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* Presbyterian Church in Canada *

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The Teachers Monthly

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

Vol. XXII.

Toronto, May, 1916

No. 5

It is in order now to prepare for PATRIOTIC DAY. This is the last Sunday of June, the Sunday next before Dominion Day. The observance of Patriotic Sunday has become well nigh universal in our church. It is spreading to other Canadian churches, and is everywhere recognized as a stimulus to loyalty to King and Country, and to the higher loyalty to the King of Kings. The SERVICE for the Day is prepared by the General Assembly's S. S. and Y. P. S. Board and is issued, beautifully printed in colors, by PRESBYTERIAN PUBLICATIONS at a cost of 50c. per 100 copies, including supplement containing hints for addresses and suggestions and readings for the programme. The subject for this year's Patriotic Service is, fittingly, HEROES. Begin early to arrange for a great Day.

The Lock and Its Keys

By Frank Yeigh

A lock without a key is as useless as a key without a lock.

Lock and key are one. They are indispensable to each other, but the key has its own lock; the lock has its own key.

The chief task of the teacher is to find the key that will unlock the heart of the boy or girl; indeed, to be the key himself.

Here is an adult man leader of a group of boys. His is the rarest of opportunities to gain access to the heart life of each lad, and, having done so, to meet his hunger for help with a leading hand.

Here is a young woman, facing a semi-circle of older girls. They have already been attracted by her warm personality and outgoing life, and to her their hearts are so many locks of which she has the keys.

So let it be the prayer and aim of every adult leader of the young to find the key that

will open the lock. It may be a key of consecration, of love focused on the individual, of character that wins respect, of a spirit of helpfulness and comradeship that wins confidence.

Few heart-locks there are that will not yield to the right key, and happy beyond words is the teacher to whom God gives the right key and entrusts him with its use.

Toronto

So Sufficient

The writer will not soon forget a magnificent naval review which he witnessed, a few years ago, in the Solent, off Spithead. A wonderful day was spent in watching the manoeuvres of warships of all kinds. But the deepest impression came in the evening, when the fleet put out once more to sea. As squadron after squadron passed slowly and majestically before the eye of the onlooker, the immense bulk of the vessels, with their imposing armament moving as if under the impulse of a mighty unseen giant, formed a picture, such as no artist could paint, of the empire's power to defend itself against all foes. And that power seemed so sufficient. How sufficient it really is every month of the present war has served to demonstrate with greater clearness.

We glory, and with good reason, in the sufficiency of the British Navy for the protection of the empire. But what shall we say of the sufficiency which comes to the humblest Christian disciple and worker from the never failing fountain of God's grace? Is it a temptation that hurls itself against us like some irresistible and remorseless foe? In the sufficiency which is of God, we can crush it as if it were a reptile crawling across our path. Is it a task before which human

strength might well shrink back in dismay? The divine sufficiency in us makes us abundantly able for any task that lies in the path of duty.

"God is able," and until we have exhausted his grace by our repeated drafts upon it, we need set no limit to our sufficiency for any demands which may be made upon us.

As One Having Authority

By Rev. W. Nichol, M.A.

"He taught them as one having authority,"—such is the sharp contrast drawn, in the gospel story, between the teaching of Jesus and that of the scribes.

The authority of Jesus was not that of position. He held no office in the Jewish religious or civil organizations. Nor was he recognized as a worthy leader by those who did hold such official positions. His authority was not that of wealth or social standing. He came from a humble peasant home. In his public ministry, he had gathered about him a small circle of followers, no one of whom was drawn from among the rich, or from those who moved in the higher classes of society. He could not call to his aid the influence of great wealth or noble birth.

On the other hand, the scribes had these very things which Jesus lacked. They exercised the authority of officialdom. They were associated with the noble classes, and with the rulers in church and state. In addition to all these influences, their teaching was supported by the wealth of the land. The scribes had more than this. They knew the scriptures. This was the thing which gave them their claim upon the confidence of the people. This was the ground of their authority as teachers. They could quote readily from the Law and the Prophets. They knew the traditions of the elders, and could discourse upon these endlessly. But with all this equipment, in comparison with Jesus, they lacked authority.

What, then, was the authority of Jesus? He, too, knew the scriptures, and urged his followers and hearers to be diligent in their study of them. His interpretations of Biblical truth were much richer than those of the scribes. But it was not his knowledge of scripture that gave to his teaching its compelling power. It was Jesus himself. He brought to his hearers not merely the words of divine truth; but the ringing convictions of a life which had made this truth its own.

Dundas, Ont.

THE PREPARATION AND THE PRESENTATION OF THE LESSON

By Principal W. A. McIntyre, LL.D.

Provincial Normal School, Winnipeg

Take the case of a little poem. In this case it will be Psalm 23, the Shepherd Psalm. There are many interpretations of this psalm. Let us consider it as a picture enveloped in an expression of confidence. The picture is that of the daily experience of the flock. The confidence is that of the psalmist in his God.

I. The teacher will endeavor to get the thought in his own mind. To that end he will analyze the whole. The analysis may take some such form as this:

Assurance (daily care)—"*I shall not want.*"

Nourishment—"Pastures and waters."

Guidance—"Leadeth me."

Protection—"Valley of shadow."

Fellowship and blessing—"Preparest a table."

Assurance (perpetual care)—"*All the days.*" Here the general plan of the poem is quite plain.

II. Now the teacher makes out for himself the lessons which he gets from contemplating this psalm. These might take such form as this:

1. *God's children are never in need.*

(a) Every morning he has goodness awaiting.

(b) When they are weary he gives rest.

- (c) He leads during the work of the day.
- (d) He protects in time of danger.
- (e) Every evening he comforts with his presence.

2. *God's children will always dwell with him.*

III. Next the teacher decides as to the effect which he wishes to produce upon his pupils. For example, he may wish them to feel that those who daily trust in God will never be disappointed; that God's reputation is at stake in each of his children ("for his name's sake"); that God nourishes, guides, protects and comforts. What more could be desired?

IV. Then the teacher prepares to present the psalm as a series of pictures. It is here that his art will be tested.

First, the sheep are led out to the green hills where they eat and rest. Towards the heat of the day they are led to the still waters, and they are given drink. Then they are allowed to rest in the shade. When the heat is past they are led up to the runs or paths and guided and watched during the long afternoon. As the evening shadows fall they are directed through the dark valley towards the fold, and the shepherd protects them with his rod or assists them with his ever ready staff. Reaching home they find that food has been prepared for them. As they pass into the fold the shepherd looks at their faces one by one, pours a little oil out of the cup at his side into his hand, and washes the dry, stained cheeks. Then they pass to their trough of water which has been prepared for them, and finally they lie down in safety for the night.

All of the pictures in the psalm may be treated in detail. For example, the shepherd may be seen sitting on the hillside with his sheep close at hand, or perchance he may be using his sling to check a wanderer, or to protect against enemies. Nothing more suitable here than a sketch of young David caring for the flocks of his father Jesse. So, too, there may be a digression to give force to the words, "For his name's sake." How anxious each shepherd is to have a name for faithfulness and care. What a disgrace if he loses one of his flock! In the same way God must protect his own. Every lapse is in a measure a reflection upon the power of God to take care of his own.

V. When the picture of the flock is complete, the teacher will return to the opening and closing verses. For what are you indebted to God every day? In what relation are you expecting to stand to him throughout life? What stands between you and God now? How can the barrier be removed?

VI. There is a good opportunity here for afterwork. During the study in class the psalm had been read as a whole and in parts many times. Now the pupils will be encouraged to learn it. They may be asked to give the verses that deal with nourishment, with rest, with guidance, and so on. Ask for an outline of the whole psalm, then for a repetition of the whole in the words of the Bible; then get a couple of good paraphrases. Ask the superintendent to have the School sing one of the hymns or paraphrases based on this psalm. Get pupils to bring pictures of the Good Shepherd. Turn to the gospels and read what Christ says about himself as shepherd. Think of David as a shepherd. How suitable for him is such a song as this. It is the expression of his very life. The psalm becomes in a second sense the expression of his own experience. It opens with an expression of assurance that God will supply his daily needs, and passes quickly in review the things that God will provide each day,—namely, nourishment, guidance, protection, communion and blessing. Finally it closes with another expression of assurance that protection will continue for ever.

Bringing the Lesson Home to the Heart

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

The aim of the Sunday School teacher is not merely to impart knowledge; he seeks to impress the heart. No lesson has been fully taught unless the scholars, besides having its contents stored in their minds, have had stirred within them the desire and purpose to become or to do something worthy and noble.

Take, for example, the lesson for May 7, Acts 11:19-30, The Missionaries of Antioch. The teacher will naturally refer back to the outpouring of the Holy Spirit at Pentecost,

and point out that, under the Spirit's guidance, the disciples had been preaching the gospel to ever widening circles. It will be clear, therefore, that the church at Antioch, in its missionary work, was simply carrying out the purpose for which the church had been established.

Having emphasized the truth that missions are the great business of the church, the teacher will naturally speak of the missionary work which is being carried on by our own church, both in Canada and in foreign countries. Interesting facts and illustrations connected with this work should be sought for in all available sources and given to the scholars.

But the most important part of the teacher's work still remains. It is to bring home to the hearts of the scholars the obligation resting upon them to help in this great task of the church.

This may be done in various ways. The class may be led to think of God's great love to us in the gift of his only begotten Son, of Christ's wonderful sacrifice for our sakes, and of all the blessings which have come to us through his life and death. Such a presentation should serve to stimulate the feeling of gratitude in the scholars and a desire to do something in return for all that has been done on their behalf.

Or the teacher may speak of the many foreign immigrants who have come to our land, who are ignorant, in many cases, of our language and customs, and, saddest of all, do not know of the true way of salvation through Jesus Christ. A powerful appeal may be made to the scholars' feelings of patriotism and of loyalty to Jesus Christ, their king and leader, which should lead them to do their part in the task of making these newcomers good citizens of Canada and true subjects of the kingdom of heaven.

Another ground of appeal might be the sad condition of the heathen,—their poverty, their misery, their ignorance, their degradation. As this dark picture is unrolled before the mental gaze of the scholars, they will be hard hearted indeed if their pity is not awakened and if they will not be eager to do something to help those who are in so great need of the blessings which they enjoy.

Concerning two things the teacher should exercise the utmost care. The first is that the impression which he seeks to make upon the heart of the scholar is one which springs naturally out of the lesson which is being taught, and secondly that the impression is one suited to the years and to the stage of advancement which his scholars have reached.

Teacher Training : How One Class Does It

By Mrs. Bessie Syme

[The following account of how the Teacher Training Course is used in an organized class in the Sunday School of St. Giles' Church, Winnipeg, is full of suggestions for other Schools and classes.—EDITORS.]

In taking up the Teacher Training Course it has been found advisable with us to put the study of *The School first*, following it with *The Pupil and The Teacher*. The reason for doing this is, that the work set down in these three books is more readily grasped by the pupils, especially those who have attended a Sunday School where the classes are graded, while the two books on the Bible mentioned require a more thorough knowledge, and demand more concentrated effort on behalf of the pupil and the teacher. We work on the assumption that if the scholars are successful in passing three of the examinations, they will put added interest and energy into the remaining books.

In teaching these various books of the course, a separate room is necessary ; also a blackboard and maps of Bible lands. The pupils are asked individually to read a paragraph. It is then discussed by the teacher and questions asked by the pupils. Notes are then written on the blackboard by the teacher, and sometimes by one of the pupils. These notes are copied in notebooks, and help greatly in a review, previous to an examination.

Sometimes the pupils are asked to draw maps at home, and bring them the following Sunday. It will be seen that the work which is being done in this particular class is all academic. It is to be hoped that more practical work will be done in the future.

Out of a class of eleven girls, ranging in ages from sixteen to twenty, seven have written

on three examinations and all were successful. Six have written on the New Testament, and three were successful. They are now taking the Old Testament and expect to write some time in April. Those who failed on the last paper, intend writing again. They will have finished the course of five books in less than two years.

The pupils are interested in different lines of work. One girl is attending Normal School, two others are in the Collegiate Institute; others are stenographers and clerks. The class is organized, and meets once a month. Most of the girls are church members, and those who are not, contemplate joining at the next communion.

They have been engaged in various activities, such as making candy and sending it to some of our Sunday School boys at the front, having a sock shower, sending donations at Christmas to the Convalescent Soldiers' Home, and entertaining the members of the Young Men's Fellowship Class who have enlisted. The motto of the class is, A COMMISSION.

Winnipeg

How to Promote the Memorization of Scripture

By Rev. J. G. Meek, B.A.

Years ago, when I was a lad of fourteen, our minister was away for a few Sundays, and a blind man was secured as supply. My mother entertained him, and I was deputed to drive our guest to the two outside appointments. He had lost both eyes in a mine explosion when well advanced in life, yet had learned to move about with considerable freedom. Well do I remember my interested surprise, when on giving out the scripture lesson for the service, Isaiah 55, he repeated correctly the whole chapter. He did this with all the scripture lessons throughout his stay with us. He had learned many chapters as a boy, and well was he rewarded in the hour of his need. That experience was the beginning of my interest in this department of our church's work, an interest I have never lost. As I look back, a few ideas stand out in relief:

1. The scripture reading should always be carefully studied so that one may be able to

bring out or express both its beauty and its message. Frequent attention should be called to the literary beauty and clear simplicity of the Bible. When the Sunday School lesson for the day admits, ask some child to recite the chapter, for example: Isa. 53, 55; Ps. 23, 90, 91; or Luke 15:11-24. Some children are too shy, but the majority are quite willing when they know the passage well. The parents also are usually gratified.

2. Pastoral visiting also offers splendid opportunities for promoting this work. I frequently ask the children who are taking up the Assembly's Lists, how they are getting along and ask them to recite a few verses.

At other times I tell them about the Bible in other lands, gleaning many an interesting story from various magazines and other sources.

3. Rally Day is a splendid occasion on which to give out the Certificates or Diplomas to the persevering pupils, and to call special attention to the memory work the boys and girls have been doing during the year. Last Rally Day we mailed cards of invitation to all in the community and were rewarded with an attendance of 115, while the regular audience runs from 65 to 70.

The New Testament Pocket League has been made a prominent feature of our Sunday School by giving a Gospel or the Psalms in neat little editions to those who have completed List I., a New Testament for List II., a Bible for List III., and a Missionary Biography for the succeeding two years.

I cannot close this article without mentioning that this community is blessed with several large families of fine old Presbyterian stock from Ontario and Nova Scotia, in whose homes many of the Certificates already secured, now hang.

In some homes the verses are taught to the children, and are repeated in the morning at family worship. In one, the starting of a new List is looked upon as a treat, and some festal day is celebrated by beginning the memorization of the new chapters. Can you imagine a more ideal scene than this: a busy farmer, wife and six children, after the "chores" are done, gathering round the fire, each child repeating some part of the memory work, and older ones learning a new verse by

themselves, while the mother and father help the little ones; then, all uniting in the "Lord's Prayer" before the little ones go to bed? This you will find in my congregation.

Also the teacher in the public school, who has taught here for nine years, has done much to instil high moral and religious principle into the growing generation. Her keen ap-

preciation of what is best in literature, and her own pure style, has left its impress on many of her pupils. Accordingly the beauty of the Word of God, the more readily appeals to them and they are the more easily persuaded to commit the selected portions to memory.

Willowdale, Alberta

THE SUNDAY SCHOOL AND THE BUDGET

By Rev. B. B. Weatherall, M.A.

Every Sunday School should adopt the Budget idea for missions. It provides something definite and sets a standard. One tenth of the congregation's allocation is the share for the School. It is just as important to have a concrete sum to aim at for children as for adults. The Budget becomes the missionary conscience of the School, and offerings can be judged good or bad accordingly.

Further, the Budget idea works as an incentive. The School is conscious that it has been given a responsible part of the congregation's work. It has a place to uphold. The honor of the School is at stake.

How to raise it, that is the great question. The first essential is a well-defined method. Where there is no method there is no mind. Mind is methodical. It organizes. God is the greatest organizing mind in the universe. Where there is thought in the School there is organization. Have a clear-cut plan.

First, then, present the Budget to the School in an interesting manner, at the beginning of the year, and have it heartily endorsed as its share of missionary givings for the year. Then adopt the weekly offering. The monthly or quarterly or yearly or mission Sunday offering is antiquated. What is good for the congregation is good for the Sunday School. Have two offerings every Sunday. Unquestionably the pink duplex envelope provided by the PRESBYTERIAN PUBLICATIONS is the best system, but where this is in use in the Young Worshipers' League, or other similar organization, it is best not to duplicate, and then each class should be provided with a missionary barrel or bank. A report of missionary givings according to classes should

be read to the School or thrown on the lantern screen at least monthly.

As an extra, no School should be without a Birthday Box. Scholars like it. It should be understood that offerings given in it are for some definite object. And, further, if the superintendent is watchful, most effective appeals may be made for special offerings on appropriate occasions.

The second essential for raising the Budget is inspiration. Method is only machinery, and machinery requires power. The wheels will not move of themselves, nor will methods. They must have energy, force behind them.

They must have enough driving power. A School having the same methods for two successive years fell down to half its givings in the second year. The power went off. The atmosphere cooled and the missionary thermometer fell. You may have a six-story factory with the best modern machinery, but, if there is only a donkey engine in the basement, the whole thing will be a failure. It is not a paying investment.

There must be the right kind of power. You have seen a toy train under a glass. Drop a coin into the slot and the wheels whirl and hum, but the train stands still. Some persons will respond to a stirring thought or appeal and will hum till the five cents worth runs down, but they stand still. There is emotion, not motion. They fan the air but don't bite the track. The machinery of the School needs to be geared and belted to the actual life and character of God in Jesus Christ.

The making of this connection depends largely upon the superintendent and teachers.

