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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. 8

Lord, who'am I to teach the way
To little children day by day,
So prone myself to go astray?

I teach them *knowledge*, but I know
How faint they flicker and how low
The candles of my knowledge glow.

I teach them *power* to will and do,
But only now to learn anew
My own great weakness through and through.

I teach them *love* for all mankind
And all God's creatures, but I find
My love comes lagging far behind.

Lord, if their guide I still must be
Oh, let the little children see
The teacher leaning hard on Thee.

The Authority of Achievement

"He that made me whole, the same said unto me." This was the conclusive reply of the healed cripple at Bethesda to those who found fault with him for carrying his bed on the Sabbath. For thirty-eight years he had been a helpless cripple; but one day the word of Jesus gave to him perfect soundness and strength of body. From the same lips that uttered the word of healing came the command to take up his bed, even though it was the Sabbath. In that command there was the authority of achievement, before which all criticism was struck dumb. What Jesus is and does, gives overwhelming weight to what He says.

Authority like that of its Founder belongs to the whole Christian system. Christianity claims our acceptance because of its mighty

works. Every land in which it prevails is vocal with testimony to its power to transform and purify human society. The contrast between Christian and heathen countries is like that between light and darkness.

The specific institutions of Christianity also share in this authority against which all objections shiver themselves as against a solid rock. For example, it is what the Sabbath does for man in his body and mind and spirit that places its observance on the footing of a duty binding on all people, in all places, and throughout all time.

In the reply of the cripple made whole there is the ring of assured confidence. All doubt as to the rightness of carrying his bed on the Sabbath was set at rest by the word of his Healer. That confidence we may share. Jesus can heal our sin-sick souls. And knowing in ourselves that He has wrought this miracle, we shall heed no other voice that speaks against His.

The Yoke of Christ

By Rev. Professor J. Dick Fleming, D.D.

When Christ says, "My yoke is easy, and My burden is light", He is speaking from the depth of His own experience. He does not mean, "My yoke placed on you will be easy, and the burden I impose on you will be light"; but rather, "The yoke I Myself wear is easy, and the burden of life, as I carry it, is light." For Christ imposes no new burden on us: He means to show us by His own example how best to bear the burdens we have already, that they may no longer worry and oppress us.

The burden of life is always with us. It is felt by some in the toil for daily bread,

by others, in the pursuits of ambition ; it is felt in the sense of past failure, or in the hard struggle to do better ; it is felt in the trials and evils that beset our life. In some way or other, the burden has to be borne, and the battle of life fought. The only question is, how we are to fight the battle and bear the burden,—whether we shall carry it so that it weighs like a millstone about our necks, or whether we shall discover the true method of living, so as to carry our burden without fretting and irritation. And Christ's yoke is just Christ's method of bearing life's burden.

The yoke of Christ is evidently the spirit of Christ, the spirit of humility and meekness, of love to God, and submissive faith in His fatherly dealing. Humility stands first ; it is indeed so fundamental that Christ mentions it here alone ; for all other spiritual graces follow it. Humility is the gate into the kingdom of God, no true faith and love being possible without it. What indeed is faith, but just humility lifting its eyes Godward in the spirit of a child towards the father ? And what is love, but humility, which, thinking little of self, perfects self in the life of others.

Wherever this Christ-spirit moves, it proves itself to be what Christ claimed it to be, the lightener of the burdens of life, and the bringer of peace. It touches our striving, struggling, ambitious lives, and teaching us meekness, breathes a message of peace over the stormy sea of worldly aims and selfish passions. It brings us face to face with the requirement of duty, but also strengthens to the fulfilment of it, by inspiring us with a new devotion to what is true and beautiful and good. And it takes the inevitable evils of life, and transforms them by its alchemy of faith and everlasting hope.

If we have not proved this in our experience,—if the yoke we have been wearing has been a yoke of bondage, and itself a further burden to us—we may be sure it was not Christ's yoke at all, and we shall have to learn our Christianity over again. For the result of the acceptance of Christ's yoke of humility and faith and love is as certain as any relation of cause and effect. To accept Christ's humility of heart is to be

saved the worries and disappointments that spring from self-importance and selfish ambition. To accept His spirit of love to God and of devotion to what is noble and good, is to find a new strength for the fulfilment of life's task. And if we open our hearts to the promptings of faith and meet the trials of life as God's children, we shall surely enjoy the peace of heart's ease through all life's sorrows, and be able to regard death itself, when it comes, as the entrance into a more perfect rest.

Manitoba College, Winnipeg

God's Hidden Ways

By Rev. John A. Clark, B.A.

"Thy judgments are a great deep." The judgments of God are the deeds, the movements of God. It is unfortunate that, in the hearing of many, the word "judgments" conveys only the thought of calamities and disasters. Men speak of earthquakes and conflagrations as judgments. But the warm and bountiful summer, the abundant harvest, all the immeasurable benefits and blessings that come to us, are also judgments. Judgments are just the divine workings, the doings of God, whether we see them to be calamitous or benevolent.

These are imaged before the vision of the psalmist in the great deep or sea. The sea, in scripture, is always the Mediterranean, as seen from its eastern coasts. To stand at Beyrout or Acre and look westward, is to see the great deep. And yet any stretch of open sea will do for an image of the judgments or providences of God. One sees a vast, shining, tossing, changeful surface. How beautiful it lies in the calm summer day, an ocean of gleaming light and peace ! And yet there is nothing so uncertain as the sea. From tranquil beauty, how swiftly it may pass into a boiling pit of distress and death ! There are winter nights of howling storm at sea, as well as summer days of marvelous repose. And the sea is always full of mystery. As we sail over its shining surface, we know that very far down beneath us lie its strange floors and its weird caves. We look only upon its outer walls. Beneath is the sea itself, secret, untraversed forever

sealed and shut away from the full knowledge of land creatures like ourselves.

As is the sea, so are the ways of God. How beautiful the divine deeds are! One is constantly struck into amazed wonder at the deeds of God in the human records. What perfect days of light and warmth and peace and joy there have been and are! The great growing, ripening epochs with nations and with men! And yet how the storms have swept down, sudden, fierce, destructive! And, as we sail upon the sea's surface only, so we seem to live only upon the outer face of things. Life in its depths, on its deep floors and in its unvisited caves is veiled as yet from us. We cannot tell the why and the wherefore of the sea of God's ways with us.

These judgments, these ways of God, often seem strange and hard and full of unfathomable mystery. They are like the great sea, vast and terribly deep, of which we can only see the outer side. Sometimes we cannot fit our faith to our experience. That through which we are passing seems to contradict that which we believe.

"And all is well, tho' faith and form
Be sunder'd in the night of fear;
Well roars the storm to those that hear
A deeper voice across the storm."
Calgary, Alta.

"To Lift, Not Lean"

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

We are here to lift, not lean. "Jesus, knowing that He came forth from God, and goeth unto God, began to wash the disciples' feet." He did the divine thing when he girded himself with the towel. He did what God is always doing. He who loved men into being, lives that He may serve men. We have not entered into the salvation of Christ, unless we have been taught by His Spirit that we are in this world, "not to be ministered unto, but to minister".

"Why stand ye gazing up into heaven? . . . Go", said the angels, in effect, to the first disciples. Their business was to hasten out into the big world, to seek and save the lost. The vision of God demands, as its complement, the vision of our brother's

need. From the mountain top of heavenly contemplation, the path leads straight down to the valley of human sorrow and helplessness. It is no true faith that does not express itself in good works. Love, the chiefest of all the Christian graces, is no mere sentiment, it is a controlling principle that sends us forth to daily deeds of kindness.

Elgin, Man.

The Religious Use of Memory

By Rev. J. S. Sutherland, B.A.

Memory is one of the most marvelous endowments of man. Some of its achievements seem incredible. When we read that Themistocles could call by name each of the 20,000 citizens of Athens, or that Lord Macaulay could reproduce the contents of a newspaper he had read years before, we feel that our faith is subjected to a pretty severe test. And yet these stories may well be true. Memory is a tablet on which the written word remains. It is, as some one has said, "the treasure-house of the mind, in which the monuments thereof are kept and preserved".

To wander among these monuments is generally a source of pleasure. It is true, as Tennyson says, that,
"A sorrow's crown of sorrow is remembering
happier things";
and Shelley speaks home to our hearts when he alludes to

"the memory of a dream

Which now is sad, because it hath been sweet."
But for all this, the pleasures of memory are greater than its pains. Our lives are much more worth while because we can remember.

What memory does for us, depends, of course, upon the way in which we use it. It is not altogether true that recollection is a paradise from which we can never be driven out. That paradise, like others, may be lost. It may even be changed by sin into a desert of temptation, in which we tarry only at our peril. To make it a source of blessing, we must use it in a religious way.

This will often involve a deliberate act of will. Some of memory's pictures are best forgotten. We must turn their faces to the wall. Sir Joshua Reynolds would never look

upon a poor picture, lest it might spoil his power of seeing and painting what was genuinely beautiful. Should not we as resolutely refuse to entertain memories that help to estrange us from Christ, and unfit us for His service?

If, however, we would make the exercise of memory a means of grace, we must go further. "Thou shalt remember", said Moses to Israel, "all the way which the Lord thy God led thee." History is not merely a record of events. It is a disclosure of divine principles and purposes. The past of each of us is full of the goodness of God; and it is only when we keep this in view, that we are made strong for present duty, and hopeful for the days to come.

Nor is this all. The highest use of memory is to aid our faith in realizing the presence and power of Christ. The remembrance of His words and works by the early disciples lies at the foundation of our Christian civilization. The remembrance of Him by men to-day furnishes the supreme motive for noble living. It has made, or is making, all things new. Miss Rosetti wrote:—

"I have a room whereinto no one enters

Save I myself alone:

There sits a blessed memory on a throne,

There my life centres."

So it is with others. But only when the sovereign and centralizing memory has to do with Christ can life be truly religious or truly great.

Halifax, N.S.

What a Set of Pictures Did

By Marion Wathen

The most helpful thing in Primary Sunday School work that came in my way last year,—let me tell about it: Last September, I visited a large Sunday School publishing house, and was there presented with a box of pictures for illustrating the Lessons for the entire year, three or four for each Lesson, or between two and three hundred in all (the whole collection sold for 90 cents).

Shortly afterwards I was called on to teach a Primary class in a small village School. It happened to be Review Sunday. I took my box of pictures along. The children there had not been accustomed to seeing

many pictures, so they were more than delighted with them, and they supplied an easy and interesting way of teaching what is often called a "dry Review Lesson",—just showing the picture for each Lesson, and asking a few pointed questions about it.

I disliked very much to part with my pictures, as I wanted to keep them for entertaining and instructing my little friends when they came to see me, especially on Sundays; but it seemed a shame to keep them back from those picture-starved children. I therefore consulted the permanent teacher of the class, with the result that two weeks afterwards all the pictures of the Quarter's Lessons were neatly bound in passepartout and were on the walls of that schoolroom, forming a sort of dado above the woodwork.

The Lessons at that time were on the life of Christ, so that little School now has the whole beautiful story continually before it on the walls. The children never seem to tire of the pictures, and when they "go early", the time until the School begins is always spent in looking at the pictures, and recalling the stories in connection with them.

Harcourt, N.B.

The Officers of the School

By Rev. A. Macgillivray

V. THE TREASURER

He does things; and, by reason thereof, the financial situation is easy. There is enough for all needs, and a little to spare,—the supreme test of sound finance.

That he may do things, he must know his School by classes, and, as far as possible, as individuals. He will know how they are doing, not only as a School, but as classes. He finds that giving in a School, as in a congregation, is very unequal, regular and systematic with some, irregular with others, entirely omitted by a few. Our treasurer will co-operate with the superintendent and teachers in striving to correct this condition. Children are quick to respond, and can easily be led,—let the leadership be along right lines. When the appeal is to their intelligence and loyalty for things that are needed, they will give, and with enthusiasm. A Quarterly

Report of the giving by classes, in addition to the Weekly Report of the giving by the School, will be both interesting and stimulating.

A treasurer resolved to get the best returns, will study methods and, in co-operation with the teacher, will aim at having scholars give as they are able, preventing neglect on the part of those who are able, and saving from embarrassment those who may have nothing to give. Some teachers have the contribution envelope or bag passed around, others receive the offering from each pupil. Many enter the amount in the class Roll Book, with Attendance, Memory Verses, etc.

The treasurer will inform his School from time to time as to what is being done with their money; they like to know. A little fellow was heading with eager steps towards his church. Asked where he was going, he made answer, "It is missionary meeting at our church, and I want to know what they did with my ten cents. You see I belong to the concern."

To be helpful in his School, and in the highest degree efficient in his office, the treasurer will be familiar with the missionary and benevolent schemes of the church, and the needs of each. Accuracy in accounts, careful auditing, promptness in paying bills, when duly certified, and remitting what has been allocated to missionary or other work, characterize our treasurer. To a far greater extent than he realizes, he is developing the liberality, and forming the business habits of his School.

Toronto

Branch Sabbath Schools

By Rev. George W. Arnold, B. D.

In many of the congregations of our church, there are children of Sabbath School age living too far away from the School held in the church to be able to attend it for a large part of the year, if at all. This is particularly the case in large city congregations, whose families are scattered, or in town congregations including a large number of families living in the country. Hence arises the necessity of the organization of a Sabbath School, to be known as a Branch School, if

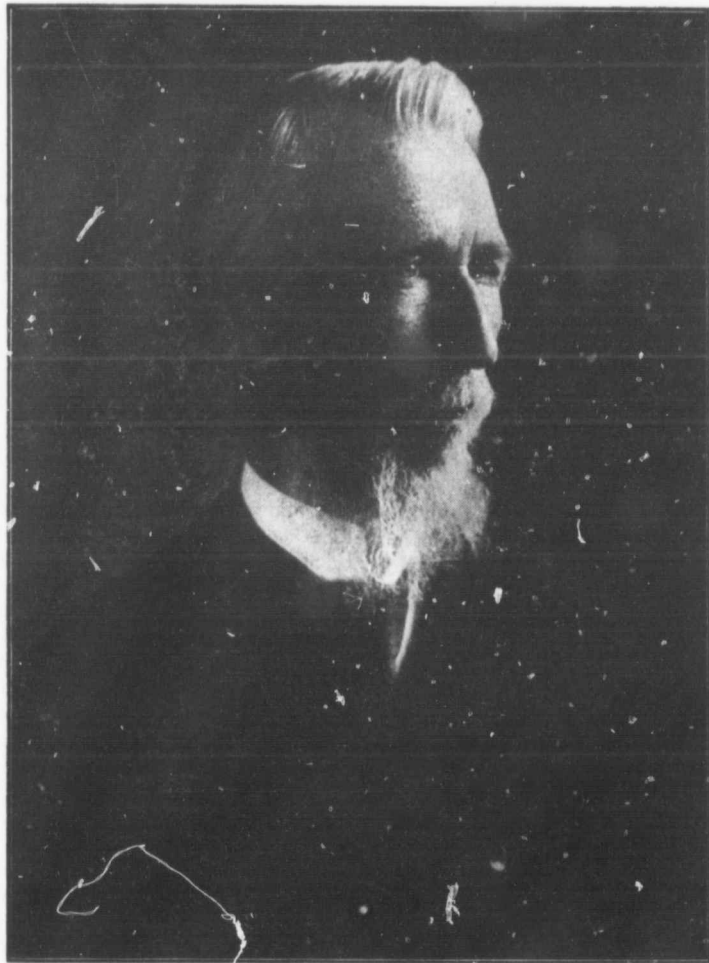
we are to secure and hold the children of such families.

As to the nature of the Branch School, it is to be borne in mind that it is a branch of the main School, and between the two a vital connection must be maintained. The analogy of the branch and the vine holds good here. This vital connection may be maintained in the following ways: the list is not exhaustive: (1.) Have the superintendent and other officers of the Branch School chosen at the same time and in the same manner as those of the Main School. (2.) The Branch School should report weekly to the Main School, and such report should be incorporated in the Sabbath School report for the day and reported to the Main School by the secretary. (3.) If at all possible, it is advisable to make certain days of the year, such as Patriotic Day and Children's Day, occasions for a joint gathering of the Schools. If this be not possible, similar exercises should be held at each, and there should be an interchange of workers and greetings. (4.) If there is any Forward Movement of a missionary or other character taken, let it be by both Schools. There is a danger that the interests of the more distant and smaller School should be lost sight of while we consider those of the nearer and larger. This would tend to make a chasm between the two Schools, which might in time affect the older members of the congregation.

The benefits resulting from a Branch School are mutual. The Main School is helped by having the responsibility and oversight of the weaker School, and the outlook and sympathies of its members are enlarged. The Branch School is helped by the confidence and stability imparted to it through being recognized as a part of a stronger body to which it may look for support.

Where it is impossible to carry on even a Branch School in the winter time (there are, however, too many of our Schools unnecessarily closed in winter), it should be organized into a Home Department, so that the continuity of lesson study may not be broken. The officers and teachers of the Branch School might then become the officers and visitors of the Home Department.

Guelph, Ont.



For 54 years a Sabbath School worker

Robert McQueen

By Rev. J. A. R. Dickson, Ph.D.

Robert McQueen is one of the best known elders of the Presbyterian Church in Canada. He was born in Beverly township, near Kirkwall, Ontario, on Dec. 1, 1835. Two years before this, his parents came from Dumfrieshire, Scotland, bringing with them all the sacred traditions of the church there. The very year they arrived in Beverly, 1833, a congregation was organized there, with which his parents cast in their lot, and

of which they were honored members all the rest of their lives.

Mr. McQueen's life work has been that of teaching. For this he prepared himself in the old log schoolhouse in the neighborhood where he was born.

At the age of eighteen, he reached the turning point in his spiritual history. At that time there was in Kirkwall a circulating library, and at one of the meetings for the

exchange of books, one took up John Angell James', *Anxious Enquirer*, and remarked that he had never read it, but if it was like some other books that he had written, it was well worth reading. Mr. McQueen resolved to read it, and thereby his interest in spiritual things was awakened without leading to any decision. He returned the book to the library. About a year thereafter the same man did and spoke as he had done before, which caused Mr. McQueen to read the book over again. And this time it led him to decide for Christ. He was then nineteen.

Mr. McQueen joined the church in 1855, and at once began to teach a class in the Sabbath School. Two years later, in 1857, he was called to act as superintendent, and since that time he has been constantly at work in the Sabbath School, exercising a large influence through his efforts there. These names may be mentioned as indicating the efficiency of his service, all having decided for the ministry under his teaching: the late Revs. Dr. James Stuart of Prescott, Ont., David Bickell, Mount Forest, Ont.; Revs. Thos. T. Johnston, formerly of Molesworth, Ont.; James Malcolm, Dutton, Ont.; James Austin, who went to the United States; and his own brother, Rev. Dr. D. G. McQueen, of Edmonton.

It may be interesting to know the method Mr. McQueen employs in his work. He begins on the Sabbath afternoon, reading over carefully the Lesson, and entering into it by prayerful meditation, and thereafter keeps working at it all the week, gathering material from every available source, arranging it in the most interesting and logical order, and then brings it before the class well digested, seeking the immediate decision of those who are not yet Christians, and urging those who are to maintain a consistent Christian life, and, more than this, watering daily by prayer the seed sown, and often writing a note or letter of kindly interest to bring the members of the class to decision, or encourage those who have declared themselves Christ's. "For", observes Mr. McQueen, "you can say things in a letter more effectively, perhaps, for your personality is not present to detract from the power of the things you say."

The pursuit of work for Christ under such a method cannot help being effective. The church in Kirkwall stands open all the time, and passing, Mr. McQueen often drops in there to pray for his class and his School.

In 1857, when he was twenty-one years of age, he was called to serve in the eldership of the church, and he has been a member of every Synod until the formation of the General Assembly of the Canada Presbyterian Church in 1870, and of every General Assembly since that date.

No man is held in higher respect, wherever known, than Robert McQueen. He is an exemplary Christian, a pillar of the church, a fast friend of his minister, and a lover of all good men. His life lies behind him like a beautiful and well cultivated garden.

