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# The Teachers Monthly

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

Vol. XV.

Toronto, July, 1909

No. 7

## THE STORY OF TEN YEARS' GROWTH

At the General Assembly of 1898 it was decided to appoint a Committee of Sabbath School Publications. This was accordingly done, Rev. Dr. Warden being named as Convener. In August of the same year, the Committee held its first meeting, when Rev. R. Douglas Fraser, was appointed Editor and Business Manager. Mr. Fraser entered immediately on his duties, with a view to the issuing of the periodicals for 1899 in good time.

For the year 1898, the work of publication had been in the hands of Rev. E. Scott, Editor of the Presbyterian Record, Montreal. Prior to this it had been conducted for the General Assembly's Sabbath School Committee by Rev. T. F. Fotheringham, of St. John, N.B. The present Committee has now completed ten full years of work. They have been years of development and expansion. The five Lesson Helps in existence in 1898, namely, THE TEACHERS MONTHLY, HOME STUDY and PRIMARY QUARTERLIES, and HOME STUDY and PRIMARY LEAFLETS, have been enlarged and improved; and five additional publications have been undertaken. JEWELS—an illustrated weekly for the Little Ones, and THE KING'S OWN—an illustrated weekly for Boys and Girls, were begun in 1900. THE KING'S OWN was a continuation of the Children's Record, published, to the above date, by Rev. Dr. Scott, of the Record, as a monthly. In 1903, a very heavy venture was made, a large eight page illustrated weekly for young people—EAST AND WEST. But the time was ripe, and the threefold appeal of the new paper—for a richer Christian life, for an active interest in missions, and for a sturdy patriotism—met an immediate response. The venture, like the minor ones that preceded it, proved a success. In 1907 the increasing demand for material specially suited to the needs of scholars of the intermediate grade, led to the launching of the INTERMEDIATE QUARTERLY and INTERMEDIATE LEAFLET. These also met instant recognition, and have already attained a very substantial circulation. The total circulations now bulk considerably over a quarter of a million.

The Publications Committee works hand in hand with the General Assembly's Sabbath School Committee, and has profited from the impetus which Sabbath School work throughout the church has received from that Committee's wise and vigorous administration. By the publication of the Teacher Training Handbooks, the Supplemental Lessons, the Patriotic Service and the Service for Children's Day, as well as by the discussions in the TEACHERS MONTHLY of the many problems of the Sabbath School, and by the general publicity that has been possible through its wide circulations, the Committee which prints has been able effectively to help the Committee which plans and administers.

In regard to finances, the present Committee began its operations practically with an empty hand. Under Mr. Scott, the Publications for the first time paid their way. The Committee's problem was, from the earnings of the Lesson Helps then in existence, and without aid from any other source, to continue their publication, to improve them, and to commence such additional Helps and Papers as would constitute, with those already issued, an adequately complete series. At the end of ten years, it is gratifying to report an income

for the year of \$78,545.71, a cash balance at credit of \$12,260.29, and a total excess of assets over liabilities of \$27,898.70, which sum goes a measurable distance towards the providing of an adequate working balance. The church has now a thoroughly established series of periodicals of its own, representing in "good will" alone a money value of at least \$100,000.

The rapid expansion of the Publications' business, which now includes, it may be mentioned, a large line of Sabbath School requisites of various sorts, as well as Contribution Envelopes for congregations and Missionary Associations, necessitated recently the providing of larger and more commodious premises. These are situated at No. 60, Bond Street, in the immediate vicinity of Massey Hall, and are admirably fitted for their purpose.

It may be interesting to mention, in conclusion, that the only changes in editorial management have been by additions, Rev. J. M. Duncan having entered on his duties as Associate Editor at the beginning of 1902, and Miss Jane Wells Fraser having been appointed to the Illustrated Papers in 1903, after two years' previous service in this part of the work.

R. DOUGLAS FRASER

#### "On the Field"

"There is only one place where the battle can be won, and that is on the field." These words rang out from the lips and heart of a preacher in a down-town church of a great city, and again and again they awoke persistent echoes in the thoughts of at least one hearer. "On the field", where the enemy is, right in the thick of the myriad forces of evil,—there must the soldiers of righteousness stay and fight, until the last blow has been struck and the last foe vanquished.

"Canada for Christ" was the motto held up before our Sabbath School, from ocean to ocean, on the last Lord's Day of sunny June, just before the anniversary of our nation's birth. But there are many other masters contending for the rule in this fair land. Not without conflict, long and fierce, will these yield, and the kingdom of our Lord and Leader be established. "The Son of God goes forth to war." Everything that dishonors God and that injures man, He is battling against. There is a place for each

of us under His banner. Not one of us is so weak but that he can strike a brave blow for the right and the true. We have weapons at hand that have conquered in many a fight, and have never failed.

"On the field",—that is the place for every loyal follower of our great Captain. And, as surely as we are faithful and true, each at his own post, will the glad day come, when Canada, the land we love, will, from shore to shore, joyfully acknowledge its rightful King.

#### The Duty of Independence

By Rev. Professor J. E. MacFadyen, B. A.  
(Oxon.)

When the maniac whom Jesus had healed, besought the Master to be allowed to remain with Him, Jesus "suffered him not, but said, 'Go' ". Why did Jesus refuse the man's request, seemingly so reasonable? Partly for the world's sake, and partly for the man's own. "Go", said Jesus, "to thy house, to thine own people, and tell them all that the Lord, in pity, hath done for thee." The saved man has to be, in his turn, a saviour, or at least a preacher. Anything that he knows about Jesus, those who are dear to him should know too. "Go to thine own people and tell them." Upon the man who has been redeemed, who has passed from insanity to soundness of mind, from lonely misery to fulness of joy, lies the obligation to tell the story to those whom he can influence, first to those of his own household, and then to those beyond it; for, if a man has been healed by the shores of the sea of Galilee, then Decapolis has a right to know about it too. The new power which Jesus has brought into his life is not only for himself, but for them. Inspiration has to be translated into action, knowledge and power into service. The work for which he was redeemed will not be done, if he sits at Jesus' feet. So, for the world's sake, Jesus says, "Go."

But no less for the man's own sake. He has to learn that the power which redeemed him can keep him, whether the bodily presence of Jesus is near him or not. Perhaps, like many men, he was too anxiously dependent upon a visible support to his faith;

and the gracious Jesus, who loved him better than he knew, deliberately sent him away, that he might learn the true meaning of spiritual religion. "Go and tell what the Lord hath done." The Lord was the Lord of all the earth, and everywhere He might be found. When Jesus entered into His boat, and was lost to sight across the lake, the power which He represented did not vanish too; and Jesus wished to bring home to this redeemed but anxious soul, that the divine resources were always at the disposal of the man who trusted them,—alike upon the sea and land, in the valleys and amongst the hills, in the crowded city and on the waste and desolate place where no man is. God and His power and love are everywhere.

Thus it is, in the loving wisdom of God, that we are sometimes called by circumstances to leave the friends who have been the support of our religious life. He wishes us to stand upon our own feet and to rise to our full spiritual stature. When we beseech Him that we be allowed to remain, He sends us away, partly in order that we may be our bravest and best. Religion has been made real to us by some brave, strong man, or by some sweet, pure woman; and we are too prone to identify it with them. Near them we can believe in God: far from them, we are afraid of ourselves. Life would be easier with them beside us: that is why God sends us away. An easy religion is not worth while. We must learn that when we part from those whom we love or they from us, we do not part from God. He is with us all the days.

Knox College, Toronto

### Linked With God

By Rev. J. W. A. Nicholson, M. A.

All good work is heroic. Much of it is monotonous,—repetitions of the same actions over and over again. More of it is commonplace,—doing just what thousands of others are doing. Some of it may even be drudgery,—unpleasant in itself and wearying to the mind or body of the doer. But it is always heroic,—work worthy of men who are akin to God and linked with Him, for purposes splendid beyond human imagination.

"We are laborers together with God."

Engaged in any work worth doing at all, we are in business *with* the Eternal and *for* the eternal. Every helpful transaction between man and man, and every useful activity on behalf of mankind is a business in which God is a silent, but by no means a sleeping, Partner. Whether we attempt to produce two blades of grass where only one grew before, or to transform a blighted blade into a healthy one, every particle of this rounded earth and every atom in the remotest corners of the universe will tremble in sympathy with our purpose and lend their powers to facilitate our task.

The secret of all good work is to be linked with God. Gripped by Omnipotence, all things are possible. It is thus that all hard tasks, material and spiritual, are accomplished. A bridge was being built across a tidal river. Pile after pile was driven into place as the work proceeded. Near mid-stream an obstruction impeded the work. Time after time the pile-driver fell with futile thud. The diver sent down to investigate, reported an old unused sewer lying right in the way. How could it be removed? A line of railway was built down to the river bank. Chains were fastened about the sewer and connected with the locomotive. The engine puffed and strained, but without success. A powerful steam tug was then secured, and the proper attachment was made. As the boat tugged and strained, the water was churned into foam but all in vain. The obstruction did not budge. Out of the crowd that gathered, there emerged a quiet-looking, old man, a retired engineer, who stepped up to the contractor and offered to remove the sewer. There was a sceptical look on the contractor's face as he signed the papers. Two old mud barges were brought down the river and moored above the obstinate sewer at low tide. Laying some heavy timbers across from barge to barge, the old man had the chains that were fastened about the obstruction firmly attached to these and then retired to the river bank where he sat down. "What next are you going to do?" asked the crowd. "Nothing", replied the veteran. Meanwhile the tide returned. The water commenced to rise. The chains grew taut. The timbers creaked and groaned.

The barges shivered. Still the water continued to rise. Suddenly the water between the barges bubbled, and, with a gurgling, swishing sound, the obstruction was removed. The old engineer had accomplished his task. But he was only an assistant. He summoned the mighty elemental forces of nature to his aid and together they proved irresistible. Linked with God, lives buried in sin and bound by evil habits can be lifted up. Engaged in spiritual tasks let us never say, "Impossible."

Inverness, N.S.

### The Greatest Sin

By Esther Miller

It was King Saul's coronation day, and all Israel was rejoicing,—lifted up in their pride and self-will and the triumph of their disobedience. Then suddenly came a warning. In the midst of the clear, unclouded harvest season, when storms were unknown, the heavens grew black, lightning rent the darkness, the thunder crashed, and the rain descended in a downpour. Israel came to Samuel, their prophet, like repentant children. They confessed their sin in demanding a King, and besought Samuel to intercede for them with the offended Jehovah.

Samuel's reply is one to be pondered by every Sunday School teacher. After comforting the people with assurances of God's faithfulness, he said: "As for me, God forbid that I should sin against the Lord in ceasing to pray for you."

Evidently the mere thought of neglecting to intercede for disobedient Israel had never crossed Samuel's mind. When it was suggested to him, he called it a "sin against the Lord", and put it aside as inconceivable.

Is it any less a sin for the Sunday School teacher to neglect praying for his pupils,—wayward or disobedient or unlovable as those pupils often are? To be careless in the preparation of the lesson, to arrive late on Sunday afternoon, to be remiss in any of the minor duties which devolve upon the Sunday School teacher—these are serious faults. But to cease praying for the children under him—that is the great sin, the "sin against the Lord".

Well for the Sunday School teacher, and well for his class, if he can truly say from his heart, the solemn words of Samuel, "As for me"—a teacher—"God forbid that I should sin against the Lord in ceasing to pray for you"—my pupils!

Orillia, Ont.

### Opportunity

By Rev. J. H. Turnbull, B.A.

Opportunity comes to us all, and is therefore of interest to us all. Some lives are in this, as in other respects, more richly endowed than others, but no life is entirely destitute. Literally, the word refers to what is just opposite the harbor, and suggests the vessel coming in from the deep sea. For a long time she has been on her monotonous and uncertain way, but now the object of her voyage is near. The harbor entrance is sighted, and yonder, within its peaceful shelter, lies the city with its wharves and storehouses. Success is not quite attained, but the way to it seems clear and open. The difficulties and uncertainties of the voyage are practically past.

In life, to carry out the figure, we may say that we cruise before many a harbor. There may be seasons of monotony and uncertainty, but one day we shall surely lift up our eyes and see the harbor straight before us. Indeed we shall probably come within sight of many ports, and perhaps will wisely choose to pass some by, since we have more important business to transact farther on.

Life is prodigal of her gifts in every department. For the one plant or animal that survives, the hundreds or thousands are called into existence. The development and maturity of one must come through the sacrifice of many. So with opportunity. To attempt to preserve and perpetuate every opportunity is to lose all. If the traveler on a journey attempts to follow, even for a little, every way that opens into him, he will never get ahead. If the vessel having any special mission, attempts to enter into every harbor, the special business will surely suffer.

There are, therefore, many opportunities that must be neglected by the life that would succeed. This is only another way of saying that our way must be purposely narrowed

and pent-up. Leaving out of account the thousand ways of death, which open from the life-course of every person, there are countless ways leading to desirable ends, and which certain persons with propriety may pursue, which must be sedulously shunned by us. A successful merchant remarked, that in all his business career, in his ventures outside, he had never made a dollar to the good. The ventures were all legitimate and most of them had eventually brought gain to some one, but he had been foolish to meddle with them. Experience teaches the wise man, that there are plenty of opportunities of making money to which he must purposely be blind. And the same truth holds in every department of life.

But if many opportunities must be neglected, some must be embraced. We must learn to recognize our suitable opportunities and to improve them to the fullest extent.

Paul says, "As we have therefore opportunity, let us do good unto all men." In connection with every opportunity, there is the possibility of doing good. Do not act as though the admonition were, "As we have therefore opportunity, let us secure our own advantage in favors or benefits for our friends." The Christian ideal is the unselfish ideal,—always. There is no limit to what any of us may accomplish if we take the apostle's words as our motto.

Ottawa

### The Officers of the School

*By Rev. A. Macgillivray*

#### IV. THE SECRETARY

In the making of the best Sabbath School a secretary has a large share. Average secretaries are common, and their work is commonplace and perfunctory.

A secretary, to be a force, must love his work, for his work's sake and as a means to an end, and that the developing and perfecting of his School. He is not simply keeping a record and compiling reports; he is uniting his faith, prayer and effort with others for the ingathering of young lives into the School, winning them for Jesus and training them for His service.

A secretary needs to be consecrated to his Master and his Master's work, just as much

as any other officer, or teacher in the Sabbath School army.

Careful reporting ensuring accurate returns has been "a long felt need" in Sabbath School work. There is a difference between what is "approximately right", and "absolutely correct". To the secretary's office belong many of those details that make for perfection.

He will have a correct roll of all the officers, teachers and scholars, with their addresses. He will be careful to enroll new scholars, and to note all removals. A Sabbath School must be as "up to date" as other institutions attempting work worth the doing.