They arrange the programme and create the atmosphere. Missions is the central theme of the Bible, so it ought to be in the School. It should not be given a special place in the order of service, but a natural place. It should not be "tacked on" or "lugged in." Its place is fundamental. We may have Temperance Sundays, but there should be no need for Mission Sundays.

The missionary idea should be introduced into all parts of every Sunday's programme in a normal way, at the beginning or in the middle or at the end. The order of service should not be a fixity. Introduce the hymn, "All hail the power," with a story illustrating the power of the gospel, and it becomes a real missionary hymn. Before offering the Lord's Prayer tell some incident to illustrate one or other of its petitions. Make the scripture readings missionary. No effort is required to do this while studying the Book of Acts, which is in itself a record of missions in the early Christian church. When review time comes eliminate the long-drawn-out "address from the platform" and take three minutes to tell a missionary story, or read a short extract from a missionary's letter.

In these and other ways the School session may be permeated with the missionary idea. Information is better than exhortation in giving inspiration, and inspiration makes the methods work.

Toronto

The Lantern in the Sunday School

By Frederick W. Moffat

In making the most of that one precious hour in the Sunday School so that one minute will not be lost, the use of the lantern, when properly handled, plays a most important part. The superintendent must begin early in the week to plan his programme so that he may have a good and well arranged selection of slides bearing on the special topic for the day. At the end of the week the programme may be made out in duplicate so that one may be given to the organist, the lanternist following the slides as arranged by the superintendent.

At three o'clock sharp the opening hymn is on the screen and the scholars have sung

the first verse and chorus before the scholars in Schools without a lantern have even found their books and the hymn they are to sing. With the lantern there is better singing. The interest, response and discipline are all encouraging to the superintendent. Never use the same programme twice; give the scholars a variety consisting of hymns, responsive readings, Bible drill, prayers, Catechism, memory passages, Bible stories, missionary stories, texts, Apostles' Creed, the Ten Commandments, the Lord's Prayer, the Beatitudes, etc.

The superintendent should be at the School early, and if there are sufficient scholars present at ten minutes to three, some hymns may be put on the screen—the ones they love to sing. Do not give them a chance to become restless. Open at three o'clock sharp and give them a fifteen minutes' opening exercise that will keep the scholars interested. The more work you can get the scholars to do in taking part, the better will be the opening session.

In the fifteen minutes' opening exercises with the lantern the superintendent can use four or five hymns, opening scripture sentences, prayer by the School, Catechism, responsive reading, Memory Passage, superintendent's prayer. Another programme might be one good missionary hymn, prayer by the School, another hymn, a missionary story, another hymn, superintendent's prayer. The lesson session in classes should occupy 35 minutes. The ten minutes' closing exercises should include a hymn, three minutes by the superintendent, report of the day, hymn, singing of the Lord's Prayer, all standing.

A great help to the superintendent is to have the teacher and scholars send in a list of the hymns they love to sing and use them, announcing that the hymns we are singing to-day are selected by Mr. —'s class.

If you have a Canadian Standard Efficiency class, give the programme of the opening session sometimes to one of the boys, thus giving him a chance to train for leadership and to feel what it is like to face the School,—this plan works well.

Get the girls to lead in responsive readings and the boys to respond, or a teacher with class to lead and the School respond. Keep

every one interested, keep them busy, and the hour will be too short.

Of course, if the organist plays a whole verse before the School sings, that means time is lost and scholars are waiting, also one hymn less on the programme. It is enough to play one line and, if the hymn is well known, the key note will do.

It is surprising the variety of slides which may be had on any subject for Sunday School work at the Lantern Slide Department. The superintendent should never be at a loss for any special hymn, scripture passage, responsive reading, prayers, etc. They can be printed on coated cover glasses with India ink.

Weston, Ont.

A Departmental Teacher's Minimum Library

By Rev. A. J. W. Myers, Ph.D.

It is always difficult to select books for any one else, for books are such human companions. But the following have been found helpful by many teachers and are suggested as guides to those building up a library. Every teacher should have a few books on Sunday School work to which additions can be made continually.

For the teachers of Beginners and Primary pupils, one of the best books to get one into touch with the spirit of childhood is *A Study in Child Nature*, by Elizabeth Harrison (price, \$1.10). It is full of real, living boys and girls. Another much like it is *The Dawn of Character*, by Edith Read Munford (\$1.30). The teacher must have help in telling stories and some stories to tell. *St. John, Stories and Story Telling* (55c.); *Bryant, How to Tell Stories to Children* (\$1.10); or *Forbush, Manual of Stories* (\$1.65), will just meet this need. But these little people grow through activity, in religious development, as physically. Great help will be found for this in *Littlefield, Handwork in the Sunday School* (\$1.10), and of a less wide variety in *Hervey, Picture Work* (30c.). *Frances W. Danielson's Lessons for Teachers of Beginners* (75c.), for a study of the pupils is good.

The teacher of Juniors also needs one or more of the books listed above on Story

Telling and on activities, and in addition, *Graded Social Service for the Sunday School*, by Hutchins (80c.), which gives a great variety of definite kinds of work for all departments of the School. *Weigle, The Pupil and the Teacher* (60c.), gives a fine study of pupils at various stages of development, and of the art of teaching. *The Point of Contact in Teaching*, Du Bois (60c.), gives practical help just where so many feel the need—in securing and retaining the pupils' interest.

The teacher of teen-age pupils should have one of the books on *Stories*, the one on *Graded Social Service* and *The Pupil and the Teacher*, mentioned above. The leaders of girls' classes will have in addition, *The Girl in Her Teens*, Slattery (55c.), and the pamphlet on *Efficiency Tests for Girls*, whenever it is published; while the leaders of boys' classes need *The Canadian Standard Efficiency Tests* (10c.), which gives such a clear plan and simple programme that any ordinary teacher can enjoy his work with his enthusiastic class. *The Boy and the Sunday School* (\$1.10) is also suggestive.

Leaders of adult classes, if they believe in real work for the class, should have *The Problem of Lay Leadership*, by Elliott (55c.). *The Adult Bible Class*, by Pearce, is a good manual, and *The Pupil and Teacher*, mentioned above, a good study.

In addition to these, *The Church School*, Athearn (\$1.10), deals with every department of the School from the Cradle Roll right through to the Teacher Training Department, and should be accessible to every teacher. The same is true of *The Worker and His Work Series*, 8 volumes (60c. each), one on each phase of the work, and of *The Sunday School at Work*, revised edition, Faris (\$1.25). *Coe's Education in Religion and Morals* (\$1.35) is basal, and is so simply and clearly written that it is a pleasure to read it. *Educational Evangelism* (60c.) strikes the keynote of the programme of the Board of Sabbath Schools and Young People's Societies for 1915-1916.

It is taken for granted that each teacher will have books on the Bible. These will include a good one-volume Bible Dictionary, such as *Hastings* (\$5.00), or the *Standard*

(\$6.00), and a one-volume Bible Commentary, such as Dummelow (\$2.50). The Bible for Home and School is a commentary made up of small volumes on separate books of the Bible, and is good. Each teacher should have a Life of Christ, such as Burton and Matthews (\$1.50), Bousset (\$1.25), or Rhees (\$1.25); something on how the Bible was written, such as Hunting, *The Story of Our Bible*, a Graded Lesson course (\$1.65); Mutch, *History of the Bible* (55c.), or Eiselen and Barclay, *The Worker and His Bible*, in *The Worker and His Work Series*, excellent for getting acquainted with the Bible; and some little book on Bible Geography and History, such as Kent (\$1.60). Then the books of reference specified in whatever course is being taught.

How to Utilize the Quarterly

FOR TEACHERS OF THE JUNIORS

By Rae Furlands

Every period in the growing child is so greatly in need of just the right training, that it scarcely seems the thing to say that one is more important than another; but certainly the teachers of the Juniors must be most energetic people to keep abreast of all their needs.

In the preparation of the lessons in the JUNIOR TEACHER'S QUARTERLY, the writers kept these needs in mind in the selection of the lessons and their development, as well as in the provision made for WORK AND STUDY LESSONS on the part of the pupils.

It is absolutely necessary for the up-to-date teacher to equip herself with the JUNIOR WORK AND STUDY LESSON Quarterly, and show in a tangible way that she has performed the work requested of the pupil.

Especially with the first year Juniors must the teacher have patience, and give much encouragement in the work of the home study, lest the scholars become discouraged before they are thoroughly started. Later they will, as a rule, enjoy the work.

Suppose we take the lesson for May 14, Saul Going to Preach the Gospel, as an illustration of the use of the QUARTERLY.

After reading and re-reading the lesson text and the Pupil's Readings, turn to the

Thought to be Emphasized. Compare it with the Memory Text. Notice how they complement each other. You will find that this is usually, if not always, the case.

Keeping this special thought in mind, study the Lesson Notes. In this particular lesson the first section gives the connection between this and the previous lesson. The second and third sections give personal touches for both teachers and pupils.

The Juniors are closely approaching the stage of hero worship, and so the story of Paul's life and work must be vividly told that he (Paul) may become one of their favorites and thus a pattern. If this is accomplished the last section in the Lesson Notes will become, as it should, of real, living meaning to the boys and girls.

The story should be studied in both the teachers' and the pupils' helps as well as in the Bible itself.

An important point in this lesson is the map making spoken of in the preliminary work. If the teacher can sketch the outline rapidly and correctly, it is of interest to use a lap-blackboard or stiff paper and do it in front of the class; otherwise, prepare it at home and be sure to have the pupils fill in under your direction, because what they do is worth more to them than what they see, just as what they see is more than what they hear.

The short Memory Passage which is completed to-day, may be made of greater interest if you show how the fear of the Lord is the beginning of wisdom.

Do not neglect the "Great Hymn of the Church." It fits in in spirit with the Quarter's thought. There need be no forced connection made, but when the verse amplifies the lesson, as it does to-day, it would be well to speak of the help in the Christian life of the still, small voice within.

The Shorter Catechism also enlarges in its answer as illustrating one of the ways in which we may show that we are "pressing toward goal."

The Restless Class

By Miss Gertrude Bapty

Why do children become restless in Sunday School? Do we always have plenty of pure,

fresh air of the proper temperature? Have we comfortable chairs of the right height? Is our classroom large enough for the number in our class? While we are supremely concerned about the child's spiritual development, we must concern ourselves, also, about his physical well-being. We cannot expect the children to be happily interested in bad air, or in overcrowded rooms, or on high benches.

Children rarely sit still if the subject matter is uninteresting. We should always try to

get the child's viewpoint and appeal to his interests. It is a constant temptation to the teacher to do all the talking. Let us keep in the background as much as possible and encourage the children to self-expression.

No matter how interesting the story, the march or the music may be, all the children cannot sustain interest for any great length of time, so let us have variety and originality in our programmes.

London, Ont.

HOW THE WORK GOES ON

Out of the 160 men who have enlisted from St. Giles Church, Winnipeg, 74 are from the Sunday School.

In Flesherton, Ont., during the year 1915, the Home Study Department of the Sunday School contributed about \$12 to the Sunday School funds.

Eight members of the Sunday School Worshiper's League of St. James' Sunday School, Whitney Pier, N.S., recently received their diplomas with a gold seal for perfect attendance at church during 1915

For the second season a Cooperative Winter School for Sunday School workers in the Province of Quebec was held from Feb. 21st to 26th last. The place of meeting this year was Danville instead of Richmond, where the School of 1915 was held.

From the Sunday School of Knox Church, Toronto, 2 teachers and 21 scholars have enlisted. 46 members of this School were present 48 Sundays during 1915. A notable feature in 1915 was the high average attendance for July and August—160, the average for the whole year being 317.

Rev. Geo. Kendall, of Dundalk, Ont., secured the attendance of the children at church and increased that of the adults by announcing a special service for the children

in which he showed them how they could bring their parents and brothers and sisters to church, and by arranging for a special children's service on the first Sunday of each month, which service is the best attended of any during the month, and for which the children themselves choose the hymns.

Presbyterian Summer Schools will be held at Sea Cliffe Park, Leamington, Ont., July 3-10, and at Geneva Park, Lake Couchiching, Ont., July 10-17. Besides, Cooperative Schools, in which various churches will take part, will be held as follows—At Geneva Park: Boys' Camp Conference, July 22-29; Conference of Boys' Work Leaders, July 29-Aug. 5; School for Sunday School Workers, Aug. 12-19. At Knowlton, Que., School for Sunday School Workers, July 21-31. At Berwick, N.S.: School for Sunday School Workers, Aug. 10-17. At Sackville, N.B.: School for Sunday School Workers, Aug. 17-24. For full information regarding any of these Schools, write Rev. J. C. Robertson, Confederation Life Building, Toronto.

At a recent meeting of the Temiskaming Presbytery, the Superintendent of Home Missions for Northern Ontario, Rev. J. D. Byrnes, held a conference with the missionaries from all the Home Mission fields in the Presbytery. The missionaries were unanimous in their testimony that the most encouraging and successful part of their work was

that done amongst the boys and girls through the Sunday School. Every mission preaching station in this Presbytery was visited by the Superintendent and the Presbytery's Sunday School Convener, and the importance of Sunday School work was specially impressed upon the people. This example of thorough-going work in one of the youngest Presbyteries of our church could be followed with excellent results by other Presbyteries all over the land.

The Toronto Institute of Religious Education closed its first session at the end of March, after a very successful season's work. The enrolled membership was 742, and the

total number of persons who attended the 20 weekly meetings of the Institute beginning with Oct. 5th, 1915, could not have been much less than 1,000. The number of Sunday Schools represented was 98 and included 11 Anglican, 18 Baptist, 23 Methodist, 34 Presbyterian and 12 other, Schools. The average attendance for the 20 nights was just over 200, the highest registered attendance being 309. Examinations were held at the close of the Fall and Winter Terms respectively. About 100 workers gave their services to the Institute in various capacities. The studies of last year were part of a regular three years' course, which it is planned to continue next fall and winter.

A WORD FROM THE BUSINESS MANAGER

ALL HONOR TO THE MOTHERS

We are proud of our lads who are fighting for King and country. We show our pride in these patriotic sons in many ways and take pleasure in honoring them. But while there are thousands of brave lads fighting our battles, there are thousands of *brave mothers* at home with anxious and aching hearts, but who keep a calm and steady front to the world. Who can say which is the finest bravery?

This is just one of the countless phases of a mother's bravery. Every day mothers are sacrificing themselves for their sons and daughters, and the pity of it too often is, that the great mother love and the many acts of devotion are not realized until it is too late.

A few years ago, to honor tangibly the mothers and at the same time to bring home to the boys and girls the honor that is due their mothers, a Sunday in May was set aside as MOTHER'S DAY (usually observed on the second Sunday in May, although numerous congregations observed it on the third

and fourth Sundays). Special services were held in the churches and in the Sunday Schools and all the mothers were asked to attend. The services were very impressive and delightful.

A rapidly increasing number of congregations are taking up the Mother's Day movement; and, this year, Mother's Day will be celebrated in Canada with a great sense of gratitude to the mothers who are giving their sons for the empire and of sympathy with them in their anxieties for the "boys at the front."

A WHITE CARNATION has been chosen as the symbol of Mother's Day, and bunches of these pretty white flowers will form part of the decorations in the churches and Schools on the second Sunday of May.

We have procured two attractive Services for Mother's Day, which are illustrated and described on page 3 of the cover; as are also pretty Invitation Postcards and the other necessary Mother's Day supplies.

RESULTS OF TEACHER TRAINING EXAMINATIONS

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

FROM JANUARY 16 TO MARCH 15, 1916

I. FIRST STANDARD COURSE

Sunny Brae, J. S.—Rev. D. K. Ross, Minister. *The New Testament*: Catharine Fraser, Isabel Cameron, Mary B. Thompson. *The Teacher, The Pupil*: Catharine Fraser. *The School*: Catherine Fraser, Isabel Cameron. **Diplomas**—Catherine Fraser, Isabel Cameron.

Bocabec, N.B.—*The Teacher*: Maud Wren, Mrs. James McMillan, Martha M. Kerr, Mrs. Nelson Cunningham, *Martintown, Ont.*—Rev. George Extence, Minister. *The Pupil*: Ethel Ross, Jennie F. Robertson, Leila McDermid, Wilbur McArthur.

Kemptville, Ont.—Rev. P. A. MacLeod, Minister. *The Old Testament*: Jessie M. Smith. *The Teacher*: Jessie M. Smith, Bessie Higgins, Dorothy J. Larney, Pearl M. McIntosh, J. D. Mills. *The Pupil*: J. D. Mills. *The School*: Jessie M. Smith, Pearl M. McIntosh, J. D. Mills. **Diploma**—**J. D. Mills**.

Northfield, Ont.—Rev. L. Ernest Gosling, Minister. *The Old Testament*: Bessie Pae Bigelow, Nellie Moke, Hazel K. Moke, Dora I. Bush, Beryl Poapst, Florence McEwan, Ada G. Poapst, Lottie L. Moke.

Pontypool, Ont.—Rev. W. S. Mabon, Minister. *The Old Testament*: Gladys Crossing, Annie Smith, John J. Clark, Isabella Harrison, Mrs. J. J. Clark, Harriett J. Ware.

Ashburn, Ont.—Rev. W. Johnston, Minister. *The Pupil, The School*; Hannah Hislop. **Diploma**—**Hannah Hislop**.

Toronto, Ont., Normal School—Rev. B. B. Weatherall, Instructor. *The Old Testament*: 8 Candidates.

Toronto, Ont.—Rev. J. W. Stephen, Minister. *The Old Testament*: M. Isobel Edwards, Annie C. Fleming.