A saying which has helped him all these years is, "Life is a measure to be filled with work, and not a something from which we try to get the most and give the least."

Galt, Ont.

Sunday School Work in Central India

By J. M. Waters, M.D., C.M.

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

There are in India "ten thousand times ten thousand" children under the age of fifteen years. Of this hundred million, there are still hundreds of thousands who have never yet heard that Jesus said, "Suffer the little children to come unto Me."

No other line of effort has proved so fruitful as Sabbath School work, and in India to-day Schools may be numbered by the thousands. Here in the mission chapel, or hospital or orphanage; there in the dusty city or village street, in the shade of a mango grove, beneath the spreading banyan tree, or the feathery plumes of the tall and graceful palm, on the tea plantation or in the remote jungle settlement, they meet to study God's Word; and we have His own promise, "My word shall not return unto Me void." The languages in which the lessons are taught are almost as varied as the places of meeting. One might attend Sabbath School in India every week in the year and hear the lesson taught in a different language on every one of the fifty-two Sabbaths.

Besides the hundreds of volunteer Christian teachers, there are others who, of their own accord, organize and teach Bible classes, although, on account of bitter persecution, which they know would surely follow, they may not have had strength to profess openly their faith in Christ. One such teacher, Surat Singh, of Maksi, near Ujjain, by his faithful presentation of the truth and by his consistent adherence to what he has taught, has practically prepared his whole caste in Maksi for baptism.

A somewhat detailed account of our Sabbath Schools in Ujjain may serve to illustrate the variety of circumstances under which the work is being carried on. Shortly after sunrise, the Adult Bible Class meets in the missionary's bungalow. This class is composed mainly of young married Christians. The members are generally ready to speak freely, and often an animated and very profitable discussion takes place.

A very unique School is held at the same time in connection with the School for the Blind. The roll is called, and each member responds by repeating a verse of scripture. After the opening exercises, the classes meet in their respective corners. They read the lesson with their fingers, in the Braille or Moon type. Several of the teachers are themselves blind; but teachers and scholars by their intelligent questions and answers show that their inward sight is clear. Three years ago two of the boys in this School took the highest marks in India in the Intermediate department of the "All India Sunday School Examinations". Being totally blind, they dictated their answers to Hindu boys.

Early Sabbath morning the Leper Asylum also is visited. The inmates gather on the shady side of a building, and sit around on the ground. As the asylum is situated where several roads meet, and as this is the time when the cattle and goats are going out to pasture, we have many a counter attraction to contend with. Some huge water buffalo, not satisfied with the clouds of dust that are filling the air, may, when passing, begin to paw the ground, throwing up volleys of dirt. Or, two dogs close by may proceed to contest each other's mettle. Or, a group of noisy, chattering women with water vessels on their

heads may attempt to take a short cut between the teacher and his class, until warned by half a dozen voices at once that the "sahib" is speaking.

Sabbath School work in our orphanages is conducted much as it is in Canada. The majority of the children have competed in the "All India" examinations, and have won Primary, Intermediate or Senior Certificates. Many have all three, and Certificates of Honor besides, as well as the Diploma given by the Canadian General Assembly for memorizing scripture verses. Last year, sixteen thousand candidates appeared for these examinations, representing practically every language and dialect spoken in India. One paid secretary and several honorary workers are giving their whole time to the promotion of Sabbath School work in India.

Another interesting Sabbath School is held amongst the Mangs or beggar caste. The children are bright and intelligent. They memorize very readily, and are very fond of singing. The cleanest part of the settlement is selected, and the children sit down in rows, while admiring parents squat near by, some listening and smoking, and others carrying on a conversation, it may be with some one at a considerable distance.

Ujjain, Central India

A Pioneer Organized Class

By Dr. E. L. Skinner Gordon

[The Baraca Bible Class Movement, started by Mr. Marshall A. Hudson, of Syracuse, N. Y., who is still its leader, has spread widely in the United States, and to some extent in Canada. Our readers will be interested in the following story of the Baraca Club of Toronto, as told by its founder, Dr. Skinner Gordon.]

"Baraca" means blessing, and is derived from the Hebrew name given to the valley in which Jehoshaphat and his people assembled to bless Jehovah for His deliverance from their enemies (2 Chr. 20 : 26).

The Baraca Club of Toronto, which has the honor of being the oldest Organized Bible Class in the city, aims at reaching young men not reached by ordinary church and Bible Class methods. The platform adopted, "Young Men at Work for Young Men, All Standing by the Bible, and the Bible School", shows the central thought of

the organization. Membership is forfeited by absence from the Sunday Bible Class for four consecutive Sundays, without a good reason.

The Club had its first session one bright Sunday afternoon in June, 1898, on the doorstep of the Elizabeth Street Public School. The raw material out of which it was formed consisted of three boys about fifteen or sixteen years of age just ejected from the Mission School next door, as "in-corrigibles", one lad having refused to stand during the opening prayer. Since then, almost eleven years have passed, and, at the last regular Sunday meeting previous to this writing, the chairman called on one of the members to offer the opening prayer, and a young man, with the same name as when he was obstinate "raw material", but now a new man in Christ Jesus, responded.

The Baraca Club has been nurtured by the Central Presbyterian Church, in its Elizabeth Street Mission, and afterwards under the shadow of the Woman's Christian Temperance Union, who freely allowed, for the use of the work, an unused carriage house and stable on their premises. Truly it was not much of a beginning, but as the mother of one of the boys said, "If a stable was good enough for the Lord to be born in, a stable is good enough for the Baracas."

This building was remodeled, much of the work being done by the members of the Club, and consists of a parlor at the back, in which the Sunday Bible Class and other meetings are held, and a gymnasium in front, in which games of basket ball and handball are played

in the winter. In the summer, the members are enthusiastic in baseball, football, etc. The baseball team this year is entered in the Senior Presbyterian League.

The Baraca Club of Toronto endeavors to enter into the lives of its members, to furnish healthful recreation, to provide Christian companionship and environment, and to stimulate all its members to attain to the highest type of Christian manhood, expressed in loyalty to God, and service for humanity.

One absent member writes, "I do certainly miss you all on Sunday afternoons." Another said, before leaving us, "I never studied my Bible in my life before, as I have done since you got hold of me." He writes from his New Ontario home, "I think when our shanty is finished, you will feel proud of it. I would like you to think of it, as a Baraca Boys' Home, and when I get settled down, I would like to invite any of our lads who are getting over an illness. This is a fine healthy spot, and I would make them as comfortable as possible."

The Baraca Club became incorporated, April 1st, 1907, in order to give permanence to the work, and to permit of its holding property, as the members looked forward to some day "having a home of their own". This prospect is about to be realized; a building has been planned, which, with the lot, will cost about \$10,000. The Treasurer has in the bank \$2,800, and in promises about \$2,000 more, or \$4,800 in all. The members have now entered on a campaign to raise the balance required, so that they may be in their own home by the autumn.—Toronto

Lesson Calendar: Third Quarter

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

*AN ORDER OF SERVICE : Third Quarter

Opening Exercises

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

Class Work

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

- I. ROLL CALL, by teacher or Class Secretary.
- II. OFFERING ; which may be taken in a class envelope, or class and report envelope, by the teacher or Class Treasurer.

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

IV. LESSON STUDY.

Closing Exercises

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

II. ANNOUNCEMENTS.

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

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

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

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

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

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

V. SINGING. Psalm or Hymn selected.

VI. BENEDICTION.

*Copies of the above ORDER OF SERVICE on separate sheet may be had at 50c. a hundred

Lesson V.

CLOSE OF PAUL'S SECOND MISSIONARY JOURNEY August 1, 1909

Acts 18: 1-11. *Commit to memory vs. 9, 10. Study Acts 18: 1-22.

GOLDEN TEXT—In the world ye shall have tribulation; but be of good cheer; I have overcome the world.—John 16: 33.

1 After these things ¹ Paul departed from Ath'ens, and came to Cor'inth;2 And ¹ found a certain Jew named Aquil'a, ² born in Pon'tus, lately come from It'aly, with his wife Priscil'a; ³ (because that Clau'dius had commanded all ⁴ Jews to depart from Rome;) and ¹ came unto them.3 And because he was of the same ⁵ craft, he abode with them, and ⁶ wrought: for by their ⁵ occupation they were tentmakers.4 And he reasoned in the synagogue every sabbath, and persuaded ⁷ the Jews and ⁷ the Greeks.5 ⁸ And when Si'las and ⁹ Timoth'eus were come from Macedo'n'ia, Paul was ¹⁰ pressed in the spirit, and testified to the Jews that Je'sus was ⁴ Christ.6 And when they opposed themselves, and blasphemed, he shook ¹¹ his raiment, and said unto them.Revised Version—³ he; ² a man of Pontus by race; ³ because Claudius (*Omit brackets*); ⁴ the; ⁵ trade; ⁶ they; ⁷ Omit the; ⁸ But; ⁹ Timothy came down; ¹⁰ constrained by the word, testifying; ¹¹ out; ¹² went into the house of a certain man; ¹³ Titus Justus; ¹⁴ Omit chief; ¹⁵ in; ¹⁶ And the Lord said unto; ¹⁷ harm; ¹⁸ dwelt.

LESSON PLAN

I. Work Commenced, 1-4.

II. Work Opposed, 5-8.

III. Work Established, 9-11.

DAILY READINGS

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

M.—Close of Second Missionary Journey, Acts 18: 1-11. T.—Close of Second Missionary Journey, Acts 18: 12-22. W.—“Without charge”, 1 Cor. 9: 13-23. Th.—Paul's affection, 2 Cor. 12: 10-19. F.—Paul's entreaty, 1 Cor. 4: 1-16. S.—“Be not afraid”, Jer. 1: 7-19. S.—Tribulation and peace, John 16: 25-33.

Shorter Catechism—Ques. 24. *How doth Christ execute the office of a prophet?* A. Christ executeth the office of a prophet, in revealing to us, by his word

Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gen'tiles.

7 And he departed thence, and ¹² entered into a certain man's house, named ¹³ Jus'tus, one that worshipped God, whose house joined hard to the synagogue.8 And Cris'pus, the ¹⁴ chief ruler of the synagogue, believed ¹⁵ on the Lord with all his house; and many of the Corin'thians hearing believed, and were baptized.9 ¹⁶ Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace;10 For I am with thee, and no man shall set on thee to ¹⁷ hurt thee: for I have much people in this city.11 And he ¹⁸ continued there a year and six months, teaching the word of God among them.

and Spirit, the will of God for our salvation.

The Question on Missions—5. Are there many Schools in the Mission? There are about sixty Schools in the Mission. Teachers' houses, School buildings and apparatus are paid for by the Mission. The Government pays the teachers' salaries, and gives rent for some of the houses.

Lesson Hymns—Book of Praise, 240 (Supplemental Lesson); 263; 278; 65 (Pa. Sel.); 588 (from PRIMARY QUARTERLY); 293.

Special Scripture Reading—Isa. 12: 2-6. (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. 151, An Eastern Tent. For Question on Missions, Tr. 5, A School Group in Princetown District.

EXPOSITION

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

Time and Place—A.D. 50-51; at Corinth.

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

I. Work Commenced, 1-4.

Vs. 1, 2. *Departed from Athens*; unwilling, as it would seem, to remain in a city where he was accomplishing so comparatively little. *Corinth*. See Geography Lesson. The journey from Athens could be made either by land or sea. Corinth was the leading commercial city of Greece, as Athens was the centre of learning and culture. It was a gathering place for sailors, and developed the evils that flourish about seaports. *Found a certain Jew. Aquila*. Such a commercial city as Corinth would attract a money-making people like the Jews. *Born in Pontus*; a Roman province in Asia Minor, on the south-ern shores of the Black Sea. *Lately come from Italy*. He and his wife *Priscilla* seem afterwards to have returned to Rome. Paul usually mentions *Priscilla* first, Rom. 16: 3; 1 Cor. 16: 19; 2 Tim. 4: 19. *Because. . . Claudius* (Roman Emperor, A.D. 41-54) *had commanded*, etc. The expulsion of the Jews from Rome may have been due to some disturbance in the Jewish quarter because of the preaching of Jesus as Messiah.Vs. 3, 4. *Of the same trade* (Rev. Ver.). Paul would easily find his fellow tradesmen, since it was the custom for those of the same trade to sit together at the synagogue services. *Tentmakers*. See Light from the East. *Reasoned in the synagogue*; “used to discourse”, keeping at it week after week, holding up “Jesus Christ and Him crucified”.

*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

1 Cor. 2 : 2. *Every sabbath*. On week days he worked to earn his own living. He did not wish to prejudice the gospel by letting it be said that he preached for money, 1 Cor. 9 : 12-15. *Persuaded*; literally, "tried to persuade", that is, to believe in and follow Jesus.

II. Work Opposed, 5-8.

Vs. 5, 6. *Silas and Timotheus . . . come*; who had been left in Berea (ch. 17 : 14), afterwards joined Paul in Athens (ch. 17 : 15; 1 Thess. 3 : 1), and had been sent back, Timothy to Thessalonica (1 Thess. 3 : 2), and likely Silas to Philippi; they now rejoined the apostle at Corinth. *Was constrained by the word* (Rev. Ver.); so absorbed and engrossed in preaching that he could think of nothing else. The coming of his friends put fresh zeal and earnestness into his work. *Testifying . . . that Jesus was the Christ* (Rev. Ver.); backing up this declaration by the scriptures, and by the fact of his own wonderful conversion. *Opposed themselves*; set themselves like an army in battle array. The opposition was organized and determined. *Blasphemed*; spoke evil of the preacher and his message. *Shook his raiment*; as if to rid himself of the very dust of the synagogue, a sign that his preaching there was finally ended (compare Matt. 10 : 14). *Your blood*; your destruction. *Upon your own heads*. The blame is yours, because you rejected the offered salvation. *I am clean*; free from responsibility. *Go unto the Gentiles*; that is, so long as he stayed in Corinth.

Vs. 7, 8. *House of . . . Titus Justus* (Rev. Ver.). It does not mean that Paul changed his residence from the house of Aquila, but that he accepted the house of Justus as a place of preaching. He was *one that worshipped God*, that is, a Gentile proselyte to the Jewish faith. The Jews would come more readily to his house, than to that of an out-and-out heathen, while the Gentiles would also feel themselves at home. *Hard to the synagogue*; where it would be a constant invitation to the worshippers. *Crispus, the ruler of the synagogue* (Rev. Ver.); the elder in chief charge of its services. He *with all his house* (household) and *many others believed, and were baptized*.

III. Work Established, 9-11.

Vs. 9-11. *The Lord said unto Paul* (Rev. Ver.). The apostle's foes are powerless against him with this heavenly Ally at his side. *By a vision*; such as came to encourage Paul at other crises (see chs. 16 : 9; 22 : 17; 27 : 23). *Be not afraid*. Though he was one of the bravest of men, Paul's courage was failing him, as did Elijah's (1 Kgs. 19 : 4-14), and Jeremiah's, Jer. 1 : 6-8; 15 : 15-21. *Speak*. Back of Paul's words was this all-powerful word of Jesus. *Hold not thy peace*; though a city-full of foes should attempt to stop his mouth. *I am with thee*; according to the promise in Matt. 28 : 20. Such companionship is the sure guarantee of conquest. *No man shall . . . harm thee* (Rev. Ver.). A shield, this promise, that will protect from every attack. *Much people in this city*; "who are mine and shall become mine", says Bengel. Even in Corinth, so ill-famed for its vice, Jesus had his own people, and even here the gospel was to triumph. *He continued*; literally "sat down", settled to his work. *A year and six months*; probably the whole period of his stay in Corinth. *Teaching the word of God*; preaching, with great success, in Corinth and the places round about.

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

Light from the East

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

TENT-MAKERS—Jewish moralists insisted that every boy should be taught a trade, and as their religious teachers received no pay, it was necessary that they should be able to earn their own livelihood. Although his parents were wealthy, Paul was brought up to be a tent-maker, which is still an important industry in Asia Minor, where a whole section of the bazaar is usually taken up with it. The extent of outdoor life in the east, by soldiers, shepherds, herdsmen and travelers requires many tents still.

The material used now is coarse canvas, very much like our own, but then it was cilicium, woven of goats' hair, and Tarsus, the capital of Cilicia (hence the name cilicium), was the centre of traffic in it. Tent-makers not only cut and sewed the cloth, but often also span and wove it in rude looms. This stuff is still woven by women, who stretch the warp between rods held by pegs driven into the

ground. One sits on each side of the web, which is quite narrow, and they pass the shuttle with the woof from one to the other. Although this cloth looks coarse and open, yet when it has been used for a short time and is somewhat shrunken, it will turn the heaviest rain. The cords with which the tents are pitched are twisted out of the same material.

APPLICATION

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

Claudius had commanded all Jews to depart from Rome, v. 2. God's people have been the object of bitter persecution in all ages. In

the days of the Reformation, the town of Orange fell into the hands of their enemies. The pious Reformers were hacked to pieces, burnt at slow fires, and infamously mutilated. Pasted over with leaves from their dearly loved Bibles, they were turned out into the streets to perish in the cold. Cruelties un-speakable were perpetuated upon them, but they "endured, as seeing Him who is invisible". To-day those that persecuted them meet with contempt on every hand, while the blood of the martyrs has become the seed of a church that never has shown greater activity than at the present hour. If called upon to suffer persecution, let us endure it quietly, confident that God will work out through it some ultimate good.

Every sabbath, v. 4. Workingmen the world over recognize the value of the Sabbath as a day of rest. In 1886 a thousand car-

penters of Berlin petitioned the German Chancellor for protection against Sunday work. A

For Sunday Rest recent socialistic congress in Ghent made one of its chief demands the Sunday rest. In Norway a law and order league has been formed for a similar purpose. In the Lord's Day Alliance of Canada workingmen are strongly represented; for they feel that every violation of the Fourth Commandment "rivets the collar of Sunday labor more tightly around their necks". We can help to secure for all toilers their rightful enjoyment of the weekly rest day by abstaining on that day from pleasures, and denying ourselves conveniences, that require others to be at work.

Opposed themselves, v. 6. The old lady's daughter had the toothache, so a dentist was summoned. He brought along with him

a pair of big old-fashioned "Painless Extractors" forceps, which made the old lady scream in horror, "Don't put those things in my daughter's mouth; pull the tooth out with your fingers." Yes, we have sin-ache and we must get rid of the sin; but we want it drawn with a gloved finger. We are horrified, and scream in opposition as the Jews at Athens did, when they saw Paul coming with the old gospel forceps that go down to the very roots of our evil prejudices. Some people take laughing gas when they want a bad tooth extracted; and some people want a little laughing gas in the sermon to keep down the pain when the sin is drawn. The world has been seeking painless extractors for a long time.

Be not afraid, v. 9. "I am clerking in a grocery store", said the boy, "and in one wing of the house they keep liquor. Every

time I get on my knees the whisky is in the way. Therefore I can't decide to be a Christian."

"Give up the place", said the minister. "My mother and sisters would starve." "Do your duty and trust in God." So next morning he thanked his employers for all their kindness, and told his reason for leaving. That night the boy found Christ. And it was not long, either, before he had a position in which he received a much larger salary than before. Employers are always on the lookout for boys and young men who follow their conscience, whatever it may cost. It pays to trust God, do right and not be afraid.

I am with thee, v. 10. "Donald, have you

a glimpse of His face now?" asked the neighbor of the dying Scotch shepherd.

"Get away, man", replied Donald, "I'll have none of your glimpses. I have had a full view of His face these forty years. Why should I be content with a glimpse?" God is with us all the time. We have but to believe and His face will be no longer veiled.

And he continued, v. 11. David Livingstone, the famous African explorer, was attacked by fever twenty-seven times.

The Spirit that Conquers On numberless occasions he was in danger of assault from fierce savages. Long and lonely were his journeys in the jungle. Many a time there was but a step between him and death. Sickness and toil and anxiety reduced the heroic traveler to a skeleton. But not for a moment did his dogged determination yield a hair's breadth. Even when his men refused to go any farther, and threatened to leave him alone in the desert, he did

his utmost to persuade them to remain steadfast, and then declared that if they returned, he would go on alone. That is the spirit that is to conquer the world for Christ.