Every Sabbath he will prepare for the superintendent a clear and concise report to be read to the School,—Attendance in each Department, teachers, officers and visitors present, scholars ill, new scholars, with addresses, in whose class and by whom introduced, the offering for the day, attendance at church, number of Bibles and Hymn Books in use, etc. All this information will be furnished him by the teachers on blank forms provided by the School. Comparisons with the preceding Sabbath and twelve months prior, will add to the interest of his report, and serve as a stimulus to the School.

In larger Schools there is usually an officer known as, Helps and Illustrated Papers Secretary; but in many of our smaller Schools the duty of distributing these supplies falls to the secretary. And the abundance of his labors tends only to increase his joy.

The secretary will be a member of the Executive, and will keep a record of the acts of the Executive, as well as of all Teachers' Meetings. His record will be the history of the School, and history, to be valuable, must be accurate.

The secretary who values the opportunities his office affords for service, will be both regular and prompt in his attendance. He will be in frequent consultation with his superintendent and in close touch with every teacher, and will insist on a correct return from every class.

Though not a teacher, he will be at the Teachers' Meeting for study and prayer. There are diversities of gifts, varieties of

service, but "the same Spirit".

The faithful, tactful secretary has a fine sphere for service, and his work is no small factor in the "forward movement" now taking place all along the line of Sabbath School work.

Toronto

### Sunday School Work in Kongmoon, South China

*By Miss Rachel McLean*

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

Our Sunday School at Kongmoon had its origin about a year ago, in a service for children held in the chapel at one o'clock, before the regular afternoon preaching service. The children were mostly of the boat class, and were very rude, noisy and unkempt. None of them had ever been in such a gathering before, and had not the slightest idea of how they should behave. Our first work was to teach them to come clothed and somewhat cleaner, and then to sit quietly for a few minutes and listen as Miss Dickson or Mrs. MacKay taught them, by pictures and object lessons, the fact of sin, the need of cleansing and the only means of forgiveness. Some of the children seemed much interested in the lovely life of Him whose every word and deed spoke His love and tender yearning for His Father's lost children.

About six months ago, it was decided that we might obtain better results, if separate classes were formed, so a Sunday School was organized, with Miss Dickson for superintendent, and Dr. MacBean, Dr. McDonald, Mr. Broadfoot and myself for teachers. In Dr. MacBean's class there are about twenty boat children, not including the babies which many of them carry on their backs wherever they go. To us, the name boat children means much,—dirt, rags, noise, restlessness and many other things not helpful in teaching a class; but they are bright, quick-witted children, and Dr. MacBean loves them very much.

At present, we hold the opening services in the entrance hall of our house. About twelve o'clock, the children begin to gather in the street in front of our door, and sometimes there is a noisy hour until the doors are

opened. Then a rush for seats, and a dirty, but pleased and happy, throng of brown little creatures, with tangled hair and ragged clothes, sit smiling expectantly into our faces waiting for the singing and the lesson. When class time comes, we scatter in all directions,—into our dining-room, study and water room. We gather again for closing exercises, and there is a rush for the street again. Sunday School is over again for another week, and we are left behind to wonder if there has been any seed sown that will bear fruit.

We have not yet been able to take any regular lessons like the International course, for these children have had to begin at the beginning and learn of one true God, and a Saviour for a lost world. We are now trying to lay the foundation for regular Sunday School work. We all had some picture rolls, which we brought with us from home, and lesson cards kindly sent us by friends. We have found these very helpful in our work, and with these and object lessons, we have been able to make a beginning for better work in the future.

One great hindrance is, that none of these children can read. Irregularity of attendance is another drawback. But we know, that in spite of ignorance, fear, and all other obstacles, God is able and willing to do great things even among our little boat children. Will all home Sunday School children and teachers be faithful in prayer for the little brown children of Kongmoon and their teachers?

Kongmoon, South China

### Primary Classes in Trinidad

*By Miss Adella Archibald*

Along the main road which runs due west to San Fernando and the Gulf of Paria, the Princetown District extends four miles. In the four miles, four villages (including Princetown, our starting point) alternate with cane fields, but it is in the villages rather than the fields, that our interest is centred to-day, for it is a Sunday morning, and we wish to pay a brief visit to a Sunday School in each village. Let us take a glimpse at the Primary Class in each School.



In the first village, there is no mission day school; and this fact is at once apparent on entering the Sunday School, for there is an atmosphere of restlessness and a lack of order and discipline. The children appear just what they are,—wild little Hindu urchins who have been coaxed in off the street for an hour's instruction. Week by week, in this rather unpromising soil, the seed is being sown, but who can tell what the harvest will be?

Further on, in the second School, the Primary class is also made up altogether of Hindus (twenty-six last Sunday, and not a Christian); but there is a different atmosphere about the School. Children sing heartily, listen attentively, and answer questions on the Lesson readily. Where did Hindu children get all the knowledge of the Bible they have? Never surely in an hour of the week in the Sunday School. The explanation is simple. These are day school children, who receive religious instruction daily, and the teacher of the Sunday School is also the teacher of the day school. There is hope for the future, when we remember that several who are now teachers, were once members of this class.

The third School is conducted in one of our churches. The Catechist quietly and reverently conducts the opening exercises, all joining in reading the Lesson Passage, responsively. The singing is hearty, but in one hymn the "book tune" could only be recognized here and there, but in a wonderful manner all kept together, and came out together at the end, quite unconscious of any departure from the tune they were supposed to be singing. The forty-five pupils are grouped into three classes, the two more advanced classes following the International Lessons.

Let us join the Primary class made up of twenty-three little tots, of whom thirteen are the children of Christians, and ten are heathen. The teacher, a man of twenty years' experience in day and Sunday School teaching, follows the Beginners' Course. A little story briefly and simply told leads up to the Lesson,—"Peter Sorry for His Sin". The children are then led up to the Golden Text, "I will be sorry for my sin", and to Christ, the For-

giver of sin. The Lesson is quietly and simply taught, but the manner of handling, and method of teaching showed the result of the recent special course of training which many of our teachers have taken.

Returning home, let us visit the Primary division of the Princetown School. This department meets in a separate building—the day school room. About two years ago, the forty children of this division, who had formerly been taught in separate classes, were organized into a Primary Department under the efficient superintendence of Mrs. Jamieson, assisted by the day school teacher and one other helper. Picture cards such as can be procured, the baby organ, and black-board are in use, also simple objects wherever possible.

Though a number of the children are heathen and the majority have little home teaching and training, yet, as a result of time and thought given to the work, excellent progress has been made, and the work of this department compares favorably with many Sunday Schools in the home land.

Princetown, Trinidad

### Enrolment Committee Work

*By Miss Henrietta L. Barker*

Our Enrolment Committee was organized about a year ago, and was rather handicapped in its operations during the first part of the year by the disorganization consequent upon moving into a new church building, and the reorganization rendered necessary by taking up our abode in the new quarters, so that we are really still only in the experimental stage of our work.

Our objects are three: (1) To relieve the superintendent and his assistant of the work of enrolling and placing new pupils; (2) To assist as occasion arises in grading; (3) Most important of all, to promote regularity of attendance and the growth of the School.

It is our duty to meet all new pupils on their entrance into the School and enrol them on a printed slip, stating name, age, date of enrolment, and name of the teacher into whose class they are put. The secretary is then notified, and the proper entry made by him in the teacher's class book. The sec-

retary is also notified from Sunday to Sunday of any changes made in the personnel of the classes.

Our work embraces the Intermediate Department of the School, and we have in our charge between three hundred and four hundred pupils. Of these we have a record on cards, with spaces for attendance, age, address of pupil, date of enrolment, name of teacher, etc. On each Sunday, the teachers are furnished with an envelope containing cards for each pupil, and the cards of absentees are returned to us, when our corresponding card is marked. We have a regular visitor, whose duty it is to supplement the visiting done by the teachers, and report to us reasons for absence, removals, sickness, etc., she being furnished, on the first Sunday of each month, with a list of boys who have been absent for more than two consecutive Sundays, and on the third Sunday, with a similar list of the girls, so that the visiting is regularly and systematically done. Although this system of visiting has only recently been inaugurated, we have seen good results from it. For instance, one class of boys, which had for some reason dropped out of the School, was looked up, and nearly all the boys have returned.

We think that the proper organization of the School can be materially assisted by a committee especially devoted to this work, and the information regarding the scholars can be depended upon as being as accurate, as it is possible for us to make it, by careful attention to details. The enrolment now

represents only scholars actually members of the School. We hope during another year to be of much more service to the School, than during the past year, as all officers of the School, and the pupils as well, are more conversant with our methods, and work more in harmony.

St. John's Sunday School, Toronto

### "How I Use the Lesson Helps"

A REQUEST FROM THE EDITORS

How to Use the Lesson Helps is a problem which many of our superintendents and teachers have worked out with much care. They have their definite plan for using the various materials making up the **TEACHERS MONTHLY** in their preparation to teach the Lesson, and also for using the scholars' **QUARTERLIES** or **LEAFLETS**, for example, in assigning work to be done, or in suggesting methods of studying the Lesson.

The Editors ask superintendents and teachers to pass on their plans to others, by writing a brief account of methods that have proved successful, and sending it so as to reach the Editors not later than August 1.

In the October number of the **Teachers Monthly** we hope to print a number of the replies to this request, as a **SPECIAL FEATURE** of that number. In this way the experience of workers who have given careful study to the question of **HOW TO USE THE LESSON HELPS** will be made helpful to many others.

We count on the cooperation of our fellow workers in making this October Special Feature one of exceptional interest and value.

### Lesson Calendar: Third Quarter

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

Lesson I. PAUL'S SECOND MISSIONARY JOURNEY July 4, 1909  
—ANTIOCH TO PHILIPPI

Acts 16 : 6-15. \*Commit to memory vs. 9, 10. Study Acts 15 : 36 to 16 : 15.

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

<sup>6</sup> Now when they had gone throughout Phrygia and the region of Gala'tia, and were forbidden of the Holy Ghost to <sup>2</sup> preach the word in A'sia,

<sup>7</sup> After they were come <sup>4</sup> to Mys'ia, they assayed to go into Bithyn'ia : <sup>5</sup> but the Spirit suffered them not.

<sup>8</sup> And <sup>8</sup> they passing by Mys'ia came down to Tro'as.

<sup>9</sup> And a vision appeared to Paul in the night ; There <sup>7</sup> stood a man of Macedo'nia, and prayed him, saying, Come over into Macedo'nia, and help us.

<sup>10</sup> And <sup>8</sup> after he had seen the vision, <sup>9</sup> immediately we endeavoured to go into Macedo'nia, <sup>10</sup> assuredly gathering that <sup>11</sup> the Lord had called us for to preach the gospel unto them.

<sup>11</sup> Therefore loosing from Tro'as, we <sup>12</sup> came with a straight course to <sup>13</sup> Samothra'cia, and the

**Revised Version**—<sup>1</sup> And they went through the region of Phrygia and Galatia, having been forbidden ; <sup>2</sup> speak ; <sup>3</sup> and when they ; <sup>4</sup> over against Mysia ; <sup>5</sup> and the Spirit of Jesus ; <sup>6</sup> passing by Mysia, they ; <sup>7</sup> was a man of Macedonia, standing, beseeching him, and saying ; <sup>8</sup> when ; <sup>9</sup> straightway we sought to go forth into ; <sup>10</sup> concluding that ; <sup>11</sup> God ; <sup>12</sup> Setting sail therefore ; <sup>13</sup> made a ; <sup>14</sup> Samothrace ; <sup>15</sup> day following ; <sup>16</sup> a city of Macedonia, the first of the district, a Roman colony ; <sup>17</sup> this city tarrying ; <sup>18</sup> day ; <sup>19</sup> forth without the gate ; <sup>20</sup> we supposed there was a place of prayer ; <sup>21</sup> were come together ; <sup>22</sup> one that ; <sup>23</sup> to give heed ; <sup>24</sup> by.

## LESSON PLAN

- I. A Call, 6-12.
- II. A Congregation, 13.
- III. A Convert, 14, 15.

## DAILY READINGS

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

M.—Second Missionary Journey—Antioch to Philippi, Acts 15 : 36-41. T.—Second Missionary Journey—Antioch to Philippi, Acts 16 : 1-15. W.—Paul's reference, 2 Cor. 2 : 12-17. Th.—Paul's letter, Phil. 1 : 1-11. F.—Timothy commended, Phil. 2 : 12-23. S.—Acceptable worship, Is. 65 : 17 to 66 : 2. S.—Other sheep, John 10 : 9-16.

**Shorter Catechism**—*Ques. 21. Who is the Redeemer of God's elect ?* A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct

<sup>15</sup> next day to Nea'polis ;

<sup>12</sup> And from thence to Philip'pi, which is <sup>16</sup> the chief city of that part of Macedo'nia, and a colony : and we were in <sup>17</sup> that city abiding certain days.

<sup>13</sup> And on the sabbath <sup>18</sup> we went <sup>19</sup> out of the city by a river side, where <sup>20</sup> prayer was wont to be made ; and we sat down, and spake unto the women which <sup>21</sup> resorted thither.

<sup>14</sup> And a certain woman named Lyd'ia, a seller of purple, of the city of Thyati'ra, <sup>22</sup> which worshipped God, heard us : whose heart the Lord opened, <sup>23</sup> that she attended unto the things which were spoken <sup>24</sup> of Paul.

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

natures, and one person, for ever.

**The Question on Missions**—(Third Quarter, THE TRINIDAD SCHOOL BOY.)—1. What races are found in our Trinidad Mission Schools ? Our Mission Schools were established for the East Indians, and we aim chiefly at reaching these, but in districts where there are no other schools, we have some Creole (Negroes), Spanish, Portuguese and Chinese children.

**Lesson Hymns**—Book of Praise, 240 (Supplemental Lesson); 443 ; 447 ; 45 (Ps. Sel.); 563 (from PRIMARY QUARTERLY); 454.

**Special Scripture Reading**—Rev. 7 : 9-17. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

**Lantern Slides**—For Lesson, S.P. 31, Map of Paul's Second Missionary Journey. For Question on Missions, Tr. 1, A School Group in Trinidad, showing Chinese, Creole (Negro) and East Indian Children.

## EXPOSITION

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

**Time and Place**—A.D. 49 ; Asia Minor and Macedonia.

**Connecting Links**—After three Lessons from the Epistles, two from James and one from Hebrews, we return, in to-day's Lesson, to the story of the Acts, to follow Paul on his Second Missionary Journey, begun soon after the Council at Jerusalem, Lesson VIII., Second Quarter, May 23, ch. 15 : 1-35.

When some time had been spent in Antioch, Paul proposed to Barnabas a second missionary journey. A difference of opinion, however, arose between the two missionaries, Barnabas desiring again to take John Mark with them (ch. 13 : 5), and Paul objecting on account of the young man's former desertion, ch. 13 : 13. So decided was the

disagreement on this point, that the two missionaries agreed to separate. Barnabas, therefore, took Mark with him and sailed once more to Cyprus, while Paul, with Silas as his companion, set out overland for Asia Minor, ch. 15 : 36-41.

