whole service, which lasts about an hour and a half, is brought to a close by saluting the flag and singing the national anthem.

There can be no doubt of the value of the rally. It starts the year happily and well. It gives visibility to the work being done. It binds the Schools together into one organization which makes it easier to interest them in efforts for the improvement of the regular work of the Schools. The teachers enjoy it, and as for the children, it is one of the great memories of their youth, cherished as long as they live.

Presbyterian College, Montreal

The International Bible Reading Association

A number of years ago a committee of the Sunday School Union in England met to devise some means of deepening the spiritual life of the people. It was decided to issue Daily Readings in connection with the International Sunday School Lessons, and to form a separate organization or committee to urge upon the people the use of the Daily Readings. This organization, which is still connected with the Sunday School Union of England, is known as the I. B. R. A. (International Bible Reading Association). Mr. Chas. Waters is its General Secretary. The endeavor is to encourage the daily use of the Bible in the home and to have in every home the family altar. Through the courtesy of Mr. Waters and the I. B. R. A., we publish the Daily Readings in our various periodicals dealing with the Sabbath School Lessons.

The I. B. R. A. has spread in all the world. There are now nearly one million English-speaking people pledged to daily Bible reading in connection with it. Besides, there are members in sixty foreign countries. In the Province of Ontario the Government has authorized the use of the I. B. R. A. readings in the Public Schools, and is printing and supplying them to the teachers.

Branches may be formed in any Sunday School or congregation. The yearly membership fee, which entitles to all the literature, is five cents per member. For supplies or any information write to the Ontario District Secretary, Dr. Frank D. Price, 351 Sherbourne St., Toronto.

Lesson Calendar : Fourth Quarter

1. October 3. Paul a Prisoner—The Arrest. Acts 21 : 27-39.
2. October 10. Paul a Prisoner—The Plot. Acts 23 : 11-24.
3. October 17. Paul a Prisoner—Before Felix. Acts 24 : 10-27.
4. October 24. Paul a Prisoner—Before Festus and Agrippa. Acts 26 : 19-32.
5. October 31. Paul a Prisoner—The Voyage. Acts 27 : 13-26.
6. November 7. Paul a Prisoner—The Shipwreck. Acts 27 : 39 to 28 : 10.
7. November 14. Paul a Prisoner—In Rome. Acts 28 : 11-24, 30, 31.
8. November 21. Paul's Story of his Life. 2 Corinthians 11 : 22-28 ; 12 : 1-10.
9. November 28. Paul on Self-Denial—World's Temperance Sunday. Rom. 14 : 10-21
10. December 5. Paul on the Grace of Giving. 2 Corinthians 8 : 1-15.
11. December 12. Paul's Last Words. 2 Timothy 4 : 1-8, 16-18.
12. December 19. REVIEW.
13. December 26. The Birth of Christ. Matthew 2 : 1-12.

Lesson VI.

PAUL A PRISONER—THE SHIPWRECK November 7, 1909

Acts 27 : 39 to 28 : 10. *Commit to memory vs. 9, 10. Study Acts 27 : 27 to 28 : 10.

GOLDEN TEXT—The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate.—Psalm 34 : 22.

39 And when it was day, they knew not the land : but they ¹ discovered a certain creek ² with a ³ shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And ⁴ when they had taken up the anchors, they committed *themselves* upon the sea, and loosed the rudder bands, and ⁵ hoised up the ⁶ mainsail to the wind, ⁷ and made toward shore.

41 And ⁸ falling into a place where two seas met, they ran the ⁹ ship aground ; and the ¹⁰ forepart stuck fast, and remained unmoveable, but the ¹¹ hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, ¹² willing to save Paul, ¹³ kept them from *their* purpose ; and commanded that they which could swim should cast *themselves* ¹⁴ first into the sea, and get to land :

44 And the rest, some on ¹⁵ boards, and some on ¹⁶ broken pieces of the ship. And so it came to pass, that they escaped all safe to ¹⁷ land.

Ch. 28 : 1 And when ¹⁸ they were escaped, then ¹⁹ they knew that the island was called Mel'ita.

2 And the ¹⁹ barbarous people shewed us no ²⁰ little kindness ; for they kindled a fire, and received us ²¹ every one, because of the present rain, and because of the cold.

Revised Version—¹ perceived ; ² bay ; ³ beach ; and they took counsel whether they could drive the ship upon it ; ⁴ casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders ; ⁵ hoisting ; ⁶ foresail ; ⁷ they made for the beach ; ⁸ But lighting upon ; ⁹ vessel ; ¹⁰ foreship struck ; ¹¹ stern began to break up by ; ¹² desiring ; ¹³ stayed ; ¹⁴ overboard, and get first to the land ; ¹⁵ planks ; ¹⁶ other things from ; ¹⁷ the ; ¹⁸ we ; ¹⁹ barbarians ; ²⁰ common ; ²¹ all ; ²² But ; ²³ a viper came out by reason of ; ²⁴ *Omit* venomous ; ²⁵ hanging from ; ²⁶ one to another ; ²⁷ from ; ²⁸ Justice hath not suffered ; ²⁹ *Howbeit* ; ³⁰ took ; ³¹ expected that he would have swollen ; ³² when they were long in expectation, and beheld nothing amiss ; ³³ Now in the neighborhood of that place were lands belonging to ; ³⁴ named ; ³⁵ entertained ; ³⁶ was so, that ; ³⁷ fever and dysentery : unto whom ; ³⁸ laying ; ³⁹ *Omit* and ; ⁴⁰ And when ; ⁴¹ the rest also ; ⁴² cured ; ⁴³ sailed ; ⁴⁴ put on board ; ⁴⁵ we needed

LESSON PLAN

- I. Delivered, 39-44.
- II. Welcomed, Ch. 28 : 1-6.
- III. Honored, 7-10.

DAILY READINGS

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

M.—The shipwreck, Acts 27 : 27-44. T.—The shipwreck, Acts 28 : 1-10. W.—Perils on the sea, Ps. 107 : 21-32. Th.—Christ in the ship, Mk. 4 : 35-41. F.—Fearless in danger, Ps. 46. S.—Deliverance, Ps. 18 : 1-19. S.—Signs of authority, Mk. 16 : 14-20.

Shorter Catechism—*Ques. 34. What is adoption ?* A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

3 ²² And when Paul had gathered a bundle of sticks, and laid *them* on the fire, ²³ there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the ²⁴ venomous beast ²⁵ hang on his hand, they said ²⁶ among themselves, No doubt this man is a murderer, whom, though he hath escaped ²⁷ the sea, yet ²⁸ vengeance suffereth not to live.

5 ²⁹ And he shook off the beast into the fire, and ³⁰ felt no harm.

6 ³¹ Howbeit they ³² looked when he should have swollen, or fallen down dead suddenly ; but ³³ after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 ³⁴ In the same quarters were possessions of the chief man of the island, ³⁵ whose name was Pub'l'ius ; who received us, and ³⁶ lodged us three days courteously.

8 And it ³⁶ came to pass, that the father of Pub'l'ius lay sick of a ³⁷ fever and of a bloody flux : to whom Paul entered in, and prayed, and ³⁸ laid his hands on him, ³⁹ and healed him.

9 ⁴⁰ So when this was done, ⁴¹ others also, which had diseases in the island, came, and were ⁴² healed :

10 Who also honoured us with many honours ; and when we ⁴³ departed, they ⁴⁴ laded us with such things as ⁴⁵ were necessary.

The Question on Missions—6. Do the heathen of North Formosa seem eager for the gospel ? Most of them seem very indifferent. By nature the Chinese are the most conservative of all the peoples of the earth, and dread changes, while their time is so taken up with earning a living, that they claim they have no time to think about anything else.

Lesson Hymns—Book of Praise, 439 (Supplemental Lesson) ; 263 ; 583 ; 26 (Ps. Sel.) ; 494 (from PRIMARY QUARTERLY) ; 272.

Special Scripture Reading—Ps. 91. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Lantern Slides—For Lesson, B. 189. Paul Shipwrecked. For Question on Missions, F. 12, Natives of Northern Formosa.

EXPOSITION

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

Time and Place—A. D. 58 ; on the sea and at Melita or Malta.

Connecting Links—For two weeks the ship drifted on. At the end of that period, the practised senses of the sailors detected that they were nearing land. Testing the depth, they found that they were rapidly drawing towards some shore, and decided to anchor. During the night the sailors let

down the small boat, meaning to escape by it ; but Paul detected their plan, and made it known to the centurion, who prevented it, by ordering the soldiers to cut away the boat. Paul then encouraged his fellow voyagers to take food ; they had taken little or none for fourteen days. After this, the ship was further lightened by the casting out of her cargo of wheat into the sea, vs. 27-38.

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

I. Delivered, 39-44.

Vs. 39. *When it was day*. Was ever dawn more welcome than after the weary waiting of that anxious night? *Knew not the land*. The place has been called St. Paul's Bay. It was not the ordinary harbor for ships, hence the seamen's ignorance of it. *A. . creek*; Rev. Ver., "bay". *Beach* (Rev. Ver.); a smooth shore, on which the sailors could run the ship with a chance of saving the lives of those on board. *Took counsel*, etc. (Rev. Ver.); discussed the best means of getting the vessel to the shore, sorely crippled as she was.

Vs. 40, 41. *Casting off the anchors* (Rev. Ver.); the four anchors which had been let down from the stern, v. 29. These were now abandoned, and the ropes were cut, so that the ship would move bow foremost shorewards. *Rudder bands*; the ropes to which two paddle-shaped rudders at the stern had been tied up out of the way while the ship was at anchor; the rudders were now let down to steer her. *The foresail* (Rev. Ver.); the sail that would cause the ship to move towards the shore with greater precision and swiftness than any other. *Where two seas met*; either a shoal separated from the shore by deep water and washed by the sea on either side, or a neck of land projecting from the shore. *Ran the vessel aground* (Rev. Ver.); into "a bottom of mud, graduating into tenacious clay, into which the fore part would fix itself and be held fast, while the stern was exposed to the force of the waves". *Stern began to break up* (Rev. Ver.); while the crew and passengers crowded to the forepart of the vessel.

Vs. 42-44. *The soldiers' counsel*, etc. Each prisoner was chained to a soldier, who was answerable with his life if his charge should escape. The soldiers' advice, therefore, was prompted by fear for themselves. *Centurion, willing to save Paul*. The officer had for Paul the admiration of one brave man for another; and besides he was grateful to the one who had been the means of saving crew and passengers. *They which could swim. . . first to the land* (Rev. Ver.); that they might be ready to help the rest. *Planks, and. . . other things* (Rev. Ver.); pieces which were broken away from the timbers of the vessel. *All safe to*

land; and so Paul's promise (vs. 22-24) was fulfilled. There were 276 on board, v. 37. This is the end of one of Paul's perils by sea, 2 Cor. 11 : 25.

II. Welcomed, Ch. 28 : 1-6.

Vs. 1-3. *They* (Rev. Ver., "we") *knew*; from conversation with the inhabitants. *Melita*; the modern Malta. *Barbarians* (Rev. Ver.); not savages, but simply people who did not speak Greek. The Greeks called all who did not use their tongue by this name. *Shewed us no little kindness*; unusual and unexpected kindness, which the drenched and exhausted voyagers would keenly appreciate. *The present rain*; the rain which had now come on suddenly after the end of the gale. *Paul. . . gathered. . . sticks*; showing his true greatness by being as ready for this lowly service as for the heroic task of comforting and counseling his fellow voyagers. *Viper*; a poisonous serpent. It had been numbed by the cold, but was restored by the heat. There are now no vipers on the island, and only one place where any wood grows, but that is no reason why there should not have been both in Paul's day. *Fastened on his hand*; and likely bit him, having darted, perhaps several feet, to escape from the fire.

Vs. 4-6. *A murderer*. That Paul was a prisoner, the people knew from his chains; they now inferred that his offence was murder. *Justice* (Rev. Ver.). Like the Greeks and Romans, the Maltese may have had a goddess of this name. *Hath not suffered to live* (Rev. Ver.). Paul was looked upon as already dead, so sure were the onlookers that the serpent's bite would prove fatal. *Shook off the beast*, etc. See Mark 16 : 18. *Swollen*, etc.; the usual effect of the viper's bite. *A god*. Compare ch. 14 : 11-15. The miracle was equally great, whether the serpent was kept from biting Paul or its bite was kept from doing him harm.

III. Honored, 7-10.

Vs. 7-10. *Chief man*; the governor of the island. *Entertained us three days* (Rev. Ver.); till further arrangements could be made. *Father of Publius. . . sick of a fever*. The word means an intermittent fever. *Bloody flux*; dysentery. *Prayed. . . laid his hands on him. . . healed him*. This miracle would open up the way, as medical missions do now, for the

preaching of the gospel. *Others . . . were healed.* The gifts of God through His servants are alike for rich and poor, great and small. *Honoured us*; showed great respect to us and gave us things needful after the shipwreck, such as clothing and provisions. *Sailed . . . put on board . . . things . . . needed* (Rev. Ver.); a look forward to the departure of Paul and his companions from the island.

Light from the East

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

ANCHOR—In the heroic age of Greece anchors of iron were unknown. Large stones called sleepers were used instead, and even later, bags of sand and baskets of stones were used in cases of necessity. We know from pictures of anchors on coins of the time of

Paul, that they were of iron, and very similar in shape to those used to-day. The figures of ships show the hole in the prow through which the cable attached to the anchor passed. When vessels were at rest near the land, the anchor was cast into the deep water and the ship turned with her stern towards the shore. When she was driving before the wind and was in danger of running ashore, anchors were cast from the stern. Sometimes, when the ship was drifting, the anchor was placed in a boat and rowed out to the full length of the cable before being dropped to check the ship within a shorter distance. The largest and strongest anchor was called sacred, and was reserved for a crisis. To cast the sacred anchor was an expression used of persons employing a last resort.

APPLICATION

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

When it was day, v. 39. Surely no dawn was ever brighter to that storm-tossed company than that which rose, after many gloomy, sunless days, on the shores of Melita. Like the blessed sunlight, flooding land and sea, the joy of a great deliverance would fill their hearts to overflowing. It is a far more wonderful deliverance that sets us free from sin. The day on which we first see that Jesus is our great and sufficient Saviour will ever shine for us with a brightness that can belong to no other. On that day a new joy will come into our hearts of which no power can ever rob us, and which will grow deeper and sweeter with the passing years.

The centurion, willing to save Paul, v. 43. It was by no miracle that Paul had won his way into the confidence and affection of this Roman officer. The shrewd soldier, skilled in dealing with men, had observed the apostle's straightforward sincerity and helpfulness and courage, and these had won his admiration and respect. So Joseph, in Potiphar's house and in the prison and in Pharaoh's palace, and David at the court of Saul, and Daniel in Babylon, by doing, with all their might, the duty laid upon them, found favor with those whom they served. And it is just in the same old-fashioned way that young people are to

get on in the world to-day,—by doing so well what they have to do, that they are seen to be worthy of trust and advancement. Many a merchant has had to keep high-salaried positions vacant for months because he has not been able to find the right men to fill them. It is very sure, if we fit ourselves for some useful position, that the right place will sooner or later find us.