Toronto, Ont.—Rev. J. W. Woodside, Minister. *The New Testament*: Ellen Mitchell, Lucy Barratt West, Lillian King, C. M. Gilmore, Jessie Macpherson, Dorothy McQuillan, Isabel Anderson, Bessie Leslie.

St. Catharines, Ont.—Rev. J. H. Ratcliffe, Minister. *The Old Testament*: James Hampson.

Fenwick, Ont.—Rev. J. M. Dickson, Minister. *The School*: Mary C. Jones, Ethel B. Gilmer, Estelle McManus, Ethel W. VanEvery. **Diplomas**—**Mary C. Jones, Ethel B. Gilmer, Estelle McManus, Ethel W. VanEvery**.

Grand Bend, Ont.—Rev. S. A. Carriere, Minister. *The New Testament*: Mrs. T. F. Turnbull, John Love, Gladys C. Turnbull, Elsa Love.

Hagersville, Ont.—Rev. C. B. Pitcher, Minister. *The Old Testament*: Isabella A. Dunnet, Emerson McConachie, Harriet C. Harper, Bessie Gailing.

Turnersville, Ont.—Rev. James McCrea, Minister. *The New Testament*: R. C. Henry, Margaret Campbell, Mabel L. Miller, Robert M. Miller, Evelyn Payne, M. E. Brookshank, Annie C. Payne.

North Cobalt, Ont.—Rev. W. E. S. James, Minister. *The Old Testament*: George Pirie, Elma Normandy, William Pirie.

Brandon, Man.—Rev. R. S. Laidaw, Minister. *The Old Testament*: Sadie B. Gillies, Olive G. Tinline, Margaret J. Muller, Jean M. Russell, Lillie Crawford.

Dilke, Sask.—*The Old Testament, The New Testament*: Wm. F. McDonald. *The Teacher, The Pupil, The School*: William McLeod.

Abbotsford, B.C.—Rev. M. Campbell, Minister. *The Pupil*: Grace Roberts.

II. ADVANCED STANDARD COURSE

Vancouver, B.C.—Rev. A. E. Mitchell, Minister. *The Books of the New Testament*: Lizzie McMillan, Priscilla Mitchell, Mary W. Hay, Isabella Bruce, Jean Sheepy, Christine Anderson.

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

OUR SUNDAY SCHOOL PERIODICALS

ILLUSTRATED PAPERS

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

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

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

UNIFORM SERIES

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

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

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

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

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

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

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

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

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

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

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER:

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

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

FOR THE SCHOLAR :

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

PRIMARY DEPARTMENT

FOR THE TEACHER :

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

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

FOR THE SCHOLAR :

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

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

JUNIOR DEPARTMENT

FOR THE TEACHER :

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

FOR THE SCHOLAR :

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

INTERMEDIATE DEPARTMENT

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

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

SENIOR DEPARTMENT

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

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

Lesson Calendar : Second Quarter

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

Lesson VI.

*THE MISSIONARIES OF ANTIOCH

May 7, 1916

Acts 11 : 19-26 ; 13 : 1-3. Study Acts 11 : 19-30 ; 12 : 25 to 13 : 12. † Scripture Memory Verses.

GOLDEN TEXT—Go ye therefore, and make disciples of all the nations.—Matthew 28 : 19 (Rev. Ver.).

19 ¹ Now they which were scattered abroad upon the ² persecution that arose about Ste³phen travelled as far as ⁴ Phen⁵ice, and Cy⁶prus, and An⁷ti⁸och, ⁹ preaching the word to none but ¹⁰ unto the Jews only.

20 ¹¹ And some of them were men of Cy¹²prus and Cyre¹³ne, ¹⁴ which, when they were come to An¹⁵ti¹⁶och, spake unto the ¹⁷ Gre¹⁸cia¹⁹ns, preaching the Lord Je²⁰sus.

21 And the hand of the Lord was with them : and a great number ² believed, and turned unto the Lord.

22 ³ Then tidings of these things came unto the ears of the church which was in Jeru⁴salem : and they sent forth Bar⁵na⁶bas, ⁷ that he should go as far as An⁸ti⁹och.

23 Who, when he ¹⁰ came, and had seen the grace of God, was glad, and ¹¹ exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith : and much people was added unto

the Lord.

25 ¹² Then departed Bar¹³na¹⁴bas to Tar¹⁵sus, for to seek Saul :

26 And when he had found him, he brought him unto An¹⁷ti¹⁸och. And it came to pass, that ¹⁹ a whole year they ²⁰ assembled themselves with the church, and taught much ²¹ people. And the disciples were called Christians first in An²²ti²³och.

Ch. 13 : 1 Now there were ² in the church that was at An³ti⁴och certain prophets and teachers ; as Bar⁵na⁶bas, and ⁷ Sim⁸eon that was called Ni⁹ger, and Lu¹⁰cius of Cyre¹¹ne, and Man¹²aen, ¹³ which had been brought up with Her¹⁴od the te¹⁵trarch, and Saul.

2 ¹⁶ As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Bar¹⁷na¹⁸bas and Saul for the work whereunto I have called them.

3 ¹⁹ And when they had fasted and prayed, and laid their hands on them, they sent them away.

*This Lesson has been selected to be treated as a Special Missionary Lesson for the Quarter.

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

Revised Version—They therefore that were; ² tribulation; ³ Phœnicia; ⁴ speaking; ⁵ save only to Jews; ⁶ But there were some of them; ⁷ who; ⁸ Greeks also; ⁹ that believed turned; ¹⁰ And the report concerning them came to; ¹¹ *Omit four words*; ¹² was come; ¹³ he; ¹⁴ And he went forth to Tarsus to seek for Saul; ¹⁵ even for; ¹⁶ were gathered together with; ¹⁷ people; and that the; ¹⁸ at Antioch, in the church that was there, prophets and teachers, Barnabas; ¹⁹ Symeon; ²⁰ the foster-brother of Herod; ²¹ And as; ²² Then, when.

LESSON PLAN

- I. Missionaries Received, 19-21.
 II. Missionaries at Work, 22-26.
 III. Missionaries Sent Forth, ch. 13: 1-3.

DAILY READINGS

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

M.—The missionaries of Antioch, Acts 11: 19-30.
 T.—The missionaries of Antioch, Acts 12: 25 to 13: 12.
 W.—“Prepare ye the way,” Isa. 40: 1-9. Th.—“Covet earnestly the best gifts,” 1 Cor. 12: 13-31.
 F.—A little missionary, 2 Kgs. 5: 1-8. S.—“Preach the gospel of peace,” Rom. 10: 12-21. S.—“Into all the world,” Matt. 28: 16-20.

Primary Catechism—*Ques. 90. Which is the Tenth Commandment?* A. The Tenth Commandment is, “Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his mail-servant, nor his ox, nor his ass, nor any thing that is thy neighbour’s.” *Ques. 91. What is it to covet?* A. To covet is to have a wrong desire for what belongs to others.

Shorter Catechism—*Ques. 56. What is the reason*

annexed to the third commandment? A. The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

Lesson Hymns—Book of Praise: The “Great Hymn of the Church”—Primary, 567; Junior and Upward, 111, 462, 449, 69 (Ps. Sel.), 242, 458.

Special Scripture Reading—Rom. 12: 1-3; given also in Departmental Graded Teacher’s Quarterlies. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Hymn for Opening Worship—Hymn 240, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 119, A Street in Antioch. For Question on Missions, I. 154, Hindu Village School. (These slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

Stereographs—For Lesson, Antioch, Where the Disciples Were First Called Christians (Underwood & Underwood, 417 Fifth Ave., New York City), set of 11 stereographs for this Quarter’s Lessons, \$1.84. Four for May, 67c.; less than four in one order, 20c. each; stereoscopes, 90c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS MONTHLY. The stereographs for May 14 and 28 are the same respectively as those for Nov. 8, 1914; and April 14, 1912.

THE LESSON EXPLAINED

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

Time and Place—A.D. 43 to 47; Antioch in Syria.

Connecting Links—Ch. 10 (Lessons III. and IV., April 16 and 23) told of the admission to the church of the Gentile Cornelius. Now the narrative shows how Christianity went beyond Palestine and was planted in Antioch, which becomes one of the chief centres of the new faith.

I. Missionaries Received, 19-21.

V. 19. *They therefore . . . scattered abroad* (Rev. Ver.). The story outlined in ch. 8: 4, is here taken up in detail. *As far as Phenice*; Rev. Ver., “Phœnicia,” the long strip of level country along the Mediterranean Sea, northwest of Galilee, containing the cities of Tyre and Sidon. *Cyprus*; a large island northwest of Phœnicia and midway between it and the southern coast of Asia Minor. *Antioch*; a city on the river Orontes, some 15 miles from its port Selencia, at the very north of Syria, not far from the southern border of Cilicia, with which it formed one huge Roman province. *Preaching . . . to none*

save only to Jews (Rev. Ver.). This fact is mentioned in order to emphasize, by way of contrast, the wider movement of the next verse.

Vs. 20, 21. *Men of Cyprus and Cyrene*. Cyrene was a city and district in North Africa with a large Jewish population (see ch. 2: 10). *Spoke unto the Greeks* (Rev. Ver.); who were heathen, not Greek-speaking Jews, who would be called “Grecians” (see Authorized Version). *Preaching the Lord Jesus*; the Saviour of Jew and Gentile alike, 1 Cor. 1: 24. *Hand of the Lord*. God gave visible signs of his power, ch. 4: 30; 12: 11. *Turned unto the Lord*; from the idolatry and vice of which Antioch was full.

II. Missionaries at Work, 22-26.

V. 22. *Tidings . . . came unto . . . the church . . . in Jerusalem*; the mother church presided over by the apostles. *Sent forth Barnabas*; to examine the new movement. Barnabas was a man of wide sympathies. Being himself a Cypriot (ch. 4: 36), he would be likely

to agree with his fellow countryman who had helped to begin the movement.

Vs. 23, 24. *He came . . . had seen the grace of God.* Probably this means the manifest gifts of the Spirit as in ch. 10 : 45, 46, which Barnabas would report to the Jerusalem church as genuine proofs of God's favor. *Was glad.* Compare the joy of the church in Jerusalem on hearing of the salvation of Cornelius. *Exhorted them all ;* true to his title, "son of exhortation" or encouragement (see ch. 4 : 36). *With purpose of heart ;* with an earnest and fixed purpose. *Cleave unto the Lord.* Antioch was famed for its wickedness, and the new converts would require all their courage and determination to hold to their new faith. *A good man ;* a kindly, generous-spirited man, always rejoicing in the well-being of others. *Full of the Holy Ghost ;* the source of his goodness. *Of faith ;* trusting in Jesus as his own Saviour and confident of his power to save others. *Much people . . . added unto the Lord ;* saved, not merely by belonging to the church, but by coming into living union with Christ.

Vs. 25, 26. *Barnabas to Tarsus ;* the capital of Cilicia in Asia Minor, opposite Selencia, the seaport of Antioch. *To seek Saul ;* that he might share in this new work of preaching to the Gentiles (compare ch. 9 : 15). *A whole year . . . with the church ;* preaching the gospel in peace and safety (contrast ch. 9 : 22-24, 28, 29). *Christians.* In connection with this important name, it is noted : (1) that the Christians never use this name of themselves in the New Testament (see ch. 26 : 28 ; 1 Pet. 4 : 16) : they called themselves "saints," "brethren," "disciples ;" (2) that the Jews called the Christians "Galileans" or "Nazarenes ;" (3) that is must, then, have come from outsiders, and it is quite in keeping that Antioch was the first to use it. Some one speaks of the "keen-witted populace of Antioch already famous for their bestowal of nicknames." By the beginning of the second century, it had become a title of honor.

Vs. 27-30 describe the loyalty of the Gentile church in Antioch to the Jewish Christians in Judea shown in sending relief in a time of famine. Ch. 12 is passed over in order that the story of the church in Antioch may be continued.

III. Missionaries Sent Forth, ch. 13 : 1-3.

Ch. 13 : 1. *Prophets and teachers ;* men of special inspiration. The prophets were forth-tellers, not necessarily foretellers, who enjoyed more immediate intercourse with God. *Barnabas.* See ch. 11 : 22-26. *Simeon . . . Niger.* Nothing further is known of him. The surname Niger or "black," no more signifies that he was of a dark skin or African race than does the name "John Black" with us. *Lucius of Cyrene,* possibly a kinsman of Paul (Rom. 16 : 21) and one of the founders of the Antioch church, ch. 11 : 20. *Manaen the foster-brother of Herod* (Rev. Ver.) ; Herod Antipas, the murderer of John the Baptist, Matt. 14 : 1-12. A "foster-brother" was the comrade, often, in ancient times, provided by people of rank for their sons, to share their plays and spur them on in their studies.

Vs. 2, 3. *As they ministered to the Lord ;* that is, the prophets and teachers. Likely the ministry was prayer and waiting on God for guidance on some matter already occupying their thoughts. *The Holy Ghost said ;* probably through one of the prophets. *Separate* (compare Rom. 1 : 1) *me Barnabas and Saul ;* an urgent command. *For the work,* etc. ; to be made known as they moved on in obedience to the divine command. *Fasted and prayed.* Compare Luke 6 : 12, 13. *Laid their hands on them ;* "a solemn dedication of men already in possession of the requisite grace, to a special piece of work" (compare ch. 15 : 40).

Vs. 4-12 tell of the mission of Barnabas and Saul to Cyprus.

Light from the East

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

THE CHURCH AT ANTIOCH—Antioch was, for a long time, an important centre of Christian life. It was the greatest city of the East and third in the Roman empire. At v. 20 of the lesson chapter, it is mentioned last, as the most notable place reached by Christianity at this first sowing of the seed in Gentile lands. There the followers of Jesus got the nickname "Christians" or "Christ-men ;" Antioch was a city of nicknames and of low-class literature. There the first Gentile Christian church grew up, for the converts seem to

have been pagans rather than "God-fearing" adherents of the synagogue. It very soon acquired an independent spirit and vigorous self-consciousness; Antioch became a rival of Jerusalem. And it was from Antioch rather than from Jerusalem that missionary propaganda was made, certainly to the west, probably also to the east; to the west lay Asia Minor, Greece, Italy and Spain, to the east lay Syria and Armenia, Babylonia and

Persia. It was long a seat of a line of bishops who acquired no slight authority over neighboring churches. Their theory was, that St. Peter was the first bishop of the metropolitan church at Antioch; Ignatius, who seems to have suffered martyrdom at Rome about 125, was probably the best known. Lastly, tradition agrees that church music spread from Antioch and followed the gospel through the world.

THE GEOGRAPHY LESSON

Syrian Antioch is about three hundred miles north of Jerusalem. A Turkish town to-day occupies part of the ancient city site. We will stand on a hillside above modern Antioch and look off northeastward over the city and the valley of the Orontes river. We find the houses nearly all small and low, and so packed together that the streets are not distinguishable from a distance. We see the river plainly, and can trace the line of a dusty highway which crosses the river by a stone bridge as it enters the town. That road comes from Alexandretta, a seaport about twenty miles away. Some of the Christians who



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came here in early days from Judea may have taken passage in sailing boats from Jaffa to Alexandretta and then walked over that very highway. Some probably came overland all the way, either on foot or with camels and donkeys. (Jerusalem is behind us, as we now stand.) Tarsus, where Barnabas went to ask for Saul's help, is one hundred miles from here at the northwest, that is, at our left.

Barnabas probably went in a sailing vessel from Alexandretta to Tarsus, crossing a gulf of the Mediterranean Sea.

Use a stereograph entitled, Antioch, Where the Disciples Were First Called Christians.

THE LESSON APPLIED

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

1. The blood of the martyrs is the seed of the church. From the hour of Stephen's death the young Christian church took on a new life. A faith which is worth dying for cannot but impress others. In the autumn of 1894 there sailed from the United States to South China a young medical missionary, Eleanor Chesnut. She had passed through many difficulties in order to secure her education, but had determined that she was going to be of some real use in the world. After nine years of medical service in South China, she, together with some other missionaries, was cruelly killed by a mob of Chinese. After

her death a group of Chinese students wrote to her friends in the United States expressing their horror at what had taken place, and saying: "Who knows but that her 'faith unto death' influence may be more to the lives of the people at Lien-chou hereafter than it has ever been before?"

2. It is a good thing to exercise wisdom in the choice of missionaries. When the apostles chose Barnabas for his special work they made a wise choice. Probably not one of the original apostles, in spite of their peculiar privileges, was so well qualified as Barnabas for the particular task he was sent to do. They

were more or less provincial. Barnabas had had a wide and generous training. He could sympathize with the wider feelings of the Gentiles. And our church to-day does well when, in appointing its foreign missionaries, it takes many things into consideration, such as the adaptability of the individual candidate for the special work he is to do, the suitability of his health to the climate, and the success he has already had in Christian service.

3. We are told that Barnabas was a good man, full of the Holy Ghost. That is an indispensable equipment for the missionary. The life of a good man is one of the best of all missionary agencies. People who refuse to listen to preaching, people who will not, or perhaps cannot, read the Bible, are impressed by genuine Christian living. Stanley tells us that he never heard Livingstone preach a sermon, but that the missionary was continually living a sermon before the eyes of the heathen. That is one of the advantages of having missionary households established in heathen lands. The sight of such a home cannot but have a profound effect upon those who have been brought up to other ideals of life.

4. We are told, too, that Barnabas was a man of faith. And there can be no missionary enterprise without faith. The missionary seems so often to be attempting an impossible task that both he and those who send him forth must have a high faith in the conquering power of Jesus Christ. Christ himself is the great example of faith in the missionary enterprise. As some one has written: "The religion which Jesus brought into the world was a sublime audacity; to one who knew Europe and the East at the moment when he appeared it must have seemed devised for the express purpose of inviting defeat." It has never really

been defeated yet. Jesus' audacity has been justified.