Coming to Derbe and Lystra, Paul found there a disciple named Timotheus or Timothy, son of a Jewish mother and a Gentile father, who, at Paul's request, became his fellow traveler and helper. Other cities were visited, including Iconium and Antioch, and in each church the decision of the Council at Jerusalem (ch. 15 : 23-29) was announced, ch. 16 : 1-5.

## I. A Call, 6-12.

Vs. 6, 7. *Region of Phrygia and Galatia*

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

(Rev. Ver.); one district, that might be called by either name, the people being Phrygian by race, whereas the name of the Roman province of which it formed part, was Galatia. The "region" included Iconium and Antioch in Pisidia, the country of the First Missionary Journey. *Forbidden of the Holy Ghost*; perhaps "by inward monitions, or by prophetic intimations, or by some circumstances which were regarded as providential warnings". *Asia*. See Geography Lesson. *Over against Mysia* (Rev. Ver.). The route lay northward, until a point was reached opposite the eastern boundary of Mysia, the northern district of the province of Asia. *Assayed*; attempted. *Bithynia*. See Geography Lesson. *Spirit of Jesus* (Rev. Ver.); so called, because sent by Him (John 16 : 7), as well as by the Father, Matt. 10 : 20. The phrase may denote "a visit under the form of Jesus Himself" (compare ch. 22 : 17, 18). *Suffered them not*; did not permit them.

Vs. 8-10. *Passing by Mysia*; that is, going through Mysia without stopping to preach. *Troas*; a seaport, on the Ægean Sea, the ancient Troy famed in Greek story, called Alexandrian Troas in honor of Alexander the Great; a Roman colony, and an important port for commerce between northwestern Asia Minor and Europe. *A vision*; as at Paul's conversion, to himself and to Ananias (ch. 9 : 3, 10); to Cornelius and Peter (ch. 10 : 3, 9-12); and later, at Corinth, again to Paul, ch. 18 : 9. (Compare ch. 2 : 17.) *A man of Macedonia*. His nationality was clear from his dress or speech. *Beseeking him* (Rev. Ver.); the call that comes from the need of help, heard to-day, from the heathen world more loudly than ever before. *Come over*; to a new continent, opening up a fresh and larger field of work before the apostle. *Help*; literally, "run to the cry", an urgent appeal. *Straightway* (Rev. Ver.); with the promptness of the true missionary. *We*. The pronoun indicates that Luke here joined Paul's party. *The Lord had called*. In the appeal of human need, the apostle heard God's voice, and instantly responded.

Vs. 11, 12. *Setting sail* (Rev. Ver.). "Luke has the true Greek feeling for the sea, and generally records the incidents from harbor

to harbor." *Straight course*. The wind must have been astern. *Samothracia*; a small island, very high, sixty miles from Troas. *Neapolis*; "New City", a Macedonian seaport seventy-five miles from Samothracia. The return voyage from Neapolis to Troas referred to in Acts 20 : 6 must have been against an unfavorable wind, since it took five days. *Philippi*. See Light from the East and Geography Lesson. *The first of the district* (Rev. Ver.); not the chief city, which was Amphipolis (ch. 17 : 1), but the first city visited. *A colony*. See Light from the East.

## II. A Congregation, 13.

V. 13. *Out of the city*; there probably being no synagogue in the city, owing to the fewness of Jewish inhabitants, possibly because the Jews had been banished from the colonies, as well as from Rome itself (see ch. 18 : 2). *River*; the Gangites. *Place of prayer* (Rev. Ver.). Nearness to the water was sought for such out-of-door places of worship, to provide for the ceremonial washings in Jewish worship. *The women*. The prominence of women in the Jewish worship here is quite in keeping with what is known of the influential position of women in Macedonia, ch. 17 : 4.

## III. A Convert, 14, 15.

Vs. 14, 15. *Lydia, a seller of purple* (purple dyes, or cloths and garments dyed purple), *of Thyatira*; the capital of Lydia, a district in the province of Asia, hence the woman's name. Thyatira was famous for its dye works. *Worshipped God*. She was a Jewish proselyte. *Heart the Lord opened* (influenced her heart by the Holy Spirit; only through such divine influence is conversion possible, John 3 : 3), *that she attended*, etc. "To open is the part of God, to pay attention that of the woman." (Chrysostom.) *Baptized*; as an outward sign of her inward faith. *And her household*; including women slaves or freedwomen, who also believed, and possibly children. (Compare v. 34; 1 Cor. 1 : 16.) *Judged me faithful* (a sincere believer); as they had done in baptizing her. *Come into my house . . . constrained us*. Her generous hospitality was the expression of her deep gratitude.

**Light from the East**

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

COLONY—A Roman colony was intended to be not only an outlet for surplus or dangerous population, but also a military safeguard on the frontier, and a check upon insurgent provincials. A law was passed by the senate fixing the amount of land to be distributed and the quantity to be given to each person. The colonists were organized in Rome in military order, and when they reached their destination the limits of the new city were laid out with religious ceremonies. The new city was a miniature Rome, its citizens spake the Latin language, were governed by Roman law administered by their

own magistrates, they possessed the privileges of Roman citizens, and the provincial governor could not interfere with them. In time a number of the native provincials grew up in the city, and there resulted from this two co-ordinate communities, which in time coalesced into one by the admission of the provincials into citizenship. Philippi was originally a Greek city, founded by Philip of Macedon, and made a colony by Augustus, after his victory over Brutus and Cassius in B.C. 42, at the foot of the hill on which it stands. Its first citizens were his soldiers, and he extended to it the benefits of the new law which exempted all the land of Italy from the ground tax.

**APPLICATION**

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

*Forbidden. to preach the word in Asia, v. 6.* Only a short time after his conversion at twelve years of age, David Livingstone read an appeal to the churches of Britain and America on behalf of China. Convinced, to use his own words, "that the salvation of men ought to be the chief desire and aim of every Christian", he decided to become a medical missionary in response to that appeal. But at the time when he was ready the Opium War broke out, and no Englishman was permitted to enter China. At this disappointing moment, Robert Moffat, the famous missionary to Africa, happened to address the students at the boarding house where Livingstone stayed. Speaking of a great plain to the north of his mission, he said, "I have seen in the morning sun the smoke of a thousand villages where no missionary has ever been." "Why should I wait for the end of this Opium War?" reflected Livingstone, "I will go at once to Africa." To Africa he went and laid bare the open sore of its hideous slave trade before the humanity of the world, and became the emancipator of its darkened millions. Thus does God superimpose his wiser plans upon ours, and makes our momentary disappointment the stepping stone to grander success.

*Come, v. 9.* Very differently does the missionary call come to different people ;

but it is always one of need, and one for help.

To Paul, it was the voice of a Macedonian speaking in a vision. To William Carey, it was an open Bible before an open map of the world. To Henry Martyn, it came in the unexpected words of his tutor, "Martyn, aren't you the kind of man who might give his life to the evangelization of India?" To Robert Morrison, it became a heroic resolution, "My desire is to engage where laborers are most wanted." Bishop Tucker of Uganda had been painting the picture of a poor woman thinly clad and pressing her baby to her breast, wandering homeless on a stormy night in a deserted street. Suddenly he threw down the brush and exclaimed, "Instead of merely painting the lost, I will go out and save them." However it may come, "a call is a need, a need made known, and the power to meet that need." Have we not all heard such a call? What answer have we made?

*Assuredly concluding* (Rev. Ver.), v. 10. "I suppose, sir, you are the pilot of this boat", asked an interested passenger, as he watched the windings of the steamboat through an intricate channel. "For thirty years I have piloted over these waters", was the proud reply. "Then you must know by this time every rock, shoal and bar on the whole

God's Wiser Plans

A Call is a Need

Knew the Deep Water

coast." "Not by a long way, but I do know where the deep water of the safe channel lies." There are many things about ourselves and this wonderful world in which we live, of which God has left us in ignorance. Bit by bit, we may add to our information about them. One thing, however, He makes clear, and that is the deep channel along which He would have us go. We may "assuredly conclude" what the Lord has called us to do.

*We went . . . where prayer was wont to be made,* v. 13. Some "travel stones" have been lately found in Nevada. They are almost perfectly round, of the size of "Travel Stones" a walnut and iron-like in nature.

Placed on the floor two or three feet apart, they begin of their own accord to roll to a common centre, nor do they stop until they are all collected together. Pick up one of them and put it three and half feet away, and it will start with alacrity to return to its companions. The secret is not far to seek. The stones are composed of magnetic iron ore, and attract each other with the powerful force of magnetism. There is a similar attraction among those that love the Lord. They cannot live apart. Even when far away from home and sojourners in a strange land, they will seek their fellow Christians and congregate "where prayer is wont to be made".

*Whose heart the Lord opened,* v. 14. "When

#### TEACHING HINTS

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

#### For Teachers of the Older Scholars and Bible Classes

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

Get the class to tell about the reception accorded the first returned missionaries by the mother church at Antioch. So our missionaries return at intervals from the foreign field, to tell in the home churches the story of their work. Recall briefly the dispute which arose and its settlement by the Council at Jerusalem, ch. 15 : 1-35.

After a while, Paul longed to be away again amongst the converts of his first mission fields, ch. 15 : 36. In talking the matter over with Barnabas, a difficulty presented itself, vs.

I get religion", exclaimed the enthusiastic young man, "I want to get it so I can jump over a barn." Some people estimate the value of conversion only by the excitement it produces. Yet as deep streams flow silently, there can be a very profound change of heart with very little noise. Indeed we should be likely to have more confidence in the conversion of a man who immediately afterwards goes out quietly and pays the old debt, than in that of our young enthusiast who attempts to leap over a barn, but forgets that he has any creditors.

#### Lesson Points

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

God erects barriers only to define more clearly the right path. v 6.

No enterprise can fail of which Jesus is the Director. v. 7.

He who would succeed must be content to sacrifice lesser opportunities for the sake of greater ones. v. 8.

Every need is a claim upon those able to supply it. v. 9.

Sure knowledge should be followed by swift doing. v. 10.

Modern improvements in modes of travel are an opportunity, and therefore a challenge, to the missionary zeal of the church. v. 11.

Other kingdoms have decayed and fallen Christ's kingdom remains and grows. v. 12.

37-41. Who was to blame? Was anybody to blame? Was everybody concerned to blame? Is there anything to indicate to which party the writer of The Acts inclined? Paul chose Silas, and set out on his Second Missionary Journey. Note a valuable find at Lystra, ch. 16 : 1-3.

1. A God-led life, vs. 6-9. Make this the leading thought of the Lesson. Some inward impulse or compulsion of the Spirit, or some providential circumstances which he recognized as divine, kept Paul from preaching the Word in one place and from carrying out his plan of going into another place, and brought him down from the highlands of Asia Minor to the seaport town of Troas.

Note that the highest type of life is always God-led. Find illustrations of this in Abra-

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ham, and Isaiah, and William Wilberforce, and Abraham Lincoln, and McKenzie of Corea. A life that is man-led, that is altogether human, is a poor thing. Impress upon the class that every good thought, every good suggestion, every good impulse, is the divine Spirit striving to lead us in God's way.

There was something out of the ordinary about the revelation of duty and privilege which came to Paul at Troas, v. 9. The circumstances demanded something extraordinary. It was an epoch-making period in the history of the church. We have something like this in the history of our own church. A vision of a man from the South Seas haunted John Geddie, sleeping and waking, till he resigned his home church and sailed away to the New Hebrides. When the circumstances of our life are exceptional, we may always depend upon exceptional guidance.

2. This God-led life yielded a quick and unquestioning response to the divine voice and vision, v. 10. Impress upon the class that our success or failure in life depends upon our obedience or disobedience to the heavenly visions of duty and privilege which come to us. It is best to respond at once when the voice is recognized as divine. Second thoughts about such matters are not best.

3. In yielding a quick and loving response, this God-led life found a most interesting field of labor in the larger world of thought and life, vs. 10-15. There was a prayer service to attend. Note that only women attended that prayer meeting in those far-off days. There was a whole continent waiting the coming of Christ.

Lead the class to realize the possibility of living the God-led life, and the necessity of doing so in order to make anything good of life.

### For Teachers of the Boys and Girls

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

How the gospel was first carried to Europe is the story told in the Lesson. It is in six chapters, and thrills with interest from beginning to end. The scholars themselves will tell the story, if the conversation is wisely guided.

Chapter I. A NEW JOURNEY PLANNED. Link the Lesson on to Lesson VIII., Second Quarter, ch. 15 : 1-35. Recall the great

question settled by the Council at Jerusalem,—that Jews and Gentiles alike are saved by simple faith in Jesus Christ. And now Paul and Barnabas are back in the great missionary church in Syrian Antioch, with full authority to offer the salvation to all who believe. Bring out Paul's eagerness to be off to tell the glad tidings in the churches he had founded on his First Missionary Journey. Touch lightly on the difference between Paul and Barnabas, how frank, and, we may surely think, loving, the discussion was, and how wise the decision was for them to separate. Show in a word how Mark afterwards "made good" (see Col. 4 : 10). Have pointed out on the map the destination of Barnabas and Mark. We are to follow Paul and Silas. Let their course be traced after leaving Antioch.

Chapter II. A NEW HELPER FOUND. Here it will be of interest to have 2 Tim. 1 : 5 and 3 : 15 turned up and read. No training for preaching the gospel is like that of a Christian home.

Chapter III. THE MISSIONARIES TURNED BACK. Having visited his old friends in the churches already founded, Paul would be onward, ever onward, to the Roman province of Asia, with its great cities. But his course is being guided by Another. The Holy Spirit turns him back, how we do not know, from Asia. The time for preaching there will come ; but it has not come yet. If not to Asia, then let it be to Bithynia, that great province on the shores of the Black Sea. But "No", the Spirit again says, and the missionaries are led to Troas, with its outlook towards Europe.

Chapter IV. THE VISION. Now the reason appears for the turning back and the leading forward. Bring out the story of the vision, and speak of the loud cry that comes to-day from the need of the heathen.

Chapter V. THE VOYAGE. How prompt Paul is to obey the summons of the vision. His is the spirit of the true missionary who presses on the moment the way is opened. The scholars will be interested in tracing the course, first to Samothracia, then to Neapolis, and over the mountains to Philippi.

Chapter VI. THE FIRST CONVERTS. After a word or two about the city of Philippi

(see Light from the East), have the scholars tell of the little group of worshipers by the river side and of Lydia's conversion. Recall the Golden Text, and emphasize the joy that

will surely come to us, if, in ever so small a way, by our prayers or gifts or efforts, a single soul in heathendom has its needs met by the gospel.