All safe, v. 44. Why should not that, at last, be the blessed case of all gospel hearers, —safe forever in the heavenly home? The gospel offer could not be more full and free. "Whosoever believeth" may have "eternal life." "Whosoever will" may drink of the living water. But alas, of some in all ages, the words of Jesus to the Jews are true, "Ye will not come to Me, that ye might have life." It is never God's hand that shuts the door of safety in the face of any. He is ever willing to save. If we come to Him with a like willingness, we shall surely rejoice in His salvation. Oh the pity of it, if, when He, in His wonderful love, has opened the door so wide, any of us, in blind folly, should shut that door against Himself!

Paul . . . gathered a bundle of sticks, ch. 28 : 3. Greatness is measured by service. This idea is crystalized, for example, in the noble motto borne by the Prince of Wales, "Ich

dien", "I serve", and the title of Prime Minister, which means "Chief Servant", given to the leader of the Government in Britain and her daughter nations. The noblest ambition is not to be able to get as many people as possible to do as many things as possible for us, but to do as much as we can for as many as we can. It may be only very humble service, but so long as it is done out of loyalty to Jesus and love to our fellow men, it will not be forgotten. The glorious Leader whom we follow will never let the least honest effort or the smallest real sacrifice go unnoticed or unrewarded.

Prayed .healed, v. 8. Yonder in the mighty cataract of Niagara is an exhaustless store of energy. Here are cities and towns with machinery to be driven, homes and streets to be lighted, —all sorts of work to be done.

The Living Link
The link between that supply of power and this need, is the electrical machinery and the transmission wires. With these in place and doing their part, that resistless power is harnessed for the service of man. The Christian is the living link between the power of God and the need of the world. When he lays hold of God by prayer, the full energy of the divine nature flows out in blessing for

the bodies and for the souls of men. Little as we have in ourselves for the helping and uplifting of those about us, we can bring to them strength that will never fail, might sufficient for any conquest, when we have learned the secret of effectual prayer.

Lesson Points

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

The ways of Providence may puzzle us, but our next step is always plain. v. 39.

Guidance is of no avail to us unless we are willing to go. v. 40.

Every neighborhood owes its highest welfare to its good people. v. 43.

Kindness is the King's coin, passing current in every land. Ch. 28 : 2.

Willingness to serve is the hall-mark of true greatness. v. 3.

God who gave to every creature its powers can also control these powers. v. 5.

So long as we have the approval of heaven and of conscience it matters little what others think of us. v. 6.

In the history of missions the physician has often opened the door for the preacher. v. 8.

A full-rounded gospel brings blessings alike for body and soul. v. 9.

It should be as natural for us to express our gratitude to God, as to our fellow men. v. 10.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

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

The wild storm which lasted for two weeks (ch. 27 : 27) revealed what the sailors and soldiers, the passengers and the prisoners, were made of. It revealed the cowardice and inhumanity of the sailors, vs. 30-32. It also revealed in Paul one of the highest types of beautiful Christian heroism the world has ever seen, vs. 33-36. Times of stress and storm in life are great revealers. What a lasting impression Paul's religious spirit must have made.

1. *The Shipwreck*, vs. 39-44. When the last day of that awful voyage had dawned, the rocky coast of a strange island loomed up

before the storm-tossed voyagers. They knew that this was the island of Paul's vision. With Paul's words of cheer in their hearts, they worked hard to fulfil the divine prophecy. Do not fail to impress upon the class the suggestions we get from this voyage of the co-operation of the divine and the human in working out God's plans.

Note how a good life throws its saving influence over the undeserving, vs. 42, 43. (See Isa. 32 : 2.) Many a one has been spared for his father's sake or his mother's sake. We have all been spared for Christ's sake.

2. *The Island*, ch. 28 : 1-6. What kind of people lived there? There were no wreckers on that island. Picture Paul gathering sticks with the rest and what happened. Note the first interpretation of this incident by the islanders, and how quickly they changed their minds. They jumped to a wrong con-

clusion at first. This is an exercise we are all good at. Some one is mean because he did not give as much as we thought he ought to have given to some good scheme. To-morrow, we find out that he has been quietly doing some bountiful thing which has exhausted his resources. Illustrate the folly and injustice of jumping too hastily to conclusions.

The conviction which led these islanders to the conclusion that Paul was a murderer, contained an element of truth. They believed that wrong-doing brought punishment, that there was no escape. "Be sure your sin will find you out." The mistake they made was in concluding that great suffering is always an evidence of great sin. Show how Christ rebuked this way of thinking, Luke 13:1-5. What element of truth was contained in their second conclusion, that he was a god? They showed that they believed in a divine power which was capable of saving man from the evils of life. Although they came to a wrong conclusion, the principle underlying their reasoning was sound. It was divine power which saved Paul from the poisonous bite of the serpent. It is a great miracle of grace when man is saved from the poison of sin.

The chief man of the island was just like the common people in his kindness to the shipwrecked: something very beautiful about life on this island. Paul's love and gratitude was manifested in healing the sick, in telling them of the Healer, the Saviour whose he was and whom he served.

For Teachers of the Boys and Girls

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

"When it was day"—the first words of the Lesson Passage.

The scholars will be eager to follow the events of the night, whose end is thus announced.

The "fourteenth" night it was (v. 27) of storm and terror (there may be a brief review of the voyage thus far, with its mishaps and perils).

"Land, ho!" some one shouts, but in a quavering voice: the light is dim; besides, all have lost heart (see v. 33). Some embryo sailor in the class will work out the details of vs. 28, 29.

Paul in command. That is what it amounts to: Paul, the prisoner, becomes the shipmaster. Study the two instances of this: (1) Vs. 30-32, in which he saves the ship from the mean cowardice of the sailors; (2) Vs. 33-38, in which he saves the whole ship's company from their own hunger and distraction. Note, in these instances, Paul's level-headedness and common sense; his promptness in an emergency; his sublime, immovable trust in God; his unabashed readiness to acknowledge God before whomsoever may; and how one sensible and God-fearing man may save a critical situation.

A hurrying daybreak: make the scene live, either by questions, or by drawing out the class to tell of the various happenings, or by a vivid description in detail. The Exposition and Light from the East help to make plain, but the teacher and the scholars who know the sea, will be at an advantage.

Paul again in command, vs. 42-44. This time, without saying a word. His life on board ship, his message from heaven (vs. 21-26), one part of which at least was now coming true, the help he had given in the night just ended; had won the heart of the Roman centurion. He will save Paul's life. And the centurion's wisdom and presence of mind was the means of saving the lives of all on board. Mark how God and Paul (v. 24) and this Roman commander work together.

A look at the map (see Illustration in QUARTERLIES) will serve to fix the events of the shipwreck and landing; also some questions about Malta and its inhabitants—wherefore called "barbarians"?

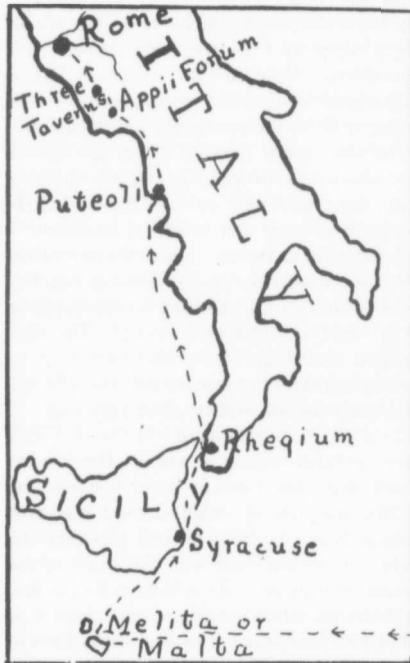
Paul and the viper. The scholars will supply the details of the story. Be sure to emphasize the readiness of this great man (who had had a visit from an angel of God) to help in the rudest task; the power and goodness of God in protecting His servants from harm; the two hasty verdicts of the people—both wrong.

Paul and Publius. In some way Paul had won the heart of the governor of the island, as he had that of the centurion, v. 7. He now brings healing to Publius' home, and to many homes, and so wins favor for himself and his companions, and doubtless also for

his message, vs. 8-10. Use this as a plea for medical missions; and close with a contrast between the landing and the departure as illustrating the Golden Text.

THE GEOGRAPHY LESSON

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



French rule, and was taken, in 1800 by the British, in whose possession it still is.

Malta is an island, belonging to Britain, in the Mediterranean Sea, 60 miles from the southern headland of Sicily. It is the largest of the Maltese group, which includes the neighboring islands of Gozo, Comino, and a few islets. The whole group has an area of 117 square miles. Malta itself is 17 miles in length, with an area of 95 square miles. Malta, though so small, is very important, from its central position on the Mediterranean highway. It is a strongly fortified military station, and the harbor of Valetta, the capital, is one of the best in the world. In Paul's day, the island was called Melita, and St. Paul's Bay, on the north coast (see Illustration, HOME STUDY and INTERMEDIATE QUARTERLIES), is generally believed to have been the landing-place of the shipwrecked apostle and his companions. In modern times, Malta has several times changed owners. In 1530, Charles V. gave it to the Knights of St. John, who built immense fortifications, and rendered valuable service in checking and punishing pirates and holding back the Turks. Napoleon Bonaparte seized the island in 1798, but it revolted against

ADDED HINTS AND HELPS

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

Some Test Questions

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

1. How long had the storm lasted? How did the sailors ascertain that they were drawing near some shore?
2. In what way did the sailors attempt to escape? Whom did Paul inform of this attempt? How did the centurion prevent it?
3. What did Paul encourage his fellow voyagers to do? How was the ship then further lightened?

4. Why did the sailors not recognize the locality? What was the shore like?
5. From what part of the vessel were anchors now cast? Why was this done? Which sail was set?
6. Where was the vessel run aground? What part of her began to break up?
7. What counsel did the soldiers give? Wherefore? By whom was their purpose prevented? By what various ways did all escape to land?
8. What was the name of the island? How did the natives treat the shipwrecked people?
9. What led them to think that Paul was a murderer? Why did they afterwards think he was a god?
10. Whom did Paul heal? How did those who were healed show their gratitude?

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. Once before, Paul was taken for a god. What did the heathen people call him? Find the verse.

2. A good man once said that God's people need never fear, though the waters should roar and be troubled. Where do we find these words?

ANSWERS, Lesson V.—(1) 2 Cor. 11 : 26. (2) "Peace, be still"; Jesus; Mark 4 : 39.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. God's purpose and human effort.
2. The fickleness of popular approval.

Prove from Scripture

That we shall see our Redeemer.

The Catechism

Ques. 34. *Adoption.* Among the Romans, when a man wished to adopt as his son a member of another family, the two went before a magistrate, and in the presence of that officer, the one said, "Wilt thou be my son?" and the other answered, "I will." After this transaction, in the eyes of the law the person adopted ceased to be a member of his own family, and thenceforth belonged to the family of the adopting one. God, in the gospel, says to the sinner, "Wilt thou be

My son?" And when the sinner by his faith answers, "I will", he at once passes into God's family and becomes God's son, entitled to all the privileges, and laid under all the obligations of a child. Adoption is an "act", because it implies a single, definite expression of God's gracious will.

The Question on Missions

By Rev. William Gauld, B.A., Tamsui, North Formosa

Ques. 6. The common attitude of the Formosa heathen towards Christianity is an easy-going indifference. Sometimes, when the gospel enters a home in the heart of one of its members, this attitude changes for a time to bitter hate. A father may become a believer, and all the rest of the family will hate him, or it may be a son who will incur this hatred. But if the gospel remains outside of their homes, the people for the most part are indifferent as to whether it succeeds elsewhere or not. By nature the Chinese are the most conservative people on the face of the earth, and dread changes. Again, they are most materialistic, and desire money above all things else; as one of the heathen Chinese said to me lately, "All we need of a god is to help us to earn money." Interest in the gospel message has, in most cases, first to be created by frequent repetition, and by repeated contact with believers.

FOR TEACHERS OF THE LITTLE ONES

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

Lesson Subject—Paul safe on shore.

Introduction—Suppose the blackboard were all water, and in the middle of it I draw a little



bit of land. Do any of you know what we call this bit of land? Some of you have seen an island. John has been through the Thousand Islands! Let the children tell you of islands they have seen. Our Lesson story tells us about Paul's being on an island. Last Sunday we heard about his being on a ship. Some of you may tell me what kind of voyage he had. (Recall last Lesson.) The ship drifted on for two weeks.

Lesson—At last one night the sailors heard a sound like waves

dashing on the shore (outline). Ah ! They must be near land ! It is not safe to go on. The boat may strike some rocks and be wrecked. Draw an anchor, while you describe the way they stopped the ship and held her safe till morning. Paul found out the plan of the sailors to escape, vs. 30, 31. Tell of Paul's hopeful, helpful words to the sailors, vs. 33-36.

The Shipwreck—When the sunshine came in the morning, land was seen. The sailors did not know what place it was. See, there is a little bay, which is sheltered from the storm ! "We'll get in there", they say. So the big anchors are lifted up, and away goes the ship toward shore, v. 40. See, she has run aground ! The fore part stuck fast in the sand, but the hinder part was broken in pieces by the waves. Everybody must get to land as best he could. What about Paul and the other prisoners ? Each is chained to a soldier. The soldiers were afraid for their own safety and said, "Kill the prisoners"; but the centurion, who wished to save Paul, would not allow this, but ordered that those who could swim should jump into the water and swim ashore so as to be able to help the others. And so, "some on boards, and some on broken pieces of the ship", "they all escaped safe to land". Look at this island

again. We'll print MELITA beside it, for that was the name of the island on which they had landed, and where the ship had been wrecked.

On the Island—The people living on the island showed the shipwrecked people great kindness. They kindled a bonfire on the shore, for it was raining and cold, and the people off the ship were wet and cold and hungry.

God Helps Paul—A strange thing happens. See ! Paul has gathered a bundle of sticks to throw on the fire ! Tell what happened, ch. 28 : 3-6. Publius, the governor of the island, takes Paul and his companions into his home for three days, and is very kind to them. Paul shows kindness also to Publius. God gave Paul power to heal the sick father. Then many who had diseases came to Paul and were healed. Tell of their gratitude to Paul. After a time another ship comes along and off they go on their way to Rome again.

Golden Text—Repeat Golden Text. God meant that all this should happen to Paul. God could have stopped the storm. God sometimes lets misfortunes happen to us for our good and the good of others (a simple story to illustrate).

Something to Think About—God rules the sea.

FROM THE PLATFORM

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

PAUL THE HELPER

On the voyage from Fair Havens to Melita, the apostle stands forth as a helper of those about him, in their dangers and needs. The talk to-day will be about PAUL THE HELPER (Print). Bring out, by questions, the various ways in which his help was given, namely : (1) advising against sailing from Fair Havens (ch. 27 : 9, 10) ; (2) cheering the ship's company in their despair (ch. 27 : 21, 22) ; (3) preventing the sailors from leaving the ship (ch. 27 : 30, 31) ; (4) persuading the sailors and passengers to take the food they sorely needed ; (5) gathering sticks to feed the fire on the shore at Melita ; (6) healing the father of Publius and many others of their diseases. Emphasize the fact that Paul was ready to do anything, great or small, if his doing it would be of any help to others. Urge each scholar to follow the example of the helpful apostle.

Lesson VII.