Lesson Points

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

God intends the highways of commerce to be used for the spread of the gospel. v. 1.

The decrees of earthly kings are overruled to further the purpose of the heavenly King. v. 2.

Sermons preached by the life are often more powerful than those uttered by the lips. v. 3.

By encouraging others we can sometimes help them to do greater things than we could accomplish ourselves. v. 5.

Where the plague of evil is at its worst there is the loudest call for the gospel remedy. v. 7.

It is only when the Lord speaks to us that we can have power in speaking to men. v. 9.

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.

It might have seemed to some in Paul's day, that Athens, with all its wisdom and culture, with all its literature and art, did not need the gospel very badly. But there could be no doubt as to the need of Corinth, the great commercial metropolis of Greece, one of the most corrupt cities of that corrupt age, the Vanity Fair, the Sodom and Gomorrah, of the Roman Empire. Corinth needed the gospel badly; it almost seemed to have become too earthly, sensual, devilish (James 3:15), to be saved by the gospel. Paul believed in the recoverableness of man at his worst, and his experience at Corinth confirmed him in this belief. (See 1 Cor. 6:9-11.)

1. *Paul was fortunate in finding a good home at Corinth*, vs. 2, 3. Have some one tell the story of Aquila and his wife. Why does the wife's name so often stand first? Picture Paul and Aquila making tents, and talking as they worked of how corrupt Cor-

inth could be saved, while Priscilla ministered unto them and joined in the conversation. Was it right for Paul to spend his time at tent-making when there was so much missionary work to be done? (See 1 Cor. 9:13-15.)

2. *The way Paul spent his Sabbaths*, vs. 4-6. Note the arrival of Silas and Timothy, and the effect their coming had upon Paul. He felt the inspiration of these two sympathetic souls, and worked harder than ever to convince the Jews that Jesus was the Christ. These Jews were a hardened, degenerate lot. Paul's most earnest words were unavailing. The harder he worked, the more violent and blasphemous they became. Every earnest Christian worker has had experience enough of this to know how Paul felt.

3. *Paul's indignant protest*, v. 6. We need to make sure that we have exhausted all our resources, that we have done our best, before we follow Paul's example. Tell about the martyrdom of our first missionaries on Erromanga. Our church did not give them up, and to-day the Martyr Isle is Christianized. Still there are times when it is best to give up. One of the worst penalties that

can come upon those who persistently reject the message of a faithful preacher or teacher, is just to be left to themselves, that they may go their own way.

4. *Paul's new field of labor*, vs. 7, 8. Note that Paul did not give up work entirely in Corinth because he had failed in the synagogue. He was more successful amongst the Gentiles.

5. *The night vision*, vs. 9, 10. Paul was evidently discouraged that night. The opposition against him was organized and determined, the burden of that great corrupt city had broken him down. All great souls know what discouragement means. It came to Elijah under the juniper tree, and to Jesus in Gethsemane. Paul greatly needed the heavenly vision that came to cheer him up. The heart vision of Jesus will help us into the light any day.

6. *Paul's success*, v. 10. Note that this success was in spite of renewed opposition. (See Exposition for the incident of Paul's being dragged by the Jews before Gallio, vs. 12-17.) The apostle's departure from Corinth for Antioch, by way of Cenchreæ, Ephesus, Cæsarea and Jerusalem is recorded in vs. 18-22.

For Teachers of the Boys and Girls

By Rev. E. Douglas Fraser, D.D.

The climax of interest in the Lesson is in v. 10, the Lord's declaration to Paul, in the vision, that He had much people in that city. The teacher will not say this, but keep it in mind in getting before the scholars, Paul's problem in Corinth, and how it worked out.

How far from Athens, Corinth's remarkable situation between two seas on the highway of commerce, its consequent mixed population, wealth, and wickedness?—the class will thus get the problem, the winning of a place for the gospel in such a city.

Who was to do it? "A tent-maker", some scholar, with an imagination, will answer, a working tent-maker is to win rich and wicked Corinth to Christ. Light from the East affords useful information here. All Jewish boys learned a trade. Paul wrought at his trade, that no one might charge him with being burdensome (see 2 Cor. 11 : 9 ; 12 : 13).

By questions on vs. 1-3, bring out the little group—Aquila, a Jew who had traveled much (evidently a broad-minded Jew); his wife, Priscilla, who was perhaps a Gentile; and Paul. One can imagine the earnest talk and the prayers, all the week.

The first attempts—in the synagogue, where the worshipers were, of course, mostly Jews : some Greeks, v. 4. "Persuaded"—tried to persuade. Paul was very eager for the salvation of his own countrymen (compare Rom. 9 : 1-3), gave them the first chance, and was patient in seeking to win them.

New fire—after the arrival of his two fellow laborers, v. 5 (see Exposition for details) : two pieces of fuel together will kindle more quickly than one apart. What kindled the fire? The answer is in the Revised Version, "constrained by the word" (compare Jer. 20 : 9) : when God's word gets thoroughly into one's mind and heart, it makes him eager to tell it to others.

Opposition, and what it led to. How the Jews acted, is one point of interest. Why were, and are, the Jews so set against Jesus as the Christ? is a question to discuss with the class. A second point is Paul's action—turning from those who will not hear, to those who may possibly listen (compare ch. 13 : 46 ; also Matt. 23 : 37, 38).

Fruit expected, and unexpected. Question out the facts of v. 8 : many Corinthian Gentiles believed ; and the unexpected happened in the case of the chief ruler of the synagogue from which Paul had turned away.

A vision of cheer. Discuss with the class the wonder of the case, that Paul's courage failed him, just when success seemed in sight. "The darkest hour is just before the dawn"—will help. Recall the persecutions which befell Paul at Philippi, Thessalonica, Athens, and which were now imminent at Corinth. He was human ; and the tension was too strong (compare 1 Kings 19 : 1-4). God's words in the vision are rich in teaching material. Note Paul's obedience, and the result, a strong church, to which two of his Epistles were written.

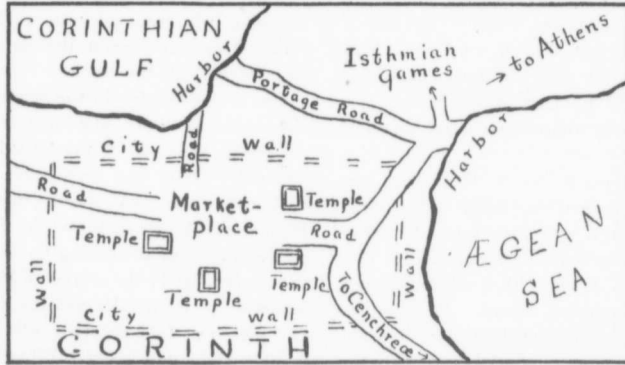
The journey ended. If there is time, trace this whole Second Missionary Journey of Paul's, from Antioch (ch. 15 : 36), to Antioch again (ch. 18 : 22).

THE GEOGRAPHY LESSON

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

Corinth was situated at the southern extremity of the isthmus joining the Peloponnesus with the mainland of Greece. It was easy of access from both east and west,

having one harbor, Lechæum, about 1½ miles distant on the Corinthian Gulf opening out into the Adriatic Sea, and another, Cenchreæ, 8½ miles away on the Saronic Gulf leading to the Ægean. Because the city thus bestrode the isthmus, it was called by the Roman poet Horace "two sea'd Corinth". Philip, king of Macedon, called the isthmus one of the "fetters of Greece", binding together, as it did the northern and southern



portions of the country and commanding all land communication between them. Sir William Ramsay describes it as "one of the knots on the great central route

from Rome to the East towards which converged a number of subordinate roads". The situation of Corinth on the great highway of travel made it a most important centre whence any new movement might radiate its influence over the entire Roman province of Achaia, of which it was the capital. It ranks with Antioch in Syria and Ephesus as one of the cities most closely connected with the early spread of Christianity westwards.

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. Describe the situation of Corinth? What place did it hold amongst the cities of Greece?

2. With what fellow tradesmen did Paul at first make his home in Corinth? What was their trade?

3. Where did the apostle begin preaching? How did he earn his living?

4. Who rejoined him at Corinth? Where had each of these been?

5. What effect had their coming on Paul's preaching? What did he prove concerning Jesus? By what evidence?

6. How did the Jews treat him? In what manner did he declare his freedom from responsibility for their souls?

7. To whose house did he transfer his preaching? Why would this be a specially suitable place? What leading Jew became a convert?

8. Who appeared to Paul in a vision? What did He bid him do? What assurance did He give him?

9. How long did Paul remain in Corinth? What success crowned his work?

10. Before what Roman governor was he charged with treason? How did Gallio treat the charge? Whither did Paul arrange to go?

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET

1. God once appeared to Daniel and said, "O man greatly beloved, fear not." Find these words.

2. In one of his letters to Timothy Paul sends a message to Priscilla and Aquila. What does it say?

ANSWERS, Lesson IV.—(1) 1 Cor. 1 : 23.
(2) Ps. 102 : 15.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. Paul's practice of carrying the gospel first to the great centres.
2. Bible teaching as to the support of those set apart to preach the gospel.

Prove from Scripture

That the Christian can joy in suffering.

The Catechism

Ques. 24. *Christ a Prophet.* A prophet is one who speaks for God to men, as Aaron was appointed to speak for Moses, Ex. 7 : 1. Now, only Christ can perfectly make known the thoughts and purposes of God. The prophets of the Old Testament, and the apostles of the New, could speak for God only as Christ enabled them to do so. Besides making known God's will through the men who wrote the Bible, Christ has shown us in His own holy life what the will of God is. It is not only by His word, that Christ has spoken to men, but also by His Spirit.

(Read John 15 : 26.) And remember, that the will of God made known to us is for our salvation. It is God's desire that we should be saved through His Son.

The Question on Missions

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

Ques. 5. There are 60 Schools in the Mission. The School buildings and apparatus are all paid for by the Mission. At first the Government paid three-quarters of the salaries and rent of School buildings, and paid also for pauper children, as the Schools then were not free. Largely by the efforts of the Mission, Schools were made free. The salaries of teachers, assistant teachers, pupil teachers and seamstresses are now all paid by the Government, but not the rent of School buildings. When the Mission secures permission from the Government to establish a School in a district, no other School assisted by the Government may be placed near it. On account of the difficulty of getting suitable houses, the Mission has been obliged to provide teachers' houses in a great many districts, but the teachers pay rent for these buildings. Every Schoolhouse is a chapel where Sunday School and preaching services are regularly conducted, either by teacher, some native preacher or the missionaries.

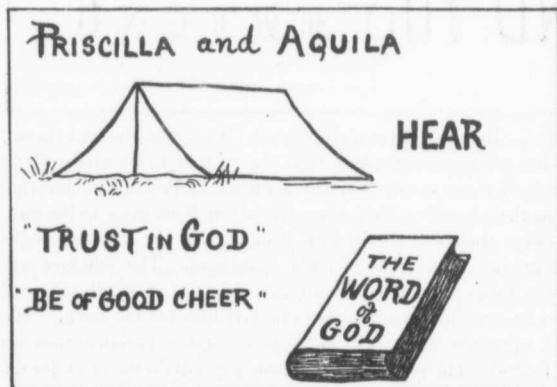
FOR TEACHERS OF THE LITTLE ONES

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

Lesson Subject—Paul encouraged.

Introduction—What do we call our place of worship? Can you remember the long

name the Jews had for theirs? We'll print **SYNAGOGUE**. Let me tell you one of the strange customs of the Jews. People who followed the same trade or business all sat together in the synagogue. Just suppose that people did the same in our churches. All the storekeepers and their families would sit in one place, all the builders in another, all the teachers in another, all the doctors in another, etc. If your father were a builder and went to a strange synagogue, he would easily get



acquainted with other builders.

Review—If we print, PAUL—ATHENS—IDOLS, you will remember that our story last Sunday left Paul at Athens (on his Second Missionary Journey), where the people all prayed to idols (recall Lesson). Paul told them of the (to them) unknown God who is the true God. The people of Athens were slow to believe, and did not want to give up their idols and temples. So Paul leaves them, and goes to Corinth (Map). There are a great many ships and sailors here. It was the greatest business place in Greece.

Lesson—When Paul arrived at Corinth, he, of course, went to the synagogue. Is there a boy or girl who can tell me what Paul's trade or business was? When we put these tents on the blackboard, you will all remember that Paul was a tent-maker. So, when Paul went to the synagogue, he went and sat beside the other tent-makers, and there he found a tent-maker Aquila, and his wife Priscilla. These became great friends of Paul, and took him to live with them, and they all worked at tent-making (see Light from the East). Every Sabbath Paul preached and taught in the synagogue.

A Helper and a Shield—Have you ever been doing some task and got so tired, and

felt as if you would like to give it up? Perhaps it was only tidying up the room, after you had cut a lot of paper and the small bits were scattered all over the floor. You are discouraged! Then comes mother's voice, "I will help you." How bright everything seems now! How easy! It was not easy for Paul to be a servant of Jesus. He had several times been nearly killed for preaching about Him. Now in Corinth Paul had trouble and discouragement, but one night Jesus came to him in a vision and spoke to him, vs. 9, 10. Ah, now Paul is brave again! No need to fear with Jesus helping him. He goes on preaching and teaching. The Jews took Paul before the governor to try to have him punished (vs. 12-17), but Jesus was with Paul, and no harm came to him.

Golden Text—Repeat and explain.

The End of Paul's Second Missionary Journey—Paul now says good-by to the people in Corinth, and starts on his way back to Antioch. But first he means to visit Jerusalem. He takes Aquila and Priscilla with him as far as Ephesus, and leaves them there.

Something to Think About—Those who trust God need not fear.

Bible Outline—On the Bible outline print, AQUILA AND PRISCILLA AND THE CORINTHIANS HEAR THE WORD OF GOD.

FROM THE PLATFORM

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

PAUL AND HIS FRIENDS

From what city had Paul come? In what city was he now? Whom did he find there? Questions like these will prepare for telling the scholars that the talk is to be about PAUL AND HIS FRIENDS (Print). The first of these mentioned are Aquila and Priscilla. Question about them and about Paul's life in their house. Two other friends of Paul came to Corinth. Ask for their names and for the effect their coming had on Paul. But the Lesson speaks of a **Friend** (Print) of Paul's far greater than those already spoken of. The scholars will readily tell you that this Friend was Jesus. Question about the vision of v. 9, bringing out the facts that it came to Paul when he was discouraged, and cheered him for his work. The points to make are, that we should value our wise and kind friends, and, especially, that we should seek to have Jesus as our Friend. He who made Paul strong will do the same for us.

Lesson VI.

PAUL'S INSTRUCTIONS TO THE THESSALONIANS

August 8, 1909

1 Thessalonians 5: 12-24. Commit to memory vs. 16-18.

GOLDEN TEXT—See that none render evil for evil unto any man; but ever follow that which is good.—
1 Thessalonians 5: 15.

12 ¹ And we beseech you, brethren, to know them ² which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them ³ very highly in love for their work's sake. ⁴ And be at peace among yourselves.

14 ⁵ Now we exhort you, brethren, ⁶ warn them that are unruly, comfort the feeble-minded, support the weak, be ⁷ patient toward all ⁸ men.

15 See that none render ⁹ evil for evil unto any man; but ¹⁰ ever follow that which is good, ¹¹ both among yourselves, and to all men.

16 Rejoice ¹² evermore.

Revised Version—¹ But; ² that; ³ exceeding highly; ⁴ Omit And; ⁵ And we; ⁶ admonish the disorderly, encourage the faint-hearted; ⁷ long-suffering; ⁸ Omit men; ⁹ unto any one evil for evil; ¹⁰ always follow after; ¹¹ one toward another, and toward all; ¹² always; ¹³ to you-ward; ¹⁴ every form; ¹⁵ God of peace himself; ¹⁶ may your spirit; ¹⁷ entire, without blame at; ¹⁸ will also.

LESSON PLAN

I. The Christian and his Fellow Men, 12-15.

II. The Christian and God, 16-24.

DAILY READINGS

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

M.—Paul's instructions to the Thessalonians, 1 Thess. 5: 12-24. T.—Love to teachers, Heb. 13: 7-17. W.—Caution against disorder, 2 Thess. 3: 6-16. Th.—Doing good to all, Rom. 12: 10-21. F.—Constant prayer, Luke 18: 1-8. S.—Thankfulness, Isa. 25: 1-9. S.—“Think on these things”, Phil. 4: 1-9.

Shorter Catechism—*Ques. 25. How doth Christ execute the office of a priest?* A. Christ executeth the office of a priest, in his once offering up of himself

EXPOSITION

Lesson Setting—First and Second Thessalonians were perhaps the earliest of Paul's letters, written about A.D. 51, from Corinth.

I. The Christian and his Fellow Men, 12-15.

V. 12. *We.* Silas and Timothy (“Silvanus and Timotheus”) are joined with Paul in this Epistle, ch. 1: 1. *Beseech you.* Paul is very much in earnest. *Brethren.* The apostle does not lord it over the church, but treats its members with gentleness and courtesy. His affection for them is true and deep, ch. 1: 3. *To know them;* acknowledge them and show towards them proper respect. *Which labour among you;* your teachers and guides in the Christian life, like our ministers. *Are over you;* as rulers and leaders. *In the Lord;* that is, in matters of religion, not those in which magistrates or business employers have authority. *Admonish you;* a somewhat severe word. It means to point out plainly to one where he is wrong.

V. 13. *Esteem them very highly;* think all the more of them, because they warn you frankly and lovingly when you are going

17 Pray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus ¹³ concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things; hold fast that which is good.

22 Abstain from ¹⁴ all appearance of evil.

23 And the ¹⁵ very God of peace sanctify you wholly; and ¹⁶ I pray God your whole spirit and soul and body be preserved ¹⁷ blameless unto the coming of our Lord Jesus Christ.

24 Faithful is he that calleth you, who ¹⁸ also will do it.

a sacrifice to satisfy divine justice, and reconcile us to God; and in making continual intercession for us.

The Question on Missions—6. Are the scholars regular in attendance at School? Among the East Indian people the children are often kept home to work, or to take care of the baby. The by-roads are muddy, and rivers overflow during the rainy season, so that it is hard to keep up the School attendance.

Lesson Hymns—Book of Praise, 240 (Supplemental Lesson); 85; 80; 7 (Ps. Sel.); 387 (from PRIMARY QUARTERLY); 110.

Special Scripture Reading—1 Pet. 1: 2-16. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 152, Orientals at Prayer. For Question on Missions, Tr. 6, Cutting Sugar Cane, Trinidad.

astray. *In love.* Those who “admonish” us, do so because they love us, and for such a service our love is due to them in return.

For their work's sake; the work of building up the members of the church in likeness of character to Christ. *Be at peace among yourselves;* so united and earnest in working for Christ and for one another, that quarreling and dissension shall find no room.

Vs. 14, 15. *We exhort you;* call upon you as loyal followers of Jesus Christ. *Admonish* (Rev. Ver.). This is the duty of all church members, as well as of their rulers. *The disorderly* (Rev. Ver.); those who, by unbecoming conduct, act like soldiers who leave their place in the ranks. Paul would have the members of the church present an unbroken front against the evils round about them. *Encourage* (Rev. Ver.); put new heart into. *The faint-hearted* (Rev. Ver.); those in despondency because of losing friends by death (compare ch. 4: 13-18); and those fearful of persecution or temptation. *Support the weak;* that is, those weak in faith:

keep them up and help them along. *Long-suffering toward all* (Rev. Ver.); forbearing with them, as God does with ourselves. *None render evil for evil*. The Christian, though wronged, must do no wrong, Matt. 5 : 38, 39 ; Rom. 12 : 17. Forgiveness is the virtue most characteristic of Christianity, as revenge is the vice most natural in unrenewed human nature. *Follow that which is good*. Make the welfare of others your unceasing aim. *Among yourselves* ; within the circle of believers. *To all* ; those without the church, including even the fiercest persecutors. The Thessalonian Christians were receiving much evil from those round about them (1 Thess. 2 : 14, 15), as had been the case with Paul himself (Acts 17 : 5, etc.). The only way to overcome evil, the apostle tells them, is by good. To render evil for evil is to create two evils in the place of one. Anger awakens anger, and hate incites hate. Good is to be the Christian's ideal in all that he does.