5. Careful training of the new converts is a very necessary part of missionary work. Barnabas and Saul spent a whole year teaching those who had recently become Christians in Antioch. And their careful work bore fruit when Antioch became such a centre of missionary activity. Our modern missionaries are to be commended for the pains which they take to secure the careful instruction of those who are beginning the Christian life. In Korea, for example, there were last year 1,945 catechumens who were undergoing a course of instruction at the hands of our Canadian Presbyterian missionaries before they were allowed to take the important step of becoming members of the church in full communion. In Honan last year there were 1,531 catechumens under the charge of our Canadian Presbyterian missionaries. This is surely a better way of building up a native church than the way followed by the Roman Catholic missionaries in the early days in Canada when any Indian who submitted to baptism was immediately counted as a Christian.

6. The people of Antioch recognized the real heart of the Christian message when they called the disciples "Christians." Whether they gave the name in mockery, or simply as a convenient way of designating the followers of the new religion, they clearly saw that what marked out the disciples from all others was the place which they gave in worship and belief to the Lord Jesus Christ. And so must it ever be if the church at home or abroad is to preserve its vitality. Christ must be given the supreme place at the very centre of our religion.

THE LESSON GRADED

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

For Teachers of Bible Classes

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

This lesson exhibits the results of successive missionary efforts in Antioch. Like the story of missions in all lands, it begins with an account of an insignificant sowing of the Word and ends with the report of an astonishing harvest.

1. *The expansion of Christianity*, vs. 19-21. Point out that unknown missionaries had founded a church at Antioch. It did not flourish because it had narrow views as to the nature and purpose of the gospel. It believed that only Jews could be admitted to the enjoyment of the gospel. But on the outbreak of the persecution at Stephen's death, men of Cyprus and Cyrene invited Greek proselytes of the synagogue to become Christians, and

the church began to flourish, attracting the attention of the leaders in Jerusalem. This sketch of the situation in Antioch should help the class to see that the best intentioned efforts at spreading the gospel may fail if not backed up by vigor and imagination in applying it. What we need is: (a) a knowledge of the meaning of the gospel, (b) a vision of the opportunities that our "Antioch" affords, (c) a method to bring a and b together.

2. *An able leader*, vs. 22-26. There was a party in the church which held that non-Jews should not be admitted to the church unless they conformed to the whole "law of God." So Barnabas was sent to survey the situation in Antioch. Emphasize his qualifications: (a) He was able to judge the situation according to results rather than presuppositions. (b) He foresaw further results by continuing, the same methods, v. 24. He was not afraid to risk the censure of the Jerusalem church. (c) He discerned greater possibilities in the work of the Antiochan church through associating with it a better man than himself. Mindful of his former experience of Saul (ch. 9:27), Barnabas felt he was especially suited to the situation in Antioch. Referring to 2 Cor. 11:23-27, show what those years of labor in Tarsus meant for Saul's preparation.

3. *A living church*, vs. 27-30; ch. 13:1-3. The united efforts of Saul and Barnabas soon made the church at Antioch one of the greatest centres of Christian influence. In this respect point out: (a) Christian practice and life became so distinctive here that for the first time the Christians were given a special name; (b) the Antiochan church gave heed to the needs of the brethren at home (vs. 28-30); (c) and prepared for missionary efforts abroad, ch. 13:1-3.

For Teachers of the Senior Scholars

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

Question the class about what they know of Antioch, the great centre of missionary operations. Bring out that it was one of the great cities of the Roman empire, but fearfully corrupt. Book IV. of Ben-Hur gives an unforgettable picture of this great wicked city, where the gospel won some of its greatest triumphs in the early days of Christianity.

Discuss:

1. *The First Missionaries to Antioch*, vs. 19-21. Who were they? Their names are not given. It matters very little about names. They were not preaching the gospel to make a name for themselves, they were preaching to make the name that is above every name known. Impress upon the class that the all-important matter with us is that our names are written in God's book of remembrance. Who sent these missionaries out? Missionaries are not sent out to-day as these were sent out. Show that wherever we go on business or pleasure we should carry the gospel with us and try to make its influence felt in other lives. Show what Christian soldiers have done, who have been sent out to fight for their king and country, who have made Jesus known to others. Emphasize the wonderful success attending the labors of the missionaries, v. 21.

2. *Barnabas Sent out*, vs. 22-26. Why did the church at Jerusalem send Barnabas to Antioch? What kind of man was Barnabas? (V. 24.) Point out that he was not only a good man, but a good man to send out on such a mission, for his heart was big enough to see and appreciate the good that others were doing, and to enter into the joy which others were experiencing. Bring out that this grace of appreciating fully what others are doing is a characteristic of a very high type of person. Phillips Brooks has been called the modern Barnabas, for his heart was so big that he could find something good in almost every life. A poor fellow whom he was instrumental in saving said that when he sang "Jesus, Lover of my soul," he always thought about how Phillips Brooks, too, had loved his soul. Whom did Barnabas seek out as a helper? (Vs. 25, 26.)

3. *The First Missionaries from the Church at Antioch*, ch. 13:1-3. Who were they and why were they sent out? Point out how soon the mission church became a missionary church. When we taste and see that the Lord is good we want to tell others about him.

For Teachers of the Boys and Girls

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

Let the teacher keep in mind that this is a missionary lesson. It might be wise at the beginning to make sure that the pupils under-

stand the meaning of the word "missionary." Explain that it literally means "one who is sent," and that the word "apostle" means the very same thing. Who sends the missionary? Is it the church or Christ or both? What is the missionary sent to do? Point out that we are all called to be missionaries. Now take the lesson up in three parts:

1. *Mission Work at Antioch*, vs. 19-21. Remind the scholars of the death of Stephen. What happened at the same time as Stephen's death? Have one of the scholars read Acts 8:1, 4. Refer to the map to show the places mentioned in v. 19 of our lesson. The Christians who visited these places were evidently missionaries. To whom did they preach the gospel? What new thing happened when the Christians from Cyprus and Cyrene arrived in Antioch? What results followed the preaching of the gospel in Antioch? Point out that the missionaries understood that their work was so successful because the blessing of God was upon them. We can expect no lasting success apart from that.

2. *The New Workers at Antioch*, vs. 22-26.

It is said that evil news travels fast, but good news travels, too. What good news came to the church at Jerusalem? Whom did they send to help with the work at Antioch? Refer to Acts 4:36, 37. What were the feelings of Barnabas when he saw what was going on at Antioch? What advice did he give to the new converts? Point out now the sort of person Barnabas was. Is it any wonder that his visit brought greater results than ever? Make it clear that the life we live can be a missionary influence. Whom did Barnabas call in to help further? We can all do something in the way of getting others to work for Jesus. How long did Saul and Barnabas teach in Antioch? What interesting fact is recorded in v. 26?

3. *A New Missionary Enterprise Begun*, ch. 13:1-3. What directions were given to the prophets and teachers at Antioch? How were Saul and Barnabas set apart for their new work? Point out that it would never have done for the work to have stopped at Antioch. Is any church justified in keeping the gospel to itself?

ADDED HINTS AND HELPS

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

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET.]

1. "How shall they hear without a preacher?" "How shall they preach, except they be sent?" Where are these questions asked?

2. "How beautiful . . . are the feet of him . . . that publisheth salvation." Find these words.

ANSWERS, LESSON V.—(1) Ps. 27:1. (2) John 16:33.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET.]

1. Is any race of mankind superior to the others?

2. Can any church be too poor to help in foreign missions?

Prove from Scripture

That the gospel is to be preached everywhere.

The Question on Missions

[Under this heading are given hints for the teaching of the Question on Missions for the various grades of

the School. Teachers are recommended to keep before them in their preparation the Scholars' Answer in the QUARTERLY or LEAFLET used by their scholars. The general topic for the present quarter is Our Mission to Central India. The Scholars' Answer in the PRIMARY QUARTERLY and LEAFLET deals with the children; in the INTERMEDIATE QUARTERLY and LEAFLET with the boys and girls; in the HOME STUDY QUARTERLY and LEAFLET and PATHFINDER with grownup people.]

Ques. C. The Question deals with the difficulties in the way of a boy's getting an education in India.

The teacher of the little ones should take up with them the three hindrances in the way of an East Indian boy's getting an education: (1) the idea of many parents that their children do not need to go to school; (2) the early age at which boys have to help their fathers in field work; (3) the scarcity of schools and teachers.

With the boys and girls and the senior scholars, the teacher should take up the additional difficulties arising out of the caste system, bringing out the traditional belief that education is intended only for the Brahmin caste and the impossibility for low caste boys of attending the same school as those of higher castes.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

A Look Forward—We are going to hear how Jesus' helpers helped to send missionaries.

Lesson Thought—Missionaries are needed now. The children can help to send them. Teachers, let this thought color your whole lesson.

Glad News—How do little people show that they are glad? Yes, you "clap your hands." For some time past the birdies have been telling us "glad news." What have they been telling us? The flowers peeping up are telling us the same "glad news." Tell me some glad things you have heard about. (Now you may all clap your hands.)

We have been hearing stories about Jesus' helpers long, long ago in the holy land. (Recall last lesson.) One day some "glad news" came to the apostles in Jerusalem. This glad news was a message from the city of Antioch (map). How do you suppose the message came? (Did it come by telephone or telegraph or railway train or steamship?)

The Message from Antioch—This is the message that came. "A great many people in Antioch have become followers of Jesus." Of course Jesus' apostles and other helpers did not clap their hands, but I think they clasped their hands in prayer and thanked God for sending this good news from that heathen city. (All clap hands and bow heads.)

Barnabas Sent to Antioch—They decided to send a man to Antioch to see if the glad news was really true. They sent Barnabas (recall Acts 4:32 to 5:5). Barnabas found that the glad news was indeed true (tell ch. 19:1). (Tell vs. 23, 24.)

Saul the Missionary—Barnabas wanted another missionary to help him in Antioch. He remembered Saul of Tarsus. The apostles had not yet given Saul any great work to do;

but Barnabas liked Saul and thought he would be the best man to help him. Barnabas went to Tarsus (map) to seek Saul. We see them coming back together (strokes) to Antioch (circle).

Christians—The followers of Jesus were called "Christians" first in Antioch, because

a new name was needed that would mean both Jews and Gentiles. "Christ's men" (Christians) was surely a good name for them.

Sending out Missionaries—Picture Acts 13:3. We see Jesus' followers sending out men to be missionaries



to the heathen people.

Golden Text—Repeat Jesus' words.

Are missionaries needed now? How are children treated in heathen lands? Why have you boys and girls a happier life than they? How can we help to send missionaries? How do you spend your cents? Will you save some of them to help to send missionaries? (Try to earn cents.) Pray for the missionaries. Tell people about the missionaries. Print: GIVE, PRAY, TELL.

Our Song—

(Tune, "Onward, Christian soldiers.")

"All the world for Jesus!

This is what we sing—
We his little soldiers,
He our glorious king.
We shall tell the story
When we older grow;
He will surely help us,
Since he loves us so."

Chorus:

"All the world for Jesus!

This is what we pray—
Happy little children,
Singing on our way."—(Adapted)

What the Lesson Teaches Me—I CAN HELP TO SEND MISSIONARIES.

FROM THE PLATFORM

JEW GENTILES A. CHRISTIANS

Sketch rapidly on the blackboard a map, showing the places mentioned in the Lesson (see page 221). Question about the scattering of the Christians from Jerusalem after Stephen's martyrdom, and bring out the fact that these preached the gospel only to JEWS (Print). But the Lesson tells us of some of these missionaries who came to a city called ANTIOCH (Print A.). To whom, as well as Jews, are we told that these preached? Explain that "Grecians" in v. 20 means GENTILES (Print). Question on v. 21. We are told that these Jews and Gentiles in Antioch who accepted the gospel, were called by a new name. The scholars will readily tell that this name was CHRISTIANS (Print). Explain that the two classes, Jews and Gentiles, included all the people in the world, and impress the Lesson that the gospel, with all its blessings, is for all people; it is the duty of those who have it to share it with all who have it not.

Lesson VII. "LO, WE TURN TO THE GENTILES" May 14, 1916

Acts 13: 13-15, 42-52. Study Acts 13: 13-52. *Scripture Memory Verses.

GOLDEN TEXT—I have set thee for a light of the Gentiles, that thou shouldst be for salvation unto the uttermost part of the earth.—Acts 13: 47 (Rev. Ver.).

13 Now ¹ when Paul and his company ² loosed from Paphos, ³ they came to Per'ga in Pamphyl'ia: and John ⁴ departing from them ⁵ returned to Jeru'salem.

14 But ⁶ when they departed from Per'ga, they came to Antioch ⁷ in Pisi'd'ia, and ⁸ went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, ⁹ Ye men and brethren, if ye have any word of exhortation for the people, say on.

42 And ¹⁰ when the Jews were gone out of the synagogue, the Gen'tiles besought that these words might be ¹¹ preached to them the next sabbath.

43 Now when the ¹² congregation was broken up, many of the Jews and ¹³ religious proselytes followed Paul and Bar'nabas: who, speaking to them, ¹⁴ persuaded them to continue in the grace of God.

44 And the next sabbath ¹⁵ day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with ¹⁶ envy, and ¹⁷ spake against those things which were spoken by Paul, ¹⁸ contradicting and

Revised Version—¹ Omit when; ² set sail; ³ and came; ⁴ departed; ⁵ and; ⁶ they, passing through from Perga, came; ⁷ of; ⁸ they; ⁹ Brethren, if; ¹⁰ as they went out; they besought; ¹¹ spoken; ¹² synagogue broke up; ¹³ of the devout proselytes; ¹⁴ urged; ¹⁵ almost the whole city was gathered together; ¹⁶ jealousy; ¹⁷ contradicted the things; ¹⁸ and blasphemed; ¹⁹ And Paul; ²⁰ spake out boldly; ²¹ be spoken to you. Seeing ye thrust it from; ²² eternal; ²³ for a; ²⁴ uttermost part; ²⁵ as; ²⁶ God: and; ²⁷ spread abroad; ²⁸ urged on the devout women of honourable estate; ²⁹ stirred up a; ³⁰ cast; ³¹ borders.

LESSON PLAN

I. Preaching in the Synagogue, 13-15.

II. Opposed by the Jews, 42-45.

III. Turning to the Gentiles, 46-52.

DAILY READINGS

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

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

T.—"Lo, we turn to the Gentiles," Acts 13: 26-37.

W.—"Lo, we turn to the Gentiles," Acts 13: 38-44.

Th.—"Lo, we turn to the Gentiles," Acts 13: 45-52.

F.—Promise for all nations, Gen. 12: 1-8. S.—Through faith, Rom. 4: 9-18. S.—All flesh shall come, Ps. 65: 1-13.

Primary Catechism—Ques. 92. *What did Jesus say the Commandments teach us?* A. Jesus said the Commandments teach us to love God with all our heart, and to love others as ourself.

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

Shorter Catechism—*Ques. 57. Which is the fourth commandment? A. The fourth commandment is, Remember the sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it.*

Lesson Hymns—Book of Praise: The "Great Hymn

of the Church"—Primary, 567; Junior and Upward, 111, 129, 134, 71 (Ps. Sel.), 560, 148.

Special Scripture Reading—John 1: 1-21; given also in Departmental Graded Teacher's Quartermen. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 456, Book of Praise; given also in Departmental Graded Quartermen.

Lantern Slides—For Lesson, B. 1458, St. Paul. For Question on Missions, I. 238, Girls Grinding Grain. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Antioch in Galatia, Where Paul Preached to Jews and Gentiles (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 224).

THE LESSON EXPLAINED

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

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

I. Preaching in the Synagogue, 13-15.

Vs. 13. *Paul and his company.* Paul is now clearly the leading spirit in the party. For his new name see v. 9. *Loosed*; "set sail," a sailor's expression. *From Paphos*; the city in the west of Cyprus where Paul encountered the Roman proconsul, Sergius Paulus, vs. 6-12. *Came to Perga*; the capital of *Pamphylia*, a district on the south coast of Asia Minor. *John departed* (Rev. Ver.); lacking courage to face the new task on which Paul had entered,—a task beset by many dangers (see 2 Cor. 11: 26). *Returned to Jerusalem*; where his home was, ch. 12: 12. For further references to Mark, see ch. 15: 37-40; Col. 4: 10; 2 Tim. 4: 11; Philemon 24; 1 Pet. 5: 13.

Vs. 14, 15. *To Antioch in Pisidia.* Pisidia was a district in the Roman province of Galatia. The city of Antioch was actually in another district of the same province, namely, Phrygia but, since it was near Pisidia and existed for the sake of that district, it was called "Pisidian" Antioch. *Went into the synagogue*; as he had done at Salamis, v. 5. It was Paul's regular practice to offer the gospel first to the Jews. *Sat down*; perhaps in the seat of the rabbis, to signify that they were ready to preach. Sitting was the usual posture for a preacher in the synagogue (compare Matt. 5: 1; Luke 4: 20, 21). *After the reading.* Separate lessons were read from the Law and the Prophets.

The rulers of the synagogue; the officials who had charge of the arrangements for public worship. *Men and brethren*; a courteous form of address,—"*Gentlemen, brethren*" (Ramsay).

Vs. 16-41 contain Paul's sermon of which the heads are: 1. God's gracious dealings with Israel leading up to David, the kingly type of the coming Messiah. 2. The realization of this type in Jesus the true Messiah. 3. The blessings offered to Israel through the Messiah, particularly the blessing of the forgiveness of sins.

II. Opposed by the Jews, 42-45.

Vs. 42, 43. *As they went out* (Rev. Ver.); that is, Paul and Barnabas. *They besought*; that is, the whole congregation asked for further explanations on the next Sabbath, so powerfully had they been impressed by what they had heard. *Many . . . followed Paul and Barnabas*; thus showing their definite sympathy and giving the missionaries further opportunity of pressing home their message. *The devout proselytes* (Rev. Ver.); those who were proselytes to the Jewish faith in feeling, but who stopped short of circumcision. *To continue in the grace of God*; to persevere in their purpose to know the gospel which is the revelation of God's "grace" or favor.