PAUL A PRISONER—IN ROME

November 14, 1909

Acts 28 : 11-24, 30, 31. Commit to memory vs. 30, 31. Study Acts 28 : 11-31.

GOLDEN TEXT—I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth.—Romans 1 : 16.

11 And after three months we¹ departed in a ship of Alexan²dria, which had wintered in the³ isle, whose sign was⁴ Cas'tor and Pol'lux.

12 And⁵ landing at Syr⁶acuse, we tarried there three days.

13 And from thence we⁷ fetched a compass, and came to Rhe⁸gium : and after one day⁹ the south wind¹⁰ blew, and¹¹ we came the next day to Pute¹²oli :

14 Where we found brethren, and were¹³ desired to tarry with them seven days : and so we¹⁴ went toward Rome.

15 And from thence,¹⁵ when the brethren heard of us, they came to meet us as far as¹⁶ App'i for¹⁷um, and The¹⁸ three taverns : whom when Paul saw, he thanked God, and took courage.

16 And when we¹⁹ came to Rome, the centurion delivered the prisoners to the captain of the guard : but Paul was suffered to²⁰ dwell by himself with²¹ a soldier that²² kept him.

17 And it came to pass, that after three days²³ Paul called the chief of the Jews together : and when they were come together, he said unto them,²⁴ Men and brethren, though I²⁵ have committed nothing against the people, or²⁶ customs of our fathers, yet was²⁷ I delivered prisoner from Jeru²⁸salem into the hands of the Ro²⁹mans.

18 Who, when they had examined me,³⁰ would

Revised Version—¹ set sail ; ² island ; ³ the Twin Brothers ; ⁴ touching ; ⁵ made a circuit ; ⁶ arrived at ; ⁷ a ; ⁸ sprang up ; ⁹ on the second day we came ; ¹⁰ intreated ; ¹¹ came to ; ¹² the brethren, when they heard of us, came ; ¹³ The Market of Appius ; ¹⁴ Three Taverns (a proper name) ; ¹⁵ entered into Rome, Paul ; ¹⁶ abide ; ¹⁷ the ; ¹⁸ guarded ; ¹⁹ he called together those that were the chief of the Jews ; ²⁰ I, brethren ; ²¹ had done ; ²² Omis I ; ²³ desired to set me at liberty ; ²⁴ sought ; ²⁵ did I entreat you to see and to speak with me ; for because of the hope ; ²⁶ from ; ²⁷ nor did any ; ²⁸ come hither and report or speak ; ²⁹ it is known to us that ; ³⁰ they came to him into his lodging in great number ; ³¹ the matter, testifying ; ³² and ; ³³ disbelieved ; ³⁴ he abode ; ³⁵ dwelling ; ³⁶ went ; ³⁷ the things concerning ; ³⁸ boldness, none.

LESSON PLAN

I. An Encouraging Welcome, 11-16.

II. A Frank Explanation, 17-22.

III. An Earnest Ministry, 23, 24, 30, 31.

DAILY READINGS

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

M.—Paul in Rome, Acts 28 : 11-22. T.—Paul in Rome, Acts 28 : 23-31. W.—Paul's letter from Rome, Philomon 1 : 1-14. Th.—Hearing and rejecting, Rom. 10 : 11-21. F.—Stubborn hearts, Isa. 6 : 5-13. S.—The heart of unbelief, Heb. 3 : 1-13. S.—Danger of unbelief, Heb. 4 : 1-12.

Shorter Catechism—*Quest.* 35. *What is sanctification ?* A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man

have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cae'sar ; not that I had²⁰ ought to accuse my nation of.

20 For this cause therefore²¹ have I called for you, to see you, and to speak with you : because that for the hope of Is'rael I am bound with this chain.

21 And they said unto him, We neither received letters²² out of Judae'a concerning thee,²³ neither any of the brethren²⁴ that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest : for as concerning this sect,²⁵ we know that every where it is spoken against.

23 And when they had appointed him a day,²⁶ there came many to him into his lodging ; to whom he expounded²⁷ and testified the kingdom of God,²⁸ persuading them concerning Je'sus, both²⁹ out of the law of Mo'ses, and³⁰ out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some³¹ believed not.

30 And³² Paul dwelt two whole years in his own hired³³ house, and received all that³⁴ came in unto him.

31 Preaching the kingdom of God, and teaching³⁵ those things which concern the Lord Je'sus Christ, with all³⁶ confidence, no man forbidding him.

after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

The Question on Missions—7. What proportion of the population of North Formosa is Christian ? The population of North Formosa, the district under the care of the Canadian Presbyterian Mission, is about 1,000,000, of whom perhaps one in every 150, or 8,500 in all, are nominally Christian.

Lesson Hymns—Book of Praise, 439 (Supplemental Lesson) ; 116 ; 122 ; 65 (Ps. Sel.) ; 297 (from PRIMARY QUARTERLY) ; 445.

Special Scripture Reading—Eph. 4 : 1-16. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 190, Paul at Rome, pleading with a centurion to accept Christ. For Question on Missions, F. 13, A Native Formosan Christian.

EXPOSITION

Time and Place—A.D. 59 ; Rome.

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

I. An Encouraging Welcome, 11-16.

V. 11. *After three months.* The wreck took place about the middle of November, so that the departure would be about the middle of February, when navigation was once more opened. *Set sail* (Rev. Ver.). The Greek is the sailors' word for starting a voyage. *Ship of Alexandria.* See Light from the East. Likely this was a grain ship driven to Malta by the same gale in which Paul's ship had been wrecked. *Sign* ; figure-head, as we should

say, only ancient ships had such signs both at stem and stern. *Castor and Pollux* ; Rev. Ver., "The Twin Brothers" ; the two sons of Zeus or Jupiter who were regarded as the sailors' guardian deities. Gemini (Latin for "Twins") is the name still given to a constellation supposed to be specially favorable to sailors, its two leading stars being called Castor and Pollux.

Vs. 12-14. *Touching at* (Rev. Ver.) ; again, a technical sea term in the Greek. *Syracuse.* For the situation of this and the other places named in the Lesson, see Geography Lesson. *Fetched a compass* ; Rev. Ver., "made a

circuit"; being compelled to tack because of the direction of the wind. *Puteoli*. Because it was a great commercial emporium, all new movements would reach Puteoli, and we find, therefore, that there was a Christian church here, a fact confirmed by an inscription found amongst the near-by ruins of Pompeii, destroyed in A.D. 79, "O Christian, rejoice in the fire." *Seven days*; which would afford Paul the opportunity, in which he would greatly rejoice, of spending a Sabbath with the Christians at Puteoli. *We came to Rome* (Rev. Ver.). Sir William Ramsay thinks that "Rome" here denotes the territory belonging to Rome, the "state", so to say, of which the city of Rome was the centre.

V. 15. *Brethren heard*. Between Puteoli and Rome there was constant communication. *Came to meet us*; with a welcome that cheered Paul's heart, and nerved him for the dangers that still lay before him. *Appii forum*; Rev. Ver., "The Market of Appius". Here the first Roman contingent met Paul. *Three Taverns* (Rev. Ver.). The Greek word translated "Taverns" may denote shops of any kind. A second company meets him at this halting place. *Thanked God*; as he looked back on past deliverances and guidance. *Took courage*; for the future, which was not lacking in reasons for anxiety. It was a critical time, on which great issues hung.

V. 16. *We came to Rome*; the city (see under v. 14). There is a ring of triumph in the words. Paul, though a bound prisoner, entered the imperial capital as a conqueror come to win it for Christ. *Captain of the guard*; probably the commander of the Emperor's bodyguard of 10,000 men. One of the duties of this officer was to take charge of those whose cases were to be brought before the Emperor. *Dwell by himself*; in his own house, a favor doubtless due largely to the report given by the centurion Julius of his wonderful prisoner. *Soldier*; to whom he was constantly bound by a light chain.

II. A Frank Explanation, 17-22.

Vs. 17-22. *After three days*; spent in getting settled and rested. *Chief of the Jews*; leading men of the Jews. Paul follows the same course at Rome as he had followed elsewhere. He goes first to his own people, and seeks to

win them to the new faith. He showed that: (1) he was a loyal, patriotic Jew; (2) the Roman authorities had declared him innocent; (3) the opposition of the Jews had compelled him to appeal to Cæsar; (4) he had no complaints to make against his fellow countrymen; (5) he wished to tell the Jews in Rome of the Messiah in whom their hopes centred. *Neither . . . letters . . . neither . . . brethren . . . any harm of thee*; and therefore the Jews in Rome had no reason for taking sides against Paul personally. *This sect*; the followers of Jesus, amongst whom they knew Paul to be a leader. *Spoken against*. The worst of crimes were popularly ascribed to the Christians.

III. An Earnest Ministry, 23, 24, 30, 31.

Vs. 23, 24. *Came . . . into his lodging*; since Paul's imprisonment prevented his going to the synagogue. *Testified the kingdom of God*; the kingdom which the Jews expected the Messiah to establish at His coming. Paul argued that this expectation had been fulfilled in Jesus. The apostle's arguments were based on the law and the prophets, that is, the Jewish scriptures. V. 24 describes the division amongst Paul's hearers.

Vs. 25-29. Paul rebukes the unbelieving in the words of Isaiah, made famous by the Saviour's use of them, Matt. 13: 14, 15.

Vs. 30, 31. *Two whole years*. Time would be required for the arrival of the accusers, and for the gathering of evidence on the question of the relation of the empire to the new religion. *Preaching . . . teaching*; so that, though he was bound, the gospel was spread abroad through those who heard him, including his soldier guards, who were changed every few hours. Through these, when they afterwards took part in military expeditions, the message would be spread to the farthest parts of the empire. Possibly some of Paul's guards introduced Christianity into Britain.

During these two years Paul wrote Ephesians, Philippians, Colossians and Philemon. At the end of the period, he seems to have been set free and visited the East and Spain. In this interval, 1 Timothy and Titus were written. At last Paul was imprisoned a second time in Rome, where he was beheaded about A.D. 68. Shortly before his death he wrote 2 Timothy.

Light from the East

SHIP OF ALEXANDRIA—The needs of two millions of people in Rome determined the course of the world's commerce; all roads led to her gates, all lines of trading ships sought her ports. Most of the carrying trade was in the hands of the Greeks, the Britons of the olden time, and while there was some commerce by land from the north, the great body of Rome's supplies came by sea. Spain sent wool for cloth, North Africa fine hardwood for furniture, and marble and granite for building. Asia Minor sent silks and spices from the Euphrates by the wharves of Ephesus, fish from the Black Sea, and wines from the Greek Archipelago. But the prin-

cipal channel of trade was from Egypt and the far East through Alexandria. Goods from the Indian Ocean, spices, dyes, gems, gold and perfume came down the Red Sea and the Nile to the Egyptian port. And Egypt had her own manufactures of linen, paper and glass, and most important of all, her export of wheat. The Nile valley grew the bread of Rome, and, at some seasons of the year, any delay of the grain ships caused much suffering among the poor in the city. This line of ships created a traffic in passengers to and from the south and east; they were gathered in coasting vessels to the ports where the grain ships touched and thence they were carried to the capital.

APPLICATION

The brethren... came to meet us, v. 15. At a critical moment in a great battle, a certain regiment was lying down in a dense wood.

The Bird and
the Battle

For a time the firing had ceased, and there was a tense silence. The hearts of the men were filled with a nameless fear, and a complete collapse seemed imminent, when suddenly a bird in the woods sent forth a joyous trill of song. Instantly the soldiers in their agony of suspense thought of their homes and little ones and of all that depended on their remaining firm. Their confidence came back, and when the enemy's attack was renewed, it rolled back like the waves dashing upon the immovable rock. A word or a hand-shake of encouragement may help one who is ready to faint, to go forward with new energy and hope. It is so easy to cheer others, and it may help so much.

By himself with the soldier that guarded him (Rev. Ver.), v. 16. There was a college professor who frequently told in the classroom of thoughts that had come to him in his garden. The thoughts were often so beautiful, that the students, none of whom had ever seen the professor in his home, pictured the garden as a very Eden—spacious, and with a glory of trees and flowers. One day, two of the students made an excuse to visit the professor and get a glimpse, if possible, of the garden. They were taken into the garden, which, to their surprise, they found was

the narrowest of strips shut in by high walls. "But, Professor", they ventured to say, "surely this is not the garden you are always talking about, in which such fine thoughts come to you!" "Oh, yes it is", was the smiling reply. "But it is so small. We had imagined quite a large garden." "But", answered the professor, pointing to the clear sky studded with stars, "see how high it is!" So long as our hearts, like Paul's, are open towards heaven, no imprisoning walls can shut its joys out of our lives.

The hope of Israel, v. 20. Right in the path of Atlantic liners, off the coast of Anglesey in Wales, is a group of dangerous rocks called the Skerries, twice each day covered by the tide. Long before the steamer reaches them, a bright point of light reveals their presence and position to those on board. A lighthouse has been placed on the dangerous spot to render the rocks harmless. God's prophets sent to Israel warned them of many dangers in their course like those rocks concealed by the rising tide. But over every place of peril there shone the light revealing the way to deliverance and safety. That light came from Him who was Israel's Hope, the long-promised and eagerly-desired Saviour. And He will lead us, too, so we only trust Him, in ways that are safe and happy.

We desire to hear, v. 22. When a railway cutting is made, the banks on either side are, at first, perfectly bare,—not a sign of vege-

tation appears on them. But presently, here and there, the seed of a thistle or a dandelion, or what not, finds a lodgement in the bare earth, and by and by the whole space is over-spread with flowers and grasses and herbs. There is no longer any emptiness. Before one could well believe it, the bare banks are covered with the products of seeds that have drifted against it by chance on the wings of the breeze. Our minds and hearts are like that railway cutting. They cannot remain unoccupied. They are always receiving, and never empty. What we hear gives substance and shape to our thoughts and desires, which in turn, determine our conduct and life. Our ears should ever be open to the good, and fast closed against the evil.

Persuading them concerning Jesus, v. 23. Some students at a women's college opened a class for teaching some very poor and ignorant men in the neighborhood. They read to them, they taught them about Jesus reading and writing, they sang to them, and the men gathered in growing numbers. After some months they asked the men if there was anything in particular they wanted to hear more about. After a hesitating silence, one of the men replied, "Could you tell us something about the Lord Jesus Christ?" Other knowledge is valuable and important in its place, but it is needful most of all that we should know about Jesus. For only that knowledge can save us.

Some believed . . . some believed not, v. 24. A minister was one day conversing with a friend, and the name of a third person happened to be mentioned. "He is somewhat sceptical, I believe", said the minister. "Yes",

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

For Teachers of the Older Scholars and Bible Classes

For three months, till the stormy season was past, the shipwrecked remained on Malta. Why was it that the people of that island were so kind in ministering to their

was the reply, "and if you knew his life as well as I do, you would not be surprised." Many reject the gospel because it condemns sins in themselves which they are not willing to give up. When we are willing to do God's will, it becomes wonderfully easy to believe His words.

With all boldness (Rev. Ver.), v. 31. A young man at college had resolved to begin a new life and serve Jesus, but he was afraid to make this known to his most intimate friend. At last he mustered courage to make the confession, and, to his wondering delight, he found that his chum had come to the same decision. Each had seen a lion in the way of speaking for Jesus. But when he went boldly forward, the lion vanished.