II. The Christian and God, 16-24.

Vs. 16-18. These verses contain the marching orders of Christians. *Rejoice always* (Rev. Ver.). "The New Testament . . . is the book of infinite joy." The Christian life, as pictured in it, is one of perpetual gladness. (See Matt. 5 : 10-12 ; Rom. 5 : 3-5 ; Phil. 4 : 4 ; 1 Pet. 4 : 12-14.) *Pray without ceasing* ; not always in words, but in the constant lifting of the heart to God. Paul took all his affairs to God, ch. 1 : 3 ; 2 : 13. *In every thing give thanks*. If we remember that all blessings come from God, and that He causes the ills of life to work for His people's good (Rom. 8 : 28), thanksgiving will not be difficult. *The will of God* ; that all these graces of joy and prayerfulness and thanksgiving abound in you. *In Christ Jesus* ; our Example in all virtues, and our Helper in the practice of them.

Vs. 19, 20. *Quench not the Spirit* ; of whom fire is an emblem (Acts 2 : 3), therefore He may be "quenched", that is, driven away from us by sin, hardness of heart, neglect, or worldliness. *Despise not prophesyings* ; messages from God through inspired men (see Rom. 12 : 6 ; 1 Cor. 12 : 10 ; 14 : 1-5),—one of the gifts of the Spirit.

Vs. 21, 22. *Prove all things* ; that is, the

sayings of the "prophets". These are to be tested as a banker tests a coin. *Hold fast . . . good* ; as one would keep a genuine coin of sterling value. *Abstain from every form of evil* (Rev. Ver.) ; keep clear of sin of whatever sort.

Vs. 23, 24. *The God of peace* (Rev. Ver.) ; the peace of reconciliation with God, through Jesus Christ, by which we became Christians (see Eph. 2 : 14-17). *Sanctify you* ; make you holy as He Himself is, 1 Pet. 1 : 15. *Wholly* ; to the fullest extent. Sanctification is a lifelong process. *Spirit and soul and body*. Paul's desire is that all parts of the nature be penetrated by the Spirit of God. *Entire, without blame* (Rev. Ver.). Along with "wholly", these words show how complete and thoroughgoing is the holiness Paul seeks for the Thessalonians. *Coming of our Lord Jesus* ; in judgment. The holiness Paul has in mind is such as will endure His searching gaze. *Faithful is he* ; to all His promises. *Will do it*. If he calls us into the Christian life, He will also make that life perfect in us.

Light from the East

THOSE OVER YOU—Nearly all the governments of that time were despotisms. The rulers of the Jewish Church had absolute power over their people, and the elders of the early Christian Church exercised very great authority over all the members. When they inflicted discipline, the pain of exclusion from the ordinances of the church was very much feared. Those excluded would lie all night at the elders' doors, beseeching and praying with many tears that they might be restored. Later, when episcopacy had spread over the church, obedience to the church rules was extolled as the cardinal virtue. Paul urges an attitude of affectionate respect ; but the Fathers of the early church command absolute obedience. Ignatius says, "Ye are subject to your bishops as to Jesus Christ, so without your bishop ye should do nothing, also be subject to your presbyters as to the apostles of Jesus Christ our Hope". "He that does anything without the bishop, presbyters, and deacons is not pure in his conscience." It was teaching like this that prepared the way for the spiritual despotism of the Greek and Roman Catholic churches.

APPLICATION

Them which labour among you, v. 12. The naturalist was sitting out under a tree in a garden eating a biscuit, when he saw a little ant climbing upon the seat.

The Naturalist and the Ant He dropped a crumb, but the ant turned in an opposite direction and did not see it. So he put his finger in the way of the little insect to direct it toward the food, but it misunderstood the kindness, and seemed to lose patience and to say, "Why do you stop me? I am hunting food for my young." The ant took a new path, and once more the kindly finger was placed in front. It seemed to get more excited than ever, and to say, "Oh, you great intelligent creature, why do you stop me? Don't you see I am after food? Do not tease me." But the naturalist kept on directing the way with his finger until he succeeded in bringing the ant to the crumb, and then it seemed to say, "I am so glad you put me in the way of finding this. Here is more food than ever I could have found in a month if left alone." The minister is always trying to direct people to something that is better for them. If they will follow the apostle's advice and learn to know and trust their minister, they will discover that this kindly guide is bringing them to more satisfying food than they could hope to find by other paths they are tempted to follow, and they will be forever grateful.

Warn them, v. 14. Some years ago engineers reported of a dam in a certain valley that it was unsafe; but people only wagged their heads and said, "It is a trick of the land sharks to buy our property. Our houses are not for sale." Once more the engineers examined, and once more uttered the same grave caution; but the people again answered, "You need not think to scare us." Spring came, and the engineers said, "The dam is cracked; the water will burst through very soon." The people replied, "We have heard that so often." A fortnight after, the dam burst, a great rush of water came down the valley, and ahead of it a man on horseback shouting, "Fly for your lives." Even then some laughed at him as a madman, until the mighty flood swept them

away, and it took seven weeks, afterwards, to dig thirty-seven hundred bodies out of the debris. The warnings of preachers and teachers may fall at times on deaf or listless ears. Time after time they may repeat their futile admonitions. But the threats of scripture cannot be scoffed at forever. "The wages of sin is death." "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." It is equally true, blessed be God, that the reward of heeding Him who speaks from heaven, and doing His will is life forever more.

Pray without ceasing, v. 17. In that division of the Eastern Alps known as the Tauern Mountains, at the summit of a lofty peak, hang some famous bells.

Prayer Bells No human hands ever touches them, and in calm, sunshiny weather they are mute. But when the tempest rises, they swing and peal, till the valleys are filled with their chimes. There is a prayer bell in every human heart. The storms of sorrow and trouble set it a-ringing, though it may be silent in days of peace and gladness. Every peal of the prayer bell is heard in heaven, and brings answers that cause the soul to sing for very joy.

Prove all things, v. 21. Two men had to finish a well that for some time had stood incomplete. They knew enough of the deadly "firedamp" that gathers in deep holes in the earth, not to jump into it until they had first tested it for poisonous gases. They therefore procured a bucket, placed a lighted candle in the bottom of it, tied a cord to the handle, and lowered it down the well. The candle went out. "Ah", said one, "there is death in that hole." Then they gathered some pine brush and swished it all out. The next time they tried the lighted candle, it burned brightly clear to the very bottom, and the men said, "The candle burns; she is safe now." It is a wise policy to test the places where we have to go. If we cannot carry the light of Christ's presence with us, these places are not safe for us, the deadly gases of sin are lurking there. But where He goes before us, there we can safely follow.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

Among the world's great letter writers Paul stands highest. We do not know how many letters he wrote, but we have thirteen that have attained immortality. In our Lesson, we have the first of the thirteen, written to the church at Thessalonica, some time during Paul's stay of a year and a half at Corinth. Recall the incidents connected with the founding of the church at Thessalonica. (See Lesson III., July 18, Acts 17 : 1-15.) This letter throws a flood of light upon the brief story as told by Luke. It was a flourishing church of Gentile Christians, the members of which were very dear to the apostle. (See 1 Thess. 2 : 8, 17.) The letter is a love letter. Paul longs to see them, and they long to see Paul.

Do not fail to ask the members of the class to read the whole letter at home. Abraham Lincoln's letter to the poor mother in Boston who had lost five sons in the war is very beautiful, but as a letter of sympathy and comfort it is infinitely inferior to Paul's letter to the bereaved ones at Thessalonica, 1 Thess. 4 : 13-18.

In the part of this letter to the Thessalonians which constitutes our Lesson to-day we have :

1. Some things which Paul tells them they ought to do, vs. 12-14, 16-18, 21. These things go far to make life useful and beautiful and enjoyable. Some of these things are not easily learned, but they are all well worth learning. It may take a life time to learn them perfectly, but even a little learning of this kind is not a dangerous thing.

2. Some things Paul tells them they must not do, vs. 15, 19, 20, 22. Ought Christians to live in such a way as to make it necessary to pray day after day, "We have left undone those things which we ought to have done ; and we have done those things which we ought not to have done ; and there is no health in us" ? Would Paul have been satisfied with the Thessalonians if they had lived in this way ? He tells them very plainly and lovingly what they ought not to do, and

he would have been sadly disappointed if he had found "no health" in them.

3. This way of living results in perfect life, vs. 23, 24. Paul's ideal is high—the Bible ideals are always high. We must be always striving to live up into perfect life, to live as Jesus lived, to live as Jesus would have us live, in body, soul, and spirit.

For Teachers of the Boys and Girls

Show the scholars that, to understand and appreciate a letter, one must know who wrote it, to whom it was written, and what led to the writing of it. Have a brief chat, therefore, with the class on Paul and the Thessalonians. Paul was the writer of the letter. It was he from whom the Thessalonians had first heard the gospel, and who had led them to Jesus. The letter was written to the Christians at Thessalonica, whom Paul loved (ch. 2 : 7, 8, 17-20), who were faithful Christians (ch. 1 : 5-8), who were suffering persecution (ch. 2 : 14, 15), who were troubled about the future (ch. 4 : 13, etc.). The purpose of the letter was to comfort, steady, build up. The part which forms the Lesson is packed with wise counsel.

A letter is apt to contain a variety of things. From one friend to another, two or three words on a subject often mean as much as a whole page. Have scholars *sort out* the wise and loving sayings of the Lesson. They will be interested in the list, which should be written down, as the process of sorting proceeds.

1. *How to treat the minister and elders* (vs. 12, 13a). Two things—"know", and "esteem". The verses afford the material for working these out : acknowledge those who bear rule in the church as the Lord's servants, guiding in the Lord's name and in the Lord's work ; love them and honor them because of what they do in the Lord's cause. A cure, all this, for faultfinding and criticism.

2. *How to treat one another* (vs. 13b-15). The exhortation is like a handful of pearls : the class will be interested in threading them into a necklace :—loving forbearance ("be at peace"), loving faithfulness ("warn"), loving gentleness ("comfort", etc.), loving help ("support"), loving longsuffering ("be patient"), loving forgiveness and activity (v. 15). A necklace, this, which brings to

the wearer both beauty and joy.

3. *How to frame one's own life* (vs. 16-22). Each verse is the text for a sermon. But the good teacher will not preach the sermons. Rather, he will draw out the class by questions and in conversation, to discuss this striking set of rules for holy living:—gladness, prayer, thanksgiving, reverence for God's Spirit, willingness to hear what men teach in God's name, caution in receiving it,

steadfastness in holding to it, carefulness to keep from evil. A life thus built up, is like a great tree, or a stately mansion, strong, beautiful, abiding!

4. *A prayer and a promise* (vs. 23, 24). Holiness now, and until the Holy One come in His glory: that is the prayer. That He who called into the holy life, will sanctify and keep, is the promise. The sum of all blessings is in these words.

THE GEOGRAPHY LESSON



Saloniki is the modern name of the ancient Thessalonica. It is the second seaport in the Turkish Empire, being surpassed only by Constantinople. It is situated on the innermost bay of the gulf named from the modern town, which is built in the form of an amphitheatre at the head of the bay. An earlier town on the same site was named Therme from the hot springs (Latin *thermae*) in its neighborhood, the gulf being then known as the Thermaic Gulf. The city can be seen from a great distance, partially surrounded by white walls and commanded by the citadel of Heptapyrgion or Seven Towers. The chief passes through the Macedonian uplands lead down to Saloniki, and connect it with the broad plains of the Danube to the north. A railway of which Saloniki is the terminus gives it the command of the trade of Central Europe with the East. It has always been, and doubtless will continue to be, a place of great commercial importance. The mosques of Saloniki are of great splendor. A third of the population is Jewish, the remainder being chiefly Greek mixed with Turks and Bulgarians.

ADDED HINTS AND HELPS

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

Some Test Questions

1. When and from what city were First and Second Thessalonians written?
2. Who are joined with Paul in writing First Thessalonians? What word in v. 12 indicates Paul's urgency?
3. How does he describe the teachers and guides of the church? In what matters have these authority?
4. What is meant by "admonish"? What

feelings should we have to those who thus treat our faults?

5. How should church members live in relation to one another?

6. Who are the "disorderly"? What should their fellow church members do for these?

7. Who are the "fainthearted"? How should they be treated?

8. What should the weak receive from the strong? How should we act towards those who injure us?

9. What are the "marching orders" of Christians? What is it to "quench" the Spirit?

10. What title is here given to God? What does Paul pray that He will do? Why is he sure that God will do this?

Something to Look Up

1. Find a place in Matthew's Gospel where Jesus tells His disciples to love their enemies and do good to those who hate them.

2. Paul tells the Thessalonians that they were an example to all the believers in Macedonia. Find his words.

ANSWERS, Lesson V.—(1) Dan. 10 : 19. (2) "Salute Prisca (Priscilla) and Aquila", 2 Tim. 4 : 19.

For Discussion

1. How we can help our minister.
2. Why Christians often are glad when those not Christians would be sad.

Prove from Scripture

That peacemakers are blessed.

The Catechism

Ques. 25. *Christ a Priest.* The Question speaks of two duties which belong to priests. The one is to offer up sacrifices, the other to make intercession. The first of these Christ has done, the second He is still doing for us. The sacrifice He offered was just His own precious life. This He laid down on the cross. By doing this He satisfied divine

justice. That is, because He died, God, who is justly offended at our sins, is ready to forgive us. The sacrifice of Christ was offered once. It does not need to be offered again. Then, He makes "continual intercession for us". This means that He prays for us, as Abraham prayed for Sodom (Gen., ch. 18), or as Moses for his people, Ex. 32 : 10, 11.

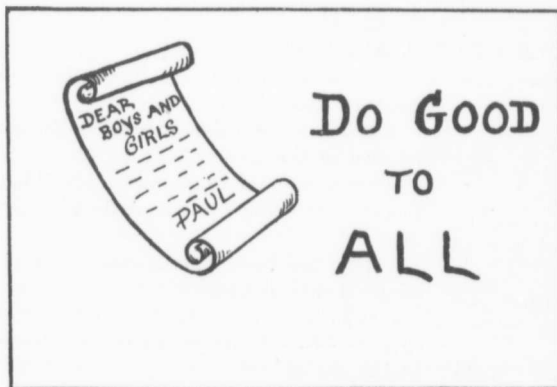
The Question on Missions

Ques. 6. In the rainy season the roads and, in some districts, the rivers, greatly hinder the children attending. The children are often kept home for work. In one School near rice lands, the holidays have been changed by authority of Government, so as to leave the children free at rice sowing and reaping, and the arrangement has worked admirably. Girls are often kept away to take care of babies. Marriage ceremonies will sometimes, especially about April, interfere with the attendance at the School for days and even weeks. In many cases the children come or not just as they please, and it is often wonderful how many of them please to come to School. Of course games attract them, and the company of other children, and the hope, in the case of some of them, that they will become pupil teachers, and by and by schoolmasters. The attendance at our Schools has been of late years much more regular than formerly.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Paul showing how to live.

Introduction—Show a letter addressed, To The Thessalonians, and another just the



same addressed, To Boys and Girls, because the letter to the Thessalonians is meant for us also. Let us see from whom it is? When was it written? etc. It is from the great missionary about whom we have been hearing. Some one print his name, PAUL. Explain who the Thessalonians were—you remember how the Jews of Thessalonica treated Paul, and how difficult it was for any to become Christians there (see Lesson III., July 18, Acts 17 : 1-15). We'll draw on the blackboard a picture of a

sheet of paper, and print at the top, DEAR BOYS AND GIRLS, and at the bottom, PAUL. Where do we find this letter? As we read the letter, we'll print some of the things Paul tells us to do, if we want to be real Christians. In Paul's letter to the Thessalonians, he uses some big words that are not easy for little people to understand. We'll just print simple words which mean the same as the big words. Paul's letter was a long one, but we are only going to hear a little bit of it,—just the part that will help us most. We'll just think that Paul is writing to us.

Love to Teachers—Who reads God's Word and preaches to us in church? Who teaches you in Sunday School? The first thing Paul tells us in this letter is (print), LOVE YOUR MINISTERS AND TEACHERS (v. 12), BE AT PEACE AMONG YOURSELVES (v. 13), BE PATIENT AND HELPFUL AND KIND TO EVERYBODY (v. 14). If you see a companion doing wrong, tell him it is wrong and beg him not to do so. (Tell simple story of few words.) DO NOT GIVE BAD FOR BAD (story). Repeat Golden Text, v. 15.

Some Good Rules—BE HAPPY AT ALL TIMES, v. 16. A little girl was so bright and happy, making everybody around happy by her obedience and love, that her friends called her "Little Sunbeam" (sing, "Jesus wants me for a sunbeam"). PRAY ABOUT

EVERYTHING. Even if we only "think our prayers", God will hear. Repeat, "In all thy ways acknowledge Him, and He will direct thy paths." "Mother, will God hear, if I ask Him to make the day bright for our picnic?" "Yes, God will listen to every word you pray, and will send the answer that is best, not always just what you would like, but what God knows will make you happiest in the end" (v. 17). BE THANKFUL (story). Sing a verse of Hymn 518, Book of Praise. STUDY GOD'S WORD, vs. 20, 21 (story). KEEP FROM ALL APPEARANCE OF EVIL,—from bad boys and girls, from bad places (story). Paul ends his letter with a prayer that God may make us all true and good like Jesus, and keep us safe till Jesus comes (explain). Then Paul tells us how faithful and true Jesus is. We can trust Him to do as He promises, vs. 23, 24. What a beautiful letter! Let us remember it and obey it.

Repeat—

"May our thoughts be undefied,
May our hearts be true and mild,
Make us each a holy child:
Hear us, holy Jesus."

Something to Think About—I should do good to all.

Bible Outline—A LETTER FROM THE WORD OF GOD.

FROM THE PLATFORM

X A P A K T H P

Print on the blackboard XAPAKTHP. Explain that this Greek word is the same as our word "character" (X stands for CH; P for R; K for C; H for E). Tell how the Greek word meant at first the sculptor's chisel with which he carved his beautiful marble statues. Then it came to mean the image itself chiseled out of the marble. Now, God desires to see His own image in each one of us. God has shown us His perfect image in Jesus Christ His own Son. Turn to Heb. 1 : 3, and read the first clause. Tell the scholars that the two words "express image" represent the single Greek word on the blackboard. Have the scholars read together v. 23 of the Lesson. This prayer of Paul expresses in other words his desire that God would form in the Thessalonians a perfect character, like that of Jesus Christ. This God will do for each of us if we yield ourselves to Him.

Lesson VII.

PAUL'S THIRD MISSIONARY JOURNEY
—EPHESUS

August 15, 1909

Acts 19 : 8-20. Commit to memory vs. 19, 20. Study Acts 18 : 23 to 19 : 22.

GOLDEN TEXT—The name of the Lord Jesus was magnified.—Acts 19 : 17.

8 And he ¹ went into the synagogue, and spake boldly for the space of three months, ² disputing and persuading ³ the things concerning the kingdom of God.

9 But when ⁴ divers were hardened, and ⁵ believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, ² disputing daily in the school of ⁶ one Tyrannus.

10 And this continued ⁷ by the space of two years ; so that all they which dwelt in Asia heard the word of the Lord ⁸ Je'sus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul :

12 ⁹ So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out ¹⁰ of them.