Vs. 44, 45. *The next sabbath . . . almost the whole city . . . to hear*; the result of the talk about the preachers' message during the week. *Jews . . . filled with envy.* They could not endure the idea of the Gentiles' being admitted to the same privileges as themselves. *Contradicted . . . blasphemed* (Rev. Ver.); bitterly

opposed the missionaries, and spoke with contempt and scorn of Jesus, ridiculing the claim that he was the Messiah.

III. Turning to the Gentiles, 46-52.

Vs. 46, 47. *Necessary*, etc.; as part of the divine plan. *Judge yourselves unworthy*; pronounce sentence upon yourselves by your actions as undeserving of *everlasting life* meant for all men. *Lo, we turn to the Gentiles*; a turning point in Paul's history and in the history of Christianity. It marks the first great cleavage between Paul and the Jews. (Compare chs. 17 : 5 ; 18 : 6.) *For so hath the Lord commanded us*. It was God's intention that the gospel should be preached to the Gentiles, Isa. 49 : 6.

Vs. 48, 49. *Gentiles . . . were glad*; rejoicing in the assurance of being included in God's great salvation. *Glorified the word of the Lord*; praising the new teaching and honoring it in their lives. *Ordained to eternal life*; that is, "disposed to eternal life," their hearts being inclined to the eternal life which the Jews had rejected. *Believed*; accepted Jesus as their Saviour. *Word . . . spread abroad* (Rev. Ver.) *throughout all the region*; of which Antioch was the centre. This would require several weeks.

Vs. 50-52. *The devout and honourable women*; the female proselytes of good social position, who would stir up, first their husbands and, through them, other leading citizens. *Raised persecution*. "The three floggings with rods mentioned in 2 Cor. 11 : 25 can have been inflicted only in Roman colonies," of which Antioch was one. *Cast them out of their borders* (Rev. Ver.). The Jews would get the local authorities to expel the preachers as disturbers of law and order. *Shook off the dust*; as a sign that they would have nothing more to do with them. *Unto Iconium*; now Konieh, some 90 miles south-

east of Antioch. The journey thither would occupy 3 or 4 days. *Filled with joy*. Compare Rom. 14 : 17 ; 1 Thess. 1 : 6 ; 2 Tim. 1 : 4.

Light from the East

JEHOVAH AND THE GENTILES—The old Hebrews looked on foreigners in two ways. Usually their attitude was one of hostility; there was a chronic state of war between Israel and her neighbors. War was sacred, and the enemies of Israel were also the enemies of Israel's God. To destroy these enemies was an act well pleasing to God. On the other hand, these same Israelites regarded hospitality to strangers as a sacred duty; the resident alien (the "sojourner") was carefully protected and provided for.

The course of Israel's history nourished the spirit of hatred rather than that of kindness. The struggle of Jehovah against Baal and Chemosh, against Merodach and Nebo helped Israel to hate Canaanites and Moabites and Babylonians. The shame and misery of exile fostered the same spirit; the persecutions of the Maccabean Age (see Books of Maccabees in the Apocrypha) made the Jews fierce and bitter. They looked eagerly for their God to intervene and crush the Gentiles, to intervene and give the world-dominion to them whose right it was. They would fain have the kingdom of God immediately appear.

Still the kindly spirit was not dead. Late in Old Testament times it had a noble champion, the writer of the book of Jonah. Jonah himself was the average Jew, but Jonah's God was not: "Should I not spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" Jonah's God "turned to the Gentiles" before Paul did.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

Antioch in Pisidia is no longer a town of much importance, but archæologists are practically agreed that the place where Paul and Barnabas went after leaving Cyprus was in the southern part of what we now call Asiatic Turkey, where our map sets the number 19. (See map with Lesson VI. We will stand at

that spot and look northwest. A hillsidesloping downward from where we stand has had its soil all dug over by Turkish villagers, who hope to find here blocks of hewn stone, remains of Antioch's ancient buildings. Below the hills are fields and walled gardens, and some groves and orchards. In two places we have

glimpses of streams of water ; it is a fertile and productive valley that we see before us. In Paul's day the most important part of Pisidian Antioch was up on this hill where we now stand, guarded by a strong wall of defence against the half barbarous mountaineers. It was a garrison town ; Roman troops were stationed here to serve in dis-

couraging highway robbery on the Roman roads. Such a town offered opportunities for business careers, and many Jewish men had settled here with their families.

Use a stereograph entitled, Antioch in Galatia, Where Paul Preached to Jews and Gentiles.

THE LESSON APPLIED

1. Paul showed a great deal of practical wisdom when he chose the city of Antioch in Pisidia as a centre for the preaching of the gospel. It had been made by the Emperor Augustus the great centre for this part of Asia Minor. It was a large city with military roads radiating from it in every direction. Paul was a man of vision. But he was also a practical statesman. He studied the situation carefully, and took advantage of the splendid organization of the Roman empire of his day. And so should it be in our efforts to extend the power of the gospel to-day. We must have the vision which comes from a living faith. But we must also ask God for the practical wisdom which will give effect to that vision in the best way.

2. Paul believed in going to church. There were things in the worship of the synagogue of which he hardly approved. There were doubtless people in the synagogue of whose conduct he did not approve. And yet that did not keep him away. He went as long as he was allowed to go. A famous English lady in a book of reminiscences tells of a certain man who did not see any particular harm in going to church. We may be sure that such was not the thought in the mind of Paul. He went because he desired to worship in the company of others, and because he desired to be of help to his fellow worshipers. And yet there are people to-day who will stay away from church because of some little quarrel with another church member, or because they blame the church with being cold and unfriendly. It never seems to occur to them that if there are things wrong with the church, it is a part of their duty to help set them right.

3. What some people need more than anything else is the grace of continuance. When the inquirers at Antioch come to Paul he

urges them to continue in the grace of God. Dickens says through David Copperfield : "Whatever I have tried to do in my life, I have tried with all my heart to do well. What I have devoted myself to, I have devoted myself to completely." And he went on to say that he had found this to be a golden rule. And it is a golden rule. There are so many things in life with good beginnings and bad endings. We have all had our plans which we began to carry out with such enthusiasm only to drop them in a month or a year. Now, if there is one sphere of life where the grace of continuance is especially necessary, it is in religion. Again and again there have been those who seemed to begin the Christian race well, but who afterwards slackened, and at last fell out. It is he who endureth to the end who is to be saved.

4. God does not reject men until they reject him. Paul puts it in a most striking way when he says to the Jews who are opposing the gospel, who have "thrust it from them," that they "judge themselves unworthy of eternal life." We believe in a final judgment, but long before that judgment comes it will have been found that we have really judged ourselves. Ruskin expresses the matter in familiar words : "Is there but one day of judgment ? Why, for us every day is a day of judgment . . . Think you that judgment waits till the doors of the grave are opened ? It waits at the doors of your houses—it waits at the corners of your streets." It is a solemn thought indeed. The truth we refuse to-day will refuse us later.

5. We can always confidently expect the gospel to win its way into the hearts of some. Paul's message might be rejected by certain of the Jews in Antioch, but other hearts were opened to it. That was the truth which Jesus suggested in the Parable of the Sower.

Some of the seed falls on unproductive soil. But that is only part of the story. It is always only part of the story. The rest of the

story is that some of the seed falls on the kind of soil that enables it to bring forth fruit in abundance.

THE LESSON GRADED

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

For Teachers of Bible Classes

Revert to ch. 13 : 1-3, and review the circumstances of the dedication of Paul and Barnabas to their missionary work. Trace the course of their journey up to the beginning of this lesson.

1. *Handicaps*, v. 13. The results in Cyprus had been so gratifying that Paul and Barnabas crossed over to the mainland. But they had to reckon with unsuspected difficulties : (1) John Mark left them in a pet (see ch. 12 : 25 ; 15 : 38). (2) Some malady attacked Paul, 2 Cor. 12 : 7, 8 ; Gal. 4 : 14. This sickness not only interfered with his work at this time, but, probably, throughout the rest of his life. Remind the class that some of the world's greatest benefactors have had to struggle with a "stake in the flesh."

2. *Planning and Preaching*, vs. 14-44. Whatever the immediate reasons that led Paul to go to Antioch, his preaching at this city was part of a large missionary plan. He aimed, first, to preach not only at the sea-coast towns, but to push into the populous hinterland of Asia Minor. The reasons are obvious. Secondly, he aimed at evangelizing the chief centres of the country. In national affairs, we are busy at present seeking to eliminate waste and to increase our efficiency. This is something we have still to consider in our church work. Paul was an apostle of efficiency.

3. *Crossing the great divide*, vs. 45-49. When crossing the Rocky mountains, the traveler comes to a point from which the waters on the one side flow eastward to the Atlantic, the waters on the other side flow westward to the Pacific. Paul was at such a point in the history of the church. He decided finally that the Gentile had equal rights with the Jew in the Christian church. Henceforth the church is divided into two sections,—the one which looked forward to the ingathering of all peoples, the other which

looked back to Moses and the law. Paul had other reasons for his decision: (1) the blindness of the Jews (v. 45) ; (2) the best spiritual hopes in the Old Testament (Isa. 49 : 6 ; and Jonah, chs. 1-4) ; (3) the life of the converts, v. 48.

For Teachers of the Senior Scholars

Some one has said that the greatest names in the history of the world are those of missionaries. Question the class about what they think of this saying. Who would not rather, if he were master of his fate, be one of the great missionaries than be anything else in the world ? Remind the class that we have in this lesson a touching incident in the first missionary journey of the greatest missionary that ever lived. What church sent Paul and Barnabas out as missionaries ? (Vs. 1-3.) Trace their journey till they reach Antioch in Pisidia. What did they do when they got there ?

1. *The Missionaries at the Synagogue*, vs. 14, 15. Why did they go to this service ? Why did Jesus always attend the synagogue services ? Bring out that although the worship may have been formal and lacking in many things which go to the making of a helpful service, the synagogue, with its sacred word, and prayers, and psalm-singing, stood for the best things. Speak of the invitation extended to the visitors to address the people. This was the very opportunity Paul was looking for, and he quickly took advantage of it.

2. *Paul's Sermon*, vs. 16-41. It was a great sermon that Paul preached, tactful in his mode of address (v. 16), and in his reference to their own scriptures (vs. 17-22), full of the gospel (vs. 23-39), and ending with an earnest warning, with a "snapper," as Lyman Beecher said every sermon should end.

3. *The Results*, vs. 42-52. Point out the good impression made upon many (vs. 42-44), the opposition of the Jews (v. 45), and the startling announcement of the apostles (vs. 46, 47) which led to their being driven out of that country. Dwell upon how the gospel

is either a savor of life unto life, or of death unto death,—how it touches the heart that is ready to receive it, and makes life a brighter and better thing; or is rejected by the heart that is full of bitter hatred and envy, and the life goes from bad to worse. We need to keep an open mind and heart for the gospel.

For Teachers of the Boys and Girls

Remind the class that at the close of last lesson we were told of how Barnabas and Saul were set aside by the church to do a special work as missionaries. To-day we are to hear of some of their first adventures. Let us study the passage under two heads:

1. *An Opportunity to Preach the Gospel*, vs. 13-15. Make use of a map here to trace the journey of the two apostles as recorded in this chapter (see vs. 4, 6, 13, 14). Who left their company when they got to Perga? Why did John Mark leave? Have some one read Acts 15:37, 38. What did Saul and Barnabas do when they reached Antioch of Pisidia? Point out that we never make a mistake when we go to church on Sunday. When those in charge of the synagogue services,—the ministers—saw the two strangers

there, they asked them to speak. Which one of them did the speaking? Point out how Paul, in his sermon, although he began far back in Jewish history, was not long in getting to Christ. That was what Paul always did. That is what every Christian preacher should do. Point out that we should all be ready to take advantage of any opportunity that comes to us to bear witness to Jesus.

2. *The Results of Paul's Sermon*, vs. 42-52. Point out that the first result was a desire upon the part of those who heard the sermon to hear more. What good advice did the apostles give to those who showed an interest in the gospel? Now turn to what happened on the next Sabbath. Paul and Barnabas were meeting with such success in their work that the Jews got jealous and angry. Did that put a stop to the preaching of the apostles? When the Jews refused the gospel, did the gospel have to go begging for converts? To whom did Paul and Barnabas turn? Their new success with the Gentiles, however, aroused new hatred for them. Under what circumstances were they compelled to leave the city? What good thing did they leave behind them when they went?

ADDED HINTS AND HELPS

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

Something to Look Up

1. "While we were yet sinners, Christ died for us." Find the chapter and verse for this saying.

2. "Be kindly affectioned, one to another, with brotherly love," wrote St. Paul. Where are these words found?

ANSWERS, Lesson VI.—(1) Rom. 10:14, 15. (2) Isa. 52:7.

For Discussion

1. Can one be a Christian without being a missionary?

2. Does opposition ever really hinder the progress of Christianity?

Prove from Scripture

That rejecting Christ is a great sin.

The Question on Missions

Ques. 7. The special hindrances in the way of girls getting an education is the general

subject of this question.

In classes of little ones the teacher will explain how, in India, girls and women are looked upon in the same way as cattle. The story should be told of the husband who said to a lady missionary who wished to teach his wife: "You will be trying to teach my cow next." Speak, too, of the early age at which the girls in India are married and thus prevented from attending school. Refer also to the scarcity of teachers for girls, which is even greater than that of teachers for boys.

Additional points to be taken up with the boys and girls and older scholars are the suspiciousness of the women themselves which makes them unwilling to take up anything new, and the seclusion of women after marriage. It should be pointed out that the British government is opening girls' schools, that some native rulers are doing the same thing, while Indore state has asked our mission to supply their schools with Christian teachers.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—To-day we are going to hear a story of two miss' naries.

Lesson Thought—Jesus is our teacher. He wants us to teach others.

Our story tells us about two men sailing away from a great seaport. They were not common sailors. They were "passengers" who were carrying a very precious message from place to place. They had landed on a big island with several towns on it and had given their message to a great many people. Now the sails are being hoisted and these two men are sailing away to another place with their precious message. (Show a picture of a sailing boat, or sketch one.)

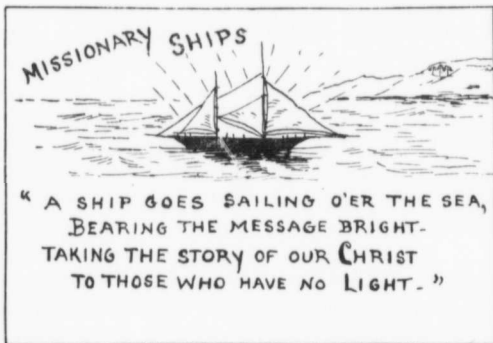
We know these two men. They are Barnabas and Saul (but Saul is now called Paul, ch. 13:9). Recall last lesson. We heard about the Christians in Antioch sending out these two missionaries to carry the message of Jesus to the Gentiles. Would you like to see just where they have gone? Trace with a small paper boat their journey,—Antioch in Syria to Cyprus (Barnabas' old home), to Salamis and Paphos. Now they are sailing away from Paphos to Perga and then a journey inland to another city named Antioch.

Giving the Message in Antioch—Now we see them in the synagogue in Antioch. The ruler has asked them to speak. The people liked their message and many begged them to come back next Sunday, which they did. When the Jews saw the crowds listening to the missionaries, they were very angry, and

called out quite often, "That is not true," and said many other unkind things to the missionaries. But Paul and Barnabas were not afraid. They said, "The message was sent first to you Jews, but you would not listen to

Jesus our teacher, so now he has sent us to tell the message to the Gentiles everywhere." The Jews were very angry and stirred up the people so that they drove Paul and Barnabas out of the city.

Golden Text—Repeat. These words were



meant for us, too.

Lights—What is the use of a light? If we went into a room filled with beautiful pictures we could not see them without a light. People cannot see Jesus without a light. Jesus wants us to be lights to show him to others all over the world. You little people will some time have a chance to show Jesus to some one. "Let your light . . . shine." Jesus is our light. He teaches those who love him how to be lights. When you look at the stars at night let them whisper to you that Jesus Christ is our light. He came like "the bright and morning star" to shine in a dark world and show us the way to "life forever."

Our Verse—

"Let us then be up and doing,
Serving Jesus while we may,
Sending light to souls in darkness,
Seeking lost ones gone astray ;
Little workers, happy workers,
Be our motto 'Work and Pray.'"

What the Lesson Teaches Me—All repeat :
JESUS IS MY TEACHER.

FROM THE PLATFORM

Print with large letters in the centre of the board the word REJECT, and explain its meaning. We reject a person when we refuse to receive him. Now ask whether people can reject God. Point out that, although God is so powerful, he has left us with free wills to accept him

or reject him. We are told in our lesson to-day of certain people who rejected the gospel which God sent them. Who were they? Call attention to the way in which Paul and Barnabas

IF WE HE WILL REJECT GOD US

described the action of these Jews. They had judged themselves unworthy of eternal life. Now, IF WE reject GOD (Fill in), what will be the inevitable result? HE WILL reject US (Fill in). But it is most important that we remember which rejection comes first. We judge ourselves before God judges us. God never gives a man up until the man gives him up.

Lesson VIII.

THE CRIPPLE OF LYSTRA

May 21, 1916

Acts 14: 8-20. Study Acts, ch. 14. *Scripture Memory Verses.

GOLDEN TEXT—He giveth power to the faint; and to him that hath no might he increaseth strength.—Isaiah 40: 29 (Rev. Ver.).