Lesson Points

God is never at a loss for instruments to execute His purpose. v. 11.

A journey under the guidance of heaven is sure of a happy ending. v. 14.

On the foundations of past mercies we can securely build our confidence for the future. v. 15.

With the approval of God and conscience any other judgment may be met without fear. v. 17.

A true patriot will not speak evil of his own nation. v. 19.

It is better far to wear chains of iron on the body than chains of sin on the soul. v. 20.

Weights that seem certain to hinder the gospel may be turned into wings that speed its flight. v. 23.

The hearer's responsibility begins where the preacher's ends. v. 24.

Like the sunlight and fresh air, the blessings of the gospel are meant for all. v. 30.

Courage is the fruit of conviction. v. 31.

TEACHING HINTS

necessities ?

I. FROM MALTA TO ROME, vs. 11-16. Describe the sea voyage. The sacred writer makes no reference to Scylla and Charybdis (see Geography Lesson), "the most famous narrows in the world, dreaded by sailors, and sung by poets". Describe the land journey, after the seven delightfully restful and refreshing days with the brethren at

Puteoli. In some way the Christians at Rome learned that Paul had landed, and set out at once to meet him. For two years the letter which he had sent to them (the Epistle to the Romans), had been read and re-read till they must have known it by heart. How they longed to see the writer of that letter. Try to imagine the meeting by the way. How refreshing and cheering it was to Paul to meet these Christians from Rome. He no doubt enjoyed the beautiful sunny days of southern Italy, the blue sky, and the beautiful scenery; but what he enjoyed most of all was the sympathy and love of those who had come thirty or forty miles to meet him. At the end of the journey he was still a prisoner, but a highly favored one.

II. PAUL'S INTERVIEW WITH THE JEWS OF ROME, vs. 17-24. Paul invited the leading Jews of the city to come to see him. He explained to them the circumstances which had brought him to Rome a prisoner. He was anxious to make them understand that he was not there to make any charges against his own countrymen. His only offence was that he was a Christian.

Note how civilly the Jews received his explanation. They assured him that nothing had occurred to prejudice them against him, except his own confession that he was a Christian, a sect which they believed was everywhere spoken against.

One hopeful sign was that they wanted to hear what Paul had to say about Christ. A day was fixed for this purpose. The meeting lasted all day. We are sure Paul never made a more convincing exposition, or a more powerful appeal than he did that day. The story of his own life and conversion, and subsequent experiences of Christ's love and mercy, must have formed part of the testimony given. How did it end? Paul was somewhat disheartened, or he would not have quoted the passage he did from Isaiah. Our best efforts may not be successful but they are worth while all the same.

III. PAUL'S TWO YEARS AT ROME, vs. 30, 31. He enjoyed great freedom. How account for this? Tell of the freedom enjoyed by Bunyan in Bedford Jail. The soldiers were not slow to recognize the nobility of Paul's character.

During those two years Paul wrote four of his Epistles, the one to the Ephesians, to the Philippians, to the Colossians, and to Philemon. How much poorer the literature of the world would be without these letters, how much poorer the church of Christ! How marvelously God overruled everything to the furtherance of the gospel! (See Phil. 1 : 12-14.)

For Teachers of the Boys and Girls

"When God shuts a door, He opens a window." Quote this Italian proverb, and thus start the scholars talking about how, in their own lives, or the lives of people they know, or have read about, when obstacles seemed to have closed certain opportunities, other ways opened up. If there is likely to be time for it, the scholars might be asked for illustrations of it from the life of Paul up to that February day when he left Melita for Rome. Keep the proverb in mind, also, in the day's Lesson. It is a great Lesson, the end of a wonderful voyage, the entrance into the world's greatest city, the ministry there of the greatest preacher and apostle.

Paul left a happy ministry behind him. Those "three months" (v. 11) in Melita were months of diligent and encouraging seed-sowing (Review). Like the farmer who has sown his fall grain, even if the winter is yet to come, Paul could trust God for the increase (see 1 Cor. 3 : 6).

Though still, and still to be, a prisoner, he had a happy journey. Discuss the interesting nautical details of vs. 11, 12—the great grain ship from Egypt, with its figure-head of The Twin Brothers, the three days at the capital of Beautiful Sicily, Rhegium and Scylla and Charybdis, and the fine sail with the south wind to Puteoli, the port of Rome : some of the scholars may have been at Naples, and so may have seen the bit of the pier still remaining on which Paul landed at Puteoli near by.

Happier still, the finding of fellow Christians at Puteoli, and the seven days with them. Some scholar, with an imagination, may be asked to tell how the days were likely spent, the questions asked and answered the prayers and songs, etc. And the meeting of the group of Christians who had come out 40 miles from Rome to meet them, and of the

second group, 30 miles—these were the happiest incidents of all. The class will tell why the happiest.

A pleasant surprise, v. 16. The Exposition explains the facts of the verse. Have the scholars conjecture how it came that Paul was allowed special privileges.

And then show (vs. 17-20) how quick he was to use these (see also Phil. 1 : 12-14). With whom does Paul begin? How soon after his arrival? Why does he begin with these? Lead the scholars to see how skilful his method was, showing, first, that he was a loyal Jew, then, that the Roman authorities before whom he was accused had declared him innocent, next, that, while it was the persecution of the Jews that had driven him to appeal to Cæsar, he had no grudge against them, but wished to tell his fellow countrymen in Rome of Jesus the Messiah.

A friendly challenge, and how it was taken up, and what followed, vs. 21-24. For once the Jews were disposed to be fair-minded. V. 23 gives a fine opportunity for imaginative description, either by scholar or teacher—that gathering of Jews in the heathen city, listening to the story of the Christ from the lips of this wonderful Paul. 2 Cor. 2 : 15, 16 is a good commentary on v. 24. The conduct of apparently the major portion of his audience was a partial eclipse of Paul's happiness (vs. 25-28); but at least he had set them thinking, in which fact there was hope.

Vs. 30, 31 form a magnificent ending to the story of Paul's life as Luke tells it, two whole years of unhindered preaching and teaching of Jesus as Christ and Lord. The Golden Text reveals of what spirit Paul was then and till his life's end.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

From Malta, a favorable wind carried Paul's ship northwards to Syracuse, the chief city of Sicily, 80 or 100 miles distant. At Syracuse, a stay of three days had to be made, probably because the wind had become unfavorable. Even when they started for Rhegium, still going north, the wind was such that it was necessary to tack to and fro, in order to reach that port. Rhegium, in those days of coastwise sailing, was a much more important place than it is to-day. It was situated near the southwestern extremity of Italy, close to the narrowest part of the straits separating it from Messina in Sicily,

the distance between the two places being 6 or 7 miles. The whirlpool of Charybdis near Messina and the rock of Scylla some miles north of Rhegium round a promontory were reckoned very dangerous by ancient sailors. From Rhegium it was a run of 180 miles to Puteoli, the seaport of Rome, though 150 miles from that city. From Puteoli to the Market of Appius (Rev. Ver.) the distance Romewards was about 90 miles. The Three Taverns (the Greek word for "Tavern" may mean any kind of shop) was 10 miles still nearer Rome. It was 30 miles from this point to the city.

ADDED HINTS AND HELPS

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

Some Test Questions

1. About what time of year did Paul set sail from Melita? In what sort of ship? How had this ship happened to be at Melita?
2. What was the figure-head of the ship? In what constellation are there stars which bear the same name?
3. Where was Syracuse? How long did Paul remain there? Describe the course to Rhegium.

4. Why was it likely that there would be a Christian church at Puteoli? What monumental evidence is there that this was the case?

5. How many days did Paul stay at Puteoli? What may "Rome" in v. 14 mean?

6. At what two points did Christians from Rome meet Paul? What effect on him had their coming?

7. Into whose care was Paul given? What privilege was given to him?

8. For whom did he send? What things did he make plain to these?

9. How did the Jews of Rome receive Paul? Describe the twofold effect of his preaching.

10. How long was Paul kept a prisoner in Rome? How was he chiefly occupied? What Epistles did he there write?

Something to Look Up

1. Long before Paul ever saw Rome, he wrote a letter to the Christians there. In it he said he longed to see them. Where is this message?

2. Find mention of four different cities in which Paul was imprisoned.

ANSWERS, Lesson VI.—(1) Mercurius; Acts 14:12. (2) Ps. 46:2, 3.

For Discussion

1. A thankful heart will be a hopeful heart.
2. The responsibility of those who hear the gospel.

Prove from Scripture

That preaching is God's way of saving.

The Catechism

Ques. 35. *Sanctification.* The purpose of God in our salvation is that we shall be made righteous. Righteousness is our greatest lack, and it is God's greatest gift. There are two senses in which God gives us righteousness. He imputes to us, that is, He puts to our credit, the righteousness of Christ.

This is the "act" of justification. Then He imparts righteousness to us, so that we actually become righteous. This is the "work" of sanctification. The difference between an act and a work is that the one is done once for all, while the other is carried on during a period of time. Justification and sanctification are two distinct things, and yet the one is never found without the other.

The Question on Missions

Ques. 7. If we reckon the population of North Formosa at 1,013,018, and the hearers of the Word at about 6,500, that means that 1 in every 156 of the population are nominally Christian. When the figures are compared as above, the proportion may seem fairly large. But when we compare them in another way, and subtract 6,500 from 1,013,018, we find that in North Formosa, there are still 1,006,518 souls, who are not yet to be counted among the hearers of the gospel. When we compare figures according to the second method, we cannot help the feeling that the work is little more than begun; but when we compare them according to the first method we perhaps feel, that if one in 156 is already reached, then is it not impossible, with the presence of the Holy Spirit working through those who already believe, to reach the remaining 156 during our own lifetime.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Paul in Rome.

Introduction—We are going to hear to-day about the very first time the people in the great city of Rome heard any one preach about Jesus, and the one who told them about Jesus was Paul. This is why God kept Paul safe in all the storm and shipwreck (recall). God wanted him to carry the gospel of Jesus to Rome. Here is the island of Melita where he was shipwrecked (outline). Some time after, here comes another ship to take him away again (outline ship). Now Paul and his companions all sail away to Rome.

A Welcome—Some of the followers of Jesus who had been

PAUL WE
IN ROME HERE
NOT ASHAMED
OF
JESUS

living in Rome heard about Paul's coming, and went out to meet him. This cheered Paul, and "he thanked God, and took courage".

Paul in Rome—The soldiers are bringing Paul and the other prisoners (strokes) into Rome (square). The others are sent to prison, but where do you think Paul was sent to live? Oh yes, you think he was sent to prison also! Well, he was not. The centurion who had brought him to Rome, told all that had happened during the voyage and how he had done no wrong like the other prisoners, so Paul was allowed to live in a house by himself, only with a soldier to take care of him.

Paul Preaching in Rome—Here is the house where Paul lived in Rome (place a mark within the square). Here are many people coming to it (strokes). They are coming to hear Paul preach about Jesus. Some believed and some did not, but Paul was never ashamed of Jesus. He kept on preaching and started the first Christian church in Rome, and from there the gospel of Jesus went all over the world.

Golden Text—Afterwards Paul wrote a letter to the Romans (show Bible), and one of the things he told them was our Golden Text (all repeat). Never be ashamed of

being a follower of Jesus. The followers of Jesus are the best men and women in the world. Show that you are not ashamed of Jesus, by loving and obeying Him and doing all you can to tell others about Him.

Ashamed of his Friend—John had a companion who lived in a street not far away from his home. Fred was a ragged little fellow who played on the street all the time, but John liked to play with him. One day John's cousin from a city far away came to visit. John was ashamed of his little ragged companion Fred, and did not want his cousin to know that he played with Fred. He kept away from that street and never spoke about Fred. You may be sure little Fred felt sad and lonely because John was treating him in this way. Some people never speak about Jesus, never try to make Him known to others. How grieved He feels when He is treated in this way by those who are His friends!

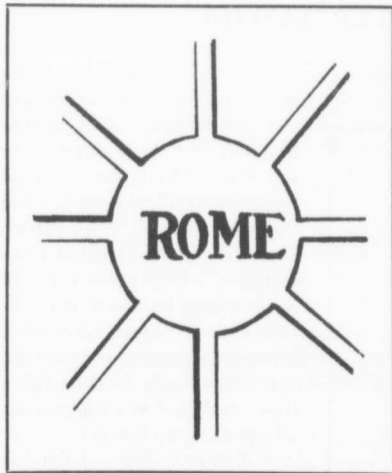
Sing—

"Stand up for Jesus, Christian, stand!
Sound forth His name over sea and land!
Spread ye His glorious Word abroad,
Till all the world shall own Him Lord!"

—Hymn 260, Book of Praise

Something to Think About—I should never be ashamed of Jesus.

FROM THE PLATFORM



Draw on the blackboard a circle, and print in it **ROME**. Draw lines from the circumference of the circle to represent the roads that led from all parts of the world. Tell the scholars of the Golden Milestone in the market place of the city, towards which roads from every quarter of the empire converged. Question about Paul's life in Rome, until the scholars fairly see the apostle sitting in his own hired house, chained to a soldier, who was changed every few hours, and preaching about Jesus to all who came to him. Get the scholars also to see how Paul's message would spread far and wide. Many of his visitors carry it on their travels. The soldiers, too, who had sat beside him and listened, would afterwards be sent to distant regions, some of them to Britain. Doubtless many of them were converted by Paul's preaching and themselves became missionaries. Refer to modern facilities of travel all over the world, and press home our duty to send the gospel.

Lesson VIII.

PAUL'S STORY OF HIS LIFE

November 21, 1909

2 Corinthians 11: 22-28; 12: 1-10. Commit to memory vs. 24, 25. Study 2 Corinthians 11: 21 to 12: 10.

GOLDEN TEXT—He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness.—2 Corinthians 12: 9.

22 Are they He'brews? so *am I*. Are they Is'raelites? so *am I*. Are they the seed of A'braham? so *am I*.

23 Are they ministers of Christ? (I speak as ¹ a fool) I ² *am* more; in labours more ³ abundant, in stripes above measure, ⁴ in prisons more frequent, in deaths oft.

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

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

26 In journeyings often, in perils of ⁵ waters, in perils of robbers, in perils ⁶ by mine own countrymen, in perils ⁷ by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27 In ⁸ weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, ⁹ that which ¹⁰ cometh upon me daily, ¹¹ the care of all the churches.

Ch. 12: 1 ¹² It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I ¹³ knew a man in Christ ¹⁴ above fourteen years ago, (whether in the body, I ¹⁵ cannot tell; or whether

Revised Version—¹ one beside himself; ² *Omit am*; ³ abundantly, in prisons more abundantly; ⁴ *Omit four words*; ⁵ rivers; ⁶ from my countrymen; ⁷ from the Gentiles; ⁸ labour and travail; ⁹ there is; ¹⁰ presseth upon; ¹¹ anxiety for; ¹² I must needs glory, though it is not expedient, but I will come; ¹³ know; ¹⁴ *Omit above*; ¹⁵ know not; ¹⁶ even; ¹⁷ apart from; ¹⁸ Paradise (large P); ¹⁹ On behalf of; ²⁰ but on mine own behalf; ²¹ save in my weaknesses; ²² if I should; ²³ foolish; ²⁴ shall speak; ²⁵ *Omit now*; ²⁶ account; ²⁷ or heareth from me; ²⁸ by reason of the exceeding greatness of the revelations—wherefore, that I should not be exalted overmuch; ²⁹ a; ³⁰ that I should not be exalted overmuch; ³¹ Concerning this thing; ³² hath; ³³ power; ³⁴ weaknesses; ³⁵ Wherefore; ³⁶ injuries.