13 ¹¹ Then certain of the ¹² vagabond Jews, exorcists, took upon them to ¹³ call over them which had ¹⁴ evil spirits the name of the Lord Je'sus, saying,

Revised Version—¹ entered ; ² reasoning ; ³ as to ; ⁴ some were ; ⁵ disobedient, speaking evil of the Way ; ⁶ Omit one ; ⁷ for ; ⁸ Omit Jesus ; ⁹ inasmuch that unto the sick were carried away from his body handkerchiefs ; ¹⁰ Omit of them ; ¹¹ But certain also ; ¹² strolling ; ¹³ name ; ¹⁴ the ; ¹⁵ I ; ¹⁶ a chief priest ; ¹⁷ this ; ¹⁸ unto them ; ¹⁹ mastered both of them ; ²⁰ became known ; ²¹ all, both ; ²² that dwelt ; ²³ upon ; ²⁴ many also of them ; ²⁵ had ; ²⁶ confessing ; ²⁷ declaring ; ²⁸ And not a few of them that practised ; ²⁹ in the sight of all ; and ; ³⁰ the Lord.

LESSON PLAN

- I. Wonders Wrought, 8-12.
- II. Pretenders Exposed, 13-16.
- III. Magic Given Up, 17-20.

DAILY READINGS

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

M.—Third Missionary Journey—Ephesus, Acts 18 : 23 to 19 : 7. T.—Third Missionary Journey—Ephesus, Acts 19 : 8-22. W.—Baptism of repentance, Mk. 1 : 1-8. Th.—Fruits of repentance, Luke 3 : 7-18. F.—Evil spirits acknowledge Jesus, Mk. 1 : 21-28. S.—Growth of the kingdom, Mk. 4 : 26-32. S.—Paul's prayer for the Ephesians, Eph. 3 : 13-21.

Shorter Catechism—*Ques.* 26. *How doth Christ execute the office of a king ?* A. Christ executeth the

office of a king, in subduing us to himself, in ruling, and defending us, and in restraining and conquering all his and our enemies.

The Question on Missions—7. What subjects are taught in our Schools ? The Government curriculum embraces all elementary subjects, sewing for girls, agriculture, and nature study, all of which are taught in English. Hindi is taught in all our Schools, and special emphasis is placed on Bible teaching.

Lesson Hymns—Book of Praise, 240 (Supplemental Lesson) ; 134 ; 148 ; 71 (Ps. Sel.) ; 221 (from PRIMARY QUARTERLY) ; 152.

Special Scripture Reading—Mark 1 : 21-34. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 153, Burning the Books at Ephesus. For Question on Missions, Tr. 7, Mrs. Morton's Home for Girls, Tunapuna.

EXPOSITION

Time and Place—A.D. 52-55 ; at Ephesus.

Connecting Links—The Lesson follows immediately on that of a fortnight ago. After Paul had stayed a while at Antioch, he begins his Third Missionary Journey in A.D. 52, and comes to Ephesus. Meanwhile, Apollos, an Alexandrian Jew, coming to Ephesus, after receiving instruction from Aquila and Priscilla, becomes an eloquent preacher of the gospel, first in that city and afterwards in Corinth. Paul, immediately after his arrival at Ephesus, began his work by instructing and baptizing twelve disciples of John the Baptist, chs. 18 : 23 to 19 : 7.

I. Wonders Wrought, 8-12.

V. 8. *Went into the synagogue* ; at the Sabbath day meetings of the Jews for worship. In doing this, Paul followed his unvarying custom of offering the gospel first to the Jews

(see chs. 13 : 5, 14 ; 14 : 1 ; 17 : 1, 10, 17 ; 18 : 4). During the week he would work at tent-making, ch. 20 : 34 (compare ch. 18 : 3). *Spake boldly*. There was need of courage in bringing home to the Jews their nation's crowning sin of rejecting and crucifying Jesus, and in putting forward His claims to be the Messiah. *Three months*. The long period during which Paul was allowed to use the synagogue, suggests that the Jews here were more open-minded than in other places visited by him. *Reasoning* (Rev. Ver.) ; with "logic on fire", as we may well imagine, supporting the new faith by proof after proof. *Persuading* ; appealing to every motive in order to induce his hearers to accept the gospel offer. *Things concerning the kingdom of God* ; the kingdom which the Jews expected the Messiah to establish, and which Paul

declared that Jesus had already brought in.

Vs. 9, 10. *Some were hardened* (Rev. Ver.); like ground dry and baked by long drought. *Disobedient* (Rev. Ver.); refusing to accept the truth and yield their lives to it. *Spoke evil*. Unwilling to accept the teaching, they tried to make it appear bad, that it might not disturb their consciences. *Of the Way* (Rev. Ver.); a common name for the Christian religion (ch. 9 : 2, Rev. Ver.). *Departed from them*; gave up his synagogue preaching. *Separated the disciples*; formed a Christian congregation apart from the synagogue. *Disputing daily*; after the day's toil was over. Working hours began with sunrise and continued till one hour before noon. What others gave to leisure, Paul devoted to preaching the gospel, 1 Thess. 2 : 9. *School of one Tyrannus*; whether the lecture hall of a Greek philosopher (see Light from the East), or a Jewish school, we cannot tell. *Two years*; reckoned, with the three months of v. 8 and the time in v. 21, as three years, ch. 20 : 31. *All in Asia heard*. The entire province was evangelized. The seven churches of Rev. 1 : 11 were now founded.

Vs. 11, 12. *God wrought special miracles*; literally, "powers"; confirmations of Paul's message. It is God who works, Paul is the instrument. *Aprons*; "wrappers of colored cotton . . . in shape and size resembling a bath towel . . . worn . . . by grocers, bakers, carpenters, and craftsmen generally, as a protection to their clothes from dust and stains." *Diseases departed . . . evil spirits went out*. The people showed their faith in God, by thus bringing "handkerchiefs" and "aprons" to be touched by His servant's body, and God honored their faith by healing them. (Compare Matt. 9 : 20, 21.)

II. Pretenders Exposed, 13-16.

V. 13. *Strolling Jews* (Rev. Ver.); wanderers from place to place. *Exorcists*; men who claimed to be able to expel evil spirits by the use of some potent charm or spell. *I adjure you by Jesus* (Rev. Ver.). It was a common thing with these Jewish exorcists to use the name Jehovah as a charm, and seeing Paul's miracles, they used the name of Jesus instead. Ephesus was a centre of magical arts.

Vs. 14-16. *Seven sons of one Sceva . . . chief of the priests*; possibly the head of one of the

twenty-four courses of the Levitical priesthood, 1 Chron., ch. 24. *The evil spirit*; the one which they were trying to drive out. *Jesus I know*; recognize Him as having power over evil spirits. *Paul I know*; as a servant of Jesus, through whom He manifests His power. *Who are ye?* No followers of Jesus, but mere pretenders, using His name. Then *the man*, impelled by *the evil spirit*, fiercely set upon them and drove them out of the house with torn garments and wounded bodies.

III. Magic Given Up, 17-20.

Vs. 17-20. *Fear*; reverence for the name of the Lord Jesus, which the sons of Sceva had treated so irreverently, and for doing so had suffered so severely. *Magnified*; honored as having real power. *Many that had believed* (Rev. Ver.) . . . *confessed*; made a clean breast of their practices connected with witchcraft and sorcery, convinced now that these were sinful. *Shewed their deeds*; explained the tricks of their evil arts, that no one henceforth might be deceived by these. *Books . . . burned*; which contained their spells and charms. *Price . . . fifty thousand pieces of silver*; equal in purchasing power to \$50,000 of our money.

Paul now planned to visit the churches in Macedonia, namely Philippi, Thessalonica and Berea, and of Achaia, the Roman province of which Corinth was the capital. He purposed afterwards to go to Jerusalem and then to Rome. Timothy and Erastus were sent in advance to Macedonia, while Paul remained some time longer in Ephesus, vs. 21, 22.

Light from the East

SCHOOL.—In Greek cities all schools were private enterprises, and the government supervised the moral character of the teacher, but not his scientific qualifications. Grammar, which included reading, writing and arithmetic, was the first stage. The pupils formed letters on wax tablets with a metal or ivory pencil, which was pointed at one end and flattened at the other for smoothing down the surface of the tablet to erase the writing. Paper made from papyrus was also used, and for important documents prepared parchment, on which the writing was with

pen and ink. After receiving the rudiments of education, the boy committed to memory Homer and other national poetry. Musical instruction was the second part of education. Technical excellence was not so much desired as the moral influence of the art, its exhilarating and inspiring effect at games, meals and in war. Stringed instruments were principally used, although wind instruments,

and instruments of percussion were well known. The last stage of education was given in the gymnasium. The harmonious development of every part of the body was thought to be of equal importance with the culture of the mind. The end was a perfect human form, capable of ease and grace of motion, and hardened against pain and the vices of laziness.

APPLICATION

Spake boldly, v. 8. On one occasion, during the famous wars of Marlborough, when Mons was besieged and the courage of the attacking

Never Lost
A Battle

party had almost been exhausted, the Duke of Argyle rushed into the midst of the faltering soldiers, and exclaimed, "You see brothers, I have no concealed armor. I am equally exposed with you. I ask no one to go where I refuse to venture. Remember you fight for the liberties of Europe and the glory of your nation." These stirring words and this brave example inspired the troops with new resolution. They rushed forward to the assault again, and the town was captured. In King Jesus we have a Leader who was exposed to the same temptations and opposition that confront us. He calls us to follow Him, and He never lost a battle. We have but to go boldly forward at His call, and, in spite of the sneers and opposition of the world, we shall surely win in the fight.

Were hardened, v. 9. "That was not quinine I took just now", remarked an indisposed lady who had just taken a powder.

Her husband hurried to the drug store to find what it was.

The druggist threw up his hands in despair. It was an overdose of morphine. Two doctors were hastily summoned. They administered the most powerful antidotes and said, "Keep her awake for four hours, and she will be saved." The deathly stupor began to oppress her. "Please let me go to sleep", she pleaded; but her urgent words only drove them to more vigorous measures. They shook her, threw water in her face, dragged her roughly around the room. How glad were they, when the four hours were passed and the doctor pronounced her safe! Sin is just such a powerful opiate.

Many have mistaken it for pleasure, and have indulged in stupefying draughts. Their senses are becoming benumbed, their consciences deadened and their hearts hardened. Their condition is one of great peril. Their best friend is he who rouses them at any cost.

Evil spirits, v. 12. A man goes down to a little rivulet and tries to clean it; but his efforts are in vain. He cannot filter the

"Run the
Hog Out"

water clear. Then his friends shout to him, "Come up a little higher and run that hog out of the spring, and the water will clear itself." How often have men tried to improve their lives by dropping now this little habit, and now that; but, for all their efforts, they are no better than before. They have to climb up a little higher, and run some miserable hog of sin out of their hearts, before they can expect the streams of activity that issue from it to be sweet and wholesome. If we find that our resolutions are too easily broken and our vows for a better life too quickly forgotten, we may be sure that, somewhere in our hearts, lurks an evil spirit that must be driven out.

Fear fell upon them all (Rev. Ver.), v. 17. An operation was performed upon a blind man which restored his sight to him; but the immediate effect was quite

Through Fear
to Peace

unexpected. It produced a strange sensation of fear. Formerly he went about the town without a guide, tapping with his stick in full confidence. With the opening of his eyes he saw danger everywhere in the road, until he got used to his new power. So, the first impression of the gospel is often one of dread. The sinner begins to realize that he has to deal with a holy God. His conscience alarms him. He is filled with new apprehensions. Only

when he comes to understand more fully, does he learn that God's holiness is the outcome of His love, and in His pardon he finds at length abiding peace.

Brought. books. burned them, v. 19. The trouble all arose from a fractured tooth. It had injured the tongue and the injury had developed into a cancer. First a third of the tongue had to be removed, then all the glands on one side of the face. "Is there hope for recovery?" asked the unfortunate victim. "If the last particle of the cancer is removed", was the doubtful reply. It was not removed. A sickly man returned home, the wreck of one of the pillars of his nation. A few days after one of the largest processions ever seen in his neighborhood followed him to his tomb. The disease of the soul is started just as simply. A bad book leaves an ineradicable thought in the mind. The whole life becomes gradually corrupted. The roots of the dreaded virus of sin defy excision by any human power, and poison the heart. There is one Physician, and one only who can effectually cure this soul sick-

A Fine
Bonfire

ness, and that is the Saviour, Jesus Christ, whose blood "cleanseth us from all sin". But, even though we may be cured, there is need of the utmost care, lest the seeds of infection should remain. Let the bad books be gathered and burned.

Lesson Points

For the sake of the truth, we should be ready to face any opposition. v. 8.

Many of the objections to Christianity can be traced back to unwillingness to walk in the way it prescribes. v. 9.

It is our business to give people the chance to hear God's Word; the responsibility of accepting or rejecting it rests with them. v. 10.

He who is doing God's work may always count on God's power. v. 11.

So long as faith reaches God, it matters little what road it takes. v. 12.

No one can speak in the name of Jesus unless he is filled with the spirit of Jesus. v. 13.

When people give up some bit of self in order to be Christ's, His cause is sure to make progress. v. 20.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

Paul's Third Missionary Journey soon brought him to Ephesus, a great city almost wholly given over to magic and superstition, where was the Temple of Diana, one of the seven wonders of the world. Bring out very clearly the peculiar features of life in this new mission field,—the swarms of wonder-working magicians, the rank and unblushing impostures practised, the stalls everywhere for the sale of silver shrines and amulets and charms and incantations and fortune-telling books. If Athens stands for culture and pride, and Corinth for commerce and corruption, Ephesus stands for imposture and superstition. Can the gospel do anything for a city like this? (See v. 26; also the Epistle to the Ephesians, written about ten years later; also 1 Cor. 16:8, 9.)

A little mission work had been done at

Ephesus before Paul began his great three years' mission, ch. 18:19-21, 24-26. Note the finding of twelve disciples, ch. 19:1-7.

1. *Paul's work in the synagogue*, vs. 8, 9. Draw attention to the length of time it lasted. This was something unique in Paul's experience. What does this imply? If the wooing note is the great secret of success in teaching and preaching, is the means of disarming opposition and touching the heart, how much of it there must have been in Paul's preaching during those three months, to lead the hostile Jews to bear with him all that time. We can see the tears in his eyes and hear the tears in his voice, as he pleads with them to accept Christ. What was the effect of all this upon the Jews? If we are not helped, we are hardened, by the gospel, v. 9.

2. *The school of Tyrannus*, vs. 9-12. Note the great success attending Paul's work in the new meeting place. It was noised abroad throughout all the neighboring cities that a wonderful preacher had appeared in Ephesus. Multitudes came to see him and hear

him. Paul's work consisted in ministering to the physical wants, as well as to the spiritual, vs. 11, 12. Talk about miracles of a similar kind, Matt. 9 : 20 ; Acts 5 : 15. What part did the handkerchiefs and aprons play in these miracles? Refer to the case of the woman healed by touching the hem of Jesus' garments (Matt. 9 : 20-22), and those who sought healing from the very shadow of Peter. Lead the class to see that the essential in these instances and in that of the Lesson was the faith of the sick ones ; the particular form of manifesting that faith was of secondary importance.

3. *The vagrant Jews*, vs. 13-17. These tried to mimic Paul in working miracles. Note the wide distinction in purpose between the missionary and the miracle-mongers. This was evident even to the evil spirit. Doing good from wrong motives is a poor business. It is most uncomfortable and unprofitable. In order to do good, it is necessary to be good.

4. *Unmistakable evidences of the wonderful success of the gospel at Ephesus*, vs. 18, 19. Public confession made. Was this necessary? Public sacrifice made. Putting away all that is false and impure, is the best of all tests of the genuineness of Christian character.

For Teachers of the Boys and Girls

This Lesson and the next are on Paul's work in Ephesus, a great city of Asia Minor. Athens, Corinth, Ephesus,—have the scholars note that the first of these was noted for its learning, the second for its wealth, the third for its superstitions, all kinds of forms of worship, from the East and from the West, flourishing there.

A moment or two on the first stages of Paul's Third Missionary Journey, on which he now enters, ch. 18 : 23, the strengthening of his previous work over a wide territory. Then, his coming to Ephesus (ch. 19 : 1), where he was to remain three years. Note the apostle's method, to plant the gospel in the great centres. He was an able strategist, and to capture the strategic points, was finally to win the whole territory.

The Lesson may be taken up in three divisions :

I. THREE MONTHS IN A SYNAGOGUE, vs. 8, 9a. Question on this now familiar procedure of Paul's—to begin with the Jews, and to utilize their synagogue services as his opportunity. Question also as to why it required "boldness" on Paul's part ; and on the two features of his preaching—"disputing" ("reasoning", the Revised Version gives it), that is, arguing from the scriptures and with those who disbelieved his message, and "persuading", that is, tenderly, lovingly, as a man with his brethren. Dwell a moment on the results, "divers were hardened" ; examine 2 Cor. 2 : 15, 16.

II. TWO YEARS IN A SCHOOL, vs. 9b, 10. See *Light from the East*, for a most instructive account of Greek schools. The scholars will admire Tryannus as having a courage almost equal to Paul's, in that he made Paul and his teaching free of his school. Note the zeal and the steady perseverance of Paul—"daily", and for two years. Note, too, how far his message reached—throughout the whole populous province, of which Ephesus was the chief city.

III. SOME REMARKABLE INCIDENTS, vs. 12-20 :

1. *Special miracles*. Refer the class to Mark 16 : 17, 18—a promise to believers in Jesus. Have the scholars cite miracles of, say, Peter ; and show in what respects the present miracles of Paul deserve the title "special". Discuss the part miracles had in the ministry of Christ and His apostles : they verified their claim to divine power, and they showed God's tender care for the weak and suffering.

2. *Impostors confounded*. "Vagabond" ; explain as "wandering". Exorcist ; men who dealt in spells and charms,—too common exorcists were amongst the Jews of that time. Get one of the scholars to tell of Sceva's seven sons, and their rash and wicked attempt to do as Paul had done, and of what the evil spirit said, and of the fierce attack on the impostors. Have them turn to Luke 4 : 33, 34 ; also to Jas. 2 : 19.

V. 17 now becomes interesting : in what strange ways does God convince men !

3. *Genuine repentance*. V. 18 will recall the confessions made by the Manchurian and Chinese Christians in the recent revival under

our missionary, Mr. Goforth. Sins long hidden were freely confessed—the very hardest thing, so it is said, for a Chinese to do. Note that these Ephesian exorcists and black-art men went further still. The voluntary destruction of \$50,000 worth of their own

property and this, too, their means of further money-getting, shows the genuineness of their repentance.

Note, in closing, that the success of v. 20 but makes Paul eager for further and more wide-flung labors, v. 21.

THE GEOGRAPHY LESSON

At the close of his year and a half's ministry in Corinth, Paul set out for Jerusalem, to keep the Passover in that city. With Aquila and Priscilla as his com-

panions, he sailed from Cenchreae, the eastern port of Corinth, to Ephesus, the largest and busiest city in the Roman province of Asia, situated on the river Cayster, not far from where that stream enters the Mediterranean. After the Passover he went from Jerusalem to Antioch, the starting point of all his Missionary Journeys.

After a brief rest at Antioch, the apostle started on his Third Missionary Journey. Journeying north and east overland, Paul



crossed the Taurus mountains. These rise in some places two miles above the sea level. A pass going through them, called the Cilician Gates, leads into

the high plateau of the Roman province of Galatia. "The Crusaders were so struck by the perils of this pass that they gave it the sinister name of 'The Gates of Judas'. It connects Asia Minor (and therefore all Europe) with Syria, and consequently it has been a noted route at all periods of the world's history." After preaching for a time in Phrygia, a part of Galatia, Paul went on to Ephesus, where he spent three years in a busy and most fruitful ministry.

ADDED HINTS AND HELPS

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

Some Test Questions

1. To what great city did Paul come on his Third Missionary Journey? Who was Apollos? Who instructed him? What did he become? How did Paul begin his work in Ephesus?

2. Where did he at first preach? For how long? How did he support himself? What was the burden of his preaching?

3. What led to his giving up his synagogue preaching? From what new centre did he carry on his work? How long did this continue?