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

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

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

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

12 And they called Bar'nabas, Ju'piter: and Paul, Mercu'rius, because he was the chief speaker.

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

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

Revised Version—¹at Lystra there sat a certain man; ²upon him, and seeing that; ³made whole; ⁴up; ⁵multitude; ⁶voice; ⁷Mercury; ⁸And the; ⁹Jupiter whose temple was; ¹⁰the; ¹¹But when; ¹²of it; ¹³garments; ¹⁴sprang forth among the multitude; ¹⁵bring you good tidings that; ¹⁶vain things; ¹⁷who; ¹⁸that in them is; ¹⁹the generations gone by; ²⁰And yet he; ²¹you from heaven rains; ²²your; ²³multitudes from doing sacrifice; ²⁴But there; ²⁵Jews thither; ²⁶and having persuaded the multitudes, they stoned Paul and dragged him; ²⁷that he was dead; ²⁸But as; ²⁹entered into; ³⁰on the morning he went forth.

LESSON PLAN

I. Healing Bestowed, 8-10.

II. Worship Rejected, 11-18.

III. Persecution Endured, 19, 20.

DAILY READINGS

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

M.—The cripple of Lystra, Acts 14: 1-12. T.—The cripple of Lystra, Acts 14: 13-28. W.—The touch of faith, Matt. 9: 18-31. Th.—God's goodness, Lev. 26: 1-12. F.—According to thy faith, Matt. 8: 5-13. S.—Expect tribulation, John 16: 26-33. S.—"I also will keep thee," Rev. 3: 7-12.

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

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Bar'nabas to Derbe.

²¹ Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

Primary Catechism—Ques. 93. *Whose help should we ask to keep the Commandments?* A. We should ask God to give us His Holy Spirit to help us to keep His Commandments.

Shorter Catechism—Ques. 58. *What is required in the fourth commandment?* A. The fourth commandment requireth the keeping holy to God such set time as he hath appointed in his word; expressly one whole day in seven, to be a holy sabbath to himself.

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 567; Junior and Upward, 111, 216, 225, 77 (Ps. Sel.), 427, 217.

Special Scripture Reading—Luke 15: 11-24; given also in Departmental Graded Teacher's Quarterlies. (To

be read responsively or in concert by the whole School.)
Hymn for Opening Worship—Hymn 134, Book of Praise; given also in Departmental Graded Quarterlies.
Lantern Slides—For Lesson, B. 759, Healing the

Cripple at Lystra. For Question on Missions, I. 185, Staff of Girls' Orphanage at Neumuch. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Site of Lystra: Where Paul Taught; View South to Taurus Mountains (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 224).

THE LESSON EXPLAINED

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

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

I. Healing Bestowed, 8-10.

V. 8. *There sat*; literally, "used to sit," probably in a public place regularly. *A certain man*; "no mendicant pretender, but one whose history from infancy was well known" (Ramsay). At *Lystra*; a garrison town about 18 miles southwest of Iconium at the end of the Royal Road from Antioch. *Impotent* (helpless) *in his feet*; as Luke, with his practised physician's eye, saw at once. *A cripple*; and born so. *Never had walked*; and never expected to,—a hopeless case, humanly speaking. Possibly, like the lame man at the temple (ch. 3 : 2), he had been carried to the marketplace or some other public place to beg.

Vs. 9, 10. *Heard* ("used to hear," "was listening to") *Paul speak*. The man was an habitual hearer of Paul's preaching. *Who steadfastly beholding him*; with heartfelt pity for his helplessness and a longing desire to do him good. *Seeing . . . faith to be made whole*. The man's heart shone out in his eyes, and Paul saw the dawning of faith in Jesus as the Saviour for soul and body. *Said with a loud voice*. There was in his words the ring of confidence in their healing power. *Stand . . . on thy feet*. The helpless part is named, to show that the cure is to be perfect. *Leaped*; the quick response of faith to the command recognized to be of God. *Walked*. The cure was complete and lasting.

II. Worship Rejected, 11-18.

V. 11. *People . . . in the speech of Lycaonia*; the district in which Lystra was situated. This was the native tongue of the people, who also spoke Greek, the language used by Paul. *Gods . . . in the likeness of men*. Likely Paul and Barnabas did not understand the people's words, and so, at first, made no protest.

V. 12. "*Barnabas*, as more dignified and reposeful in mien, suggested *Jupiter or Zeus*, the king of the gods; while *Paul*, as the chief speaker was '*Mercury*' (Rev. Ver.) or *Hermes*, the messenger of the gods, and the god of eloquence." The Lycaonians were the readier to believe that these two deities had appeared to them, because of a legend current amongst them that *Jupiter and Mercury* had once come in human form to the home of *Baucis and Philemon*, natives of the country.

V. 13. *Priest of Jupiter . . . before their city*; that is, who had a statue and temple outside the city walls, consecrated to him. *Oxen*; for sacrifice. *Garlands*; made of wool, with leaves and flowers interwoven, to adorn the victim, the altar, the priests and the attendants at a heathen sacrifice. *Unto the gates*; of the city, or of the temple of *Jupiter*, or of the house where *Paul and Barnabas* lodged.

Vs. 14, 15. *Apostles . . . heard of it* (Rev. Ver.). They were still in the city, while the preparations for worship were being made outside the walls. *Rent their clothes*; in grief and horror (compare 2 Kgs. 6 : 30; Matt. 26 : 65). Up to this time they had not known what was happening. *Ran, etc.*; rushed through the city gates. *Of like passions*; "with natures like your own" (Moffatt). *Vanities*; the word often used of idols and idolatrous practices (see Eph. 4 : 17; 1 Pet. 1 : 18).

Vs. 16-18. *Suffered* (permitted) *all nations, etc.*; that is, all the heathen. God was patient and forbearing with their evil-doing.

Left not himself without witness; but gave ample proofs of his care. Paul here dwells chiefly on the material blessings seen in nature, which God sends. He wishes to lead his hearers from nature to nature's God. *Scarce restrained . . . the people*; with difficulty kept them from offering sacrifices to them.

III. Persecution Endured, 19, 20.

V. 19. *Jews from Antioch and Iconium*. So bitter was their hatred, that they journeyed over a hundred miles, some of them, in order to injure Paul. *Persuaded the people*; the heathen inhabitants of Lystra. (Compare Matt. 21 : 9 with 27 : 22; see also ch. 28 : 4-6). *Having stoned Paul*. This was a tumultuous attack rather than the formal Jewish penalty for blasphemy, which would naturally have been inflicted outside the city (see Lev. 24 : 14). This stoning is referred to in 2 Cor. 11 : 25, and probably, also, in Gal. 6 : 17.

V. 20. *Disciples stood round about*. The believers at Lystra braved all dangers to care for what they believed to be the dead body of their beloved teacher. *Rose up*. This is regarded as a miraculous resurrection from the dead. *Departed . . . to Derbe*; the frontier town of the Roman province of Galatia. Paul keeps to the Roman world, and its centres of life and commerce.

Paul and Barnabas, having reached the limits of Roman territory, retrace their steps. On their return journey, they complete the organization of the newly founded churches, and at last come back to Antioch in Syria,

where they give in their report to the church, and remain for a considerable time with the disciples of that city. Vs. 21-28.

Light from the East

PERSECUTIONS—The Jews like the Arabs were born persecutors. Hotheaded and intolerant, they stand in striking contrast to the Greeks, who knew religious bigotry and persecution only from hearsay. Like Jesus, like the first Christians, Mohammed was persecuted for religious innovations. When he called on the assembled throng at Mecca to join him in his confession: "There is no god but Allah," the mob shouted against his blasphemous words; and a son of his wife, who rushed to defend him, perished, the first martyr in Islam. Mohammed's connection with an honorable family turned the torrents of persecution for a time toward his humbler followers. They were burnt with hot irons or exposed face upwards to the fierce midday sun of the desert.

It was very easy for Mohammed himself to turn persecutor. At Medina he found some clans of scheming but feckless Jews. He conceived a great dislike for their religion, and his base and teacherous methods of making life a purgatory for them is a shameful chapter in his life. So wretched did he make them that some left all and escaped with their lives, the rest were slaughtered like sheep. Give a man of Palestine or Arabia a free hand to persecute, and there is no frightfulness from which he will draw back.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

The number 20 on our map with Lesson VI. marks the place where the best modern authorities on Biblical geography believe that Lystra used to stand. As those lines diverging from 20 indicate, we are to look southward as far as the Taurus mountains. What we see as we stand in the appointed place is a valley with a low hill rising abruptly from its level floor. The top of the hill is itself level,—so flat, in fact, as to suggest at once that it must have been artificially shaped. Nineteen hundred years ago the town of Lystra occupied that flat-topped hill. Lystra men owned and cultivated the fields about its base where.

as Paul reminded them, God had given rain from heaven and fruitful seasons, Acts 14 : 17. The garlands that were made to decorate the pagan altar (Acts 14 : 13) must have been gathered in the fields below or in terraced gardens on the hillsides. It seems every way probable that young Timothy was one of the lookers-on in Lystra, that memorable day of Paul's first visit. As a boy, Timothy probably often climbed this northern hill and looked off to those very mountains.

Use a stereograph entitled, Site of Lystra Where Paul Taught; View South to Taurus Mountains.

THE LESSON APPLIED

1. God's grace cannot work apart from faith. The cripple of Lystra had faith, and it was this faith which led Paul to bring about his cure. It is interesting to contrast two passages which we find in Mark's gospel. In one we are told that at Nazareth Jesus could do no mighty work. Why? It was because of their unbelief. In the other passage we are told that Jesus said to one who sought his help that all things are possible to him that believeth. There we have the two sides of the one law. When a storm has torn down the wires, telephone communication is stopped. When faith is lacking there is no wire along which God's grace can travel.

2. It is a good thing to have faith; but if faith is to be effective, it must prove itself by obedience. It was so in the case of the cripple in our lesson. When Paul commanded him to stand upright on his feet, his faith flowered forth in obedience, and he was cured. Again and again our religious life is marked by failure because we neglect the lesson of obedience. Again and again our prayers remain unanswered because we do nothing to prove that we mean them. Dr. A. C. Dixon says: "I heard once in Baltimore a very impudent prayer. A good brother prayed thus: 'O Lord, go out into the highways and hedges, and constrain the people to come in!' God had told him to go, and he impudently turns and tells God to go himself."

3. This incident shows us that Paul knew how to adapt his message to his audience, a very necessary qualification for the true preacher or teacher. In the previous chapter of the Acts we have the sermon which Paul preached at Antioch. He preached it to Jews, and it is full of references to the history of the Jewish people. But in our lesson today Paul is addressing a Gentile audience. He does not speak to them of Jewish history of which they knew nothing. On the other hand, he speaks to them of God's dealings in providence,—something with which they were familiar. Our missionaries have learned this lesson. And any of us who seek to bring the gospel message home to others must learn this lesson of finding some common ground upon which to appeal to those whom we would help.

4. The apostles were too sensible to allow

their heads to be turned by such honors as the people of Lystra desired to confer upon them. They knew well that they had no power save such as was conferred upon them of God. When the famous Dr. Dale, of Birmingham, was a young man, he preached most acceptably for Dr. James whom he was later to succeed. An old lady said to him: "I hear that Mr. James said some kindly things about your sermon . . . well, you must not mind; it is only his way." So did the old lady express what was intended to be a kindly warning. Carlyle tells of an Italian preacher who before a grand audience broke down completely. At last, gathering himself together, he said: "My friends, it is the punishment of my pride; let me lay it to heart and take a lesson by it." Conceit is out of place anywhere, but it is most obviously out of place in our Christian service.

5. God never leaves himself without witness. Paul points out to the people of Lystra that, although they had been denied such a special revelation as had been given to the Jews, they had not been cut off from all knowledge of God. They knew enough of God's actions in nature and in providence to recognize how much they owed to him. There is surely something lacking in the person who can stand in the presence of the sunset, or who can look down from a mountain top, without feeling that God is near.

"Thou hast made thy dwelling fair

With flowers beneath, above the starry
lights,

And set thine altar everywhere—

On mountain heights."

6. Popularity is never a secure foundation upon which to build. Many of those who had been ready to worship Paul and Barnabas were just as ready later on to join in the uprising against them. Many of those who in the days of his popularity followed Jesus turned against him when he disclosed to them the spiritual nature of his kingdom. In Browning's fine poem, *The Patriot*, he tells of the man who went to the scaffold amid the taunts of those who a year before had cast roses in his way. The only safe way is to do our duty to God regardless of consequences.

THE LESSON GRADED

For Teachers of Bible Classes

Retrace the route of the apostles during this first journey. Review our last lesson. After leaving Antioch they came to Iconium where there seems to have been a repetition of their experiences in Antioch, ch. 14 : 1-5. From Iconium, the apostles passed into a new district of the Roman Province of Galatia,—Lycaonia, the chief cities of which were Lystra and Derbe.

1. *God's language*, vs. 8-10. We have only one incident of the visit at Lystra. Luke had two main reasons for telling of the healing of the lame man :

(1) It served to set forth his own opinion of what the gospel was. The Jews had believed the Messianic times would be characterized by the banishment of disease, Ezek. 47 : 12. For Christians, this hope had been confirmed not only by Jesus' deeds of mercy, but by his definite statement that such prophecies as Isa. 61 : 1 were fulfilled in him, Luke 4 : 18. Such acts of healing as Paul and Barnabas were represented as doing were foregleams of conditions in the fully established order of the kingdom on this earth. The gospel was meant to alleviate the suffering of this world as much as to prepare men for one to come.

(2) The writer takes pains to emphasize the fact that the man was hopelessly lame,—congenitally lame. The miracle, therefore, was an incontestible proof of the power of God coming through Paul. But it was also God's voice to the apostles, signifying his pleasure with their plans and work, and so encouraging them mightily. And is not this the language by which God cheers so many of his workers ?

2. *The marvel and the crowd*, vs. 11-18. The effect on the crowd was not what Paul had anticipated. The witnessing of the miracle only confirmed them in their paganism, and soon they forgot the "passing wonder of a day." Paul learned by this and subsequent incidents that the world can be reached effectively only as Christ's appeal to conscience and heart is made the aim of every evangelical effort. The preaching of Whitfield did more to destroy the Age of Doubt in the eighteenth century than Butler's Analogy.

3. *One soul made happy*. The net result of the visit to Lystra was the healing of the lame man. He was likely one of the few Gentiles in that city who were seriously seeking spiritual light. And now God answered his heart's desire.

For Teachers of the Senior Scholars

Some one has said that a certain amount of opposition is helpful to a man. Ask the scholars what they think of this saying, and bring out that it depends upon the man. Weak souls get discouraged by opposition ; strong ones are braced up by it to do their best. Show that Paul was one of the latter class, and that it was well that he was, for everywhere he went the evil forces of the world stirred up the most violent opposition. After the evil-hearted Jews had driven Paul and Barnabas out of Antioch (ch. 13 : 50) the missionaries came to Iconium. How did they fare in this new field ? (Vs. 1-6.) What happened at Lystra ?

1. *A Cripple Cured*, vs. 8-10. What led Paul to work this miracle ? Bring out that we have here, not only a miracle of healing, but also a parable of grace. Human nature is crippled by sin. This is shown to some extent even in childhood, in the selfish, wilful spirit which keeps the child from doing what is right ; and it is sometimes more plainly evident as the life develops into manhood or womanhood, in the inability to think right thoughts, and speak kind words, and live in the right way. Make clear that there is no other way of curing the sin-crippled soul except the way of faith in Christ.

2. *The Excited Multitude*, vs. 11-18. How did the people interpret the miracle, and what did they proceed to do ? (Vs. 11-13.) What beautiful legend led them to think as they did ? How did the missionaries restrain the excited populace ? (Vs. 14-18.) They tried to lead those heathen people to look through nature up to nature's God. We wonder that the apostles did not tell about how God had come down to earth in human form in Christ to make the world a better world to live in. Did they miss a grand opportunity that day of preaching Christ ?

3. *Paul Stoned*, vs. 19, 20. Show how in-

tensely the Jews hated Paul when they followed him up in order to work his ruin. Emphasize the sudden change in public opinion. Those who came to worship Paul remained to stone him. Discuss the maxim, *Vox populi, vox dei*. How much truth is there in this maxim that popularity is a divine thing? Sometimes it is easier to be popular than to be right, but it is not worth so much.

For Teachers of the Boys and Girls

Begin by having the class trace the journey of the two apostles after they left Antioch in Pisidia, through Iconium, where the usual hostility of the Jews was aroused, down to Lystra, the scene of to-day's lesson. Take up the lesson as follows:

1. *A Notable Miracle*, vs. 8-10. As soon as Paul reached Lystra he evidently began to preach. Who heard him with interest? What was the matter with this hearer? How long had he been lame? Something struck Paul when he saw the interest of this lame man. He saw that the man had faith. Take a few moments to point out that faith can often do far more for a person than things which we are often inclined to think are of more value, such as money, for example. Money had nothing to do with the cure of the lame man. What did his faith do for him? Draw attention to the complete nature of the lame man's cure. Encourage the scholars to pic-

ture to themselves something of the joy which must have come to this man with his cure.

2. *A Strange Adventure*, vs. 11-18. The sight of the miracle had a remarkable effect upon the crowd. What conclusion did they jump to? Tell the class that there was a heathen legend which said that the two gods, Jupiter and Mercury, had appeared to men. Perhaps the crowd knew of this legend. There may have been something majestic in the look of Barnabas which made the people think of Jupiter, the king of the gods. Mercury was the messenger of the gods, which made the people connect him with Paul, the speaker. What did the priest of Jupiter think it his duty to do? Picture to the class the striking procession. What effect did all this have on the two Christian apostles? Point out that the heads of vainer men might easily enough have been turned. But Paul and Barnabas would allow nothing to make them forget that they were the humble missionaries of Jesus. Draw out the chief points of Paul's speech. Was it easy to convince the people they ought not to worship the apostles?