LESSON PLAN

- I. Paul's Sufferings, 22-28.
- II. Paul's Vision, Ch. 12: 1-6.
- III. Paul's Thorn, 7-10.

DAILY READINGS

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

M.—Paul's story of his life, 2 Cor. 11: 21-33. T.—Paul's story of his life, 2 Cor. 12: 1-10. W.—Paul's authority, 2 Cor. 10: 1-12. Th.—Power in weakness, 2 Cor. 13. F.—A persecutor changed, Gal. 1: 11-24. S.—Paul's infirmity, Gal. 4: 12-18. S.—"Less than the least," Eph. 3: 1-12.

Shorter Catechism—Ques. 36. *What are the benefits which, in this life, do accompany or flow from justification, adoption and sanctification?* A. The benefits which, in this life, do accompany or flow from

justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

The Question on Missions—S. How many baptized Christians are there in North Formosa? The number reported at the end of 1908 was 2,130 adults, and 681 children. Of these, 93 adults and 126 children were baptized during 1908.

Lesson Hymns—Book of Praise, 439 (Supplemental Lesson); 223; 263; 34 (Ps. Sel.); 100 (from PRIMARY QUARTERLY); 245.

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

Lantern Slides—For Lesson, B. 191, Paul's Prison at Cæsarea. For Question on Missions, F. 14, A Group of Native Formosan Christians.

EXPOSITION

Lesson Setting—Certain false teachers in the church at Corinth had attacked Paul's personal character and questioned his right to count himself an apostle. The Lesson contains Paul's most conclusive answer to these opponents,—the story of his life.

These opponents had called Paul a weakling, ch. 10: 10. But he declares that his courage is equal to theirs, v. 21.

I. Paul's Sufferings, 22-28.

Vs. 22, 23. *They*; Paul's bitter opponents at Corinth. *Hebrews*; the national name

of the Jews. *Israelites*; their sacred name, as the chosen people of God. *Seed of Abraham*; descendants of Abraham, and therefore heirs of God's promise to him. *So am I*. Even as a Jew, Paul's standing was as good as that of his antagonists. *Ministers* (servants) of Christ. His opponents claimed for themselves a better right than Paul to be called Christ's ministers, perhaps because they had seen Him in the flesh, as Paul likely had not. But they were in reality "ministers of Satan" (v. 15), doing their master's

work in stirring up strife. *I speak as a fool*; Rev. Ver., "as one beside himself". Any boasting seems to Paul foolish in the sight of God, who saves us by grace alone. The apostle is driven to this folly, as he deems it, much against his will. *I more* (Rev. Ver.). I have a better claim than they to be reckoned a minister of Christ. *In labours more abundant*; extending over a wider area, and producing greater results. *In prisons more frequent*; as at Philippi (Acts 16 : 23), and on other occasions not recorded in Acts. For later imprisonments, see Acts 21 : 33 (at Jerusalem); 23 : 35 (at Cæsarea); 28 : 16 (at Rome). *In deaths oft*; that is, in frequent perils of death (see Acts 9 : 23 ; 14 : 19 ; 2 Cor. 1 : 8, and compare ch. 4 : 11).

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

Vs. 26-28. *In journeyings often*. Acts gives us an idea of the extent of these. Their perils are now described. *Waters*; Rev. Ver., "rivers"; swollen torrents, bridgeless and dangerous to ford. *Robbers*; who infested, in Paul's day, as they do now, the roads of Asia Minor, which Paul traversed several times. *Mine own countrymen*. See Acts 9 : 23, 29 ; 13 : 50, etc. *Heathen*; the Gentiles, as, for example, at Philippi (Acts 16 : 20) and Ephesus, Acts 19 : 23, etc. *City*; Damascus (Acts 9 : 23); Jerusalem (Acts 9 : 29); Ephesus, Acts 20 : 30, 31, etc. *Sea*; other perils than those of shipwreck, perhaps pirates. *False brethren*; like Paul's Jewish rivals at Corinth. *In labour and travail* (Rev. Ver.); as when he worked in the night, that he might preach in the day, 2 Thess. 3 : 8. *Watchings*; during sleepless nights, when he was kept awake through anxiety, Acts 20 : 19. *Hunger and thirst*. See 1 Cor. 4 : 11 ; Phil. 4 : 12. *Fastings*;

either for lack of food, or because his work left him no time to eat. *Cold and nakedness*; when deprived of clothing, as after shipwreck. *Things . . . without*; that is, physical peril and pain : there was more than these. *Care of all the churches*. See 1 Thess. 2 : 7, 8.

In vs. 29-33 Paul goes back to his thrilling escape from Damascus.

II. Paul's Vision, Ch. 12: 1-6.

Ch. 12 : 1. *It is not expedient for me . . . to glory*. Again Paul shrinks from the task of boasting, but it must be done, to shame his opponents and convince his readers. *I will come to visions and revelations*; the wonderful glimpses he has seen of Jesus, and His truth.

Vs. 2-6. *I knew a man in Christ*; a Christian, Paul himself. He speaks of himself in the third person to take away any excessive boasting. *Whether in the body . . . or . . . out of the body*. He could not tell whether, on this occasion, his spirit had left his body, or not. *Third heaven*. See Light from the East. Wherever this was, it was the place where God and Christ dwell. *Paradise*. See Light from the East. This may be the same place as the "third heaven", or it may be a higher and holier place. *Heard unspeakable words*; perhaps the blessed songs of the redeemed (compare Rev. 11 : 15). *Not be a fool*. Had Paul wished to boast he had good reason.

III. Paul's Thorn, 7-10.

Vs. 7-10. *Exalted above measure*; filled with spiritual pride. *Thorn in the flesh*; literally "stake": some bodily ailment which hindered Paul in his work. *Messenger of Satan*; rightly so called, because, though pain is used to God's glory, its original cause is sin, which Satan brought into the world. *Thrice*. Only after a third earnest prayer did Paul receive the reply that his request would not be granted (compare Matt. 26 : 44). *My grace is sufficient*. "The power of Christ manifests to the full its irresistible energy and attains its highest results by performing works of power with powerless instruments." *Glory in my weaknesses* (Rev. Ver.); because in these is seen most clearly the power of God's grace bringing such service from so poor an instrument. *Rest upon me*; "spread a tabernacle over me", like the Shechinah, the symbol of God's presence, Ex. 40 : 34, 35. *Weak*. When he looks at his everyday self, he can

see only weakness. *Strong.* He owes all his strength to Christ; it is all of grace.

Light from the East

PARADISE—Was, in Persian, a park or pleasure ground, where nature, richly wooded, well watered and amply stocked with game, had been enhanced by art. Among the Jews it was the garden of Eden, which was still existing somewhere, and then the state of blessedness on which the pious dead enter. Christ never used the word in speaking to his apostles, but employs it in promising future happiness to the dying thief, in accommodation to his limitations. He was writhing in agony, and the simple current idea of Paradise with its rest and relief was to him the highest good. Paul uses it in the same sense, to

APPLICATION

Are they ministers. . . I am more, v. 23. There is a story of three ladies who were discussing which had the prettiest hands.

The Prettiest Hands

One washed her hands in milk, and so she said hers were the prettiest, another dipped hers in the juice of the strawberries she was picking, and they were all pink; the third was gathering violets, and her hands were fragrant with the perfume of those beautiful flowers. Just then a poor old widow came up, and asked bread of these ladies; but they were so taken up with their beautiful hands that they could not give any. Another woman standing by, whose hands were coarsened by honest toil, gave the poor body the bread she needed. Then the widow was asked to decide which pair of hands was the prettiest. She turned from the milk-white hands and the pink hands and the violet-perfumed hands, to the work-worn hands that had ministered to her, and said, "The beautiful hands are the hands that gave." The highest places in the kingdom of heaven are for those who have been readiest to spend themselves in the service of God and their fellow men.

In stripes above measure, v. 23. In a story of the olden time, the daughter of a certain king was stolen from him. The king set out to bring her back, but in a desperate battle with her captors, the day went against him, until a strange prince, disguised as a common

Will Remember the Scars

describe the abode of God and of all the holy.

THIRD HEAVEN—Heaven, in the Old Testament, means sometimes the upper half of the created universe, sometimes the expanse of the sky, and often the abode of the Deity, with its attendant ideas of majesty, glory, power, holiness and unchangeableness. It also expresses the new constitution of things which shall supersede the present imperfect order. In the New Testament also it is the abode of God, from which Christ came, to which He returned, which is the scene of His present reign, the centre of His work and the place from which the Holy Spirit is sent down. Paul's assumption of the plurality of heavens agrees with the language of both Old and New Testaments and with Rabbinic literature.

soldier, came to his help, and, exposing himself to many risks of death and receiving many wounds, turned the tide of victory and gave the king's daughter back to her father. Now this prince was subject to the king, and not long after, a wrong being done to him, he made complaint to the king, who, forgetting what he owed to the prince, turned his case over to a judge. Then the prince showed the scars he had received in saving the king from defeat and restoring to him his daughter. These scars were the ground of his claim on the royal consideration. However earthly kings may forget the services and sufferings endured for their sake, the blessed King Jesus will remember and richly reward all that His followers endure for Him.

I will come to visions, Ch. 12 : 1. One cold wintry night, an English gentleman spoke kindly to a poor Italian laborer. Seeing the foreigner shiver, he said something about the dreadful climate of England, which, to a native of the sunny South, must that day have seemed very cruel. But to his surprise the man looked up, and said in his broken English, "Yes, yes, pritty cöld; but by and by! t'ink of dat!" He was thinking of warm skies and flowers and songs in the sunny land to which he hoped soon to return. For each of us there may be a "by and by" infinitely more bright and blessed than the sunniest country on earth. To cherish the thought

of that coming glory and joy is enough to cheer us in life's darkest hour.

My grace is sufficient, v. 9. Sir Robert Ball, the famous astronomer, tells us that the sun is so liberal that it could heat and light two

A Penny out
of Millions

thousand million globes, each one as large as our own earth. An amount of solar radiation sufficient for such a task is given off every hour, every minute even every second. The earth and its inhabitants are, of course, able to use only the smallest fraction of this inconceivably vast supply. It is as if a man were to be left eight millions of pounds sterling, while a single penny is enough to meet all his needs. Like that superabundance of heat and light stored up in that great blazing globe of the sun, is the supply of grace that is treasured up for us in Jesus Christ. When we have come to Him and received from Him the help and comfort we need in any emergency, we have diminished the store less than the man who should spend a penny out of millions of pounds. For all the requirements of all mankind throughout all ages, His "grace is sufficient".

Glory in my infirmities, v. 9. At a recent flower show in London, England, all the flowers were grown in London itself,—not in the country, where skies are blue and the air is

sweet and the sunshine is bright and the dew is like silver; but the prize lilies and roses and orchids and palms came from narrow window sills and dingy cellars and dusty attics and roofs covered with smoke. Amidst the most discouraging conditions, these things of beauty had been brought to their perfection. Even so it is meant that we are to grow up into the likeness of Christ, not in the everlasting sunshine of heaven, but right down here in amongst the troubles and conflicts and trials of this earthly life. And He who has made these conditions and placed us in the midst of them, can perfect in us the image of our Lord.

Lesson Points

An honorable descent entails the obligation to noble deeds. v. 22.

The soldier's scars are proof that cannot be questioned of his loyalty to his leader. v. 23.

He who would have power with men must live in fellowship with God. Ch. 12 : 1.

Union with Christ is the condition of all spiritual blessing. v. 2.

God can use even the messengers of Satan to do His work. v. 7.

So long as God permits suffering to continue He will give strength to endure it. v. 9.

The blow meant to crush the Christian may open up for him a spring of unending joy. v. 10.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

In this Lesson we have Paul talking about himself. Under ordinary circumstances this is a very foolish thing to do. Those who do it are usually looked upon as bores or fools. The wisest of men are usually reticent about themselves. The biographer of Lord Strathcona found it difficult to write his book because of the unconquerable modesty and sensitive aversion to saying much about himself on the part of Canada's "Grand Old Man". Was it a weakness in Paul to talk as he did? Bring out clearly the circumstances of Paul's case,—the poor, mean, miserable false charges and base insinuations

of those in Corinth who were trying to undermine Paul's authority and injure his character and do harm to the Church of Christ. These enemies of the apostle sneered at his personal appearance (ch. 10 : 10), and insinuated that he might not be quite so honest as he professed to be. It is necessary to read the whole of this Second Epistle to the Corinthians, in order fully to grasp the situation. If the cause so dear to Paul's heart had not been at stake, no attack upon him personally would have led him to say what he did. To discredit Paul meant to discredit the gospel which he preached.

1. Paul tells the story of his sufferings, vs. 23-28. What a harrowing catalogue. One who had suffered all this for the cause of Christ was not likely to be the poor specimen of his race his adversaries had insinuated.

How many of these afflictions and hairbreadth escapes are recorded in the Acts? (See Exposition.) Note that this letter to the Corinthians was written many years before Paul's death. He endured enough afterwards to fill up another catalogue as long and painful as this one. Dwell upon this heroic type of character developed by Christianity, and illustrate from the lives of missionaries and martyrs and saints.

2. Paul tells the story of a vision he once had, ch. 12 : 1-5. His life was not all made up of painfully trying experiences. He was prepared for extraordinary sufferings by extraordinary revelations. There are as a general thing divine compensations in this world. The Palace Beautiful, with the sight of the Delectable Mountains and Immanuel's Land, prepares for Apollyon and the Valley experiences of life. Note Paul's self-restraint in telling the story of his heavenly vision. He gives us a dim and vague outline. Language is always too weak to describe the deepest experiences of life. There are touches of ecstasy which come to every earnest soul which are unspeakable.

3. Paul tells about the thorn in the flesh (vs. 7-10), why it was given, how earnestly he had prayed to have it taken away, how his prayer had been answered. Was he right in praying to have it taken away? What a loss it would have been to him and to the world if his prayer had been answered in his own way. Most people need the comfort which Paul's experience gives, for most people have some thorn in the flesh which they cannot get rid of, and they need the assurance, "My grace is sufficient for thee."

For Teachers of the Boys and Girls

When the great Phillips Brooks was made a bishop, many envious and virulent attacks were made upon him, which led him to write this jingle :

"He dares not promise, but will seek
Even as a bishop to be meek ;
To walk the way he shall be shown,
To trust a strength that's not his own,
To fill the years with honest work,
To serve his day and not to shirk ;
To quite forget what folks have said,
To keep his heart and keep his head,

Until we, laying him to rest,

Shall say, 'At least he did his best !'"

The Lesson is Paul's answer to the slanders of his assailants at Corinth. Amongst other charges, they questioned his right to be an apostle. Explain, that, whilst Paul, like every true servant of Christ, is meek (see 1 Cor. 15 : 9), for the sake of the work of Christ which was in his hands he must vindicate his character and authority (compare 1 Cor. 15 : 10). The Lesson is that vindication.