4. How widely did the gospel spread? What churches were now formed?

5. What confirmations of Paul's message did God give? In what way did the people show their faith?

6. Who were the "exorcists"? What name had they been accustomed to use as a charm? What name did they now use?

7. Who amongst the exorcists are specially mentioned? What did they attempt to do? With what result?

8. Describe the effect of this happening upon the onlookers.

9. What confession did some of the disciples make? What did they do with their books of magic?

10. What churches did Paul now plan to visit? Whither did he afterwards purpose to go? Whom did he send in advance?

Something to Look Up

1. What is the first miracle we read of Paul's performing?

2. In his letter to the Christians at Ephesus, Paul says they must not act any more like children, nor allow themselves to be carried away by cunning craftiness. Find these words.

ANSWERS, Lesson VI.—(1) Matt. 5 : 44.
(2) 1 Thess. 1 : 7.

For Discussion

1. Jesus' authority over spirits, good and evil.
2. Religion in business, and business in religion.

Prove from Scripture

That Christ's kingdom shall triumph.

The Catechism

Ques. 26. *Christ a King.* Christ refused to be made a King by force. He would rule only by love. Obeying Him does not interfere with our obedience to our earthly king. It is by love that He "subdues" us to Himself. When we see all that He has done and suffered for us, we gladly yield ourselves over to Him. He "rules" us. We have His laws in His Word, and if we obey them we

shall be truly happy. Then, He "defends" us. We never know from how many unseen outward dangers He protects us, or from how many temptations we are shielded by Him. He is as powerful as He is loving. The great foes of sin and death He has overcome; and He is able to give us the victory over all other enemies also.

The Question on Missions

Ques. 7. The first quarter of an hour daily is given up to inspection, physical drill and roll call. The next three-quarters of an hour is devoted to Hindi reading, writing, Catechism and Bible study, especially the Sunday School Lesson for the week. In very many of the Schools, the Hindi scripture lesson for the day is read by the more advanced classes. For four hours the Government curriculum must be carried out, embracing the usual elementary subjects in English, with agriculture and nature study, and sewing for girls. All the work in these four hours is in English. Either the head teacher or some other must understand Hindi. The Government requires this. In some Schools, where there are many children lately arrived from India, little progress can be made in English unless the teacher can translate the words into Hindi. The children learn to read the Bible and understand it in Hindi in a comparatively short time.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Paul working and preaching.

Introduction—This is the month for camping parties.

A little talk about tenting will recall Paul's tent-making friends Aquila and Priscilla. You will remember that, when Paul left Corinth, he took these two friends with him as far as Ephesus and left them there. Soon they found some work to do for Jesus in that city.

Apollos—A Jew came to Ephesus named Apollos, a great speaker who had learned what John the Baptist had said about Jesus. Apollos began very earnestly and diligently to teach his fellow countrymen in the synagogue at Ephesus.

A TWO A { GREAT } CITY-EPHESUS PREACHERS PAUL APOLLOS SAVIOUR

I SHOULD NEVER DO WRONG

When Aquila and Priscilla heard him, they took him to their home and taught him about Jesus. He became a great preacher of the gospel of Jesus, and his preaching led many to become Christians, ch. 19 : 24-28. Soon he went on to Corinth. Notice this, —we never hear of these tent-makers Aquila and Priscilla themselves preaching, but they were kind and helpful to those who were able to do the preaching—Paul and Apollos. We can all help those who are the messengers of Jesus.

Paul in Ephesus—Here comes Paul back to Ephesus. We may be sure to whose house he will go.

Jesus' Baptism—Have you ever seen a little baby baptized? Some of you may tell me about it. Why did the father and mother want to have baby baptized? Oh, some of you think it is just to give baby a name! No, indeed, that is not why, although baby is always called by its name at that time. It means that we are asking Jesus to take away all sin from this little one. The water poured upon its head is to remind us that Jesus sends the Holy Spirit to cleanse away all sin, and the little one then belongs to Jesus' kingdom. When Paul came back to Ephesus he found some disciples who had not yet received Jesus' baptism. Paul baptized them,—there were twelve men of them in all.

Paul Working—Paul worked at tent-making during the day, and spent all his free hours in teaching and preaching. He led a busy life. Then he took those who believed in Jesus and started a school and taught them the Word of God.

Golden Text—God gave Paul great power to heal sickness in Jesus' name (explain). Repeat Golden Text.

Paul and Apollos Preaching in Ephesus—What a strange bonfire! Describe the coming of those who believed, confessing their sins. Picture the burning of the bad books of those who had practised fortune-telling and other false things, pretending they knew things that only God knows. Now they are giving up all their bad ways, turning to Jesus and loving and serving Him. "So mightily grew the word of God and prevailed" (explain). We all belong to Jesus. We should never do wrong things to grieve Him. He will help us to do right.

Repeat—

"Do no sinful action,
Speak no angry word,
Ye belong to Jesus,
Children of the Lord."

Something to Think About—I should never do wrong.

Bible Outline—PAUL AND APOLLOS PREACH THE WORD OF GOD IN EPHESUS.

FROM THE PLATFORM

THE WAY

Ask for the name given in the Lesson to the new religion which Paul was preaching in Ephesus. A little questioning will bring out that it was called THE WAY (see v. 9, Rev. Ver.). Talk with the scholar about reasons for the giving of this name to Christianity. Skilful questions will elicit such reasons as these: It is the way of salvation. Recall the answer of Paul to the jailer at Philippi who asked how he might be saved. Again, it is the way of worship. This appears in the conversation of Jesus with the woman at Jacob's Well (see John 4 : 1-26). Further, it is the way of right living. Jesus speaks (Matt. 7 : 13, 14) of the "broad" and the "narrow" way. And then, it is the way to heaven (see John 14 : 6). Question about those in the Lesson (v. 9) who turned aside from, and those who entered, on the Way. Urge on every scholar the making of the wise choice in this matter.

Lesson VIII. PAUL'S THIRD MISSIONARY JOURNEY August 22, 1909
—THE RIOT IN EPHEBUS

Acts 19: 23-30, 35-41. Commit to memory v. 26. Study Acts 19: 23 to 20: 1.

GOLDEN TEXT—He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness.
—2 Corinthians 12: 9.23 And ¹ the same time there arose no small stir ² about that way.24 For a certain man named Deme'trius, a silversmith, which made silver shrines ³ for Dian'a, brought ⁴ no small gain unto the craftsmen;25 Whom he ⁵ called together with the workmen of like occupation, and said, Sirs, ye know that by this ⁶ craft we have our wealth.26 ⁷ Moreover ye see and hear, that not alone at Eph'esus, but almost throughout all A'sia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:27 ⁸ So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Dian'a ⁹ should be despised, and her magnificence should be destroyed, whom all A'sia and the world worshippeth.28 And when they heard ¹⁰ these sayings, they were ¹¹ full of wrath, and cried out, saying, Great is Dian'a of the Ephe'sians.29 And the ¹² whole city was filled with ¹³ confusion; and ¹⁴ having caught Gai'us and Aristar'chus, men of Macedo'nia, Paul's companions in travel, ¹⁵ they rushed with one accord into the theatre.

Revised Version—¹ about that time; ² concerning the Way; ³ of; ⁴ no little business; ⁵ gathered; ⁶ business; ⁷ And ye; ⁸ And not only is there danger that this our trade come into disrepute; ⁹ be made of no account, and that she should even be deposed from her magnificence; ¹⁰ this; ¹¹ filled with; ¹² Omit whole; ¹³ the; ¹⁴ they rushed with one accord into the theatre, having seized Gaius, etc.; ¹⁵ Verse ends at travel; ¹⁶ was minded to enter in; ¹⁷ quieted the multitude; ¹⁸ saith; ¹⁹ who; ²⁰ temple-keeper; ²¹ Omit goddess; ²² gainsaid; ²³ rash; ²⁴ temples; ²⁵ Omit yet; ²⁶ our; ²⁷ If therefore; ²⁸ that; ²⁹ courts are open; ³⁰ proconsuls; ³¹ accuse; ³² seek anything about other matters; ³³ settled in the regular assembly; ³⁴ indeed; ³⁵ accused concerning this day's riot; ³⁶ for it; and as

LESSON PLAN

- I. A Riot Incited, 23-27.
- II. The Riot in Progress, 28-30.
- III. The Riot Quelled, 35-41.

DAILY READINGS

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

M.—The riot in Ephesus, Acts 19: 23-31. T.—The riot in Ephesus, Acts 19: 32 to 20: 1. W.—Vanity of idols, Isa. 44: 9-19. Th.—One God, Ps. 115. F.—Many adversaries, 1 Cor. 16: 1-9. S.—Far off, but made nigh, Eph. 2: 11-22. S.—Stand fast, Eph. 6: 10-20.

Shorter Catechism—Ques. 27. *Wherein did Christ's humiliation consist?* A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed

30 And when Paul ¹⁶ would have entered in unto the people, the disciples suffered him not.35 And when the townclerk had ¹⁷ appeased the people, he ¹⁸ said, Ye men of Eph'esus, what man is there ¹⁹ that knoweth not how that the city of the Ephe'sians is ²⁰ a worshipper of the great ²¹ goddess Dian'a, and of the *image* which fell down from Ju'piter?36 Seeing then that these things cannot be ²² spoken against, ye ought to be quiet, and to do nothing ²³ rashly.37 For ye have brought hither these men, which are neither robbers of ²⁴ churches, nor ²⁵ yet blasphemers of ²⁶ your goddess.38 ²⁷ Wherefore if Deme'trius, and the craftsmen ²⁸ which are with him, have a matter against any man, the ²⁹ law is open, and there are ³⁰ deputies: let them ³¹ implead one another.39 But if ye ³² inquire any thing concerning other matters, it shall be ³³ determined in a lawful assembly.40 For ³⁴ we are in danger to be ³⁵ called in question for this day's uproar, there being no cause ³⁶ whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

death of the cross; in being buried, and continuing under the power of death for a time.

The Question on Missions—8. Where do we get our teachers? Bright boys, who become Christians, are given pupil teachers' work, and are taught after school hours by the head teacher. Later they attend the Teachers' Training School in San Fernando, where they obtain Government diplomas according to their success in examinations. Besides the instruction by the missionary, Dr. Coffin conducts classes in the various mission centres.

Lesson Hymns—Book of Praise, 240 (Supplemental Lesson); 272; 275; 71 (Ps. Sel.); 69 (from PRIMARY QUARTERLY); 320.

Special Scripture Reading—Ps. 96. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 154, Christ or Diana. For Question on Missions, Tr. 8, Teacher Training Students and Professor, San Fernando.

EXPOSITION

Time and Place—About A.D. 55; Ephesus.

Connecting Links—The Lesson follows out Paul's ministry in Ephesus to its close.

I. A Riot Incited, 23-27.

Vs. 23, 24. *About that time* (Rev. Ver.); of the book burning, vs. 18, 19, Lesson VII. *Stir*; commotion as of the sea in a storm. *Concerning the Way* (Rev. Ver.); as in chs. 9: 2; 19: 9; 24: 22 (Rev. Ver.), a name then commonly applied to Christianity. *Deme'trius, a silversmith*; apparently the master or president for the year of the silversmith's guild or association. *Silver shrines of Diana* (Rev. Ver.). Ephesus was the headquarters

of the worship of Diana or Artemis, the goddess of fruitfulness and life, the earth-mother. The temple in which she was worshiped was one of the wonders of the world. Recent excavations have shown the great scale on which it was built. *Brought no little business*, (Rev. Ver.). Worshipers came from all parts of Asia to the temple to offer their gifts, among which the chief were small shrines or model of the temple, containing the image of the goddess seated beneath a canopy. Those who made and sold these shrines would therefore drive a busy trade. *Craftsmen*; the skilled designers or manufacturers.

Vs. 25, 26. *Workmen of like occupation.* The wealthy purchased shrines of precious metal, while the poor had to be content with terra-cotta. Several trades were thus interested in the continuance of so profitable a worship. The silversmiths especially were prominent, and made much money out of the sale of these offerings. Demetrius calls together the masters of the different crafts, and also the unskilled laborers in each trade, "the artists and the artisans". They assemble in the guild hall, and listen to his address. *This business . . . our wealth* (Rev. Ver.). Demetrius appeals first to self-interest. *Not alone at Ephesus, but almost throughout all Asia*; the Roman province of which Ephesus was the capital. *This Paul.* A world of angry scorn was injected into these words, recalling, as they must have done to the hearers, the apostle's insignificant bodily appearance, 2 Cor. 10 : 10. *Hath persuaded . . . much people.* The new faith must have spread very generally and have taken deep root, to show such a falling off in the profits of religious worship as to alarm the shrine-makers. The demand for shrines was daily growing less.

V. 27. *Saying . . . no gods . . . made with hands.* Compare Ps. 115 : 4-8. *Our craft* (business) *is in danger.* Passion is quickly roused when the pocket is threatened. (Compare ch. 16 : 19.) *To be set at nought*; brought into contempt. Christianity banishes idolatry, and therefore takes away the idol-makers' occupation wherever it prevails. *Also . . . temple of . . . Diana.* The second argument of Demetrius is addressed to the popular religious feeling. The city was proud of the temple and its worship, and Demetrius knew how powerful was this appeal. *Despised*; made of no account. Self-interest was made to wear the cloak of zeal for religion. *Magnificence . . . destroyed.* It was a common saying that the sun saw nothing in his course more magnificent than Diana's temple. *All Asia and the world worshippeth.* Untold wealth from the Orient, as well as from Greece over the sea, had been lavished on the adornment of this splendid structure.

II. The Riot in Progress, 28-30.

Vs. 28-30. *Full of wrath*; ablaze with indignation, kindled by the appeals to their

greed and pride and superstition. *Cried out*; kept shouting. *Great is Diana of the Ephesians*; a sort of prayer to Diana to put forth her power against Paul. *Confusion.* The Greek word conveys the idea of the crowd mingling together like the waters of a cascade. *Caught Gaius*; of whom nothing more is known. *Aristarchus*; from Thessalonica, ch. 20 : 4. *Into the theatre.* See Geography Lesson. *Paul would have entered*; eager to share the danger of his friends, and perhaps seeing in the crowd an opportunity of testifying for Christ. *Disciples suffered him not*; knowing how dangerous and useless this would be.

Paul finds unexpected help from "the chief of Asia". These were leading officials of the province, the heads of departments. Luke is careful to show their favorable attitude to Paul as contrasted with the mob, as one of the aims in Acts is to reveal the friendliness of the Roman officials to Paul. In the meantime the Jews are anxious to repudiate all connection with the new sect, and put forward Alexander to defend their cause; but the crowd drown his voice in the old cry, "Great is Diana of the Ephesians", vs. 31-34.

III. The Riot Quelled, 35-41.

Vs. 35-37. *Townclerk*; the leading official of the city. *Temple-keeper* (Rev. Ver.); literally, "temple sweeper"; this lowly service for the great Diana (Rev. Ver.) was considered a high honor. *Image . . . from Jupiter*; Rev. Ver. Margin, "from heaven", the supposed dwelling place of Jupiter, the king of the gods. *Cannot be spoken against.* If this is a fact, Paul's speech cannot overthrow it, nor can rioting make it surer. *Do nothing rashly.* The clerk knows how seriously any outbreak of the mob may affect the privileges granted to the city by the Romans. *These men* (Paul and his companions) . . . *neither robbers of churches*; that is, temples. *Blasphemers of our goddess* (Rev. Ver.). They had made no violent attack on Diana-worship; but had taught that the only God whom men ought to worship is the living and true God, and had left this teaching to do its work.

Vs. 38-41. *Courts are open* (Rev. Ver.); are held regularly. *Proconsuls* (Rev. Ver.); the representatives in the provinces of the

Roman government. *Implead*; "accuse".
Other matters. lawful assembly; a regular
 meeting of the citizens called by the magis-
 trates. *In danger to be accused* (Rev. Ver.);
 before the Roman authorities. *No cause*.

of this concourse; no excuse for the crowds
 and the rioting. *Dismissed the assembly*;
 now sobered by fear of the Romans.

The riot having been quelled, Paul left for
 Macedonia, ch. 20 : 1.

APPLICATION

No small stir, v. 23. In the desert caravan
 all the water had given out. A council was
 held. Then an explorer was sent on ahead, to
 see if he could discover a spring.
Water in Five minutes afterwards, another
the Desert was started, and at equal in-
 tervals of time another, and another, until a
 long line stretched for miles over the desert.
 Finally the head man found an oasis, and he
 hallooed back to the next man, who hallooed
 in turn to the man behind him, until the
 dreary wilderness became vocal with the glad
 cry, "Water, water". Such a stir has the
 gospel message made in the waste regions of
 this world. In the midst of death, the ringing
 cry, "Life, life", was emitted from the lips of
 the Saviour, and has been passed on from
 apostle to preacher, from generation to
 generation, from tongue to tongue, until
 now it bids fair to stir the whole world with its
 welcome message.

Silver shrines of Diana, v. 24. "Dineans",
 they used to call those tiny shrines containing
 the image of the goddess,—that is "little
 Dianans". In like manner,
Little Christs Christians have been aptly
 called "little Christs". They
 are His representatives, reflecting, in some
 measure, His image and commissioned to
 make Him known to the world. Our Lord
 means that; wherever there are any who are
 called Christians, those round about them
 should be able to learn something of Him
 and be led to love and worship Him. The
 Diana worshipers had their goddess always
 with them, in their homes, at their business,
 on their travels. Not less constantly should
 the purity and gentleness and helpfulness of
 the Master of us all be seen in every word and
 deed of those who call themselves His dis-
 ciples.

No small gain, v. 24. The Bible tells us of
 many bad bargains. One was that of Esau,
 when he sold his birthright for a mess of
 pottage. Another bad bargain was made by

Judas, when he sold his Master for thirty pieces
 of silver. Ananias and Sapphi-
Bargains— ra made a bad bargain, when
Bad and Best they lied about their posses-
 sions for the sake of praise from their fellow
 men. But the very worst bargain one can
 possibly make is to lose his own soul, even to
 gain the whole world. And the best bargain
 that can be made is to buy the truth and sell
 it not. Now Jesus said to His disciples,
 "I am .the Truth." When we come to
 Him, He teaches us by His words and shows
 us in His life, all that we need to know and all
 that we ought to do. He makes us "wise
 unto salvation", and therefore blessed forever-
 more.

No gods, which are made with hands, v. 26.
 Rising sheer above one of our Canadian
 cities, is a high mountain. Roads, here
 and there, run up to the sum-
Climbing or mit. Foot passengers may be
Carried seen toilsomely walking, and
 horses wearily dragging their loads up the
 incline. But there are also two railways
 running up the side of the mountain. On
 smooth steel rails, drawn by strong cables and
 steam power, spacious cars glide up the steep
 slope, on which passengers and freight, and
 even conveyances, large and small, may be
 carried swiftly and easily to the top. In
 heathen religions, people are left to win salva-
 tion by their own efforts and sacrifices.
 Their gods can give them no help. But in the
 religion of Jesus Christ, we learn of a God who
 takes us up in the great loving arms of His
 grace and power, delivering us from sin and
 bringing us at last to His heavenly home.

No cause, v. 40. The ship was wrecked, and
 lay helpless among the breakers, when the
 crew, to their horror, saw a company of men
 on the shore load a small cannon
The Bomb and begin to fire bombshells at
that Saved them, amid the terrors of ship-
 wreck and storm. The men on shore kept on
 firing, until a bomb passed right over the

doomed ship, but as it fell into the sea, it dropped a line across the deck. The crew seized it and drew after it a rope, by which they escaped to land. Many people have thought the gospel will bring to them only

harm and destroy their trade. Not until a life line from heaven falls into their hands and they find salvation, do they understand the merciful purpose of the message that comes from God.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

Make the scene as vivid as possible,—the beautiful marble temple, one of the seven wonders of the world, the pride of the whole earth. Have the story of the sacred image of the goddess told. Picture the crowds of pilgrims from all the surrounding cities visiting the temple, and visiting the stalls where sacred shrines were on sale, that they might carry home with them these charms and amulets and life-protectors. Lead the class to see how all this led to the development of a lucrative trade in silver shrines.