3. *A Narrow Escape*, vs. 19, 20. Now we come to the old story of persecution. Who were responsible for it? What did the crowd do to Paul? How did he escape? In what direction did Paul and Barnabas go when they left Lystra?

ADDED HINTS AND HELPS

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

Something to Look Up

1. "My strength is made perfect in weakness." Who uttered these words, and where are they found?

2. Where is it written that God sends the rain on the just and the unjust alike?

ANSWERS, Lesson VII.—(1) Rom. 5:8.
(2) Rom. 12:10.

For Discussion

1. Is there such a thing as being healed by faith now?

2. Would pictures in our churches help or hinder true worship?

Prove from Scripture

That God only should be worshipped.

The Question on Missions

Ques. 8. The question takes up the work of our missionaries for the boys and girls of India.

With the little ones the teacher should carefully explain the three kinds of schools which our church has in India: the day schools scattered amongst the towns and villages in which the scholars learn reading, writing and arithmetic, besides being taught the Bible every day; Sunday Schools very much like our own; and industrial schools in which boys and girls are taught useful trades.

In classes of boys and girls and older scholars, in addition to the points above mentioned, the teacher should speak of the High

School for boys and girls and the Arts College in Indore; the theological seminaries in Indore and Amkhut; and the hospitals and dispensaries at Neemuch, Rutlam, Ujjain,

Indore, Dhar and Barwaha, in which nurses, compounders and physicians are trained. There are also, in every congregation, Young People's Societies as in Canada.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear how a cripple was cured.

Lesson Thought—Jesus helps his followers to be kind.

Lesson Story—We are going to hear another

story about the missionaries, Paul and Barnabas. (Recall last lesson.) They went to Antioch to be kind to the people and teach them about Jesus, but the angry Jews drove them out of the city. Then they went to Iconium, but the Jews drove

them away from there also. They traveled along till they came to Lystra (map). There was no synagogue there, so Paul and Barnabas went around the bazaars, or shops, and marketplaces, and preached and taught and talked to the people (as missionaries do now).

The Cripple of Lystra—One day Paul was talking to a crowd near the great temple of Jupiter (explain). He saw amongst the crowd a lame man (a cripple). Paul saw by this man's face that he was believing every word he heard, and God put it into Paul's heart to be kind to the poor cripple and help him.

Paul's Kind Act—Imagine the surprise of the cripple when Paul called out to him in a loud voice, "Stand up on your feet!" But he at once leaped up and began to walk. Everybody stared. "The gods have come down to us!" they cried, for there was an old story that once upon a time two of their heathen gods had come to earth in that very spot. Continue the story. The missionaries saw that the people were very much excited, but did not know why (as they could

not speak the language). Continue the story, vs. 13-20.

Paul Ill-treated—Tell of the anger and disappointment of the people when they found the missionaries were not gods. Tell how they

ill-treated Paul and how his friends helped him. (Will you all stretch your arms away up high to make you think of the tall temple of Jupiter? And this will help you to remember the story. Sketch a temple or show picture.) (Our missionar-

ies now are not always kindly treated by the people to whom they want to be kind.)

Golden Text—Tells us of God's kindness to weak ones. It was God who helped Paul to make the cripple strong. God made Paul able to preach again. God gives us all our power to do things. In all our stories we see that the messengers of Jesus were always kind. (Let us never lose the chance of being kind.) (Tell a simple story of some kind act of a child.)

My Verse—All repeat.

(Teacher repeat these lines):

"Somebody did a kind deed to-day,

Somebody sent a kind thought on its way."

(Children turn to each other and ask this question):

"Was it you? Was it you?"

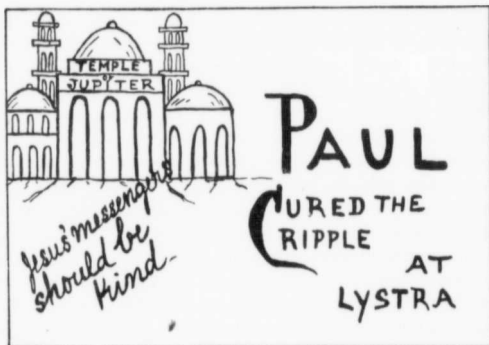
Teacher:

"Somebody rested a tired one,
Who had toiled all day till the setting sun."

Children:

"Was it you? Was it you?"

What the Lesson Teaches Me—I SHOULD BE KIND.



FROM THE PLATFORM

A CRIPPLE CROWD CURED CHANGED

What unnamed person do we meet with at the beginning of our lesson to-day? A CRIPPLE (Print). He had been a cripple for a long time. Since when? Likely all his friends regarded him as quite incurable. What two strangers came to the city where the cripple lived? What was the result for the cripple? He was CURED (Print). Now turn to the effects which this cure had upon the CROWD (Print) in Lystra. Quickly review the details of the crowd's action, bringing out especially that nothing seemed too good for Paul and Barnabas. But something happened to the fickle crowd. What was it? The crowd CHANGED (Print). It completely changed its whole attitude toward the two strangers. Draw attention to the cause for the change,—the arrival of the Jews from Antioch and Iconium. Point out the serious responsibility of those who turn others from the way of life.

Lesson IX.

THE COUNCIL AT JERUSALEM

May 28, 1916

Acts 15 : 22-33. Study Acts 15 : 1-35. *Scripture Memory Verses.

GOLDEN TEXT—With freedom did Christ set us free.—Galatians 5 : 1 (Rev. Ver.).

22 Then ¹ pleased it the apostles and ² elders, with the whole church, to ³ send chosen men of their own company to An'tioch with Paul and Bar'nabas : namely, Ju'das ⁴ surnamed Bar'sabas, and Si'las, chief men among the brethren :

23 And they wrote ⁵ letters by them after this manner : The apostles and ⁶ elders and brethren send greeting unto the brethren which are of the Gen'tiles in An'tioch and Syr'ia and Cilic'ia ⁷ :

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your ⁸ souls, saying, Ye must be circumcised, and keep the law : to whom we gave no such commandment :

25 It seemed good unto us, ⁹ being assembled with one accord, to send chosen men unto you with our beloved Bar'nabas and Paul,

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

Revised Version—¹ it seemed good to the ; ² the ; ³ choose men out of their company, and send them ; ⁴ called Barsabbas ; ⁵ thus by them ; The ; ⁶ the elder brethren unto ; ⁷ greeting ; ⁸ souls ; to whom we gave no commandment ; ⁹ having come to one accord, to choose out men and send them unto you ; ¹⁰ themselves also shall tell ; ¹¹ word of ; ¹² things sacrificed ; ¹³ it shall be well with you ; ¹⁴ they, when ; ¹⁵ came down to ; ¹⁶ having gathered ; ¹⁷ And when ; ¹⁸ it ; ¹⁹ themselves also prophets ; ²⁰ spent some time there ; ²¹ dismissed in peace ; ²² those that had sent them forth.

LESSON PLAN

- I. The Dispute, 22-24.
- II. The Decision, 25-29.
- III. The Deputation, 30-33.

DAILY READINGS

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

M.—The council at Jerusalem, Acts 15 : 1-11. T.—

27 We have sent therefore Ju'das and Si'las, who ¹⁰ shall also tell you the same things by ¹¹ mouth.

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

29 That ye abstain from ¹² meats offered to idols, and from blood, and from things strangled, and from fornication : from which if ye keep yourselves, ¹³ ye shall do well. Fare ye well.

30 So ¹⁴ when they were dismissed, ¹⁵ they came to An'tioch : and ¹⁶ when they had gathered the multitude together, they delivered the epistle :

31 ¹⁷ Which when they had read ¹⁸, they rejoiced for the consolation.

32 And Ju'das and Si'las, being ¹⁹ prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had ²⁰ tarried there a space, they were ²¹ let go in peace from the brethren unto ²² the apostles.

The council at Jerusalem, Acts 15 : 12-21. W.—The council at Jerusalem, Acts 15 : 22-35. Th.—Only one gospel, Gal. 1 : 6-14. F.—Law and grace, Gal. 3 : 13-22. S.—“Faith worketh by love.” Gal. 5 : 1-10. S.—Made nigh by Christ, Eph. 2 : 11-22.

Primary Catechism—Ques. 94. What is prayer?

A. Prayer is telling God our wants, confessing our sins, and thanking Him for His goodness. Ques 95. To whom should we pray? A. We should pray to God only.

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

Shorter Catechism—Review Questions 56-58.
Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 567; Junior and Upward, 111, 116, 100, 65 (Ps. Sel.), 160, 54.
Special Scripture Reading—John 10: 11-16; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Ps. Sel. 14, Book of Praise; given also in Departmental Graded Quarterlies.
Lantern Slides—For Lesson, S. P. 22, Map Illustrating Travels of St. Paul. For Quertion on Missions, I. 610, Canadian Mission College, Indore. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto, at \$2.00 a dozen.)

Stereograph—For Lesson, Interior of a Jewish Synagogue, Showing Holy Place and Readers' Platform, Jerusalem (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 224).

THE LESSON EXPLAINED

Time and Place—A.D. 49 or 50; Antioch and Jerusalem.

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

Certain teachers came from Judea, and, in particular, from Jerusalem, to Antioch, and began to teach that all Gentiles must be circumcised before being admitted into the Christian church. This teaching was vigorously opposed by Paul and Barnabas, and at last these were sent, with some others, to Jerusalem to confer with the apostles and elders of the church there regarding this matter. Vs. 1-3.

The deputation was received at Jerusalem, not only by the apostles and elders, but by the whole church, and Paul and Barnabas gave a long recital of their missionary labors and the great results in the conversion of many Gentiles. Some from the sect of the Pharisees who had joined the church, maintained that these converts should be circumcised and required to keep the law of Moses. Vs. 4, 5.

The public meeting of all the church, at which Paul related his story, was followed by a private interview between him and the three great church leaders, Peter, James, the brother of Jesus, and John, Gal. 2: 9. These Paul gained over to his side. Finally, a great meeting of the apostles, elders and representatives of the whole church was held to settle the dispute. This gathering is known as the Council at Jerusalem, vs. 6-21.

I. The Dispute, 22-24.

V. 22. *It seemed good to* (Rev. Ver.). The Greek word thus translated is a formal one regularly used at the commencement of decrees. It is the root of our word "dogma." *The apostles and the elders* (Rev. Ver.); the chief officials of the church. *The whole church*; all of whose members joined in the decision. *To . . . send . . . Judas called Barsabbas* (Rev. Ver.); probably brother of Joseph Barsabas (ch. 1: 23) who replaced Judas Iscariot as one of the Twelve. *And Silas*; also called Silvanus (see 2 Cor. 1: 19; 1 Thess. 1: 1; 2 Thess. 1: 1; 1 Pet. 5: 12). *Chief men*; men of character and influence.

Vs. 23, 24. *Wrote letters*; a formal document. *By them*; literally, "by their hand." The two ambassadors and not Paul and Barnabas bore the letter. *The apostles and the elder brethren*. The letter was from brethren to brethren. *Greeting . . . brethren . . . Gentiles*. The Gentile converts are recognized as being on the same footing as those who had been Jews. *Certain . . . from us . . . subverting your souls*. The Greek word for "subverting" is used to signify the plundering and dismantling of a house or city. The false teachers had wrought a like devastation in the minds of their hearers. *No such commandment*. Their teaching was utterly without authority.

II. The Decision, 25-29.

Vs. 25, 26. *Having come to one accord* (Rev. Ver.); reached an agreement after discussion in an assembly including others besides the actual senders of the letter. *Our beloved Barnabas* (put first because he had formerly been sent (ch. 11: 22) as a messenger from the church in Jerusalem to Antioch) *and Paul*; a description showing the honor in which the Jerusalem church held the two missionaries. *Hazarded their lives*. The reference is to Barnabas and Paul. *For the*

name, etc. Everywhere they had preached Jesus as the Messiah and as possessing divine authority.

Vs. 27, 28. *By mouth.* The Greek means literally "by word." Our modern phrase combines the two, "by word of mouth" (Rev. Ver.). *To the Holy Ghost.* He it was who had been their guide in coming to their decision. *And to us;* who, although we ourselves are circumcised, agree to admit Gentiles to the church without circumcision. *These necessary things;* necessary in order that Jewish and Gentile Christians might live together as brethren.

V. 29. The four things prohibited appear in Lev., chs. 17, 18; and are there forbidden to Jews and proselytes: (1) Pollutions of idols; (2) and (3) No blood was to be eaten, and consequently no flesh of anything of which the blood was not poured out ("things strangled"); (4) All uncleanness was forbidden. The first three requirements were laid on the Gentiles for the meantime, that they might not offend their Jewish brethren: the prohibition of impurity is binding on all at all times. *Ye shall do well;* Rev. Ver., "it shall be well with you." *Fare ye well;* literally, "be ye strong."

III. The Deputation, 30-33.

Vs. 30-33. *Delivered the epistle;* the beginning of New Testament scripture, the first of the Epistles. *They rejoiced for the consolation.* Moffatt translates "encouragement." *Being prophets;* that is, preachers, men with a gift for exhortation, for comfort and for confirmation in the hope of the gospel. *Let go in peace;* with a blessing or prayer for peace as a parting word.

V. 34 is omitted in the Rev. Ver. Vs. 35-40 tell how Paul and Barnabas, after remaining some time longer in Antioch, began to plan another missionary journey. A dispute arose over the proposal of Barnabas to take John Mark with them. The result was that

the two missionaries agreed to separate, Barnabas going with John Mark to Cyprus, and Paul, with Silas as his companion, going through Syria and Cilicia.

Light from the East

"THINGS (Rev. Ver.) OFFERED TO IDOLS" (v. 29)—To us it might well be a matter of indifference whether what was set before us had been offered to idols or not. So far as we are concerned, the struggle with idolatry is dead. But it was a living issue nineteen hundred years ago, and it is a living issue in the mission field to-day. The early Christians who were born out of heathen darkness into gospel light were conscious of a great deliverance, an emancipation from the power of demons. The early church fathers have a great deal to say about Gentile idolatry; they are convinced that behind the idols of the heathen there are demons at work, and that they are endowed with power to mislead and seduce men to every evil way. In the eyes of the early Christians idolatry is the supreme sin and the source of all others. One of the main evidences of the truth and power of Christianity was the casting out of devils in the name of Jesus. Wherever Christianity made its appearance the strength of the Satanic powers was broken.

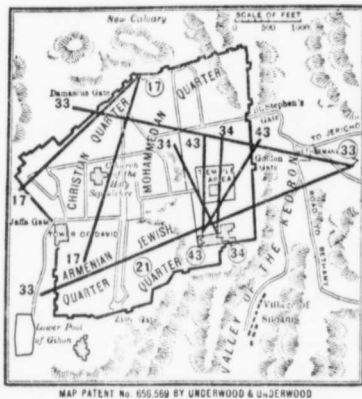
So is it with new converts in mission lands. They take a very serious view of idolatry. They know how real are its powers for evil. Warneck, who labored long in the Dutch East Indies, tells that his Christians look on a Christian who takes part in heathen rites as one who has fallen. They are easy-going, like the Corinthians, towards moral lapses, but if a convert should go back and sacrifice to his ancestors or have anything to do with magic, no earnest Christian would be found to take a kindly view of the case. The fallen one would be to him as an heathen man and a publican.

THE GEOGRAPHY LESSON

Nobody to-day knows where the members of that early Christian council met in Jerusalem. But there is a place in Jerusalem to-day which is full of associations with the chronicle in the Book of Acts. It is the chief synagogue of Jerusalem Jews, used every

week in 1916 just as similar buildings were used in Paul's time. The number 21 on our Jerusalem map shows where the building stands. The floor at our feet is made of large, flat stones. The plain, bare walls around us are whitewashed, except where the roof

curves upward to support a central dome overhead. Near the middle of the room, on an eight-sided wooden platform, is a large pulpit. Beyond it, at the farther end of the room, we see a structure somewhat like the altar of a Christian church, with marble pillars at either side of a curtained niche or alcove. In synagogues of this same sort every



member of the Jerusalem council had been brought up. In just such synagogues, scattered all through Syria and Asia Minor, Jewish emigrants from Syria every week heard the law of Moses read and expounded.

Use a stereograph entitled, Interior of a Jewish Synagogue, Showing Holy Place and Readers' Platform, Jerusalem.

THE LESSON APPLIED

1. The story of the council of Jerusalem reveals to us the fact that there were sharp differences of opinion even in the apostolic church. It may be that sometimes we have been inclined to picture the church in those early days as being above such things as disputes. It may be, too, that sometimes we have been inclined to be hopeless for the future of the modern church when we see so many differences of opinion. But there is another side to the matter. The apostolic church prospered in spite of its disputes. For there was life in that church. And it is just possible that had it not been for that life, for that intense interest in religion, the controversies might not have been so keen. People are not likely to quarrel over questions that do not appear to them to be real and vital.

2. Certainly one good result which followed from this difference of opinion in the early church was, that the definite view of the church came to be stated. Nevermore could busybodies go into a Gentile Christian church and say that any one who had not been circumcised was not a real Christian. To have that point made clear was worth all the trouble of the controversy. And that is just what has happened quite often in the history of the church. Different opinions were held in the church as to the divinity of our Lord. The differences became more and more acute, until finally the church stated definitely its stand

upon the belief that Christ is the divine Son of the Father.