Bring out, one by one, the proofs of his apostleship (but be sure that the class understand the meaning of the word,—"one sent"). The story of the appointment of the original Twelve gives light, Luke 6 : 13 ; Mark 3 : 13, 14 ; and of the Great Commission, Matt. 28 : 16-20 : see also 1 Cor. 9 : 1, 2).

Proof One : what Paul had done and suffered, vs. 23-28. Discuss the statement in v. 23, "I speak as a fool" (see Exposition) ; and with it the question, when it is not, and when it is, fitting that we should speak about ourselves and our deeds.

The very reading of the list of Paul's works and woes is impressive. Let one of the good readers in the class read it slowly and distinctly whilst the rest listen. This may be done a second time, with effect.

Have the class go over the list item by item—labors, sufferings, the care of all the churches,—and identify as many of the items as possible from scripture. The Exposition will aid in the search. The most impressive fact of all is, that so many of the sufferings are not found in the record : it is only fragments, after all, of Paul's great life, which the scriptures give. But the list given is abundantly conclusive. Who could have a right to the title of a true minister and apostle of Jesus Christ, if Paul had it not ?

Proof Two : what Paul had seen, ch. 12 : 1-5. Show how unwillingly and how modestly Paul tells the story of these verses, using the third person ("I knew a man") instead of the first person, as if ashamed to tell of the amazing honor that had been put upon him. There will be questions about "paradise" and "the third heaven" (for answers see Light from the East), and about the "unspeakable words". The nearest parallels are Isa. 6 : 1-8 ; Luke 9 : 28-31 ; Rev. 1 :

12-18, etc. The truths to make memorable, are, that there is a heaven as well as an earth; that God has wonderful things to show His servants there; that to those to whom God speaks, men may well listen.

Proof Three: what Paul was willing to bear, vs. 6-10. Just what was the "thorn in the flesh", no one knows—weak eyes? some

incurable sickness or feebleness? Who can tell? The point of the recital—question and explain until it is made quite clear—is, that he was willing to bear it, and to "take pleasure" in distresses of any and every sort, if only these should lead to more of Christ in him. It is a true mark of a minister and apostle that Christ is to him the all and all.

THE GEOGRAPHY LESSON

The situation of Corinth made it a place of great military, as well as commercial importance. Built on the isthmus connecting Central Greece with the southern



peninsula, known as the Peloponnesus, it commanded all land communication between these two parts of the country. At the south side of the city, a bold rock, the Acrocorinthus, rises abruptly from the low-lying plain to a height of 1,800 feet above sea level. The strength of the city was increased by its fortifications, which not only surrounded it, but also connected it by the "Long Walls" with its western harbor Lechæum, $1\frac{1}{2}$ miles distant. The

Acrocorinthus is really a spur of a ridge, called Oneion, running east and west along the southern edge of the isthmus. This ridge leaves only three paths to

the Peloponnesus, one running along the western sea (the Corinthian Gulf) commanded by Lechæum and the Long Walls; one close under the walls of the city; and one along the eastern sea (Saronic Gulf) commanded by the other harbor of Corinth named Cenchrææ, $8\frac{1}{2}$ miles from the city. The Acrocorinthus commands a wonderful view over both seas, and up to the mountains both in the Peloponnesus and in central Greece; the Acropolis of Athens and many other famous points are clearly visible.

ADDED HINTS AND HELPS

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

Some Test Questions

1. Describe the attack made upon Paul at Corinth. How did he meet the attack?
2. What did Paul say of his standing as a Jew compared with that of his opponents?
3. On what ground did these claim for themselves a better right than Paul to be called ministers of Christ?
4. In what light did Paul regard boasting? Why was he driven to speak of what he himself had done and suffered?

5. How often had Paul been beaten? How often and where had he been imprisoned?
6. Where had he suffered at the hands of his own countrymen? Where at the hands of the heathen? What other sufferings had he endured?
7. Give Paul's description of his heavenly vision. What may the "unspeakable words" have been?
8. What does the apostle call the affliction sent upon him?
9. How often did he pray for its removal? In what way was his prayer answered?

10. In what did Paul glory? Why? To whom did he owe his strength?

Something to Look Up

1. In the Old Testament we read of another good man whom Satan afflicted with bodily troubles. Who was it? What was his "thorn in the flesh" like? Find the place.

2. Jesus once had a glorious vision on a mountain top. What two people appeared and talked to Him on that occasion? Find the story.

ANSWERS, Lesson VII.—(1) Rom. 1 : 11. (2) Philippi, Acts 16 : 23 ; Jerusalem, Acts 21 : 33, 34 ; Cæsarea, Acts 23 : 35 ; Rome, Acts 28 : 16.

For Discussion

1. The uses of suffering.
2. Answers to prayer,—direct and indirect.

Prove from Scripture

That the Christian life requires perseverance.

The Catechism

Ques. 36. *Gospel riches.* In this question we have a list of the blessings provided for the believer in the gospel. Three of them have already been described—justification, adoption, and sanctification. Those who have these, will surely at some time and in some measure, have the others. And how precious

they are! To be sure that God loves because He has given His own Son to redeem us; to be able to answer to the accusations of conscience that Christ's righteousness is ours; to have joy in the strength and guidance of the Holy Ghost; and to be confident that God will complete the good work begun in us—this is indeed a rich inheritance.

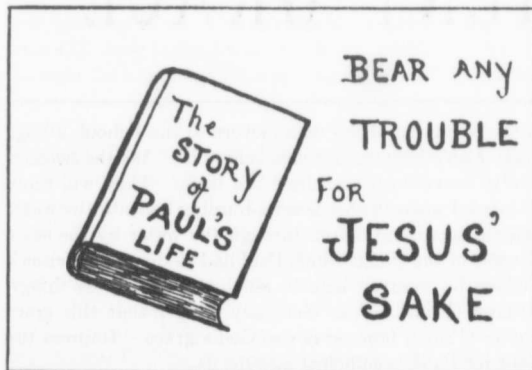
The Question on Missions

Ques. 8. The number of baptized Christians reported at the end of last year were 2,130 adults and 681 children. Of these, 93 adults and 126 children were baptized during 1908. We must not think of these as all who have been brought to Christ during the 37 years of mission work in North Formosa. During these 37 years many of the baptized Christians have already been "called home". The writer has kept track of the number of native evangelists who have died since his arrival in Formosa, and the proportion is something like 2 in 60 every year. If we reckon a like proportion as applied to all baptized members, it would mean that from the beginning of the mission over 2,000 have already died, and are already, we trust, in paradise with their Lord. Then again, in addition to the baptized members, there is quite a large body of regular "hearers", many of whom are no doubt true believers, though not yet baptized.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Paul telling of his life.

Introduction—How many like picture books? Some of the older ones like story



books too. What stories do you like? Our Lesson to-day is the story of Paul's life as he told it to the people of Corinth, in a long, long letter which he wrote to them. We'll outline a book and print on it, PAUL'S STORY OF HIS LIFE. Recall all you can about Paul from the first time we hear of him.

Paul's Sufferings for Jesus' Sake—Paul had been treated very cruelly by the Jews because he was a follower of Jesus. Five times he had re-

ceived forty stripes save one (see Exposition), three times been beaten with rods, once stoned, three times shipwrecked, etc. vs. 24-27.

Paul's Thought for Others—Tell of Paul's care over all the churches, of his sympathy with the weak and suffering.

Paul's Escape in a Basket—Tell this incident which happened in Damascus, Acts 9 : 24, 25. You see how wonderfully God took care of Paul through all his dangers and troubles, till his work for Jesus was done.

Paul's Encouragements—Paul sometimes felt sad and discouraged, but Jesus gave him joy in letting him know that He was very near him, "revealing" Himself to Paul, giving him power to do great things. This might have made Paul proud and overbearing, but some weakness in his body was sent to him to make him remember constantly that he was only a weak man and keep him from being proud. Paul prayed to Jesus to take away this trouble, but no!—

Golden Text—Jesus said the words of our Golden Text (all repeat Golden Text). Paul said he was glad that Jesus let the trouble stay, for Jesus helped him to bear it. Paul said he was glad of all the suffering and trouble he had for Jesus' sake. All these trials helped to make him a braver, better man. Our Golden Text is for all who are weak, or sick, or crippled, or in trouble of any kind.

A Little Story—Once an army was in a camp, with their enemies all round about, so that no one could go out of the camp. There was no water in the camp. At last the enemies fired a great cannon ball into the camp, which made a big hole in the ground. Out of this hole gushed a stream of clear, cold water from a spring. So God often brings us blessing out of what seems likely to do us only harm.

For Jesus' Sake—Have you a long, tiresome walk to church or Sabbath School? Paul did harder things than that, for Jesus' sake. Is it hard to deny yourself candy, etc., and give your cents to missions? Paul did harder things than that for Jesus' sake. Is it hard for you to run errands for mother or help to take care of baby or any other little duty, because you love to obey Jesus who wants you to love and obey and help your dear parents. Be glad to do "hard things" for Jesus' sake. Jesus died on the cross for you. Explain what "bearing our cross" means.

All Repeat—

"There's not a child so small or weak

But has his little cross to take,

His little work of love and praise,

That he may do for Jesus' sake."

—Hymn 527, Book of Praise.

Something to Think About—I should be willing to suffer for Jesus' sake.

FROM THE PLATFORM

SUFFICIENT GRACE

Leaving the blackboard blank at the beginning of the talk, picture to the School, a huge locomotive standing on the railway track, with a long train of cars behind it. Ask the scholars what it is that enables the locomotive to move itself and draw the train. They will reply of course, that it is the steam which is formed when the fire is set a-burning beneath the water in the great boiler. So with the immense steamship driven through the water by the same power. Now have the scholars name some of the things which Paul had to do and suffer as a servant of Christ. Ask them from whom he received help to go through all these things. This help is, in the Lesson, called GRACE (Print). Was there any danger that this grace would fail Paul? No, it was SUFFICIENT (Print), because it was God's grace. Impress the truth that the grace which was sufficient for Paul, is sufficient also for us.

Lesson IX.

PAUL ON SELF-DENIAL—WORLD'S
TEMPERANCE LESSON

November 28, 1909

Romans 14: 10-21. Commit to memory vs. 19, 20.

GOLDEN TEXT—It is good neither to eat flesh nor to drink wine, nor any thing whereby thy brother stumbleth.
—Romans 14: 21.

10 But ¹ why dost thou judge thy brother? or ² why dost thou set at nought thy brother? for we shall all stand before the judgment seat of ³ Christ.

11 For it is written, As I live, saith the Lord, ⁴ every knee shall bow to me, and every tongue shall confess to God.

12 So then ⁵ every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock ⁶ or an occasion to fall in his brother's way.

14 I know, and am persuaded ⁷ by the Lord Je'sus, that ⁸ there is nothing unclean of itself: ⁹ but to him ¹⁰ that esteemeth any thing to be unclean, to him it is unclean.

15 ¹¹ But if thy brother be grieved with thy meat,

Revised Version—¹ thou; ² thou again; ³ God; ⁴ to me every knee shall bow; ⁵ each one; ⁶ in his brother's way, or an occasion of falling; ⁷ in; ⁸ nothing is unclean; ⁹ save that; ¹⁰ who accounteth anything; ¹¹ For if because of meat thy brother is grieved, thou walkest no longer in love; ¹² with thy meat him; ¹³ eating and drinking; ¹⁴ herein; ¹⁵ well-pleasing; ¹⁶ So then let us; ¹⁷ Omit the; ¹⁸ whereby we may edify one another; ¹⁹ Overthrow not for meat's sake; ²⁰ clean; howbeit; ²¹ not; ²² to do anything; ²³ Omit remainder of verse.

LESSON PLAN

I. Our Judge, 10-12.

II. Our Brother, 13-18.

III. Our Duty, 19-21.

DAILY READINGS

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

M.—Self-denial, Rom. 14: 10-21. T.—Christ pleased not Himself, Rom. 15: 1-7. W.—Avoiding offence, Matt. 18: 1-11. Th.—Works of darkness, Rom. 13: 7-14. F.—A stumblingblock, 1 Cor. 8. S.—Abstain 1 Pet. 2: 7-14. S.—Watch! 1 Thess. 5: 4-10.

Shorter Catechism—Review Questions 34-36.

The Question on Missions—9. What are some

now walkest thou not charitably. Destroy not ¹² him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not ¹³ meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that ¹⁴ in these things serveth Christ is ¹⁵ acceptable to God, and approved of men.

19 ¹⁶ Let us therefore follow after ¹⁷ the things which make for peace, and things ¹⁸ wherewith one may edify another.

20 ¹⁹ For meat destroy not the work of God. All things indeed are ²⁰ pure; but it is evil for that man who eateth with offence.

21 It is good ²¹ neither to eat flesh, nor to drink wine, nor ²² any thing whereby thy brother stumbleth, ²³ or is offended, or is made weak.

of the difficulties of Formosa Christians? Formosa Christians are but recent converts from heathenism. In many homes where there are Christians, there are also heathen, in not a few of these the heathen are the more numerous. Then, the Formosa Christian meets with superstitious, dead, lying heathenism at every turn.

Lesson Hymns—Book of Praise, 439 (Supplemental Lesson); 246; 530; 90 (Ps. Sel.); 524 (from PRIMARY QUARTERLY); 247.

Special Scripture Reading—1 Cor. 8: 19-27. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 192. Paul Writing to the Romans. For Question on Missions, F. 15, A Native Formosan Christian, who has been persecuted for accepting Christ.

EXPOSITION

Lesson Setting—The Lesson is taken from the Practical portion of the Epistle to the Romans (chs. 12 to 16). This follows the Doctrinal portion (chs. 1 to 11).

I. Our Judge, 10-12.

V. 10. Two classes of Christians are here addressed in turn. The first includes those who still cling to the old laws of Moses, which forbade the use of certain meats, as still binding on Christians. Such were "weak in the faith" (v. 1). The second class is made up of those Christians who depended on Jesus alone for salvation. These were "the strong" of ch. 15: 1. The weak relied on their abstinence, the strong on the Lord. *Why. judge thy brother?* A question for the first class. The weak man was apt to condemn his stronger brother for using the forbidden meat. *Why. set at nought (despise) thy brother?* The "strong" believer was

apt to treat with contempt his "weak" brother for his petty scruples. Both the condemnation and the contempt were out of place, since both classes must stand before the judgment seat (see Light from the East) of Christ; Rev. Ver., "of God". In 2 Cor. 5: 10, Christ is the Judge. It is by Him that God judges, John 5: 27; Acts 17: 31.

Vs. 11, 12. *It is written*; in Isa. 45: 23. *As I live*; "sure it is as My eternal being". *Every knee shall bow. every tongue. confess*; shall ascribe to God the universal sovereignty, including the sole right to judge men. By this quotation Paul backs up what he has said in v. 10. *Each one of us* (Rev. Ver.); as if there were no other human being in existence. *Give account*; as a servant to his master (compare Matt. 25: 19). *Of himself*; his own faults and errors, not those of other people. *To God*; whose place, therefore, we usurp, by judging others.