1. *An emergency meeting of the guild*, vs. 23-27. The head centre was Demetrius, who convened the craftsmen and delivered an inflammatory address. Note the two appeals in this address: (1) The appeal to the selfish passions of the members. Paul's preaching was interfering with their business. Demetrius was greatly alarmed about this, and he alarmed the craftsmen. He was right. He had good reason to be alarmed. The gospel does interfere with some kinds of business,—its object is to destroy some trades altogether. Dwell upon the power of the gospel to revolutionize business and society and recreations and literature. Tell of the difficulties experienced by some in business who have tried to live as Jesus would do. (2) He appealed to their religious passions. "The great goddess Diana" as well as "the great god self" was in danger. Note that the great god self comes first. Still it was necessary to excite the religious passions of the populace, for the city could not be set in an uproar by the poverty wail of the silversmiths. Nobody but themselves cared two straws whether poverty stared them in the face or not. But if there was any danger of Diana being despised, the mob would howl itself hoarse.

2. *The riot*, vs. 28, 29. Describe it—the wild cry, the noise and confusion, the failure to find Paul, two of Paul's companions seized and dragged into the theatre, Paul's determination to follow them and stand by them, his detention by the disciples, the bedlam of voices in the theatre.

3. *The quelling of the riot*, vs. 35-41. Study the character of the town clerk, his method of quieting the mob, his defence of the apostle, his advice to Demetrius and his craftsmen, his warning of their danger,

Note the testimony of the town clerk to the wise conciliatory methods employed by Paul in doing his work, v. 37. Paul tried to be wise as a serpent and harmless as a dove. We must follow Paul's example, if we hope to succeed in Christian work of any kind.

For Teachers of the Boys and Girls

"NO SMALL STIR" (v. 23), will make a good title for the Lesson, which is the story of a riot.

Take a little pains to explain what "the Way", as the Revised Version gives the words, signifies,—an expression applied to the new teaching the apostles were setting forth. Possibly it sprang from our Lord's words in John 14:6.

Whence the "stir concerning the Way"? The secret comes out in what follows.

1. *A crafty craftsman*. The scholars will readily name Demetrius as the inciter of the riot. Question as to the shrines of Diana, and the craftsmen who made them, and made their living by making them (see Exposition)—a rich living, too, for Ephesus was mad with the worship of Diana.

Describe this president or head of the guild of image makers, for such Demetrius evidently was, calling a meeting of his guild, and their gathering in the guild hall. Then have one of the scholars give an outline of his appeal to his fellow craftsmen: these are some of the points to be noted—the evidently wide spread currency of Paul's preach-

ing of the true God (v. 26); the manner in which this would cut into the trade of image making, as true religion always cuts into wrong occupations (v. 27a); the cunning appeal to religious prejudice (v. 27b).

2. *A frenzied mob.* Carry on the story as given in vs. 28, 29. Mobs are like brush-heaps, quickly kindled into a great blaze by a very small spark. The Geography Lesson gives a description of the great theatre, with its accommodation for 56,000 people; imagine the stir!

3. *An undaunted preacher.* V. 30 indicates his courage. Paul had suffered fierce opposition in Ephesus (1 Cor. 15 : 32); but none of these things moved him (Acts 20 : 24). He was ready for any peril, if so be Christ might be preached.

Have the class note how Paul's fellow dis-

ciples and even heathen friends come to his protection; and how the senseless riot proceeds, the Jews seeking, through one Alexander, to clear themselves of blame for it.

4. *A prudent official.* This section of the Lesson is of interest more to older scholars, but the boys and girls will not fail to admire the town clerk's skill in first letting the mob exhaust itself (v. 34); then, in flattering the goddess and the city (vs. 35, 36); next, in speaking well of Paul and his companions (v. 37), in showing that the law was open to them, and that their Roman rulers might call the city to account for the day's uproar. The speech illustrates the value of keeping one's head, in an excitement.

Be sure to finish with the Golden Text. The thought which it embodies would be a very precious one to Paul that day.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VII.]

THEATRE—The ruins of the theatre of Ephesus, one of the largest in the world, capable of holding over 56,000 spectators, are still on the western slope of Mount Coresus. Like all Greek theatres, it was semi-circular, the seats being cut from the rock in concentric circles, rising like steps one above the other and the whole open to the sky. It was somewhat larger than a half circle, and the stage was along the straight side, some feet behind the altar of Dionysius, which was exactly in the centre of the circle, and where a libation to the god or goddess began each performance. The seats were divided into sections by broad passages which ran down

from doors at the rear through which the people were admitted. The lower tiers were reached by underground passages. The orchestra was a level space in front of the lowest seats where the chorus performed its evolutions. The stage had a background of scenery adapted to the play, but covered till it began with a curtain, which was then lowered and rolled up below the stage. As the theatre presented the great Greek dramas, it was a very important factor in the moral education of the people. It was the place for large public meetings, in it the edicts were proclaimed, the decrees recorded, the benefactors crowned.

ADDED HINTS AND HELPS

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

Some Test Questions

1. By what name was Christianity commonly called?

2. Who was Demetrius? How did the silversmiths profit by the worship of Diana? Describe the "shrines".

3. Who besides the silversmiths were interested in the shrine trade? Why, did Demetrius say, was their business in danger?

4. How widely was Diana worshipped?

What was likely to happen to her worship, and why?

5. What feelings did Demetrius rouse in his hearers? What did they shout?

6. Whom did the crowd seize? Whither did they take them? Describe the theatre.

7. Why would his friends not allow Paul to enter it? Who were "the chief of Asia"? How did they act towards Paul?

8. Whom did the Jews put forward to speak to the crowd? Wherefore did they do this? How was he received?

9. Who interfered to quell the riot?

What did he say of Paul's preaching?

10. How, did he say, the apostle's accusers should have proceeded? Of what did he warn the crowd? With what effect?

Something to Look Up

1. In one of his letters Paul tells that he baptized this Gaius who stood in his place during the riot. Where does he say this?

2. Find in Paul's letter to the Ephesians where he says they must put away all wrath and anger and clamor and evil-speaking.

ANSWERS, Lesson VII.—(1) The smiting of Elymas with blindness, Acts 13 : 9-11. (2) Eph. 4 : 14.

For Discussion

1. Greed for gain—the evil it may work.
2. "Going with the crowd."

Prove from Scripture

That God's power will not fail.

The Catechism

Ques. 27. *Christ's humiliation.* Imagine the son of a king, brought up in the royal palace, going to live in the home of one of the poorest subjects. That is a picture of what Christ the Son of God, the King of heaven, did when He entered into a human family. He was the Maker of laws for men, and they were under His rule. But He took His place by their side, humbly obeying the laws He had

made. Suffering, too, He endured, having left the glory of His home in heaven. Men had made God angry with their sin. Christ, though He had no sin, endured this anger even to the death on the cross. Although He was the Giver of life, He allowed death for a time to have power over Him.

The Question on Missions

Ques. 8. We raise up our own teachers. Apart from one Canadian teacher and a very few West Indian teachers, who were employed because of the lack of our native Indian teachers, our Schools are now manned with East Indians whom we have raised up from their boyhood. A pupil teacher gets \$2.00 a month for the first year. If he passes the examinations prescribed by the government, he gets \$3.00 for the second, \$4.00 for the third, and for the fourth year, \$5.00 a month. He may then attend the Training School for teachers in San Fernando, if there be an opening for him, and obtain a Government diploma according to his success. If there be no opening, he can continue another year at \$6.00 a month, and then become a fourth class certificated teacher, and later, if he wishes, attend the Training Institution. Dr. Coffin conducts classes to aid the missionaries in carrying forward the studies of the teachers and pupil teachers, both secular and religious.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Paul in danger.

Introduction—We were talking last Sunday about a great city where two great preachers



were preaching about a great person. Recall and print the names. EPHEBUS was the city, PAUL and APOLLOS were the preachers, JESUS was the great One preached about.

Temple of Diana—At Ephesus there was a beautiful temple, which was one of the seven wonders of the world, it was so grand. So much money had been spent in making it beautiful with marble and gold and silver. Alas! this beautiful building was not used for the worship of the true God who made all

the gold and silver and everything else. It was used for the worship of a false goddess named Diana, who was the greatest idol of the Ephesians. They thought she took special care of their city. There was an image of her in the temple, which her worshipers believed had come down from heaven; but it had no life, could not hear, nor speak, nor see, nor move, no power of any kind, and this was what they came from far and near to pray to.

Image Makers—If we could have walked in the streets of Ephesus, we should have seen many shops that were filled with beautiful little images of the goddess Diana. Some of the large, fine shops had gold and silver images of the goddess, some other shops had cheaper ones of terra-cotta. Did they sell nothing else? Nothing else. Every worshiper who went into the temple had to buy one of these shrines (see Exposition for an account of shrine-making trade).

The Riot—Picture the great theatre. What gathering is this? What a crowd of eager, excited men! See, one man is in front speaking to them. His name is Demetrius. His business is the making of the silver images. He is called a silversmith. He is leader of the others, and is the chief speaker. The other

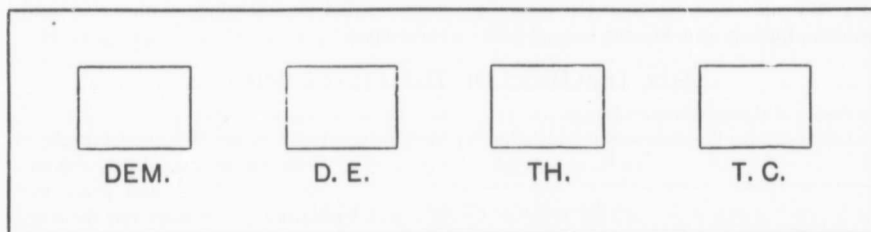
men in the crowd are all makers of images. Why are they so excited? Listen! "We make our money by selling these idols", says Demetrius, "and now this man (Paul) has come telling the people those are no gods which are made by our hands, and many people are turning away from our idol Diana. We shall all be poor. Nobody will be left to buy our images, and the great temple will be left uncared for and perhaps destroyed", etc. See how angry the people in the crowd look! They all jump up, shouting, "Great is Diana of the Ephesians!" Continue the story, vs. 29-41. What had stirred up all this trouble? It was that bonfire of books (explain) we heard about last Sunday. You see God again found a way of keeping Paul safe. He always takes care of those who love Him and who busy themselves in doing His will.

Golden Text—Paul had many things to trouble and annoy him, but God gave him a beautiful promise of help (repeat Golden Text); and Paul was glad even of his troubles, because they brought this Helper so near to him at all times.

Something to Think About—Jesus can keep me safe.

Bible Outline—THE WORD OF GOD DESTROYS IDOLS.

FROM THE PLATFORM



The Lesson presents a series of four vivid pictures. In the first, we see Demetrius, the head of the silversmiths in Ephesus, stirring up his fellow craftsmen against Paul (Draw a square and print under it DEM.). Bring out by questions the way in which these silversmiths made their gain and how Paul's preaching interfered with their business. The second picture, shows the company of silversmiths. The scholars will tell you their shout (Draw a second square, and print D.E. for Diana of the Ephesians). The scene of the third picture, is in the great theatre of Ephesus. Ask about this building and what took place in it. (Draw a third square, and print TH. for theatre). In the last picture, a man stands before a tumultuous crowd urging them to cease their uproar. The scholars will tell you this is, and what arguments he used (Draw a fourth square, and print T.C. for town clerk). Emphasize, in closing, the thought, that the "sufficient grace" (see Golden Text) is for us as well as for Paul.

Lesson IX.

PAUL ON CHRISTIAN LOVE

August 29, 1909

1 Corinthians 13 : 1-13. Commit to memory v. 8.

GOLDEN TEXT—And now abideth faith, hope, charity, these three ; but the greatest of these is charity.—
1 Corinthians 13 : 13.

1 ¹ Though I speak with the tongues of men and of angels, ² and have not ³ charity, I am become ⁴ as sounding brass, or a ⁵ tinkling cymbal.

2 And ¹ though I have the gift of prophecy, and ⁶ understand all mysteries, and all knowledge ; and ¹ though I have all faith, so ⁷ that I could remove mountains, and have not charity, I am nothing.

3 And ¹ though I bestow all my goods to feed the poor, and ¹ though I give my body to be burned, ² and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not ⁹ easily provoked, ¹⁰ thinketh no evil ;

6 Rejoiceth not in ¹¹ iniquity, but rejoiceth ¹² in the truth ;

Revised Version—¹ If ; ² but ; ³ Read love for charity throughout the chapter ; ⁴ Omit as ; ⁵ clanging ; ⁶ know ; ⁷ so as to remove ; ⁸ its ; ⁹ Omit easily ; ¹⁰ taketh no account of evil ; ¹¹ unrighteousness ; ¹² with ; ¹³ be done away ; ¹⁴ Omit then ; ¹⁵ felt ; ¹⁶ now that I am become ; ¹⁷ have ; ¹⁸ in a mirror ; ¹⁹ have been known ; ²⁰ and.

LESSON PLAN

I. Love Excels, 1-3.

II. Love Loves, 4-7.

III. Love Lasts, 8-13.

DAILY READINGS

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

M.—Paul on Christian love, 1 Cor. 13 : 1-13. T.—The royal law, James 2 : 1-9. W.—A pleasant sight, Ps. 133. Th.—Two commandments, Matt. 22 : 34-40. F.—Christ's command, John 15 : 10-17. S.—Love in action, Luke 10 : 25-37. S.—God is love, 1 John 4 : 7-21.

Shorter Catechism—Review Questions 24-27.**The Question on Missions**—9. Do many of the

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth ; but whether there be prophecies, they shall ¹³ fail ; whether there be tongues, they shall cease ; whether there be knowledge, it shall ¹³ vanish away.

9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, ¹¹ then that which is in part shall be done away.

11 When I was a child, I spake as a child, I ¹⁵ understood as a child, I thought as a child ; ¹⁶ but when I became a man, I ¹⁷ put away childish things.

* 12 For now we see ¹⁸ through a glass, darkly ; but then face to face : now I know in part ; but then shall I know even as also I ¹⁹ am known.

13 ² And now abideth faith, hope, charity, these three ; ²⁰ but the greatest of these is charity.

charity throughout the chapter ; ⁴ Omit as ; ⁵ clanging ; ⁶ know ; ⁷ so as to remove ; ⁸ its ; ⁹ Omit easily ; ¹⁰ taketh no account of evil ; ¹¹ unrighteousness ; ¹² with ; ¹³ be done away ; ¹⁴ Omit then ; ¹⁵ felt ; ¹⁶ now that I am become ; ¹⁷ have ; ¹⁸ in a mirror ; ¹⁹ have been known ; ²⁰ and.

boys become Christians ? Many of the boys declare themselves Christians, and are baptized, as soon as their parents will allow. Most of the teachers, preachers and elders now working in Trinidad for their fellow countrymen, were once boys in our Schools.

Lesson Hymns—Book of Praise, 240 (Supplemental Lesson) ; 183 ; 193 ; 58 (Ps. Sel.) ; 229 (from PRIMARY QUARTERLY) ; 213.

Special Scripture Reading—1 John 4 : 7-21. (To be read responsively or in concert by the whole School.)

Lantern Slides—For Lesson, B. 155, The Greatest of These is Love. For Question on Missions, John Allahdua, the first boy to win a prize in the first Trinidad Mission School, now interpreter and Christian worker, San Lucia.

EXPOSITION

Lesson Setting—First Corinthians was written by Paul from Ephesus about the year 57. The Lesson chapter is one of the classics of the world, the most famous song in praise of love. In the closing verse of ch. 12, Paul urges the Corinthians to "covet earnestly the best gifts". But there is something that far excels all "gifts",—"a more excellent way". What this is ch. 13 tells.

I. Love Excels, 1-3.

V. 1. *Though I speak with the tongues of men ; not foreign languages, as at Pentecost (Acts 2 : 4), but ecstatic utterances, under the influence of the Spirit, ch. 14 : 2, 18, 19. And of angels ; a higher form of speech even than that "of men" in a state of ecstasy, and therefore also unintelligible to mortals (see 2 Cor. 12 : 4). The Jewish rabbis held that the angels spoke Hebrew. The sensation-loving Corinthians looked upon the power to speak ecstatically as the highest endowment of the Spirit. Have not love (Rev. Ver.); love of one's neighbor, which seeks*

his good, with complete forgetfulness of self. *Sounding brass ; a soulless brass instrument, giving forth, when beaten, loud, confused sounds without sense or meaning. Clanging cymbal (Rev. Ver.). See Light from the East.*

Vs. 2, 3. *Prophecy ; the power to receive and declare revelations from God. All mysteries ; of Christian doctrine. All knowledge ; so as to fully and clearly understand the revelations received from God. All faith. To remove mountains (Rev. Ver.); faith such as Jesus described, Matt. 17 : 20 ; 21 : 21. I am nothing ; so far, that is, as Christian character is concerned (compare Matt. 7 : 22, 23). Though I bestow all my goods ; dole out my substance as in morsels or crumbs. To feed the poor. There is loveless giving to the poor, as that of the Pharisees (Matt. 6 : 1, 2) and Ananias (Acts 5 : 1-11); and a giving from a loving heart, as that of Barnabas and others, Acts 4 : 34-37. Body to be burned ; like the three Hebrew children (Dan. 3 : 19, 20), who*

braved the flames rather than bow down to the king's image. *Profiteth me nothing.* One's own character would not be improved, nor the cause of Christ furthered, by such loveless sacrifices.

II. Love Loves, 4-7.

Vs. 4-6. *Love suffereth long* (Rev. Ver.); not easily offended, nor quick to be angry under provocation and injury. This is what love is negatively, how it does not behave. *Is kind*; always eager to do good. This is the positive aspect of love, how it does behave. The negative aspect is dwelt on in vs. 4-6. *Envieth not*; looks upon the superior gifts of others, not with jealousy, but with gladness and generous admiration. It envies not persons, but right and noble things, ch. 12: 31. *Vaunteth not itself*; never, braggart-wise, praises its own deeds or virtues. *Not puffed up*; keeps free from inward pride, as well as outward boasting. *Not behave itself unseemly*; but always acts with a delicate politeness. *Seeketh not her own*; but, like Paul himself (ch. 10: 33), aims at the good of others. *Is not provoked* (Rev. Ver.); not angry when crossed. *Taketh not account of evil* (Rev. Ver.); does not reckon up injuries against those who do them. *Rejoiceth not in iniquity*; a summing up of what goes before. Love is displeased at the very sight of wrong in any form.

V. 7. This verse presents love in its positive aspect. *Rejoiceth in the truth*; is glad when the right triumphs. *Beareth all things.* Love makes light the heaviest burden of service. *Believeth all things*; not with foolish credulity, but with the determination to look at the words and deeds of others in the best light. *Hopeth all things*; ever looks for better things to come. *Endureth all things*; like a soldier stout of heart and fearless of any foe.

III. Love Lasts, 8-13.

Vs. 8-10. *Love never faileth* (Rev. Ver.); literally, "never falleth", but "ever remains steadfast, unshaken and enduring forever". *Prophecies. tongues. knowledge.* These are helps to the church on the Way of Love that leads to God; but when His presence is reached, they are no longer needed. *We know. prophesy in part.* It is only a little, at best, that we can now learn or tell of God's

worlds or God's will. *Perfect. come. part. done away.* Compare Eph. 4: 13.

Vs. 11-13. *Spake. understood. thought as a child*; needing constant teaching and guidance. *A man. put away childish things*; and so the church will outgrow its need of such helps as "prophecies", "tongues" and "knowledge". *Now we see in a mirror* (Rev. Ver.). See Light from the East. *Darkly*; literally, "in a riddle", in a puzzling fashion, as if looking at a dim and blurred figure. *Then face to face.* Compare Num. 12: 8. *Now I know in part*; learning bit by bit, and always falling short of perfect knowledge. *Then. as also I have been known* (Rev. Ver.); know God as Jesus knew me on the wonderful day of my conversion, Acts 9: 4 (see also ch. 8: 3). *Now abideth faith*; as trust in God, which belongs to heaven as well as to earth. *Hope*; the spirit expectant of future blessing, which also has its place in heaven. *Love. greatest* (Rev. Ver.); because faith and hope spring from it. Love "believeth" and "hopeth". It is greatest also because "God is Love", 1 John 4: 16.