3. We are told in our lesson passage that the difficulty at Antioch arose through certain men who troubled the Gentile converts "with words." What a contrast they were to men like Barnabas and Paul who hazarded their very lives for the gospel! James, in his Epistle, reminds us of how the gift of speech, which distinguishes us from the lower animals, may be made either a blessing or a curse. It is an old saying that language enables us to conceal our thoughts. And only too often we are confused by words. Sometimes, like Mr. Micawber, in Dickens' story, we come under the tyranny of words, treating them as if they were things. Paul and Barnabas had been proclaiming a free salvation through faith in the Saviour, and they were not going to allow that message to be lost in a fog of words, in the plausible arguments of easy talkers.

4. It is interesting to notice that it was not only the apostles and elders who took part in the council of Jerusalem, but also the ordinary members of the church. And it would be a sad day for the church of Christ if the time ever came when the whole work of the church was handed over to the ministers and officials. Every member of the church has responsibility for its work, a responsibility which has been recognized again and again by such consecrated laymen as Mr. Gladstone and Professor Henry Drummond.

5. The divine guidance is to be expected in the church. The apostles believed that the judgment which they expressed was not only their own judgment, but also the judgment of the Holy Spirit. And when the church tries in sincerity to discover the truth, she can look for the direction of God. Not that the expectation of that guidance makes it unnecessary for us to do anything ourselves. The members of the council at Jerusalem took plenty of trouble to make themselves acquainted with all the facts, and to arrive at a reasonable conclusion. Only then could they feel justified in hoping for God's help. The children of Israel are being pursued by the Egyptians, and are loud in their complaints against Moses. He turns to God, and how does God answer? "Wherefore criest thou unto me? Speak unto the children of

Israel, that they go forward." We must do our part if we would expect God to do his.

6. When people really desire harmony they can usually secure it. New Testament scholars tell us that this dispute which was dealt with at Jerusalem was really in danger of splitting the young church. But the leaders of the church really desired concord. How often our disagreements are not peacefully settled because we are not serious enough in our desire to settle them. The trouble often lies in the fact that we have a personal dislike for those who disagree with us. In Dickens' story, Walter is speaking to his uncle about Mr. Dombey. "I thought he didn't seem to like me much." "You mean, I suppose," said his uncle, "that you didn't seem to like him much?" "Well, uncle," returned the boy, laughing, "perhaps so; I never thought of that."

THE LESSON GRADED

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

For Teachers of Bible Classes

Review the events of Paul's missionary journey. In what way had this journey given encouragement to Paul to continue in the same manner of presenting the gospel? Draw attention to Paul's amazing mastery of the different situations which presented themselves to him. This was due in part to his genius, but, far more, to his insight into the meaning of the gospel and his perfect surrender to Christ.

1. *Trouble in the church.* When the missionaries returned and reported their success, trouble began to appear. John Mark (ch. 13 : 13) had made his own report to the leaders at Jerusalem. The men mentioned in ch. 15 : 1 were probably sent down from Judea in order to undo in part what Paul and Barnabas had been doing. The dissension became so great that it was determined to seek a settlement of the trouble in Jerusalem.

2. *The issue.* The account in ch. 15 should be read in connection with the account of the matter which Paul gives us in Gal., ch. 2. The story of the struggle for the liberty of the Gentiles seems to be as follows : at first, the apostles in Jerusalem decided that since God

had (Gal. 2 : 7-9) blessed the work of Paul and Barnabas among the Gentiles, they should continue their work in the Gentile districts and leave to Peter the work among the Jews and Jewish proselytes. But the council had not reckoned on what was to be done when Jew and Gentile Christians mixed. A visit of Peter to Antioch brought this question to the front, Gal. 2 : 11, 12. Whereupon the apostles in Jerusalem sent certain men to Antioch with suggestions for a compromise, Gal. 2 : 12 ; Acts 15 : 22-29. But Paul informs us in Gal. 2 : 14-21, that he refused to accept the compromise, as it meant restrictions on the liberty of the Gentiles in accepting the gospel.

3. *The result.* Paul, seeing the difficulty of the situation, but finding himself unable to yield on what was a vital matter, prepared to leave Antioch on a second missionary journey, and completely dedicated himself to work among the Gentiles. It is worth noticing how Paul conducted himself : (1) He would not surrender a vital principle. (2) He sought to avoid possibilities of further friction by leaving Syria and Palestine. (3) He gave evidence of his good will by remembering a request of the Jerusalem leaders, Gal. 2 : 10 ; 1 Cor. 16 : 1-3.

Show what this victory of Paul meant for the gospel.

For Teachers of the Senior Scholars

Shakespeare makes one of his characters in *Romeo and Juliet* say that a man's head is as full of quarrels as an egg is full of meat. Remind the class that some people's heads are constituted in this way, and that it takes a good deal of religion of the right sort to cure them of this weakness. Point out that we have in the lesson the first great controversy in the early church. What was it about? (Vs. 1, 2.) What did it lead to? (Vs. 2-6.) Who were the leaders in the council and what stand did they take in this dispute? (Vs. 7-21.) What happy decision was come to? Consider:

1. *The Letter*, vs. 23-29. Why was it necessary to send a letter when they were sending representative men to convey their greetings and decision? Or why was it necessary to send delegates when they were sending a letter? Bring out that it is always safer to have everything likely to be disputed in writing, and that it is always wise to have a loving soul to interpret the writing. What did the letter contain? Emphasize the beautiful spirit revealed, the generous, loving greetings (v. 23), the deep regret that they had been troubled in this way (v. 24), the appreciative reference to Paul and Barnabas, vs. 25, 26. It has been said of one of the great leaders in our Canadian church that even his post cards were a means of grace. The beautiful spirit which this letter revealed must have been a means of grace to the Christians of Antioch. Impress upon the scholars that a great deal can be done for Christ by infusing a beautiful spirit of this kind into all we do.

Dwell upon the restrictions contained in this letter, vs. 28, 29. What reason can be given for these? Show that they were asked to abstain from some things not wrong in themselves in order that they might not offend the Jewish Christians. What application of this principle is possible to-day?

2. *The Letter Delivered*, vs. 30-33. It was a day of great rejoicing in the church at Antioch when the delegates arrived and called

the church together and read the letter. Judas and Silas had a good time at that meeting, so good, indeed, that Silas decided to remain for a while in Antioch. Show how the grace of God enabled the apostles to bring about this happy settlement of a quarrel. Kind words and a Christian spirit can do much to make peace.

For Teachers of the Boys and Girls

Remind the class that at the close of our last lesson we were told of Paul's narrow escape from the mob at Lystra. From Lystra Paul and Barnabas went to Derbe where they made many disciples. They then retraced their steps until at last they sailed back to Antioch in Syria from which they had begun their missionary journey some time before. It might be well to trace their return journey on the map (see Acts 14:21-26). After they got back to Antioch they had a rather unpleasant experience. Some Jews arrived who taught that unless the Gentiles submitted to the law of Moses, they could not really become Christians. The result was that Paul and Barnabas were appointed to go with certain other delegates to Jerusalem to thrash the matter out with the apostles and members of the church there. Call attention to the light which Peter cast upon the question, vs. 7-11. Our lesson passage to-day gives the result of this meeting at Jerusalem. Take up:

1. *An Important Letter*, vs. 22-29. The church at Jerusalem decided to send two of their number to Antioch with Paul and Barnabas. Who were these two men? We shall hear of Silas later on. What was entrusted to these men? Point out the advantage of not only sending a letter but of having Judas and Silas go to explain by word of mouth what the Jerusalem church thought was right. Now question out the details of the letter. To whom was it addressed? What had the writers heard about the trouble in Antioch? How do they describe the work of the meddlers who had caused the trouble? Had the church at Jerusalem given these meddlers any authority? How do the writers describe Paul and Barnabas? What four things do the writers require the Gentile Christians to keep from? Now call atten-

tion to the fact that when difficulties such as arose at Antioch give trouble they can usually be settled when people go at it in the sensible way the people in our lesson did.

2. *The Letter Delivered*, vs. 30-33. When Paul and his companions left the meeting at

Jerusalem they went straight to Antioch. There they held another meeting, this time of the people to whom the letter was addressed. What effect did the letter have? What good work did Judas and Silas perform? Their visit left a happy memory behind.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "Ye are the children of God by faith in Christ Jesus." Find these words.

2. Where does Paul say that if it be possible we should live peaceably with all men?

ANSWERS, Lesson VIII.—(1) Paul; 2 Cor. 12:9. (2) Matt. 5:45.

For Discussion

1. Are compromises ever right?
2. Have the decisions of church courts now divine authority?

Prove from Scripture

That Jewish sacrifices cannot take away sin.

The Question on Missions

Ques. 9. The Question tells of the progress made by the boys and girls of India at school.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—Our story to-day tells us how people are saved.

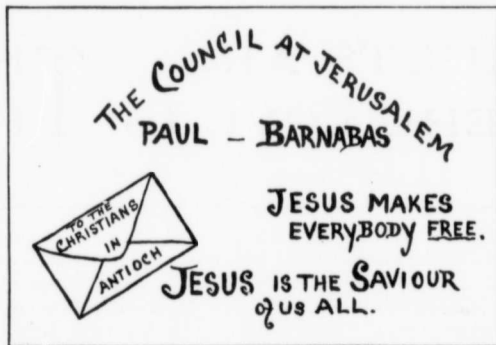
The Lesson Thought—Jesus is our Saviour. This is the thought we must carry all through our lesson story.

Freedom in the Worship of God—By what name do we call our church and Sunday School? Yes, "Presbyterian." Do you know some boys and girls who go to the English Church, or the Baptist or the Methodist, or to some other church? They are hearing the same Bible stories that you are

hearing. They love Jesus just as you do, and Jesus loves them. They are "Christians"

just as we are, although they each have their own form of worship. Amongst the Christians in the beginning there were "Jews" and "Gentiles."

Jews and Gentiles—Paul and Barnabas, the two missionaries we have been hearing about, were feeling very sad and troubled because there was a good deal of trouble amongst the people of the Christian church. Many of the Jews thought all the Gentiles who became



Christians should really become Jews and obey all the laws of the Jews' church, or they could not be saved. Paul and Barnabas knew that the Gentiles would not obey all these laws because Jesus had not said they must. Jesus came to make everybody free. Obeying laws will not save people. Only Jesus can save.

Golden Text—Repeat Golden Text.

Jesus' New Law—Jesus gave a new law : "Love one another." Paul and Barnabas wanted the Jews to obey this law and stop quarreling with the Gentile Christians over the old laws.

The Council at Jerusalem—Paul and Barnabas went to Jerusalem to see if the Christians there could settle the trouble between the Jews and Gentiles. A meeting of the church was called (the first General Assembly: explain) and they decided that the Gentile Christians need not obey all the old laws of the Jews, but there were some things they must keep from doing. They must keep themselves pure. They must keep from doing certain things which the Jews thought it was wrong to do. They must not give the Jews cause to find fault.

A Letter Sent to Antioch—Tell of the two men sent back with Paul and Barnabas. Tell of the letter.

Jesus Has Made Us Free—How glad we should be that Jesus has made us free to worship him. (Heathen children are not free to worship Jesus : explain.) God wants to save everybody.

God Wants the Children—(Teacher read :)

"God wants the merry, merry boys,
The noisy boys,
The funny boys,
The thoughtless boys.
God wants the boys, with all their joys,
That he as gold may make them pure,
And teach them hardness to endure ;
His heroes brave he'll have them be,
Fighting for truth and purity—
God wants the boys.

"God wants the merry, merry girls,
The happy girls,
The lovely girls,
The laughing girls—
God wants the girls to be his pearls.
He wants the girls to always be
Gentle and kind and pure : that he
May know they'll love him every day,
And follow truth and right away—
God wants the girls."

What the Lesson Teaches Me—JESUS IS MY SAVIOUR.

FROM THE PLATFORM

**"FAULTS ARE THICK
WHERE LOVE IS THIN"**

Have printed on the board the old Gaelic proverb : "FAULTS ARE THICK WHERE LOVE IS THIN." Remind the School that to-day we have been studying about a quarrel which arose in the early church over the question of whether Gentiles could become Christians without first accepting the requirements of the Jewish law. It may seem an unimportant thing to us, but it was very important then. Ask the School to tell how the quarrel was settled. Point out how there was love behind it all. The heathen used to say : "See how these Christians love one another." Their love triumphed over their differences. Now call special attention to the meaning of the proverb on the board. When there is little love we can expect only trouble. Quarrels thrive in that soil. On the other hand, in the soil of love differences tend to disappear. Apply the lesson to daily life.

*AN ORDER OF SERVICE : Second Quarter

Opening Exercises

I. PRAYER.

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

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

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

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

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

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

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

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

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

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

VII. READING OF LESSON PASSAGE.

Class Work

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

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

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

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 439, Book of Praise.

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

III. RESPONSIVE SENTENCES. Philippians 4 : 7, 8.

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

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

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

V. BENEDICTION.

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THE BOOK PAGE

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In *Between the Lines* (E. P. Dutton & Company, New York; McClelland, Goodchild & Stewart, Toronto, 258 pages, \$1.35 net), Boyd Cable interprets for those at home the brief, bald phrases of the official despatches from the front. In fourteen brief vivid stories of typical war incidents and typical British soldiers of all ranks, the author enables those at home to "read between the lines," and to realize what is happening. Anything more poignant or more realistic than these brief, simply told stories it would be hard to imagine. It is good for us to know the suffering and horrors that our men are enduring, and the sacrifices they are making, and to know, too, of their quenchless pluck and humor. Boyd Cable has been for months in the war and most of this remarkable book has been written within sound of the German guns.

"Killed in action, on the night of August 18th, Sir John Denin, 16th Baronet, Captain —th Lancers, aged 32,"—this was the newspaper notice which Captain Sir John Denin happened upon, in a German hospital, after eight months, during which, besides being terribly wounded otherwise, he had been unable, owing to the pressure of a piece of bone on the brain, to remember his own name or to recall clearly the events of his past life. Swiftly on the reading of the announcement of his own death, Denin was told by a wounded fellow countryman that his wife had just

married her cousin. The soldier resolved not to disturb the new relationship, and after his recovery and escape from a German internment camp, he made his way, practically penniless, to New York. On the voyage, however, which lasted twelve days, he wrote, working like a madman, a book, *The War Wedding*, which brought him instant fame and large financial gain. How the book fell into the hands of his wife, who begins a correspondence with the unknown author, which led to their reunion is told in *Where the Path Breaks*, by Captain Charles de Crespigny (S. B. Gundy, Toronto, 273 pages, \$1.35).

The Blackest Page in Modern History, by Herbert Adams Gibbons, Ph.D. (G. P. Putnam's Sons, New York and London, 71 pages, 75c.), has for its sub-title, *Armenian Events of 1915, The Facts and the Responsibilities*, and is a plain statement of the horrible atrocities committed by the Turks, with the connivance, not to say on the instigation, of Germany. The sources of the author's information are given at the close of the volume.

"If the game of death can be played only in terms of sobriety, it is not unthinkable that the game of life can best be won in the same way." This sentence from the preface of *Drink and Be Sober*, by Vance Thompson (Moffat, Yard & Company, New York; McClelland, Goodchild & Stewart, Toronto, 231 pages, \$1.00 net), suggests the argument of the book. The nations now engaged in the fearful "game of death" on the battle fields of Europe have discovered that it is only sober peoples who can hope to win out in that game. Mr. Thompson, stating the case against alcohol, with

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I. Rose O' Paradise (The Copp Clark Co., Toronto, 352 pages, \$1.35 net), Mrs. Grace Miller White, the author of *Tess of the Storm Country*, takes her readers again to the Lake Cayuga country, the abode of the "short wood gatherers," a race of rugged, half civilized, but wonderfully picturesque men and women. In such an environment "Jinnie," the heroine, who, altogether untaught, brings the sweetest violin music "out of her heart," grows up pure and sweet in spite of her untoward environment. The characters of old Lafe Grandoken, the converted Jew cobbler, and his wife Peggy, with whom Jinnie, and afterwards blind Bobbie, find a home, are drawn with a sympathetic and skilful hand. Dramatic situations arise out of the enmity of Jordan Morse and Molly Merriweather and the brutality of Maudlin Bates, but all ends happily for Jinnie and the wealthy young Theodore King, who had learned to love the little violinist whose heart was so true and good.

John Buchan, the accomplished and versatile author of *The History of the War* in course of publication by Nelson, has written a story, of which the scene is laid in the times of the settlement of Virginia by the English. The title of the tale is **Salute to Adventurers** (Thomas Nelson & Sons, Toronto and Edinburgh, 397 pages,

\$1.25 postpaid). There is plenty of fighting in Mr. Buchan's pages, a large place being given to an Indian plot against the English settlers and how it was met. Skilfully woven into the account of intrigues and conflicts is a well worked out love story.

Ellen Glasgow has an interesting story to tell in **Life and Gabriella**: *The Story of a Woman's Courage* (Musson Book Co., Toronto, 529 pages, colored frontispiece \$1.35), and she tells it with the skill of a practised writer. The scene is in Richmond, Virginia, gathering itself together after the civil war, and in New York. Gabriella the one virile (if one may use the word in regard to a girl) member of an old Southern family, otherwise unexceptionable, determines to make her own way. She manages, in the first place, to make a disastrous misstep in the marriage of a coddled, spineless, but, to her, strangely captivating New Yorker; and wins out in the end as an independent and successful business woman in that thronging city, to find her true destiny, in the end, as the wife of a stalwart Westerner, who had himself developed from hideous beginnings as an outcast slum boy. The local color, especially of the South, is true to life, and the story altogether vigorous and with holding power.

What I Said to the Children: *Sunday Morning Addresses*, by Rev. R. C. Gillie, M.A. (H. R. Allenson, London, U.C. Tract Society, Toronto, 96 pages, 35c.), contains twenty-four sermons to children. And good sermons they are, brief and bright and picturesque. Those who are seeking to perfect themselves in the art of preaching to boys and girls will find a study of Mr. Gillie's method worth while.

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