**THE GEOGRAPHY LESSON**

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

On his Second Missionary Journey, Paul started from Antioch in Syria, taking with him Silas as his companion. They passed through the sunny



enter this province. They therefore journeyed in the direction of Bithynia, the Roman province, which occupied the half of the north side of Asia Minor. Its

plains of Cilicia, Paul's native district, and thence, probably through the celebrated pass known as the Cilician Gates, to the bleak tableland of Lycaonia. Mention is made of a visit to Derbe, Lystra and Iconium, and doubtless the missionaries stopped also at Antioch. They then turned westward towards the Roman province of Asia, with its populous cities, of which Ephesus was the chief; but they were divinely forbidden to

coast line included the Sea of Marmora and almost half of the southern shore of the Black Sea. But the Holy Spirit held them back from Bithynia also. There was now only one way for them to travel, namely westward. They journeyed through Mysia, the northern district of Asia Minor until they came to Troas, from which the apostle and his companions could look over towards Europe, the scene of his future journeys and labors.

**ADDED HINTS AND HELPS**

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

**Some Test Questions**

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

1. At what point does the Lesson again take up the narrative in the Acts?
2. What proposition did Paul make to Barnabas? About what did a dispute arise between them? How was this settled?
3. What new helper did Paul find, and where? What did he announce to the churches in Asia Minor?
4. Into what two provinces, in turn, was

he forbidden to enter? By whom? How may these prohibitions have been given?

5. To what seaport did Paul and his companions come? Describe the vision he saw here.
6. What did he immediately decide to do? Who joined his company at Troas? How do we know this?
7. Trace the route from Troas to Philippi. Explain "first" (v. 12, Rev. Ver.).
8. To whom did Paul first preach at Philippi, and in what place?
9. What was Paul's part in Lydia's conversion? What was the Lord's part? What her own part?
10. By what outward sign was Lydia's faith expressed? Who besides her were baptized? How did she show her gratitude?

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**Something to Look Up**

[From the INTERMEDIATE QUARTERLY AND LEAFLET]

1. What great miracle did Paul perform the first time he visited Lystra? Find the passage.

2. In the first vision we read of Paul's having, who appeared to him? Where is the story told?

ANSWERS, Lesson XIII., Second Quarter

—(1) The Good Samaritan, Luke 10 : 30-35.

(2) 1 John 4 : 8, 16.

**For Discussion**

[From the HOME STUDY QUARTERLY AND LEAFLET]

1. The call of the heathen world.

2. How the Lord opens hearts.

**Prove from Scripture**

That salvation is ours for the asking.

**The Catechism**

Ques. 21. *The Redeemer.* The Question is careful to tell us that there is but one Redeemer. (Read Acts 4 : 12.) Then how fully the Redeemer is described! He is the "Lord Jesus Christ", Jesus being His personal name meaning Saviour; Christ, "the Anointed One", His official title; and "Lord" expressing His dignity and rights. Now, this Redeemer has two natures. One He shares with God, and the other is like our own. He is "eternal", that is He has had

no beginning. And He is the "Son of God", having in Himself the very life of the Father. But besides He is "Man". While on earth, He was hungry and thirsty, cold and weary, joyful and sorrowful, as we are. And yet there are not in Him two Persons, but one.

**The Question on Missions**

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

Ques. 1. Our first Schools were not assisted by the Government, and were for the East Indians alone. Later, in special circumstances, a few others were admitted. Then the Government assisted some of our Schools as special East Indian Schools, and into these, West Indians were not admitted. There are some such Schools still along side of Government Schools for the West Indians, but as the work advanced and the Government limited the number of Schools in any one district, our new Schools were obliged by law to receive all who applied, and these were called Canadian Mission Schools, the word Indian being omitted. The West Indians include Negroes of various shades, Spanish and Portuguese. The teachers, however, are East Indians, and this and our management give an East Indian character to the work in the Schools. Forty-five minutes daily are devoted to Hindi and religious instruction amongst our own scholars.

**FOR TEACHERS OF THE LITTLE ONES**

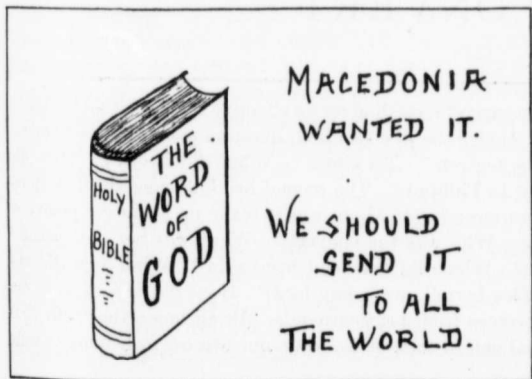
By Mrs. Jessie Munro Johnston, North Bay, Ont.

*Subject for the Quarter*—A foreign missionary's journeys.

*Golden Text for the Quarter*—So mightily grew the word of God and prevailed, Acts 19: 20.

*Lesson Subject*—Paul called to Macedonia.

*Introduction*—We have all been introduced to the missionary about whom we are to hear a great many new stories (recall Paul: some one may print his name.) Recall the First Missionary Journey (Map). Paul became a great traveler. When you went on the train or boat, where did you go? Some people travel for pleasure, to see friends, etc. But Paul traveled for the purpose of carrying something to the people he visited



(show your Bible). This is what Paul carried everywhere he went—the Word of God.

*Review*—Paul is at Jerusalem in council with other Christians (recall Lesson). Paul and Barnabas decide to go back to Antioch. One day Paul said to Barnabas—ch. 15 : 36. Barnabas took Mark, and went to Cyprus. Paul took Silas as his helper.

*A Young Helper*—Describe the young Timothy (2 Tim. 3 : 15) whom Paul chose for a helper.

*A Call for Help*—Here we see Paul standing still. Which way shall he travel with the Word of God now? "Not that way, Paul" (v. 6), "nor that way" (v. 7); but the Holy Spirit guided him to Troas (Map). Here Paul had a vision as he lay on his bed (v. 9).

*Golden Text*—(Use Map.) Draw a heavy stroke, over it print the Golden Text. Paul knew he had got his "marching orders" now.

*Lesson Story*—Tell the Lesson story (outline map), telling of Lydia (v. 14), the first to receive the Word of God in Macedonia.

*Bible Outline*—For each Lesson of the Quarter, a Bible may be outlined on a sheet of paper and pinned on the board. These may all be saved for Review. Print on outline

for to-day, THE WORD OF GOD CARRIED TO MACEDONIA.

*A Call to Us*—God calls boys and girls to help people by loving them, praying for them, giving to help carry the Word of God to others.

*A Little Sermon*—Here is a little boy's sermon,—

"I cannot be St. Paul ;  
I'm a little boy you see.  
If Macedonia should call  
And I went, they'd laugh at me,  
And say I wouldn't do,  
For I couldn't preach and pray ;  
But there are things that we can do,  
And do this very day.  
Paul started many churches,  
And he often wrote a letter,  
To tell the people to be good,  
And teach them to be better,  
And that is what the mission folks  
Would like to do to-day,  
But something else is needed  
Than just to hope they may.  
They would like to have some money  
To send men off to do  
About what Paul did long ago  
Asia and Europe through.  
St. Paul believed in faith  
But acted out works too ;  
So we'll give money, love and prayers,  
That's something we can do."

*To Think About*—I should love everybody.

FROM THE PLATFORM

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

A C

ALL  
ONGREGATION  
ONVERT

The headings of the Lesson Plan suggest a method for an effective review. Call for these, and print them on the blackboard. Under the first heading, question somewhat as follows : What was the call ? By whom was it given ? To whom ? What did it ask ? How did Paul respond ? What was his route to Philippi ? The second heading suggests such questions as : Where did the congregation meet ? Of whom was it made up ? Leave plenty of time to deal with the third heading. Who was the convert ? What was her occupation ? By whom was her heart influenced ? What did this lead her to do ? What sign did she give of her new faith ? Who, besides herself, were baptized ? How did she express her gratitude ? Dwell on the call that comes from heathen lands. Bring home the truth that this call of heathen need is a personal one to each of us, to do our utmost in helping to send the gospel into all the world.

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**PAUL'S SECOND MISSIONARY JOURNEY**  
—THE PHILIPPIAN JAILER

July 11, 1909

Acts 16: 25-40. Commit to memory vs. 29-31. Study Acts 16: 16-40.

**GOLDEN TEXT**—Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—Acts 16: 31.

25<sup>1</sup> And at midnight Paul and Si'l'as<sup>2</sup> prayed, and sang praises unto God: and the prisoners<sup>3</sup> heard them.

26 And suddenly there was a great earthquake, so that the foundations of the<sup>4</sup> prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the<sup>5</sup> keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew<sup>6</sup> out his sword, and would have killed himself, supposing that the prisoners had<sup>7</sup> been fled.

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

29<sup>10</sup> Then he called for<sup>11</sup> a light, and sprang in, and<sup>12</sup> came trembling, and fell down before Paul and Si'l'as.

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

31 And they said, Believe on the Lord Je'sus Christ, and thou shalt be saved,<sup>14</sup> and thy house.

32 And they spake<sup>15</sup> unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night,

**Revised Version**—<sup>1</sup> But about midnight; <sup>2</sup> were praying and singing hymns; <sup>3</sup> were listening to them; <sup>4</sup> prison-house; <sup>5</sup> jailor being roused out of sleep; <sup>6</sup> Omit he; <sup>7</sup> Omit out; <sup>8</sup> was about to kill; <sup>9</sup> escape; <sup>10</sup> And he; <sup>11</sup> lights; <sup>12</sup> trembling for fear, fell; <sup>13</sup> Omit Christ; <sup>14</sup> thou; <sup>15</sup> the word of the Lord unto him, with all; <sup>16</sup> immediately; <sup>17</sup> he brought them up into; <sup>18</sup> and set; <sup>19</sup> greatly, with all his house, having believed in God; <sup>20</sup> But; <sup>21</sup> jailor reported the words to Paul, saying; <sup>22</sup> come forth; <sup>23</sup> publicly; <sup>24</sup> men that are Romans; <sup>25</sup> do they now cast; <sup>26</sup> bring; <sup>27</sup> reported; <sup>28</sup> when they had brought them out, they asked them to go away from the city.

**LESSON PLAN**

I. The Prison Shaken, 25-28.

II. The Jailer Converted, 29-34.

III. The Magistrates Alarmed, 35-40.

**DAILY READINGS**

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

M.—The Philippian jailer, Acts 16: 16-24. T.—The Philippian jailer, Acts 16: 25-40. W.—"Shamefully entreated", 1 Thess. 2: 1-9. Th.—Pleasure in suffering, 2 Cor. 12: 1-10. F.—Safe in the furnace, Dan. 3: 19-27. S.—Faith and life, John 6: 37-47. S.—"Whosoever", John 3: 9-17.

**Shorter Catechism**—Ques. 22. *How did Christ, being the Son of God, become man?* A. Christ, the

and washed their stripes; and was baptized, he and all his,<sup>16</sup> straightway.

34 And<sup>17</sup> when he had brought them into his house,<sup>18</sup> he set meat before them, and rejoiced,<sup>19</sup> believing in God with all his house.

35<sup>20</sup> And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the<sup>21</sup> keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore<sup>22</sup> depart, and go in peace.

37 But Paul said unto them, They have beaten us<sup>23</sup> openly uncondemned,<sup>24</sup> being Ro'mans, and have cast us into prison; and<sup>25</sup> now do they thrust us out privily? nay verily; but let them come themselves and<sup>26</sup> fetch us out.

38 And the serjeants<sup>27</sup> told these words unto the magistrates: and they feared, when they heard that they were Ro'mans.

39 And they came and besought them, and<sup>28</sup> brought them out, and desired them to depart out of the city.

40 And they went out of the prison, and entered into the house of Ly'dia: and when they had seen the brethren, they comforted them, and departed.

Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

**The Question on Missions**—2. What is the religion of the pupils? The East Indians are chiefly Hindus or Mohammedans; but now there are many Christian families.

**Lesson Hymns**—Book of Praise, 240 (Supplemental Lesson); 129; 148; 19 (Ps. Sel.); 154 (from PRIMARY QUARTERLY); 161.

**Special Scripture Reading**—Rom. 10: 1-13. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 148, The Jailer and Paul. For Question on Missions, Tr. 2, A Mohammedan Religious Festival (Hessie).

**EXPOSITION**

**Time and Place**—A. D. 49; Philippi.

**Connecting Links**—A slave maiden in Philippi "possessed with a spirit of divination" (Ramsay, "a ventriloquist") was a source of much profit to her owners, through the power she was believed to have of foretelling the future. She was so much impressed by the apostles' preaching that she pronounced them to be "servants of the most high God" and preachers of "salvation". At last Paul ordered the spirit to come out of the maiden, and it at once obeyed. The owners of the girl appealed to the magistrates, alleging that the missionaries were introducing an unlawful religion. The people of the city joined in the demand that the apostles should be punished. The magistrates, carried

away by the popular clamor, and without proper investigation, ordered Paul and Silas to be scourged and cast into prison, vs. 16-24.

**I. The Prison Shaken, 25-28.**

V. 25. *At midnight*; in the foul and loathsome dungeon ("inner prison", v. 24), dark and without ventilation. There was no sleep for the apostles in that vile place, their backs lacerated from the beating with rods (v. 22, see Light from the East), and their whole bodies in torture from the cruel "stocks", in which their feet had been made fast (see again v. 24). *Prayed, and sang praises*; perhaps some of the Psalms of David, or it may have been some form of adoration to Christ. "This let us also do, and we shall open for ourselves—not a prison, but heaven." (Chry-

sotom.) *Prisoners were listening* (Rev. Ver.); in amazement, for "never before had those outcasts and criminals heard such sounds in such a place. For the most part, those vaults echoed only with wild curses and foul jests".

V. 26. *A great earthquake.* Earthquakes were common in that neighborhood and during that period. None the less, however, on that account was the present convulsion God's swift answer to His servants' prayers (compare ch. 4 : 31). *Foundations . . . shaken*; so severe was the shock. *Doors . . . opened.* As in Turkish prisons to-day, each door was closed merely by a bar. The earthquake, passing along the ground, forced the door posts apart from each other, so that the bar slipped down and the door swung open. *Bands* (chains and stocks) *were loosed.* These were fastened to rings in the wall, and the stones being loosened by the convulsion, the rings fell out of their places.

Vs. 27, 28. *Jailor . . . roused . . . seeing . . . doors open* (Rev. Ver.). With the instinct of a disciplined soldier, as he probably was, he rushed at once to the outer door of the prison, to see what had become of the prisoners. *Killed himself.* Seeing the prison open, he at once concluded that the prisoners *had escaped* (Rev. Ver.), and therefore that he was liable, under the Roman law, to a disgraceful death, ch. 12 : 19 ; 27 : 42. Hence his determination to commit suicide. But the prisoners, Paul and Silas excepted, were too much panic-stricken to make use of their opportunity, and besides they were still hampered by chains and fetters, and had had only a moment for action. *Paul cried*; seeing from the dark inner prison the jailer standing outside. *Do thyself no harm.* Paul, though fearless of death in the path of duty, felt the sinfulness and horror of suicide.