II. Our Brother, 13-18.

V. 13. *Not therefore judge*; pronounce no sentence upon others. *Judge this rather*. Do not judge your brother, but consider rather what you yourself ought to do so as to put no hindrance (*stumblingblock*) in his way, Matt. 16:23; 18:6-9 (Rev. Ver.). The strong, in deciding as to his conduct, should consider not only his own rights, but also the effect his actions will have on others. On, *occasion to fall*, see Light from the East.

V. 14. *Persuaded in the Lord Jesus* (Rev. Ver.). Coming into living union with Christ, Paul had received wider views, and had seen that the ceremonial law is of little account, that righteousness does not turn on questions of eating and drinking. *Nothing unclean*; impure, so that to use it is wrong. *To him that esteemeth*, etc. See Light from the East. If any one has a feeling that a certain thing is wrong, then for him it is wrong. Of course Paul is speaking here only of things in themselves morally indifferent, as the observance of times and seasons, the use of food and drink and the like. There are other things that are right and those that are wrong, whatever any one may think about them.

Vs. 15, 16. *If thy brother be grieved*; puzzled and distressed by seeing you do what his conscience pronounces to be wrong. *Thou walkest no longer in love* (Rev. Ver.); because love is ever ready to sacrifice its own rights for the good of others. *Destroy not*; do not endanger the salvation of another by insisting on your right. For then you would be making more of your food than Christ did of His life. *Good...evil spoken of*. Do not give others cause to say that faith in Christ is merely a fine way to do what you want to do.

Vs. 17, 18. *Kingdom of God*; that kingdom which will be seen perfectly in heaven, but which exists now on earth wherever there are those who obey God's rule. *Not eating and drinking* (Rev. Ver.). We do not prove ourselves members of that kingdom either by indulging in, or abstaining from food or drink. *Righteousness*; the righteousness of Jesus, which God reckons to us, when we believe, and which works itself out in just dealing with one's fellow men. *Peace*; the peace that comes from being right with God through Christ,

and is reflected in peace between man and man. *Joy in the Holy Ghost*; the joy that comes through the indwelling of the Holy Spirit (see Acts 2:46). These spiritual possessions are of infinitely more importance than the right to eat and drink what we please. *Herein* (Rev. Ver.); as one who has received these unspeakable blessings, *Serveth Christ*; using every talent for Him, not for advantage to self. *Acceptable to God*; pleasing to Him. *Approved of men*; who see that there is no selfish pretence in such a religion.

III. Our Duty, 19-21.

Vs. 19-21. *Follow...peace*; seek to promote peace among men, because God has made us at peace with Him. *Edify*; build up in Christian character. *Destroy not*; referring to "edify" in the preceding verse. Do not break down what you should help to build up. *All things...are pure*; all things are allowed as food; but even though allowed, *it is evil* to eat, if this is done *with offence*, that is, if the strong one leads his weak brother to follow his example, and so to offend, doing what his conscience forbids. *It is good*, etc. Self-sacrifice is the highest privilege of the Christian. The application to the use of strong drink is very clear.

Light from the East

JUDGMENT SEAT—The word so rendered was used of the platform cut out of the solid rock at one side of the place of public assembly at Athens. It was about ten feet high, was ascended by steps, and on it the speakers stood who addressed the town meetings. It was also used of the platform in the various courts of Greece on which the chairs of the judges stood, and of the tribunal of the judges who decided the disputes and awarded the crowns gained by the victors at the Grecian games.

OCCASION TO FALL—The Greek word originally meant a trap or snare set for some wild bird or animal. It also meant the movable stick or trigger to which the bait was fastened and which sprang the trap when it was touched by the game. So it means anything placed in the way of another to cause him to fall, or to inflict any disappointment, pain, or injury whatsoever upon him.

APPLICATION

Said Moltke, the famous German general : " Beer is a far more dangerous enemy to Germany than all the armies of France."

Soldiers and Sailors

President Taft, when Secretary of War, said : " With hardly an exception, the men who are incapacitated first during the preliminary activities of any campaign are the drinkers. The same is true in every effort of life which demands the best energy of a man . . . To the man who is actively engaged in responsible work, who must have at his command the best that is in him, at its best—to him I would, with all the emphasis that I possess, advise and urge, leave drink alone, absolutely. He who drinks is deliberately disqualifying himself for advancement. Personally I refuse to take such a risk. I do not drink."

Rev. Paul Bull, a traveler in South Africa, writes : " Alcohol is a stimulant, not a food. It calls out strength, it does not put it in.

Alcohol Not a Food

I rode for 800 miles over South Africa on a pony. When I wanted to put strength into my pony I didn't feed him on spurs ; I fed him on oats. Oats put strength into him. Spurs only call it out. When we came to a river which we had to jump, then spurs came in useful. You see, the smart of the spur called out all my pony's strength ; it didn't put any in. So it is with alcohol. It makes a fellow feel stronger for the moment ; but he is only using up more of his strength, not getting fresh strength."

There is a striking picture in the Book of Proverbs of a little city with few inhabitants besieged by a great king with a large army.

But there was in the city a poor *Saving the City* wise man, and by his wisdom the city was saved. There is not a city or town or village or country district in our land that has not a powerful enemy in the drink traffic. And every wise man, however poor, can help to defeat that foe. It is not necessary to wait until Local Option is carried, or until Prohibition becomes the law of the land. If each one were to say, " I will not drink, and I will try to keep others from drinking", the whole matter would be settled. And no one with even a small amount of wisdom, can seriously

question that it would be a good thing to be rid of the abominable business.

An old monk was once taking a walk through a forest with a scholar by his side. He suddenly stopped, and pointed to four plants close at hand. The first *Strong Roots* was just beginning to peep, the second was well rooted in the earth, the third was a small shrub, while the fourth was a full-sized tree. One after another the lad was directed to pull them up. The first and second were not hard to move, but the third taxed his strength to the utmost. " Now", said his master, " try the fourth." But all his efforts to uproot it scarcely shook the leaves of the tree. " This, my son, is what happens with our bad habits and passions. If we let them cast their roots deep down into our souls, no human power can uproot them ; God alone can pluck them out."

In the following table the Provinces of the Dominion are arranged according to the extent of the prohibition area in each, beginning with the Province entirely under prohibition and going down to the Province with the least part of its territory under prohibition. In 1907 convictions for crime were, in each case, in the proportion of one to the numbers opposite the name of the Province.

<i>Drink and Crime</i>	Prince Edward Island	428
	Nova Scotia	93
	New Brunswick	113
	Quebec	115
	Ontario	73
	Manitoba	41
	Northwest Provinces	60
	British Columbia	49

These statistics prove conclusively, that where the liquor traffic is curtailed, crime is correspondingly lessened.

The Arabs have a saying about the palm tree that it stands with its feet in salt water and its head in the sun. They often cannot drink of the brackish water found in the oasis where the palm grows, but they tap the tree and drink the sweet palm wine. The palm tree by the magic of its inner life, can so change the elements found in the unkindly soil around it that they minister to its

The Magic of the Palm

growth and strength and fruit-bearing. Each of us, during his earthly life, must stand where all around his feet are temptations to walk in evil ways. None of these temptations is more universal than that of strong

drink. But if we have the life within us which Jesus gives, we shall be able not only to resist every temptation and to live strong, pure lives ourselves, but also to be sources of strength and help to others round about us.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

This Lesson is very much like the Temperance Lesson for last Quarter, Rom. 13 : 8-14. Both contain the great principle of loving self-denial for the good of others which Paul laid down for Christian guidance, and which underlies the most effective temperance teaching of the present day. It will be necessary, no doubt, for the teacher to refer again to the local trouble which led the apostle to enunciate these great principles (see Exposition on v. 10).

This Lesson deals largely with stumbling-blocks, vs. 13, 21. How easy it is to be a stumblingblock, or to place a stumblingblock in a brother's way.

1. *Indifference* in the great work of temperance reform is a stumbling-block which is hurtful to many. Some people cannot be bothered with work of this kind. They have so many other things to do which are far more interesting. It requires a bit of self-denial to do good work of any kind, but it requires a big bit of this grace to do much in the difficult sphere of temperance reform. Many men and women who may be total abstainers themselves, are stumblingblocks in the way of temperance legislation, and the enforcement of temperance laws through their selfish indifference.

2. *Inconsistency* is another stumblingblock in the way of many. "What we are may speak so loud that others cannot hear what we say." We cannot successfully teach total abstinence without being total abstainers ourselves. If it is not worth our while to deny ourselves, it will be difficult to persuade others that they are weaker than we, and that it is worth while for them to abstain. Our example in this matter will either be a help or a hindrance.

3. *Inducements* to drink are stumbling-blocks in the way of many. Every saloon that is recognized by the state as a legitimate place of business is an inducement to drink. When we license the saloon, we place a stumblingblock in our brother's way. Every unlicensed saloon is a stumblingblock which Christian people have it in their power to take up.

The unnecessary use of alcoholic liquors as a medicine or for domestic purposes is an inducement to drink, which in some cases becomes a stumblingblock.

The word "good" in the Golden Text means "beautiful". It is a beautiful thing, a Christ like thing, for one who is strong and not at all afraid of becoming a drunkard, to be a total abstainer for the sake of others, for Christ's sake.

For Teachers of the Boys and Girls

The Lesson may begin with the reading aloud of the closing words of v. 10—WE SHALL ALL STAND BEFORE THE JUDGMENT SEAT OF CHRIST. The words are like ten strokes of a great bell in some city tower. They sound loud and clear, that all may hear and heed.

Perhaps some of the class can picture the judgment scene as Christ pictured it in Matt. 25 : 31-46. Bring out the items one by one.

Then ring out again the words capitalized above, putting special emphasis on the "WE". Bring in also v. 12. Show how this certain judgment by the great Lord and Master of us all should affect our lives : we should live not in dread, but watchfully, carefully, and in the service of our fellow men, for Christ's sake.

The endeavor so to live,—lead the scholars to see,—

1. *Will make us charitable and forbearing*, v. 10. Discuss the, alas ! too common habit of hasty judgment of others. Show its sinfulness in the light of the great judgment. Deal in the same way with the scorn which

"sets at nought" others. Besides being unmanly, it is un-Christlike—two very bad marks, indeed.

2. *Will prevent us being stumbling blocks*, v. 13, etc. Let the scholars explain—for it is very familiar ground—the problem of the eating of meat offered to idols—was it lawful to do so, or not? Then bring out the double rule that Paul lays down: (2) For the one who has doubt—he must abstain, or he hurts his own conscience (v. 14); (b) for the one who has no doubts—he must abstain, or he will hurt the conscience of the weak brother.

Have the scholars note how this rule for the strong Christian is fortified. (1) The weak Christian to be injured is one "for whom

Christ died" (v. 15), and therefore surely worth considering; (2) Let not the influence of your good life be marred by anything that even a weak Christian will be stumbled by (v. 16); (3) The highest things are those which make for peace among Christians, and the making of the weak strong: do those things (v. 19); (4) For the sake of any appetite, however harmless, don't run the risk of destroying "the work of God" (v. 20), that is, one who is being changed by God into the likeness of His own dear Son.

The application of all this to the use of strong drink has been made a hundred times. Let it be made again, and let the scholars be encouraged to abstain from anything that is a source of danger to others.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

When Christianity was first proclaimed in Rome, the city with its environs had far outgrown its walls of earlier days, and contained a population of from one and a half to two millions. It was praised by poets and orators as "the queen of cities", "the home of the gods", "golden Rome". But at that time, Rome was impressive, mainly by reason of its great extent, and not because of any special beauty or grandeur. The movement had only been begun by the Emperor Augustus to make Rome worthy of the majesty of the empire, by the building of palatial mansions and splendid temples. "But", says Hastings, "notwithstanding all the

changes that had been effected, down even to the great fire in A.D. 64, in the reign of Nero, Rome was built on no regular plan; its streets were narrow and dirty, the houses, several storeys high, were flimsily built and often tumbling down. 'The streets were no better than lanes or alleys, and there were only two viæ, or paved ways, fit for the transport of heavy carriages.' Yet from the vastness of its extent, the density of its crowds representative of every nationality, religion, and race, from the elaborate amusements provided gratuitously for the inhabitants, it fascinated and drew to itself patriots as well as adventurers of all types."

ADDED HINTS AND HELPS

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

Some Test Questions

1. Into what two parts is the Epistle to the Romans divided? From which part is the Lesson taken?

2. What two classes of Christians are addressed in v. 10? Against what were the "weak" warned? Against what the "strong"?

3. To whom must each one give an account of himself? Whose place, therefore, do we usurp when we judge others?

4. What should we consider, in deciding

as to our conduct, besides our own rights?

5. What was Paul's view as to "unclean" food? What alone, in his judgment, would make it wrong to use any kind of food?

6. What sacrifice did Christ make for men? What sacrifice does Paul say Christians should therefore be ready to make for others?

7. Where does the kingdom of God exist now? Where will it be seen in its perfection?

8. How, does Paul say, we do not prove ourselves to be members of that kingdom? What things in us prove that we do belong to it?

9. What is the Christian's highest privilege?

Something to Look Up

1. We are told in the Bible that even Christ pleased not Himself. Where is this statement found ?

2. Jesus said that if any one should cause one of His little ones to stumble, it would be better that a millstone were tied about his neck and that he were drowned. Find these words.

ANSWERS, Lesson VIII.—(1) Job ; " Sore Boils " ; Job 2 : 7. (2) Moses and Elijah ; Luke 9 : 28-35.

For Discussion

1. " Judge not " : the meaning of, and reasons for, this command.
2. Does drink build up or pull down ?

Prove from Scripture

That we are responsible for one another.

The Catechism

Ques. 34-36 (Review). Let us imagine a beautiful city, protected by strong walls from every foe and peril, and containing everything needful for the welfare and happiness of its citizens. That is a picture of the blessings God provides for His people. In justification (Ques. 33 for last month), He gives to us the right to enter within the gates of the city ; in adoption (Ques. 34), He enrolls our names among those of the free and happy

citizens ; in sanctification (Ques. 35), He makes us all that a dweller in such a city ought to be. Justified, adopted, sanctified,—and all of God's free and abundant grace—we have every blessing our soul needs in this life (Ques. 36). Following questions will open up the riches in store for us in the life to come.

The Question on Missions

Ques. 9. The environment of the Formosa Christian differs very much from that of the Canadian Christian, with which most of us are familiar. Our Formosa Christians are but recent converts from heathenism. In many homes, perhaps in most, where there are Christians, there are also heathen. In not a few homes the heathen much outnumber the Christians. Where there are heathen in the homes, the household idols cannot be given up ; and out of the family fund an amount of money has to be set apart every year for the worship of these idols, especially for the worship of the spirits of the departed ancestors. Christian sons, who refuse to take part in this ancestral worship, are reviled as unfilial, a charge that is keenly felt by a good Chinese. Then every Formosa Christian meets with superstitious, dead, lying heathenism at every turn. The temptations to sin in Canada are numerous enough, and hard enough to overcome, but are not to be compared with the temptations in Formosa.