Light from the East

CYMBAL—Was a half globe of bronze, with a handle on the convex side. Sometimes it was shaped like a soup plate, and often it was a flat disk of metal, with holes through which a cord was passed for a handle. Two of them were held by the performer and were played by striking the edge of one in various ways on the edge of the other. The conductor of a chorus often used cymbals to beat time. The modern cymbals are saucer shaped, one of them is fixed to the big side drum, the other is wielded by the drummer's left hand, while with the right he holds the drumstick. When the drum and the cymbals are struck simultaneously, a powerful and impressive marking of time is produced.

GLASS—The mirrors of the ancients were small oval or circular, and highly polished, disks of bronze, steel, or silver, rarely gold, with a handle attached. Glass mirrors, with a thin leaf of lead on the back, were known in Egypt and Rome, but were never in general use. A sponge with pumice stone was usually attached to them to brighten

them up, but it was very difficult to keep a high polish on them after they had been long in use, and the image they formed was very indistinct and imperfect.

APPLICATION

Tongues...not love (Rev. Ver.), v. 1. A few weeks ago one of the splendid palace steamers of the northern Canadian lakes was passing downward through the canal at Sault Ste. Marie. While she was in one of the locks, another vessel upward bound, owing to a mistaken signal, moved forward full against the gates of the lock on the lower side. These were burst open by the impact, and the water rushed out, so that the huge ship was carried resistlessly down to the lower level, with great danger to the lives of her passengers, while the gates were seriously damaged. Here was an instance of the harm that may be done by the use of power wrongly directed. There are in the world few more mighty instruments, for good or evil, than human speech. Words that rush to the lips from hearts full of passion or selfishness or greed may, in a moment, work injury that can never be repaired. While words that flow, like some clear, cool, refreshing stream, from an inner fountain of love may result in blessing that can never end.

Charity (Rev. Ver.), v. 2. Tchomi Jokoka was a Japanese colonel captured by the Russians, as he was preparing to wreck a railway bridge. He acknowledged his responsibility, and accepted his doom without a tremor. When asked his religion, he boldly confessed Christ, and declared that he had been converted when a boy. Just before the execution, he took a bundle of Chinese bank notes from his person, more than five hundred dollars, and asked that the money should be applied to the Russian Red Cross work among the Russian wounded. The Russians remonstrated, and said that the money should be applied to the Japanese Red Cross department for the benefit of his own fellow countrymen. But Jokoka remained inflexible in his purpose that the Russians should use it. He asked that the Sermon on the Mount should be read, and when the chaplain had reached the words, "If ye love them which love you, what reward have you?" Jokoka

closed his New Testament, joined his hands, and received the fatal bullets in his breast. He loved his enemies and the enemies of his country, not in word only, but in deed and in truth. His love was patterned after that of the blessed Lord Himself, who sought the good of those who hated Him and nailed Him to the cruel tree.

I am nothing, v. 2. A cipher standing by itself has no value or significance. But if one of the other digits is placed before it, the cipher at once gains great importance, and every additional cipher increases the sum tenfold. So we may have knowledge, powers and talents that are doing not the least good to any person in the world. No one about us is a whit the better for our possessing these. But, once there stands along with them, true and earnest love for our fellows, every ability we possess becomes a means of enriching their lives.

Kind, v. 4. "The greatest thing", says some one, "a man can do for his heavenly Father is to be kind to some of His other children." An old Quaker motto runs thus: "I shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again." And Whittier, the Quaker poet, writes:

"If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ,
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my nature's habitude."

Love never faileth. v. 8. It is said that if the force of a human heart, beating without cessation, could be directed against a granite pillar, it would wear the stone to dust in the course of a man's lifetime. There are many strong fortresses of evil in our own land, while in heathen countries, wickedness seems so

**Wearing Away
the Granite**

firmly entrenched that it can never be removed. But the power before which evil of every sort and all the world over will be destroyed, is the power of the love which was most fully revealed in the life and death of Jesus, and from Him flows out to the world, through the hearts and lives of His followers.

TEACHING HINTS

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

For Teachers of the Older Scholars and Bible Classes

Have a talk with the class about favorite hymns of the heart, such as, "O Love Divine, how sweet Thou art" (Hymn 183, Book of Praise). Dwell upon the place which these have in the development of the devotional side of life. Make sure that the members commit to memory this glorious Lesson, the greatest hymn of the heart ever written. Ask them to read or re-read Professor Drummond's little book, *The Greatest Thing in the World*, and, better, try, like Drummond, to live in this chapter, to be at home where love is, never to get away from its embrace. Is Drummond right in calling love the greatest thing in the world?

1. The first part of the Lesson teaches that nothing else in the world is of any real value, if love be lacking, vs. 1-3. Note the things which the Corinthians believed were the greatest things in the world,—an eloquent tongue, an intellect capable of understanding mysteries, a wonder-working faith, almsgiving, martyrdom. What value does Paul attach to these things when love is lacking?

If Paul were writing this hymn to us to-day, some of these things he would not mention. The world to-day is not pining for the gift of tongues, is not courting martyrdom. What would Paul substitute for these things? He would substitute what the world of to-day prizes most highly,—wealth, intellectual culture, social standing, and such like. Get the class to modernize the passage by making these substitutions. Emphasize the truth which Paul teaches, that we may possess all these things and yet be nobodies, if love be lacking.

2. The supreme value of love is seen in

what it enables us to be and to do, vs. 4-7. Dwell upon each of these many miracles which love works. Love makes earth heavenly: it makes humans act as if they were divine,—makes them live as Jesus lived when He was here among men.

3. The best of all is, love never dies, vs. 8-13. Almost everything else that we prize here upon earth is frail and fleeting and fallible. In time the eloquent tongue becomes a poor, lisping, stammering tongue: the knowledge we possess becomes old-fashioned, out-of-date. We are told that the only thing we learn in school which will be as true in eternity as now, is mathematics. But love is a treasure of the soul which never dies, which is never out-of-date, which can never be superseded in this world or in the world to come. There will be no real gain in all our getting, unless we make sure that we get this greatest thing in the world.

For Teachers of the Boys and Girls

The Lesson passage is so much a passage for all places and all times and all people, that it is hardly worth while to ask questions or offer information in regard to the Epistle or the occasion for its writing, especially in an Intermediate class. The boys and girls will have an ear rather to the music of this matchless hymn, and the hymn will go very straight to their hearts.

The chapter should be learned beforehand by all—teacher as well as scholars. Then let the sweetest-voiced, gentlest-hearted repeat it out loud; or it might be the subduing of some brusque, rough boy, if he were to give the chapter. If it has not been memorized, at least let it be read aloud by some one good reader, or by the class in concert. Better, perhaps, read and re-read, than spend the time in analyzing it.

A novel way of taking up the passage would be to follow Peloubet's method in his "Round Table" on this Lesson. The headings of it are somewhat as follows :

1. *Why does the Revised Version change "charity" into "love"?* Explain that the former word is Greek, the latter English; and that "charity" has now the meaning of alms, as well as its higher signification.

2. *With what six things is love contrasted?* Let the scholars find these in vs. 1-3; and name other things such as wealth, fine clothing, culture, etc., which are valued nowadays.

3. *How does love complete these and make them perfect?* This will need no comment from the teacher. It will be a very dull boy or girl who cannot give the answer.

4. *By what means does Paul show what love*

is? The answer is to be found in the two questions that follow.

5. *What eight things does love not do?* The teacher who knows his scholars will give the proper emphasis in taking up the eight things one by one. He will be wise and gentle; but he will seek to apply the points very closely to the actual needs of the members of his class.

6. *What eight things does it do?* The same remark applies, as that offered regarding the preceding question.

7. *What three things do pass away?* (v. 8): the things that we value most.

8. *Three things which abide.*

9. Why is love the greatest of all, and as Henry Drummond describes it, "the greatest thing in the world"?

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON V.]

"Near Corinth was the scene of the Isthmian Games, one of the four great athletic contests and festivals of Greece. These games were held at the shrine of Poseidon (the Greek name for the Latin Neptune), a little way northeast of the city, about the narrowest part of the Isthmus, and close to the shore of the Saronic Gulf. They were of the usual Greek style, including foot races, chariot races, boxing, etc., and the victor's prize was a wreath of the foliage of the pine trees, which grow abundantly on the coast. It is usual to say that St. Paul borrows his imagery in such passages as 1 Cor. 9:24-26

from these games; but games were universal in all Greek or semi-Greek cities; and St. Paul, who had lived long in such cities as Tarsus, and Antioch, and had already visited many others, did not require to visit the Isthmian Games in order to write that 'they which run in a race run all, but one receiveth the prize', or that 'they do it to receive a corruptible crown.' Such allusions would be as luminous to the inhabitants of every other Greek city in the Mediterranean lands as they were to the Corinthians." (Sir W. M. Ramsay.) These games attracted immense multitudes of spectators.

ADDED HINTS AND HELPS

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

Some Test Questions

1. Of what gifts does ch. 12 speak? What gift does Paul urge his readers to covet?

2. Mention the gifts which Paul compares with love? What is his judgment as to these without love?

3. What negative features of love are mentioned? What features that are positive?

4. What three helps on the Christian pathway are mentioned in v. 8? When will these cease to be needed?

5. Why is the church now like a child? What will it outgrow?

6. Describe ancient mirrors. Explain "darkly".

7. To what Old Testament passage does "face to face" refer?

8. What does Paul say of his present knowledge? In what manner will he know hereafter?

9. In what forms will faith and hope continue to have a place in heaven?

10. Why is love greater than faith and hope? What is the relation of faith and hope to love?

Something to Look Up

1. Where does the Bible say that God is Love?

2. In Matthew's Gospel Jesus names two commandments to love as the greatest of all the Commandments. Find them.

ANSWERS, Lesson VIII.—(1) 1 Cor. 1 : 14. (2) Eph. 4 : 31.

For Discussion

1. How love helps.
2. Discuss the accuracy of the following lines :

“ Faith will vanish into sight,
Hope be emptied in delight,
Love in heaven will shine more bright.”

Prove from Scripture

That love is the highest law.

The Catechism

Ques. 24-27 (Review). A very simple plan of review will serve for these questions. Begin with :

1. *Christ a Prophet.* What is a prophet? Who alone can make God's thoughts known perfectly? In what three ways does Christ do this? What does God desire for us?

2. *Christ a Priest.* What two duties belong to priests? What was the sacrifice which Christ offered? Where did He offer it? Who is offended at our sin? Why does He forgive us? How often was Christ's sacrifice offered? Can it ever be offered again? What is meant by intercession? Where does Christ intercede for us?

3. *Christ a King.* How does He rule? Does obeying Him hinder us from obeying our earthly king? Where do we find Christ's laws? From what does He defend us?

4. *Christ's Humiliation.* Recall the explanation of Ques. 27 given in last Lesson.

The Question on Missions

Ques. 9. Many of our boys and girls have become Christians. Some have been obliged to delay their baptism on account of their parents, grandparents and uncles, and *godfathers*. Still, nearly every one of the teachers, preachers, elders and volunteer workers in connection with our Mission in Trinidad has been gathered in since our Mission began, not all when they were boys, but sooner or later, as the influence of divine truth prevailed over their former faith and views of life. There are, however, very many in our Schools now, or who have lately left them, who really know no religion except Christianity and pray in no name but in the name of Jesus to God the Father. The Lord's Prayer, the Ten Commandments, the Beatitudes and the Creed are repeated often in our Schools and church services, so that all the young people know these by heart, as well as very many Golden Texts. They also know and sing a very large number of Christian hymns, which cling to them through life.

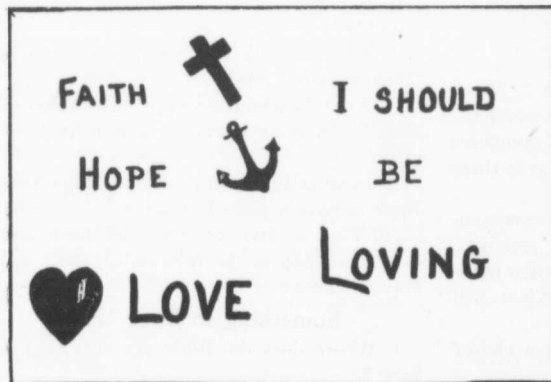
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—Paul writing about love.

Introduction—Here we have another letter from Paul.

This time it is addressed to the Christians at Corinth, but is meant for you boys and girls as much as for the Corinthians. Do you remember what our last letter was about (recall Lesson VI., Aug. 8, 1 Thess. 5 : 12-24). To-day his letter tells us about love.

Lesson—Everybody, close your eyes, and think for a moment what is the greatest thing in the world. Now open your eyes, and tell me what you think. (The teacher will make what use is possible of the replies.) Now let me tell you



what Paul says is the greatest thing in the world—LOVE. In this letter Paul calls it charity (read v. 1), which means love.

Golden Text—Now let us repeat the Golden Text. Paul tells us of three great things—Faith, Hope, Love. These may be explained by simple illustrations, dwelling especially upon love.

Faith—We'll draw a cross, for our faith means our trust in Jesus, who died upon the cross for us. One day, a little lad climbed a ladder and got on the roof of the house. The roof was slippery, and his little feet slid. He could not get back to the ladder to climb down again. His father reached out his arms, and called, "Now Jack, jump and I will catch you." The boy looked at the rough ground, and drew back. "Does not father always tell you true? He will surely catch you in his arms", cried his mother. "Don't keep him waiting. He is all ready for you, my boy." Jack gave one look at his father, and leaped from the roof. This was faith in his father's power to save him from falling. Just so Jesus asks us to trust Him.

Hope—We'll draw an anchor. What is its use? It is the hope of the ship in time of storm. It holds the ship fast, and keeps it safe. A little girl said, "Hope is like a

butterfly. It is a happy thought that keeps flying after to-morrow." "No", said another, "my hope is not like that. It is a beautiful angel that carries me safe over the dark, rough places." Which was right?

Love—The greatest of these is love. We'll draw a heart. Is your heart full of love? Is it full of kind thoughts towards everybody?

A Beautiful Person—Let us hear what love is. All repeat verses 4-7 and explain.

What Love Is What Love Is Not

PATIENT (v. 4)	NOT ENVIOUS (v. 4)
KIND (v. 4)	NOT PROUD (v. 4)
UNSELFISH (v. 5)	NOT CROSS (v. 5)
PURE (v. 5)	NOT A WRONGDOER (v. 6)
TRUTHFUL (v. 6)	
TRUSTING (v. 7)	
HOPEFUL (v. 7)	

Repeat, God is Love. Let us copy this beautiful One whose name is Love. We can all think of One who was just like this. Repeat again the qualities that love in our hearts will make to shine in our lives. Tell simple story to illustrate.

Something to Think About—I should be loving.

Bible Outline—A LETTER FROM THE WORD OF GOD ABOUT LOVE.

FROM THE PLATFORM

L O V E	=	Pa.	Cour.
		Kind.	Unself.
		Gen.	Good Temp.
		Hu.	Guil.
			Sinc.

When a beam of light is passed through a crystal prism, it comes out on the other side broken up into all the colors of the rainbow. Now Paul, as Professor Henry Drummond used to say, in this wonderful Thirteenth of First Corinthians, does something like that with LOVE (Print). He breaks it up into its parts. There are nine of these. Ask the scholars to help you in picking them out in vs. 4-7. Have the School read, in concert, what is said of love in these verses,—“Love suffereth long”; “And is kind”, etc. As each statement is read, call for a single word that will sum up its meaning. In this way, with a little help, the scholars will make up some such list as Patience (Write Pa.); Kindness (Kind.); Generosity (Gen.); Humility (Hu.); Courtesy (Cour.); Unselfishness (Unself.); Good Temper (Good Temp.); Guilelessness (Guil.); Sincerity (Sinc.). Every one sees the beauty of love as clearly as that of the rainbow. Each should seek to have that beauty in his own life.

BIBLE DICTIONARY FOR THIRD
QUARTER, 1909

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Gai'-us. See Aristarchus.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Tro'-as. A seaport city in northwestern Asia Minor.

Tyre. A famous commercial city of Phœnicia on the seacoast. It is now a poor city of less than 5,000 population.

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THE BOOK PAGE

"The Fatherhood of Death" is, at first sight, a somewhat startling title for the first of the sermons and addresses in, **Missions in State and Church**, by Dr. P. T. Forsyth, Principal of Hackney College, Hampstead (Hodder & Stoughton, London, U. C. Tract Society, Toronto, 344 pages, \$1.75). The death referred to is the death of the blessed Lord Jesus, and that great sacrifice is viewed as the highest expression of God's fatherhood. Finding thus the solid foundation of Bible teaching on missions in the divine fatherhood revealed in the cross, the author proceeds to expound and enforce what the Bible says on that subject. Such headings as, Some Causes of Missionary Apathy, Some Grounds of Missionary Zeal, The National Aspect of Missions, The Missionary's Staying Power, A Missionary Model, Holy Christian Empire, will attract the reader on whom the missionary idea has laid hold, and he will find under these headings fuel in abundance for his zeal and devotion.

Professor James Orr's latest volume is, **Sidelights on Christian Doctrine** (Marshall Brothers, London, U. C. Tract Society, Toronto, 183 pages, \$1.25). Dr. Orr is fully aware of the popular prejudice against doctrine in religion. But this prejudice is as unreasonable, he points out, as it would be to count it a recommendation of a physician that he has little interest in anatomy and physiology. Religious doctrine, in Dr. Orr's view, is simply clear and systematic thinking about divine things, and this volume contains a series of illuminating dis-

cussions on the foundation truths of the Christian faith. Those who know Dr. Orr only or mainly as a critic of the critics, will see him here in a new light, as he sets forth **precisely** the great religious verities, with the fervor of an earnest believer, as well as the skill of a trained dialectician.

Alongside Dr. Orr's book may naturally be noticed **The Bible of Nature**, by J. Arthur Thomson, M.A., Regius Professor of Natural History in the University of Aberdeen (T. & T. Clark, Edinburgh, U. C. Tract Society, Toronto, 248 pages, \$1.50). For Professor Thomson's book is **The Bross Lectures** for 1907, before the College of Lake Forest, while Dr. Orr's most famous book, **The Problem of the Old Testament**, won, in 1906, the prize of \$6,000 from the Fund which provides for these annual lectures. Besides, as **Sidelights on Christian Doctrine** sets forth the revelation of God contained in His written Word, **The Bible of Nature** exhibits the divine self-revelation in the great book of the physical universe. With the thoroughgoing accuracy of the scientist, Professor Thomson tells the story of the world and of man, from the beginning to its latest chapter, and, when the story is told, leads us to behold, with ever growing wonder, in all the processes of nature, the power and wisdom of the great Creator.

The opening sentences of, **A Flight from Siberia**, by Vaclav Sieroszewski (Copp Clark Company, Toronto, 380 pages, \$1.25), prepare us for the two attempts at escape of which the story tells. "Please yourselves", says Niehorski. "For my own part I cannot, no, I cannot bear it any longer. It is



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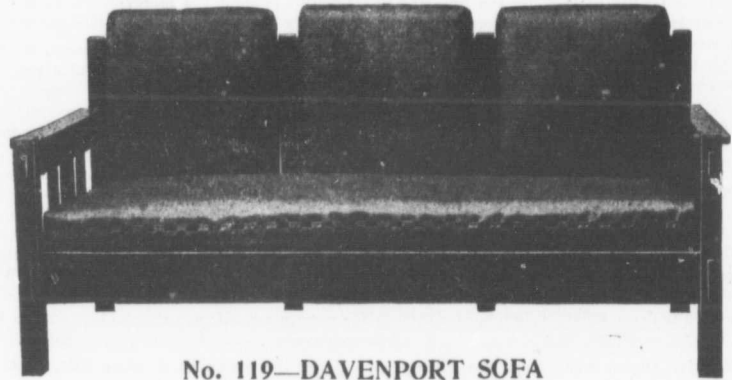
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