## II. The Jailer Converted, 29-34.

Vs. 29-31. *Lights* (Rev. Ver.); probably torches. *Trembling for fear, fell down* (Rev. Ver.). He may have heard the slave girl call Paul and Silas "servants of the most high God" (v. 17), and the truth of her words had now been brought home to him by the earthquake and by Paul's air of calm authority. *What must I do to be saved?* The jailer was not only alarmed about his danger from

the law, but he had also seen, by a sudden vision, the worse death that threatened him because of sin. He realized his need of salvation. *Believe on the Lord Jesus* (Rev. Ver.); accept Him as Saviour (the meaning of "Jesus", Matt. 1 : 21) and "Lord", that is Master and King. *Thou shalt be saved*; saved from sin and punishment, and to holiness and heaven. *And thy house* (household). The same way of salvation by faith was open to them as to himself.

Vs. 32-34. *Spake . . . the word of the Lord*; explained how all may be saved through the life and death of Christ, and after what fashion the followers of Christ ought to live. *Baptized, he and all his*; after the needed instruction, so that baptism would not be a mere form, but a sign of intelligent repentance and faith and resolve to live in obedience to their new Master. *Set meat* (food) *before them*; having already "washed their stripes" ("He washed them from their stripes, and was washed from his sins", Chrysostom). The jailer thus manifested the love and kindness which are the fruits of the gospel.

## III. The Magistrates Alarmed, 35-40.

Vs. 35-40. *Magistrates sent the sergeants.* See Light from the East. *Beaten . . . uncondemned.* See Light from the East. *Magistrates . . . feared*; degradation from office and loss of the right to hold it again: this was the penalty for punishing a Roman citizen unlawfully. *Brought them out*; publicly, that all might see that they were wholly innocent of wrong-doing. *They departed*; after bidding farewell to the Christians gathered together in the house of Lydia. To remain longer would have caused needless opposition to the infant church, from those whose enmity the missionaries had incurred.

## Light from the East

MAGISTRATES—These were prætors, as they were called by courtesy in the provincial towns, who presided over the affairs of the city and administered local justice. In their prejudice against the Jews, amongst whom they reckoned Paul and Silas, and in their readiness to do a favor to prominent citizens, they had violated two Roman laws: they had condemned two Roman citizens without giv-

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ing them their chartered rights to a fair trial, and the opportunity of appeal; and they had committed a glaring breach of the Porcian law, in binding and scourging Roman citizens, who by special legislation were exempt from such indignities under all circumstances whatsoever. Such an outrage reported to Rome might cause very serious trouble.

**SERGEANTS**—Were lictors, or policemen who attended the magistrates and inflicted punishment on those who had been condemn-

ed. The sign of their office was a bundle of rods, cut from the elm or birch tree, and bound together with red straps, carried on the left shoulder, and called fasces. In the early republic an ax was carried bound into the bundle of rods, with the iron part projecting, but later that was reserved for the dictator or the consuls at the head of the army. The beating of criminals was done with these rods, except when they were condemned to the still more fearful scourge.

### APPLICATION

*Suddenly. . . a great earthquake*, v. 26. The minister's text in the prison that morning was, "Call upon Me in the day of trouble: I will deliver thee." The convict's

**The Convict's  
Prayer**

term was just up; and as he put on his citizen's clothes and walked out into the city without a friend, without a dollar and without a character, he thought himself of the text and offered this peculiar prayer, "O God, if you will help me for two days so I won't do anything wrong, I will be a Christian man forever." Down the street came a runaway horse hitched to a phaeton. Everybody ran but the released convict, who seized a piece of plank, knocked the horse down with a blow on the head, and saved a little three-year-old boy who was alone in the carriage. The breathless father arrived a moment later to ask, "Who saved my boy?" and slipped a twenty-dollar gold piece into the convict's hand. A Christian bystander took him home to dinner, and secured employment for him. The released man was as good as his promise, and is to-day one of the most respected Christian merchants of a large city on this continent. He believed in Jesus after his own rough fashion, and the Lord did not disappoint him. In the ordinary affairs of life, people do not take the Saviour sufficiently at His word. If we believe in Him, we shall find that He will save us.

*Doors were opened*, v. 26. A man stepped off the train at a city where a great religious movement was in progress. He had heard about it, and as soon as he touched the soil of that place something strange took possession of him. He retired to his room in the hotel, but the feeling of uneasiness pursued

him. Next morning he was still perturbed, and he walked across the street and listened to the sermon. His very appetite became affected. He said, "I must know what this is." He knelt down and prayed, and found it was the Saviour knocking at the door of his heart. The old rusty hinges had been closed so long, the door would hardly open. He prayed the Lord to pour His oil on those hinges. The resistance was overcome, and the man became a Christian. How often do people feel undefined unrest, a weariness and longing of the soul, and they fail to recognize that it is Jesus striving to find an entrance through the door of their hearts. If, at such a time, they will but turn to Him, the oil of heavenly grace will be poured upon them, and though the hinges of the heart door be covered ever so deeply with the rust of neglect and sin, it will open to admit the Christ.

*Came trembling*, v. 29. He dangled an empty sleeve at his side and turning to his friend, said, "These fingers have been hurting me all day." "What fingers?"

**The Buried Arm** "The fingers of my right hand." "But there is no right hand." "They tell me this arm was buried on the battlefield, but, sir, that hand is as truly there to-day as it ever was, and the pains and twinges of this hour are almost unbearable in those fingers." Yes, that deed of sin may have been done long since, its record may seem safely buried in some far distant town, but conscience is an immortal part of our being, and the stings and arrows of remorse are felt as keenly as if the deed had just been done. Would we avoid these? Then let us shun the sin that surely produces them.

*Believe on the Lord Jesus Christ*, v. 31. The authorities of a Canadian city have spent hundreds of thousands of dollars on a tunnel under a bay, to an island over against the city. On the island itself, they are planning to construct a filtration plant, in which water from the lake outside may be purified and then conveyed through the tunnel to the city. Like the pure, filtered water is the grace that is in Jesus Christ. It is sufficient to save us from the guilt and the power of sin. Our

**The Water and the Tunnel**

faith, like the tunnel, brings the grace that saves. *Comforted them*, v. 40. What is it that the engineer is doing, as he goes carefully around the huge engine with the long-spouted oil can? Without that oil, neither the big driving wheel nor the little truck wheel, or the strong steam chest would be of much use. The comfort of God's grace is the oil of human life. We all need it whatever our place or work may be, whether we be the big driving wheel, or a little wheel under the truck.

**The Engineer's Oil Can**

### TEACHING HINTS

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

#### For Teachers of the Older Scholars and Bible Classes

Get the class to tell about the poor, half-crazy slave girl and her selfish, cruel masters, vs. 16-24. Make the daily scene on the street as vivid as possible, the girl's wild hysterical cry, her cure, the fury of her masters. Tell about the violent arrest of Paul and Silas, who were caught and dragged before the magistrates; the false charge, the mob; the many stripes; the inner dungeon; the stocks.

1. *Songs in the night*, v. 25. Picture the scenes which must have been enacted many a time in that horrid dungeon. The walls must have been stained, not with praying breath, but with curses and groans. Hark! The other prisoners are listening and wondering what it all means. No groans, no curses, nothing but singing and praying. Who in Philippi ever heard of such a thing? Explain this new thing under the sun, and show how the joy of God's salvation enables us to go about with morning faces and morning hearts, when the conditions of life are not so happy as they might be.

2. *The earthquake*, v. 26. The singing and praying were interrupted by a strange messenger from God. What effect would the earthquake have upon the apostles? Upon the other prisoners? What part does fear play in the evolution of a good life? (See Matt. 3:7.)

3. *The jailer*, vs. 27-34. Make a study of this man's conversion. What led him to

desire to be saved? His question is the first great question which a soul out of harmony with God must ask. Is it "refined selfishness" or common sense to ask this question? "What must I do to save others?" is a question which comes later. Make this very clear, that life is not saved till it comes into loving, personal fellowship with Christ. We have unmistakable evidences of the genuineness of the jailer's conversion. If we must judge whether people are converted or not, let us apply this test of kind, loving service. The conversion of the jailer meant the conversion of a whole family. The conversion of one member of a family ought always in the end to lead to the conversion of all.

4. *The release of the prisoners*, vs. 35-40. The anxiety of the magistrates to get rid of them. The earthquake had frightened them. Note the unusual sight of an apostle standing on his dignity, v. 37. It was not for the sake of his dignity that he was standing there, but for the sake of Christ's cause in Philippi.

#### For Teachers of the Boys and Girls

A Lesson full of wonders.

First, there is the wonder of the missionaries' joy. In prison (a few questions will call out the story of how they came to be there), a dark and loathsome dungeon, perhaps underground ("inner prison", v. 24), their feet fast in the cruel "stocks" (again v. 24), their backs torn and bleeding from the cruel stripes laid upon them (v. 23), there seemed little enough reason for joy. How the other prisoners must have marveled at the songs and prayers which came from that

gloomy cell. It was as if a window opened from it into heaven itself.

The next wonder is the earthquake which shook the prison to its very foundations. Explain how this would force the doors open and loose the chains and fetters of the prisoners. Picture the terror of the jailer, when he awoke and saw what had happened. Bring out the reason for his resolving to kill himself, and how he was saved from the awful crime of taking his own life.

The conversion of the jailer is the third wonder of the Lesson,—and it is by far the greatest of them all. Call for his question asked of the missionaries, making it clear that he was seeking deliverance, not merely from punishment by his superiors, but from his sins, now appearing to him as a dreadful load. Dwell on the answer of the missionaries, bringing out, by some simple illustrations, what it is to believe,—just to trust in Jesus for all that He has promised to do for us. Let the wonderful change in this rough, perhaps very wicked, man, be

brought out,—the points are very plain in vs. 33, 34.

The last wonder is the magistrate's terror of the prisoners. Have the reasons for this given. They had beaten and imprisoned Roman citizens (a word about the rights of these) without a fair trial, and they were therefore afraid of losing their office. How they tried to get the prisoners to go away from the city privately, and how Paul demanded that they should come and publicly set them free, and how at last they came and brought them out of the prison, beseeching them to leave the city,—these points in vs. 37-39 should be brought out by questions. Discuss the reason for Paul's acting thus,—it was probably, in order that the church just founded in Philippi should not suffer through its founders lying under a false charge of wrong-doing. Then follows the visit to the house of Lydia and the departure from Philippi.

A few earnest words should be spoken at the close about the way of salvation, which is the same for us as for the jailer.

### THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON III.]

Philippi was founded by Philip of Macedonia in the middle of the fourth century B. C., and named after him. It was situated in eastern Macedonia, on a steep hill rising to the edge of a great plain stretching far inland to the north and northwest. To the southwest, and about 9 miles distant, lay its port of Neapolis. The road connecting the two places was part of the Egnatian Way, the great Roman road running through Macedonia, and on towards Italy. In B. C. 168 the

city fell into the hands of the Romans, by whom the whole of Macedonia was divided into four regions. Of these, the first had Amphipolis for its capital, and included Philippi. In B. C. 42, Brutus and Cassius, the leaders of the party which had brought about the death of Julius Cæsar, were defeated outside the walls of Philippi by Anthony and Octavius, afterward the Emperor Augustus, who made Philippi a Roman colony. (See Light from the East.)

### ADDED HINTS AND HELPS

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

#### Some Test Questions

1. How did Paul and Silas come to be cast into prison?
2. Describe their condition. How did they occupy themselves?
3. How were the prisoners affected by this? What was God's answer to His servants' prayers?
4. Explain how the prison doors were

opened and the prisoners' "bands" loosed.

5. Why did the jailer resolve to kill himself? By whom was he prevented from doing so?

6. What question did he ask of Paul and Silas? What was the answer?

7. Who else were saved besides the jailer himself? By what outward sign did they show their acceptance of Christ?

8. Who were the serjeants? On what errand did the magistrates send them?

9. What reply did Paul send back? What effect had this on the magistrates?

10. What did they do to make clear the apostles' innocence? What did the apostles then do?

### Something to Look Up

1. Find earlier in the Acts a verse which tells of two disciples of Jesus being released from prison at night by an angel.

2. Jesus Himself once told a Jewish ruler that whosoever believed in Him should not perish, but should have everlasting life. Find these words in John's Gospel.

ANSWERS, Lesson I.—(1) Made a cripple to walk; Acts 14:8-10. (2) Jesus; Acts 9:1-6.

### For Discussion

1. What reasons for joy had Paul and Silas?

2. Why believers in Christ should confess Him.

### Prove from Scripture

That we should love our enemies.

### The Catechism

Ques. 22. *How Christ became man.* He did not become the Son of God. That He always was. But He became man. He is now a real man, because He has a true body. Luke 2:40, tells us that He had, as a boy, a body which grew. From Luke 24:39, we learn that he had a body which could be seen

and handled. Then, every man has a soul as well as a body. And Christ has a soul. The word "reasonable" is intended to teach that His soul is like ours, a soul that grew in wisdom (Luke 2:52), a soul that had the same feelings and desires as ours, except that there was no sin in Him. His body was prepared for Him by the Holy Ghost. It was the shrine of His divine nature.

### The Question on Missions

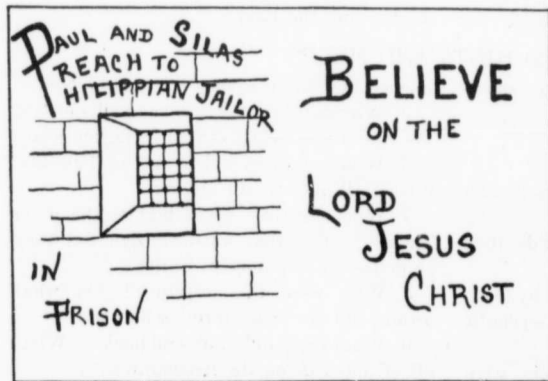
Ques. 2. When our Schools began, the pupils were Hindus or Mohammedans in religion like their parents. As the work advances, the influence of those taught in the Schools, and of our Christian people, tends to break down idolatry in all directions, but specially among the young. The simplest catechism, if understood and accepted, makes idolatry a thing of the past. Hence among the children, Hinduism, that is the worship of deities many and idols innumerable, does not now exist as it once did. It is otherwise with the Mohammedans. Their simple truth, "There is one God and Mohammed is the prophet of God", is held tenaciously and only laid aside, so far as Mohammed is concerned, when the truth is received that Jesus is the incarnate Son of God and Saviour of men. The Mohammedans are often reached through the hymns that are sung in their own language in the Schools.

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—Paul imprisoned.

*Introduction*—The teacher may bring to the class a pretty canary bird in a cage (or picture,

or outline). Talk about the free life of the birdies in the woods. Can this canary get out of the cage? Does he want to get out? Sometimes people are put in places where they cannot get out. There are iron bars across the windows. What do we call such a place? And the persons who are put in them? What kind of people are put in prison? Are good people sometimes put into prison by wicked people? Our story to-day is about our two good missionaries being put into prison by wicked





people. Who will print their names? P-A-U-L and S-I-L-A-S.