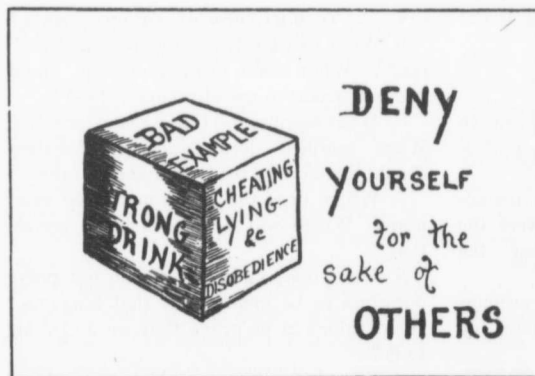
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Paul teaching self-denial.

Introduction—" Mary is a mean girl. I am going to tell the teacher about her. She

looked on my book and copied the spelling." " Well, Katie, you know you held the book so Mary could not help seeing, and it was a great temptation to her to copy. You were putting a stumblingblock in her way ", said Mabel, who had been learning one of the verses in our Lesson which says (read v. 13).

Lesson—Our Lesson is taken from a letter that Paul wrote to the Christians at Rome. Some of the Christians still tried to follow the old law of the Jews which said that some



kinds of meat were "unclean" and must not be eaten, and they thought that anybody who ate such meat was wicked. They did not quite understand that Jesus alone saves us. We do not save ourselves by doing this or not doing that. These Paul calls weak Christians. The strong Christians were those who thought it made no difference what they ate, so long as they trusted in Jesus.

Paul tells all Christians that nothing that God has made is "unclean". Each person should do what he thinks in his own heart is right, and they must not judge or blame one another. God is the Judge of all. We shall all have to tell God about our life and all we do. So we each have a great deal to do in trying to please God ourselves, without finding fault with others.

Golden Text—Repeat Golden Text, and explain. Outline a block. Did you ever stumble over a block or something lying on the sidewalk or pathway? Here is something that causes many people to fall into sin, and so we call it a stumblingblock. We'll label it **STRONG DRINK**. A father took strong drink and thought it was no harm. His young son copied him and took it also, and it took away his senses and made him fight and do many other bad things. The father you see had put this stumblingblock—strong drink—

in the way of his boy, and the lad had fallen over it.

Self-denial—We should set a good example. We should deny ourselves for the sake of other people. John wanted very much to cross a stream to gather some berries. The stream was deep, with only a plank to cross on, but he crossed without falling. Willie, who tried to follow his example, fell off and was drowned in the deep water. How John wished he had not crossed the plank, and caused Willie's death! If you tell a lie, or cheat, or do any other bad thing, you are perhaps causing some other little people to copy you, and are causing them to stumble and fall into wicked ways. Do all you can to keep people from wrong-doing.

Keep from Strong Drink—It is easy for little people to keep from tasting strong drink. Never taste it as you grow older, and you will not be putting that big stumblingblock in anybody's way.

Sing :

"Holy Spirit, help us
Daily by Thy might,
What is wrong to conquer
And to choose the right."

—Hymn 551, Book of Praise

Something to Think About—I should be self-denying.

FROM THE PLATFORM

How to get rid of drink

In one of his bright Two-Minute Talks, Professor Amos R. Wells says: "There was a stump in our yard. A box of plants was set upon the top. Vines were trained up from below. So it was expected that the stump would be hidden from view. But the top began to cave in, so that the box had to come down. Slabs of bark began to fall off, bringing the vines with them. The ground was littered with chips of rotten wood, which clogged the lawn-mower. Still, for months, that ugly stump was preserved, an eyesore and a nuisance." Having told the story of the stump, write on the blackboard, "How to get rid of drink". Why, just as the stump was at last got rid of. It was pulled up roots and all, and grass seed was sown over the place. Drink will soon be got rid of, if every one says, "I will not use it myself, and I'll do my best to persuade others not to use it."

***AN ORDER OF SERVICE : Fourth Quarter**

Opening Exercises

I. SILENCE.

II. SINGING.

Praise God from whom all blessings flow :
Praise Him, all creatures here below ;
Praise Him above, ye heavenly host ;
Praise Father, Son, and Holy Ghost. Amen.
—Hymn 615, Book of Praise

III. PRAYER.

IV. READ IN CONCERT. See SPECIAL SCRIPTURE READING in the TEACHERS MONTHLY in connection with each Lesson.

V. SINGING. Hymn 439, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons will be memorized during the Quarter.)

VI. RESPONSIVE SENTENCES. Ephesians 4 : 1-6.

Superintendent. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.

School. With all lowliness and meekness, with longsuffering, forbearing one another in love ;

Superintendent. Endeavouring to keep the unity of the Spirit.

School. In the bond of peace.

Superintendent. There is one body, and one Spirit,

School. Even as ye are called in one hope of your calling ;

Superintendent. One Lord, one faith, one baptism,

School. One God and Father of all,

Superintendent and School. Who is above all, and through all, and in you all.

VII. SINGING. Psalm or Hymn selected.

VIII. BIBLE WORK. From the Supplemental Lessons.

IX. READING OF LESSON PASSAGE.

X. SINGING.

The Son of God goes forth to war,
A kingly crown to gain ;
His blood-red banner streams afar :
Who follows in His train ?

Who best can drink His cup of woe,
Triumphant over pain,

Who patient bears His cross below,—
He follows in His train.

—Hymn 250, Book of Praise

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 by teacher or Class Treasurer in a class envelope, or class and report envelope.

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

IV. LESSON STUDY.

Closing Exercises

I. ANNOUNCEMENTS.

II. SINGING. Psalm or Hymn selected. (This selection may usually be that marked, "From the PRIMARY QUARTERLY".)

III. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

IV. SINGING.

'Follow Me,' the Master said :

We will follow Jesus :

By His word and Spirit led,

We will follow Jesus :

Still for us He lives to plead,

At the throne doth intercede,

Offers help in time of need :

We will follow Jesus.

—Hymn 534, Book of Praise

V. REPEAT IN CONCERT. Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you, Eph. 4 : 32.

VI. BENEDICTION.

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

A-grip'-pa. Herod Agrippa II., grandson of Herod the Great and son of Herod Agrippa I. (the Herod of Acts 12:1). He became ruler, under the Romans, of certain territories east of the Jordan.

Al-ex-an'-dri-a. A city in Egypt founded by Alexander the Great, 322 B.C. It had a famous University, and a large commerce. It was on an Alexandrian wheat ship that Paul was wrecked on his way to Rome.

Ap'-pi-i For'-um. A town about 43 miles from Rome, on the famous road known as the Appian Way from Rome to Capua.

Ber-ni'-ce. The eldest daughter of Herod Agrippa I., and therefore sister of Herod Agrippa II., with whom she visited Festus at Caesarea and heard Paul speak.

Beth'-le-hem. The "house of bread", a small village, six miles south of Jerusalem, the birthplace of David and the scene of his earthly life (1 Sam. 16:1, 4, 13), hence called the "city of David", Luke 2:11. Here Jesus was born.

Cas'-tor and Pol'-lux. Two Greek and Roman deities, brothers. They were regarded as the protectors of sailors. Castor was a great charioteer and horse-master. Pollux was a "highly distinguished pugilist".

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

Clau'-da. A small island off the southwest of Crete.

Crete. A large island in the Mediterranean southeast of Greece, now known as Candia. It is about 160 miles long by from 6 to 35 broad.

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

Dry-sil'-la. The youngest daughter of Herod Agrippa I. She became the wife of Azizus, king of Emesa, but deserted her husband to marry Felix.

E-gyp'-tian. An adventurer (see Acts 21:38) who gathered around him 30,000 people, including 4,000 brigands. He deceived the people by stating that he was a great prophet, and that in obedience to his word the walls of Jerusalem would fall as did the walls of Jericho. Felix, the governor of Judæa, attacked him, slew or dispersed his followers, and forced him to flee for his life.

Eu-roc'-ly-don. A tempestuous wind which blows from the southeast or east over the Mediterranean. The Rev. Ver., in Acts 27:14, has instead Euraquilo, a violent wind from the northeast, now called the Levanter.

Fel'-lix. Once a slave in Rome, but, liberated by the emperor Claudius, he rose to be governor of Judæa, A.D. 52, which position

he held till A.D. 60. Felix was cruel and covetous, Acts 24:26. As Tacitus says, he exercised kingly power with the soul of a slave.

Gen'-tiles. All nations of the world other than the Jews.

He'-brews. The national title of the Jews. **Is'-ra-el-ites.** The name given to the Jews as the chosen people of God.

Jew'-ess. A woman of the Jewish race.

Ju'-da. Same as Judah, the territory given in Canaan to the fourth son of Jacob.

Ju-dæ'-a. The southernmost province of Palestine under the Roman government, the middle one being Samaria, and the northernmost, Galilee.

Lys'-i-as. The Roman commandant at Jerusalem who rescued Paul from the Jewish mob, Acts 22:24.

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

Mar'-y. The mother of Jesus. She was a resident of Nazareth, where the Saviour's birth was announced to her by the angel Gabriel, Luke 1:26.

Mel'-i-ta. The island on which Paul was shipwrecked (Acts 28:1). It is now called Malta.

Mo'-ses. The great Jewish leader and lawgiver. No name save that of Abraham their ancestor, was held in greater reverence by the Jews, than that of Moses.

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

Por'-ci-us Fes'-tus. The successor, in A.D. 60, of Felix as governor of Judea.

Pub'-li-us. The chief man in the island of Melita while Paul was there.

Pu-te'-o-li. A seaport in Italy, on the southern shore of the Bay of Naples, which Paul's vessel reached the day after it left Rhegium. A part of the pier on which Paul landed remains to this day.

Rhe'-gi-um. A city on the coast of Italy, opposite to Messina in Sicily.

Ro'-mans. The inhabitants of Rome.

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

Sa'-tan. "The adversary", so called because he is hostile to all goodness and the chief opponent of God and man.

Syr'-a-cuse. A celebrated city on the east coast of Sicily.

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

Ti'-tus. A trusted companion of Paul.

Troph'-i-mus. A Gentile Christian of Ephesus, who was with Paul for a time on his missionary travels, and whom Paul was falsely accused of having brought into the temple in defiance of the law, Acts 20:4; 21:29.

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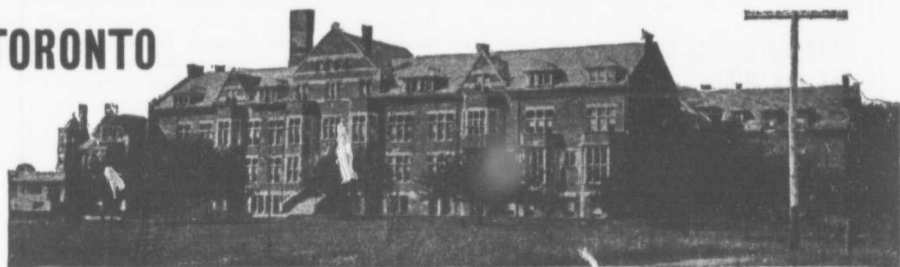
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THE BOOK PAGE

Books for review to be sent to the EDITORS OF THE TEACHERS MONTHLY, 60 Bond Street, Toronto.

The recently appointed Professor of New Testament Literature and Exegesis in Knox College, Rev. Robert Law, B.D., Minister of Lauriston Place Church, Edinburgh, has chosen a peculiarly happy title for his Kerr Lectures for 1909. The title is **The Tests of Life: A Study of the First Epistle of St. John (T. & T. Clark, Edinburgh, 421 pages, \$2.25 net)**. "One peculiarity of the Epistle", says Mr. Law, "is that the practical purpose for which it is avowedly written is a purpose of testing." There are a dozen sermons in the chapter that opens with this luminous sentence. Throughout the whole book, indeed, the preacher will find suggestion and stimulus that will send him forth tingling to his finger tips with a desire to declare the gospel unfolded with such mastery of thought and clearness of expression. From its author great things may be looked for in the professorial chair.

In **Anne of Avonlea** (L. C. Page & Company, Boston. 367 pages, frontispiece in color, \$1.50), Miss L. M. Montgomery tells us more of the experiences of Anne Shirley, the delightful heroine of her very successful book of last year, *Anne of Green Gables*. In the two years *Anne of Avonlea* covers, Anne taught the district school in one of the most beautiful parts of Prince Edward Island. Besides, there were the Village Improvement Society, the training of the

twins, delightful new friendships made, and other Anne-like surprises. In *Anne*, Miss Montgomery has given a very lovely picture of Canadian girlhood. Miss Montgomery has been for some time one of our most valued contributors to **EAST AND WEST**.

Dr. George Bryce has chosen a happy title for his story of the pioneers of Manitoba—**The Romantic Settlement of Lord Selkirk's Colonists** (Musson Book Company, Toronto, 328 pages, illustrations, \$1.50); for surely never settlement of a new land had more of romance than that of the Red River colony. Dr. Bryce is an avowed defender of Lord Selkirk, and as a resident of Winnipeg for these forty years past, has seen the Red River settlement grow to what it now is. The tale of the early hardships,—endless toil, peril, famine, flood, faction,—contrasts strangely with the peaceable and prosperous Prairie Province of to-day. It is vividly told, and is especially timely in view of the Centennial celebration of the settlement to be held in Winnipeg in 1912.

Of two stories published by William Briggs, **The Men of the Mountain** (321 pages, \$1.50), by S. R. Crockett, ranks amongst its author's best books. The scene is in Switzerland and during a German invasion, and how the hardy mountaineers defended themselves against their foreign foes is a thrilling tale, with no lack of adventure. Against this warlike background stand out the love stories of David Alix, the French pastor, the central figure in the tale, and a merry Swiss schoolmistress, and of the big German military chaplain and David's sister No'elie. The sixteen full page illustrations are by

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In **Quaint Subjects of the King**, (Cassell & Company, Limited, Toronto, 299 pages, 77 full-page illustrations, Price \$1.75) John Foster Fraser describes, in a very interesting way, a number of the "strange and little known races who live in remote parts of the Empire." The Kachins and Chins of Upper Burma, some people of Maay and New Guinea, Frontier Folk of India, Desert Tribes of Australia, are some of the many British subjects described. The large number of fine pictures add to the interest.

"Anon, I gather from the strand
A pretty pebble clear,
A sea-flower bell, or sounding shell;
Then send them far and near,
In hopes that some the magic main
Through them might see and hear."

Thus Mr. Donald A. Fraser prefaces his **Pebbles and Shells** (William Briggs, Toronto, 172 pages, \$1.00), a very charming collection of verses. There are some gems, as for instance, *A Gray Day*; *Psalm XXIII.*; and various of the nonsense rhymes. Mr. Fraser bids fair to win an abiding place amongst

the little band of Canadian poets. The book will make a capital Christmas gift.

Robert E. Speer is at his best in, **Paul the All Round Man** (Fleming H. Revell Company, New York and Toronto, 127 pages, 50c. net). It is a characterization of Paul dug out of the Acts and Epistles, written with fulness of knowledge, and with the sympathy of one who, Paul-like, counts Christ and His gospel and His service the all in all. The book is not only a vigorous and wholesome tonic, but will prove also a rich mine to preachers and teachers seeking to set forth the lessons of the life of the great apostle of the Gentiles.

A new book by Dr. Handley C. G. Moule, Bishop of Durham, is, **Faith, Its Nature and Work** (Cassell and Company, London and Toronto, 240 pages, \$1.00). How thoroughly timely and practical this book is, may be judged from such chapter headings as Faith and Practice, Faith and Character, Faith and Training, Faith and Purity, Some Difficulties and Problems.

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