*Review*—Where had they traveled with the Word of God? How were they invited to go to Macedonia? (Recall Lesson.)

*Lesson*—Here is Philippi. Here is a young slave girl who has an evil spirit, which enables her to "tell fortunes", and thus bring much money to her owners. She has heard Paul and Silas preaching, and believes that they are servants of the most high God, and day after day she goes about the streets calling out these words, v. 17. Paul was able, through the power of God, to drive away the evil spirit, v. 18. Describe the anger of the owners of the slave girl against Paul and Silas, when the girl could no longer earn money for them. Picture them going to the magistrates and having Paul and Silas brought before them in the market place, vs. 19-24. This is why we find these good men in prison. Describe the locked door, the chains, the stocks (outline: see Exposition). Are they sad and downhearted? Ah! if we could have listened at the keyhole of the great door of that dark prison, we should have heard, what? Crying and moaning? No! "At midnight Paul and Silas prayed, and sang praises unto God", v. 25.

*The Earthquake*—Perhaps the children know what an earthquake is? Describe the opening of the prison.

*The Philippian Jailer*—Up jumps the jailer. What shall he do? He will be punished for going to sleep and letting the prisoners get away! He draws his sword to kill himself. Out of the darkness he hears Paul's voice, "Do thyself no harm: for we are all here!" The jailer gets a light, goes into the dark room and brings Paul and Silas out. He knows that they are really messengers of God, and that God has used the earthquake to set them free. He says, "Sirs, what must I do to be saved?"

*Golden Text*—Print Paul's reply to the Philippian jailer (repeat). In this way Paul carried the Word of God into that prison. Continue the story, vs. 32-40. There is only one way to be saved. The Philippian jailer, the boys and girls in China, etc., the boys and girls in Canada, in your own town—all must believe in Jesus, pray to Him and work for Him.

*Bible Outline*—On the paper Bible outline print, THE PHILIPPIAN JAILER BELIEVED THE WORD OF GOD.

*Something to Think About*—Believing in Jesus will save me.

#### FROM THE PLATFORM

## BODIES IN PRISON SOULS IN PRISON

Begin by questioning out what led to the imprisonment of Paul and Silas, and their condition while IN PRISON (Print). What part of them alone could be put in prison and made fast in the stocks? Their BODIES (Print), the scholars will readily answer. How did they show that their SOULS (Print) were free? The answer is found in their praying and singing praises at midnight. But there were other prisoners besides the apostles. Their bodies, too, were in prison. What about their souls? A little questioning will bring out that these were also in prison,—in the power of Satan. Turn now to the jailer. Was his body in prison? No, but his soul was. Now ask by whose power the bodies that had been in prison were set free. Could that same power set souls free, too? Yes, this was proved in the case of the jailer. Press home the truth that we need to be set free from sin, and that God can and will do this for us.

PAUL'S SECOND MISSIONARY JOURNEY  
—THESSALONICA AND BEREA

July 18, 1909

Acts 17 : 1-15. Commit to memory v. 11.

**GOLDEN TEXT**—Thy word have I hid in mine heart, that I might not sin against thee.—Psalm 119 : 11.

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

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

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

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

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

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

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

**Revised Version**—<sup>1</sup> custom ; <sup>2</sup> for ; <sup>3</sup> from ; <sup>4</sup> it behoved the Christ to suffer ; <sup>5</sup> to rise ; <sup>6</sup> said he, I proclaim unto you ; <sup>7</sup> the ; <sup>8</sup> were persuaded ; <sup>9</sup> Jews being moved with jealousy ; <sup>10</sup> vile fellows of the rabble ; <sup>11</sup> gathering a crowd, set the city ; <sup>12</sup> assaulting ; <sup>13</sup> they sought ; <sup>14</sup> forth ; <sup>15</sup> dragged ; <sup>16</sup> before ; <sup>17</sup> act ; <sup>18</sup> multitude ; <sup>19</sup> from Jason and the rest ; <sup>20</sup> Berea ; <sup>21</sup> when they were come thither ; <sup>22</sup> now ; <sup>23</sup> examining ; <sup>24</sup> these ; <sup>25</sup> many of them therefore ; <sup>26</sup> the Greek women of honourable estate ; <sup>27</sup> proclaimed ; <sup>28</sup> Berea also ; <sup>29</sup> likewise, stirring up and troubling the multitudes ; <sup>30</sup> as far as ; <sup>31</sup> and ; <sup>32</sup> Timothy ; <sup>33</sup> But ; <sup>34</sup> Timothy, that they should come.

**LESSON PLAN**

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

**DAILY READINGS**

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

M.—Thessalonica and Berea, Acts 17 : 1-15. T.—Paul's love for the Thessalonians, 1 Thess. 3. W.—In the heart, Deut. 6 : 1-9. Th.—Daily meditation, Ps. 119 : 97-104. F.—Searching the scriptures, John 5 : 31-39. S.—A child's knowledge, 2 Tim. 3 : 10-17. S.—Teaching the scriptures, Luke 24 : 13-32.

**Shorter Catechism**—*Quæst.* 23. *What offices doth Christ execute as our Redeemer ?* A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

**Time and Place**—A.D. 49 ; Thessalonica and Berea.

**Connecting Links**—There is no break between Lesson II. and Lesson III.

**I. At Thessalonica, 1-9.**

V. 1. *They* ; instead of "we" (ch. 16 : 10), evidently because Luke had ceased, for a time, to be a member of Paul's company, having remained at Philippi. *Amphipolis* ; literally, "the all-round city", either because it was so conspicuous from land and sea, or because the river Strymon almost encircled it. It was on the great Roman highway called the Egnatian Way, about thirty-two miles southwest from Philippi. *Apollonia* ; thirty miles farther on, still to

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

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

10 And the brethren immediately sent away Paul and Si'las by night unto Berea ; who coming thither went into the synagogue of the Jews.

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

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

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

14 And then immediately the brethren sent away Paul to go as it were to the sea ; but Si'las and Timothy abode there still.

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

**The Question on Missions**—3. What are their homes like ? On "estates" (sugar, cocoa and cacao plantations), the people live in what are called "barracks", wooden houses built by the estates, covered with corrugated iron. In the country districts, the houses are usually covered with thatch made from palm leaves. As they are able, the people build better houses of wood, with iron roofs.

**Lesson Hymns**—Book of Praise, 240 (Supplemental Lesson) ; 54 ; 46 ; 1 (Ps. Sel.) ; 556 (from PRIMARY QUARTERLY) ; 151.

**Special Scripture Reading**—Psalm 19. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 149, Paul Preaching to the Thessalonians. For Question on Missions, Tr. 3, A Typical East Indian Laborer's Home, Trinidad. The walls and floor are usually made of mud, and the roof is thatched.

**EXPOSITION**

the southwest. Paul did not stay in these towns, probably because there was no Jewish synagogue in either of them. *Thessalonica* ; some thirty-seven miles from Apollonia ; the capital of the whole Roman province of Macedonia. (See Geography Lesson.) A *synagogue of the Jews*. Doubtless, before Paul left Philippi, Thessalonica had been fixed upon as his next stopping place, because the Jewish synagogue there offered a good opening for work.

Vs. 2, 3. *As his custom was* (Rev. Ver.). "To the Jew first" (Rom. 1 : 16), was the apostle's rule in preaching (see chs. 13 : 5, 14 ; 14 : 1, etc.) *Three sabbath days*. During the week he worked at his trade of tent-

making (1 Thess. 2 : 9), and therefore would have less time for preaching. Besides, on the Sabbaths, he would find the Jews gathered together for worship. Paul did, however, find some opportunities of preaching to the heathen also, for 1 Thess. 1 : 9 speaks of some of the Thessalonian converts as having "turned to God from idols". *Reasoned with them*; conversed with them. Such conversations between the speaker and his hearers were customary in the synagogue services. *Out of the scriptures*; the Old Testament, since no part of the New Testament was then written. *Opening*; making plain the meaning of the scriptures. *Alleging*; showing from the Old Testament, that the Messiah (*Christ*) must needs have suffered. It was hard then, as it is now, to convince the Jews of this, because they looked, as do their descendants to-day, for the Messiah to come as a mighty Conqueror to deliver them from their oppressors. The apostle's argument showed, from such passages as, for example, Isa. 53, that the prophecies foretold a suffering, as well as a conquering Messiah. *Risen again*. The Jews, like our Lord's disciples themselves at an earlier date, did not understand the scriptures, such as Ps. 16 : 10, which pointed to the rising again of the Messiah from the dead. Then Paul tells how Jesus fulfilled these scriptures, and draws the conclusion that *Jesus . . . is the Christ* (Rev. Ver.), the Messiah.

V. 4. *Some . . . believed*; that is, some of the Jews. *Consorted*; cast in their lot with *Paul and Silas*, that is, decided to join the Christian community. *Devout Greeks . . . chief women* (compare ch. 16 : 13, 14). They were proselytes to the Jewish faith, and, like the Jewish converts just mentioned, were reached through the synagogue. *A great multitude*. The proselytes would be less prejudiced against the gospel than those born Jews and therefore more set in Jewish beliefs and opinions; hence the greater number of converts made in Thessalonica were from amongst the proselytes.

V. 5. *Jews . . . moved with envy*; because people in such numbers were being drawn from their party to the Christians. *Levied fellows of the baser sort*. See Light from the

East. *Assaulted*; so bitter was their hatred. *House of Jason*. He was probably a Jew, whose name originally had been Joshua. He had received Paul into his house. *To the people*; before a public meeting of the citizens, who, according to the constitution under which Thessalonica was governed, shared authority with the magistrates who were called "politarchs" (see Light from the East).

Vs. 6-9. *The rulers*. See Light from the East. *Turned the world upside down*. It shows how widely Christianity had spread and how powerful its influence was, that its enemies should so speak of it. *Contrary to the decrees of Caesar*; the Roman Emperor. The charge is treason, in setting up *another king, one Jesus*. The magistrates dared not refuse to examine such a charge. Paul's preaching on the kingdom of Jesus may have suggested this accusation. *They*; the mob. *Troubled the people*; as the waters of the sea are agitated in a storm. *Taken security of Jason and the rest* (Rev. Ver.); required bail of them for the good conduct of the missionaries and their followers.

## II. At Berea, 10-15.

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

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

### Light from the East

**LEWD FELLOWS**—Lewd means now licentious, but in Old English, it means low, depraved, vicious. The phrase here means "loafers from the market square". As the unemployed in our cities hang around the City Hall looking for a job, so the floating poor of Greek cities gathered on the market, and were always ready for some mischief. Besides these, the market men who brought garden stuff from the surrounding country, were a rude and semi-barbarous people, easily roused to violence. Sometimes they were not permitted to enter the city, but had a market place assigned to them outside the

walls, on account of the violence and foul language of the women, who outdid their sisters of Billingsgate in that particular.

**RULERS**—Politarchs. This unusual word is found in an inscription on the remains of a marble arch at Thessalonica, which informs posterity that it was a free city, and that its magistrates which Rome recognized were called politarchs, and that they were seven in number. The security which these rulers demanded of Jason and his friends, was a sum of money to be deposited with them, and to be forfeited if the Christian community were the cause of any further disturbance.

### APPLICATION

*As his manner was*, v. 2. A story is told of a battle fought near a corral where a number of old, worn-out cavalry horses were confined. At the sound of the **A Trumpet Call** heavy firing they grew warlike, formed into a squadron and charged upon a number of mules, wheeled round and overthrew a high rail fence, nor ceased their wild demonstrations until the firing stopped. The power of habit becomes the master influence in man and beast. How advisable that in youth we form those habits of which we shall never be ashamed! The sight of a synagogue on the dawn of the Sabbath was like a trumpet call to the apostle. His religious habits drove him to the place of prayer.

*Out of the scriptures*, v. 2. A certain old colored sexton was not a professor of homiletics, as the art of preaching is called, but he was a shrewd judge of what a sermon should be like. "Some **"Puts the Fodder on the Ground"** preachers", he used to say, "don't put the fodder down low enough. Thank God, we have got a preacher that just puts the fodder right down on the ground where every one can get it." There is a clearness and simplicity about the Bible that makes its message intelligible to all. "The wayfaring men, though fools, shall not err therein." It is wise to study God's works in nature and history, to be acquainted with science and philosophy. But Bible truths in Bible words are the food on which

the souls of men flourish, and these are within the reach of everybody.

*Consorted with Paul and Silas*, v. 4. Some people claim to be Christians without belonging to the church, and this is, of course, perfectly possible; but their Christianity is not usually of a very aggressive type. If called upon to offer a prayer of rejoicing at the conversion of some penitent sinner, they are amazed that such an expression should be asked from them. When asked to deal personally with some anxious soul, they will look at you as if you must be out of your senses, to expect such service from them. They readily admit that these things are properly done by church members. Such Christians, however, are witnesses that do not testify, saved men that are not anxious for salvation, orthodox believers that will do nothing orthodox, forgetting James' injunction, "Be ye doers of the word, and not hearers only, deceiving your own selves."

*Another king*, v. 7. Look at the stalwart engineer, as he stands with his hand on the throttle and his eye on the track. He looks at his watch, then pulls the throttle a little wider open, as much as to say to his faithful engine, "Give me six or eight miles more an hour—we are getting a little behind", and the good engine immediately begins to puff louder and turn its wheels more swiftly. Then again he shuts the throttle off, drops

**The Hand on the Throttle**

the lever forward and stops the engine when he wants to. He is king. The great engine gives immediate and implicit obedience. What an object lesson to us! Jesus is our King. At His signal we should be always ready to advance, and at his command willing to halt.

*Readiness of mind*, v. 11. The little boy ran hard to catch the train; but just as he reached the platform, it moved off and left him. As he stood there breath-

less, and disappointed, watching the receding train, a man said to him, "You didn't run fast enough." "Yes", said the boy, "I ran with all my might; but I didn't make it, because I didn't start soon enough." Many an unfortunate man has missed his opportunities in life, because he was so dilatory at the start. He would be biting the pencil, while the other fellow was finishing the sum. Like the foolish virgins that slumbered and slept while the bridegroom tarried, and neglected to provide oil for their lamps, many persons, it is to be feared, will miss the blessings of salvation because, while they had the privilege of the Sabbath School and the church, they had not the readiness of mind to learn and obey.

*Searched the scriptures daily*, v. 11. In that beautifully illustrated book, *The Holy Land*, by Fulleylove and Kelman, a story is told of a thief in a certain town in Palestine who entered a house and stole nothing. He simply went out and claimed the house before the

judge. When the case came to trial, the thief challenged the owner to tell how many steps there were in the stair, how many panes of glass in the windows, and a long catalogue of other such details. This the owner could not do, and when the thief gave the numbers correctly, the house was at once given to him as its obvious owner. It is of great value to know, not only the great truths of the Bible, but also the very chapter and verse in which these are found.

### Lesson Points

Truth flourishes in the sunlight and fresh air of free discussion. v. 2.

The Old Testament is a mirror in which is reflected the image of Christ. v. 3.

Knowledge brings with it the responsibility of acting. v. 4.

It is a bad cause that needs to be furthered by lawless violence. v. 5.

Wherever the wrong side is up, the church must keep on turning things upside down. v. 6.

In the long run lying and hypocrisy go down before truth and honesty. v. 7.

True nobility is not a matter of birth but of character. v. 11.

Candor in the study of the Bible is soon followed by conviction of its authority. v. 12.

Opposition to any good work is one of the strongest testimonies to its force and aggressiveness. v. 13.

God never permits one door to be shut against His servants without opening another. v. 15.

### TEACHING HINTS

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

#### For Teachers of the Older Scholars and Bible Classes

We have in the Lesson a Tale of Two Cities. The story is a short, but most interesting, one, almost sensational indeed, with the uproar and the riot of the rabble and the secret flights in the night.

1. Note, in the first place, that Paul's method of reaching the people was the same in both cities: (1) He made large use of the synagogue. He was at home there. He knew all its customs and ceremonies by heart. This in itself would at the outset make a favorable impression upon these two strange

congregations. (2) He made large use of the Old Testament. He made the worshipers feel that he and they had much in common. One of our greatly beloved Hebrew professors a few years ago was invited by a Jew to the Passover service. When the opportunity came to speak, the professor held up a Hebrew Bible and told the people that he loved that Book as much as they did. He was in sympathy with the audience at once. He was employing Paul's method. The most successful missionaries amongst the more enlightened races have always striven to find some little bit of common ground of religious belief on which to stand and from which to proceed. (3) Paul preached Christ

from the Old Testament, His sufferings and death and resurrection, how everything was completely fulfilled in Jesus of Nazareth. What passages in the Old Testament would furnish Paul with his best texts for such a sermon? Who wrote the first life of Christ? (See Isa. 53.)

2. Note, further, that in both cities a good many converts were made to Christianity. What classes were reached? (Vs. 4, 12.) Special mention is made of women, "honorable women", amongst the converts in these two cities. Dwell upon what women are doing for missions in our own church.

3. The mission was more successful in Berea than in Thessalonica. What was the reason of this? Sometimes it is difficult to tell why mission work is more successful in one place than in another. Some people are more noble than others. What does "noble" mean in the Lesson? (See Exposition.) Goodness is a badge of God's nobility. God's good man is always God's nobleman.

In what respects were the Bereans more noble? Was this little country town more conducive to the development of a noble type of character than the large city of Thessalonica? Is it easier to live a good life in the country than in the town?

4. Riots in both cities, vs. 5-7, 13. Who were the ringleaders, and what were their tactics?

5. Paul's flight from both cities, vs. 10, 14. Note that the brethren "sent away Paul". He was too brave to flee of his own accord, but his friends were too wise and loving to allow him to be exposed to danger. There are times when the bravest thing that a man or a woman can do is to run away from danger. We must take care not to run away from duty.

### For Teachers of the Boys and Girls

The Lesson falls into two parts, which may be headed respectively: I. AT THESSALONICA. II. AT BEREA. These headings may be written on the blackboard at the beginning of the Lesson, or on pads by the scholars. The points in the story belonging to each place may then be noted under the proper heading as the Lesson proceeds.

I. AT THESSALONICA. Let the position of this important city be noted (see Geography

Lesson). Call attention to Paul's selection of great centres of population and influence for preaching the gospel.

Bring out the following points, by question and, where needed, explanation. (1) The synagogue ministry. Note the authority to which Paul appealed,—“the scriptures”, that is, of the Old Testament, common ground to the hearers with himself; and his method,—“opening” or explaining the scriptures, “alleging” or proving from them that the Messiah was to be a Sufferer; and, finally, showing, by comparing the facts of the life of Jesus with the Old Testament, that He is the Messiah described in those writings. (2) The twofold result of the preaching in the synagogue,—the winning of many converts (v. 4 mentions three classes), and the exciting of opposition (picture the mob's attack on the house of Jason where Paul and Silas were lodging). (3) The accusation before the rulers of the city (note the unwitting testimony to the apostles' influence in “turned the world upside down”, and discuss in what sense Jesus is a King). (4) The bond taken of Jason and others, and the departure of the missionaries from the city by night.

II. AT BEREA. Have the position of this city pointed out on the map. Here, as at Thessalonica, Paul began his preaching in the Jewish synagogue,—his usual custom. Here the points for question and explanation are:

(1) The description of the Berean Jews,—“more noble than those in Thessalonica”, and that in two respects, namely their “readiness of mind” or willingness to receive the truth, whoever might bring it, and their “daily” study of the scriptures to see whether the teaching were true. A little talk about the benefits of daily Bible study and plans for it will be in place here. (2) The results of Paul's teaching and the people's study,—the conversion of many (note, again,—the different classes in v. 12). (3) The coming of Paul's enemies from Thessalonica and the disturbance caused by them. (4) Paul's departure from Berea for Athens, by way of Dium, the nearest seaport (make it clear, that the apostle's leaving first Thessalonica and then Berea was not a cowardly flight from

danger, but was due to its being impossible to carry on his work any longer personally in those places). (5) His arrival at Athens, after a voyage of two hundred and fifty miles, and his sending word that Silas and Timothy, left at Berea, should join him at Athens.

The point to emphasize, in closing, is that there are always two ways of treating the gospel message. It may be rejected, as by Paul's enemies at Thessalonica; or gladly accepted, as by the Bereans. And our welfare, in time and eternity, depends on our accepting the message.

### THE GEOGRAPHY LESSON



Thessalonica, the capital city of Macedonia, known in modern times under the slightly altered name of Saloniki, has for many centuries, held a prominent place in history, and still ranks, after Constantinople, as the second city in European Turkey. It is situated on the innermost bay of the gulf, which now takes its name from the modern town, but was known to the ancients as the Thermaic Gulf, after an earlier town on the same site, called Therme from the hot mineral springs (Latin, *thermae*) still existing in its neighborhood. It is built in the form of an amphitheatre on the slopes at the head of the bay; and is seen from a great distance, crowned by its citadel above, and conspicuous by whitewashed walls several miles in circuit. The Egnatian Way runs through the town, and the remains of arches at either end of a long street mark the site of its gates.

Berea was situated about 50 miles southwest of Thessalonica. "It was an old town, whose natural advantages in a well watered and fertile district gave to it considerable population and importance, which it still retains under the name of Verria or Kara Feria."

### ADDED HINTS AND HELPS

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

#### Some Test Questions

1. What cities did Paul pass by without preaching in them? Why probably did he do this?
2. Tell what you know of Thessalonica? Where in that city did Paul begin his preaching?
3. How was he occupied during the week? Where do we learn that he preached to Gentiles as well as Jews?
4. On what did he base his preaching?

What did he prove concerning the Messiah?

5. Who did he declare fulfilled the Old Testament teaching about the Messiah?
6. From what classes were converts won at Thessalonica?
7. How did the unbelieving Jews treat Paul? What charge was made against them before the rulers? Who had to become security for them?
8. Whither was Paul sent from Thessalonica? How did the Bereans receive his message?
9. What is said about their study of the scriptures?

10. How was Paul compelled to leave Berea? Whither did he then go?

**Something to Look Up**

1. Find the verse that tells us to "search the scriptures". Who spoke these words?
2. Paul afterwards wrote two letters to the Christians at Thessalonica. What are they called? Find the verse where he says the word of God sounded out from them to the people round about.

ANSWERS, Lesson II.—(1) Acts 5:19. (2) John 3:16.

**For Discussion**

1. Plans for daily Bible study.
2. When danger should be faced and when shunned.

**Prove from Scripture**

That we should meditate on God's Word.

**The Catechism**

Ques. 23. *The Redeemer's Work*. "Office", in the Question means the work which the Redeemer was appointed to do. Three kinds of work are spoken of, that of a prophet, of a priest, and of a king. All these He does at the same time, and is doing continually. Two "estates", that is, conditions, are spoken of in which Christ has existed. The "estate of humiliation" means His life upon the

earth, where He toiled, and suffered, and at last died. The "estate of exaltation" means His life in heaven, where He sits at God's right hand, sharing the glory of the Father. To see the difference between the two estates, read Phil. 2:6-8. Both on earth and in heaven He is the Prophet, Priest and King of His people.

**The Question on Missions**

Ques. 3. The homes of our people vary according to their stations. New immigrants on plantations occupy barrack rooms about ten feet square. In the country they build their houses often thatched with palm leaves and sometimes with mud floors and enclosed with boards, or, in some districts, tapia earth walls. Those in better circumstances imitate their neighbors in building improved houses. When they come from India they have little house furniture, scarcely a chair. Sometimes indeed, a cow and calf are kept in the gallery of the house, where they are considered a very interesting part of the family. Gradually, and especially after they have become Christians, more furniture of various kinds is introduced and the whole aspect of their life becomes changed for the better. Families then eat together, and family life is established such as it may be seen in other countries.

**FOR TEACHERS OF THE LITTLE ONES**

*Lesson Subject*—Paul teaching.

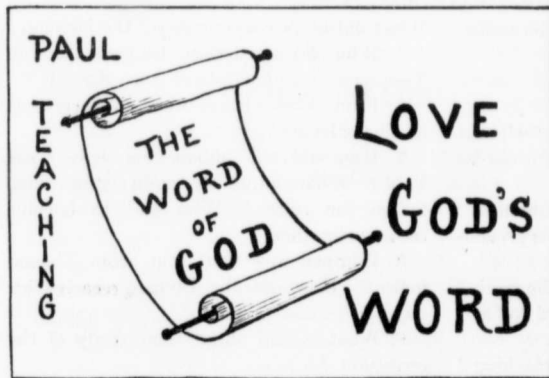
*Introduction*—Outline a star. Remind the children of the star that led the Wise Men to

Jesus in the manger. We have no star now to guide us to Jesus. We have another kind of light (show your Bible and outline). Repeat, "Thy Word is a lamp unto my feet, and a light unto my path."

*Lesson*—Our Lesson story is about the missionary Paul teaching the Word of God in a far away city of Macedonia.

*Review*—Do the children remember where we last saw Paul and Silas? (Recall last Lesson.)

*Teaching the Word of God in Thessalonica*—Here the mission-





aries are in Thessalonica. There are many Jews here, and they have a synagogue. Here is Paul with the roll of parchment—the holy scriptures, the Word of God—reading and teaching in the synagogue on the Sabbath day (vs. 2, 3), just as our ministers and Sunday School teachers teach us God's Word.

*Opposition of the Jews*—The Jews who did not believe in Jesus, made a great fuss and went to the Roman rulers saying, "These that have turned the world upside down are come hither also" (you see everybody was hearing of the great missionary Paul). "These men say there is another King besides Cæsar" (explain), "one Jesus."

*In Berea*—Here we see Paul and Silas leaving Thessalonica in the night time and going to Berea, v. 10. Here again they teach the Word of God in the synagogue (and many heathen people also hear it preached). The people listened gladly to hear about Jesus, and read and searched the Word of God themselves every day and tried to know the meaning of it, and many men and women believed in Jesus as their Saviour when they knew what God's Word said about Him. But see! There come those wicked Jews from Thessalonica making trouble again!

*Paul Taken to Athens*—Now again we see Paul in a ship. His friends are taking him away to Athens (Map) for safety. Silas and Timothy remain behind, but join him later.

*Loving God's Word*—There is a story of a family during the Reformation, who owned a copy of the Bible. People were not allowed to own a Bible in those days. In one town all the houses were being searched and all Bibles found were burned. In one home was a Bible much loved. See, the searchers are coming! Where shall they hide their treasure? The good mother thinks of a place. She is baking bread. Quickly she rolls the precious Bible in the middle of a loaf of dough, and puts it in the oven. The searchers open the oven door. They see nothing but bread baking. No trace of a Bible is found in that house, and off they go.

*Golden Text*—Our Golden Text tells us of a safe place to hide the Word of God (repeat and print). How do we do this? By learning all the Bible verses we can, and loving them and thinking about them often.

*Bible Outline*—On the Bible outline print, THE WORD OF GOD LOVED.

*Something to Think About*—I should love God's Word.

#### FROM THE PLATFORM

O. T.—MESSIAH  
N. T.—JESUS

Call for the two parts into which the Bible is divided, Old Testament and New Testament (Print O. T. and N. T.). Ask for the Old Testament title of the great Person for whom the Jews were looking, and print, MESSIAH. Bring out, by questioning, the two things that Paul preached in Thessalonica about the Messiah, that he should die and rise again. Have the scholars read from Isa. 53 some verses referring to His death, and then from Ps. 16, the reference to His rising again. Now ask who, does the New Testament tell us, did die on the cross and rise again. All will at once answer, JESUS (Print). It will thus be seen that Jesus is the Messiah. Question out the two ways in which Paul's teaching was received,—some believed and others disbelieved. There are the same two ways to receive teaching about Jesus now. We may believe it and be saved, or disbelieve it and be lost. The choice must be made. Urge every scholar to choose aright, and to choose now.

## —ATHENS

Acts 17 : 22-34. Commit to memory v. 29. Study Acts 17 : 16-34.

GOLDEN TEXT—God is a Spirit : and they that worship him must worship him in spirit and in truth.

—John 4 : 24.

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

23 For as I passed <sup>4</sup> by, and <sup>5</sup> beheld your devotions, I found <sup>6</sup> an altar with this inscription, TO <sup>7</sup> THE UNKNOWN GOD. <sup>8</sup> Whom therefore ye <sup>9</sup> ignorantly worship, him declare I unto you.

24 <sup>10</sup> God that made the world and all things therein, <sup>11</sup> seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands ;

25 Neither is <sup>12</sup> worshipped with men's hands, as though he needed any thing, seeing he <sup>13</sup> giveth to all life, and breath, and all things ;

26 And <sup>14</sup> hath made of one blood all nations of men for to dwell on all the face of the earth, <sup>15</sup> and hath determined the times before appointed, and the bounds of their habitation ;

27 That they should seek <sup>16</sup> the Lord, if haply they might feel after him, and find him, though he <sup>17</sup> be not far from <sup>18</sup> every one of us :

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

**Revised Version**—<sup>1</sup> And Paul ; <sup>2</sup> the Areopagus ; <sup>3</sup> in all things I perceive that ye are somewhat superstitious ; <sup>4</sup> along ; <sup>5</sup> observed the objects of your worship ; <sup>6</sup> also ; <sup>7</sup> AN ; <sup>8</sup> What ; <sup>9</sup> worship in ignorance, this set I forth ; <sup>10</sup> The God ; <sup>11</sup> he, being Lord ; <sup>12</sup> he served by ; <sup>13</sup> himself ; <sup>14</sup> he made of one every nation ; <sup>15</sup> having determined their appointed seasons ; <sup>16</sup> God ; <sup>17</sup> is ; <sup>18</sup> each one ; <sup>19</sup> even ; <sup>20</sup> Being then the offspring ; <sup>21</sup> device of man ; <sup>22</sup> The times of ignorance therefore God overlooked ; <sup>23</sup> he ; <sup>24</sup> men that they should all everywhere repent ; <sup>25</sup> inasmuch as he ; <sup>26</sup> the man ; <sup>27</sup> now when ; <sup>28</sup> but ; <sup>29</sup> concerning this yet again ; <sup>30</sup> Thus Paul went out from ; <sup>31</sup> whom also.

## LESSON PLAN

- I. God in Creation, 22-27.
- II. God in Man, 28, 29.
- III. God in Christ, 30-34.

## DAILY READINGS

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

M.—At Athens, Acts 17 : 16-34. T.—Greatness of God, Isa. 40 : 9-17. W.—Creator of all, Isa. 40 : 18-31. Th.—Folly of idolatry, Jer. 10 : 1-16. F.—Promise to seekers, Ps. 50 : 1-15. S.—Real worship, John 4 : 19-29. S.—Judgment by Christ, 2 Cor. 5 : 1-11.

## EXPOSITION

Time and Place—A.D. 49 ; Athens.

**Connecting Links**—There is no break in the narrative between Lessons III. and IV.

Wherever Paul turned in Athens, he saw beautiful sculpture, all of it dedicated to the worship of heathen gods. But, though he must have admired these masterpieces of the greatest artists, his spirit was so vexed by the signs of idolatry on every hand, that he could not but speak out against it, both in the synagogue and in the thronged market-place (see *Light from the East*). He thus attracted the attention of the learned teachers, who wished to have a more complete account of his doctrine. Accordingly, for this purpose, he was "brought unto the Areopagus" (v. 19, *Rev. Ver.*), the Supreme Council or

being; as certain <sup>19</sup> also of your own poets have said, For we are also his offspring.

29 <sup>20</sup> Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art, and <sup>21</sup> man's device.

30 <sup>22</sup> And the times of this ignorance God winked at ; but now <sup>23</sup> commandeth <sup>24</sup> all men every where to repent :

31 <sup>25</sup> Because he hath appointed a day, in the which he will judge the world in righteousness by <sup>26</sup> that man whom he hath ordained ; *whereof* he hath given assurance unto all men, in that he hath raised him from the dead.

32 <sup>27</sup> And when they heard of the resurrection of the dead, some mocked ; <sup>28</sup> and others said, We will hear thee <sup>29</sup> again of this matter.

33 <sup>30</sup> So Paul departed from among them.

34 <sup>31</sup> Howbeit certain men clave unto him, and believed : among <sup>32</sup> the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

**Shorter Catechism**—Review Questions 21-23.

**The Question on Missions**—4. What games do the boys play ? Cricket is the great game, but there are also marbles, rounders, flying kites, and hoop (hide-and-seek). The East Indian boy is ingenious at making spool carts and other playthings.

**Lesson Hymns**—Book of Praise, 240 (Supplemental Lesson) ; 6 ; 13 ; 67 (Ps. Sel.) ; 203 (from PRIMARY QUARTERLY) ; 31.

**Special Scripture Reading**—Ps. 8. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 150, Paul at Athens. For Question on Missions, Tr. 4, A. School on St. Madelan's Estate, San Fernando District.

Senate of Athens. "Areopagus" is from Ares, the Greek for "Mars" and pagos for "Hill". This hill, which was reached from the north side of the market-place by a flight of sixteen steps, being the usual place of meeting for the Council, gave its name to that body itself, vs. 16-21.

## I. God in Creation, 22-27.

V. 22. *Men of Athens.* No title would the Athenians deem higher, such pride did they take in their city. Paul showed his tact in thus becoming an Athenian to the Athenians (compare 1 Cor. 9 : 22). *Somewhat superstitious* (*Rev. Ver.*). Weymouth translates, "remarkably religious", and this seems to give a truer shade of meaning. Paul would not wish to assume an antagonistic attitude at the first. The Athenians

\* This Lesson has been selected by the Sunday School Editorial Association and the Young People's Missionary Movement, as a special missionary Lesson.

were even over-religious, though the objects of their reverence were unworthy.

V. 23. *Objects of your worship* (Rev. Ver.); the temples and altars and images scattered throughout the city. *TO THE UNKNOWN GOD*. These Greeks dedicated an altar to an unknown God, lest they might through oversight or ignorance omit any of the numerous deities. *Ye ignorantly worship*; yearning, as does the heathen world to-day, for a clearer knowledge of the unseen Power that made and rules the world. *Him declare I*. No "babbling" is Paul (v. 18), but one who can speak with authority of the unknown God.

Vs. 24, 25. *God*. For Paul there is but one God, and not many, as the Athenians held. *Made the world*. See Gen. 1 : 1 ; Ex. 20 : 11 ; Neh. 9 : 6 ; Isa. 45 : 7. The universe owes its existence not to chance, as the Epicurean philosophers (v. 18) taught, nor to blind fate, as the Stoics (again v. 18) held, but to the wise planning and working of an intelligent Creator. *Lord of heaven and earth*; the supreme Possessor and Disposer, because the Maker of all things. *Dwelleth not in temples, etc.*; of which Athens had some of the most famous in the world. But God could not be limited to these, or even to the temple in Jerusalem (see 1 Kgs. 8 : 27). In Paul's words there may be an echo of Stephen's, ch. 7 : 48. *Neither . . . served by men's hands* (Rev. Ver.); unlike the idols before whom worshipers set offerings and food, as before dead men. *Giveth . . . all things*. Seneca, the Roman philosopher, says, "God does not seek helpers. Wherefore? He Himself is the Helper of the human race."

Vs. 26, 27. *Of one blood all nations*. The Greeks thought that they were superior to all other nations, whom they called barbarians. But Paul preached that all men are brothers, because all have the same Creator and the same nature. *Appointed seasons* (Rev. Ver.). God has fixed the succession of seed time and harvest, summer and winter, day and night (Gen. 8 : 22), which fits the earth for the abode of man ; and directs the entire course of history in each nation. *Seek the Lord*. It was God's intention that His works in creation and

providence should help men to know Himself. *Feel after him*; like men groping in the dark. But where there is a desire and effort to know more, increasing knowledge will come. *Not far*. God is present in our conscience and in our hearts, and in the works of His hands all about us. If God remains hidden from us, the blame is ours, not His.

## II. God in Man, 28, 29.

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

## III. God in Christ, 30-34.

Vs. 30, 31. *God overlooked* (Rev. Ver.). This word "overlooked" is laden with riches of mercy for all who had been idolaters through lack of knowledge. *But now*; since Christ has come with new light on God's character and requirements. *All men . . . repent*; the cultured Athenians, as well as the unlearned barbarians. *Appointed a day*. See Matt. 25 : 31, etc. *Judge . . . in righteousness*; giving to every one what his character and life deserve, without reference to nationality or wealth or position. (Compare 2 Cor. 5 : 10.) *Assurance . . . raised him from the dead*. The raising of Jesus from the dead was God's guarantee that all His teachings, including those referring to the future judgment, were true.

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

notice of her here indicates that she was a woman of distinction and influence.

### Light from the East

MARKET—"In all the larger Greek cities the agora, or market square, was a place of assembly for traffic and for the transaction of public business. In Homer's day it was enclosed with large stones sunk into the earth, and provided with stone seats for the chiefs. In later times it grew into a magnificent structure, an open square surrounded with statues, altars, temples and other buildings for the administration of justice and for market purposes. It was the centre of political and commercial intercourse and of religious life, answering to the gateway of the Jewish city. Here were celebrated the

first festive games, here centred the great highways of the city, here began the great religious processions, here the great public assemblies of the citizens took place, here the different sorts of merchandise were gathered, partly in permanent shops and partly in temporary booths, and here was the centre of social and fashionable resort. During the market hours the agora was a place of general resort; it was also frequented in the afternoon and evening, somewhat in the manner of our public parks to-day, except that, unlike the latter, the ancient agora was the resort of the wealthy and the cultured, and it was deemed discreditable not to be seen there. Socrates habitually frequented it for the purpose of conversation and instruction." (Abbott.)

### APPLICATION

*Mars' hill*, v. 22. Some engineers were laying out a beautiful park in a great city, when their survey was checked by an immense heap of rock. What

All for Jesus were they to do with it?

Thousands of dollars would be required for its removal. In the midst of the discussion, a lady walked up and observed: "I will tell you what to do with these rocks. Plant honeysuckles and vines about them." This was done, and now the most lovely and fragrant place in all the park is where these rocks stand. Mars' Hill was once the seat of pagan discussions, but Paul twined around it the flowers of Christian faith and hope. Luther would not let the devil have all the best music, but converted the best tunes into sacred melodies. Let us try to win all we can for our Lord. Let all our studies, all our thoughts, all our plans be guided by His Spirit, that the glory of the Lord may fill the whole earth.

*THE UNKNOWN GOD*, v. 23. A poor woman was in great distress because she could not pay her rent. She was expecting the officer to seize her goods.

If They Only Knew

A knock came to the door, and she would not answer it. She pretended to be away from home. The knock was repeated at the back door, the windows were rapped: it was all in vain. The poor woman would make no response,

for she said, "They are after my goods and I will not let them in." It was no officer of the law, however, that stood without, but the pastor of her church, who had heard of her misfortune and who had been at pains to collect money to pay her rent and had come to place it in her hands. She did not take means to learn who was at the door, and suffered through her ignorance. If sinners only knew the nature of Him who gently knocks at the doors of their hearts, do you think they would bar Him out on a moment longer? Their ignorance leads them to a fatal mistake. He who stands without is a Saviour, and His hands are laden with blessings.

*He giveth to all life, and breath, and all things*, v. 25. The great transatlantic liner weighs anchor, and moves out into the ocean.

One day is clear, the next Underneath cloudy; one day calm, the next stormy; one day the passengers are sick, the next they are well. The skies and the sea and the deck are full of changes. But away down underneath the grand old ship is her mighty propeller, pushing her right on in sunlight or gloom, in calm or storm, amid sickness or health. Such is the Christian life, bright or dark, joyful or sad, sick or well; but underneath is the everlasting power of God that bears the Christian safely towards the eternal shores. What a comfort

to know that no accident can ever disturb the sure and steady movement of that power !  
*For we are also his offspring*, v. 28.

"For good ye are and bad, and like to coins Some true, some light, but every one of you Stamped with the image of the King."

It is true of every one of us that we bear upon us the image of God. The Image of the King Marred and defaced that image may have become through our sin and folly, but it is never destroyed, and His grace can make it shine out again as clear and bright as the face of a coin fresh from the mint.

*Judge the world*, v. 31. What a brilliant scene a large modern hotel makes, when it is all alight in the evening ! What a vast amount of electricity must be

The Record daily consumed in it ! Day after day, night after night, some rooms burn a hundred lights, some ten, some one. How can an exact account be ever kept of the consumption of all that electric current ? The proprietor leads you beneath a double stairway. He lights a candle, and holds it to the face of the meter. "Look", he says, "that meter indicates precisely how much electricity has passed through this meter in the last three months. There is the record for you!" Yes, every atom of energy that passed along these hundreds of wires has been registered, and every thought, plan, imagination, word or deed in the complex life of a boy or girl is

being registered also. Not an oath, a lie, a slander, or an evil suggestion but has left its legible and indelible mark ; and God shall "judge the world" !

*Some mocked*, v. 32. It is a sad thing when any one is so devoid of reverence, as to make religion the subject of a joke. It is a dangerous thing as well.

Sports that Kill On one section of an express train was a young man whose mind was always running on some frivolity. Friends warned him, but he said, "I want a joke on the conductor." He pulled the cord, the brakes went on immediately and the train came to a standstill in a sharp curve. The joker began to laugh, as the trainmen hurried about to find the cause of the stoppage. But the laugh was of short duration, for the second section of the train, running on a special permit, and imagining that the first section was far in advance, came bounding round the curve behind it and caused a wreckage where many valuable lives were lost. It was all meant to be a huge joke on He thought what a joke it would be on the conductor to pull the air brakes cord. His the conductor, but there are sports that kill,—none more so than those which foolishly make God the butt of their mockery. Sad tragedies are not far distant, when men delight in a joke at the expense of morality or religion. Whatever we are, let us always be reverent.

#### TEACHING HINTS

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

#### For Teachers of the Older Scholars and Bible Classes

Get the class to describe Athens as it was when Paul reached it (see Geography Lesson), the most beautiful city in the world, beautiful for situation, and made more beautiful by art and architecture, proud of its schools of learning, to which students came from all the world, proud of its wealth and culture, proud of its past and proud of its present. What can the gospel do for a city like this ? Has it anything to offer that will make Athens a better city ?

1. Note the impression Athens made upon

Paul, v. 16. Was he incapable of appreciating beauty in nature and art and architecture ? Was he incapable of appreciating the advantages of education and culture ? Why does he not go into raptures over the city, as strangers were wont to do ? He is troubled over what he has seen, for he realizes that, in spite of all their wisdom and art and wealth and culture, the people know not God, and know nothing of life in its highest and most blessed experiences.

Impress upon the class that, if Athens could not work out her own salvation without Christ, what can the heathen world of to-day do ? Athens had not succeeded in producing a high type of character. The gossipy type (v. 21) is always of inferior make.

2. Note Paul's methods of making Jesus known to them. (1) He discussed the matter with the Jews in the synagogue. (2) He conversed in the market daily with all kinds of people, always telling them what his mission was. What impression did he make? He was something more than a "babbling" (v. 18) to the most of them, or they would not have gone to the trouble of taking him to the Areopagus (see Exposition). (3) The sermon on Mars' Hill (or, as some think, in the market-place, with the crowds forming a great fringe to the Council of learned men). This was a new sermon. Paul could not preach his old sermons, those preached to the Jews at Berea and Thessalonica, with the Old Testament for a text. He must get a new text and preach a new sermon. He found his text on an Athenian altar, v. 23. The sermon was a revelation of this unknown God. It is a sermon full of great thoughts. What are they? How many new thoughts? How many old thoughts?

3. The measure of success attending Paul's preaching that day, vs. 32-34. Three classes. It was rather discouraging on the whole. When Paul departed from the Areopagus, he does not seem to have known that he had influenced anybody for good. This is the experience of many a preacher and teacher. Note the bit of encouragement in the word "Howbeit". After leaving the Council, Paul learned that he had not labored altogether in vain. A man of high distinction and a woman well enough known in the city to be mentioned by name, and some others, had been won to Christ. Some may be influenced for good that the preacher and teacher know nothing about at the time, but it is more encouraging to know that we have helped somebody to live better.

### For Teachers of the Boys and Girls

The missionary aspect of this Lesson should be made prominent throughout. At many points there will be opportunity for the application of its teachings to the mission work of the church to-day.

Begin with the text of Paul's speech before the Areopagus (see Exposition), namely the altar inscription, "TO THE UNKNOWN

GOD". The apostle's purpose was to make the true God known to the Athenians, as our missionaries seek to make Him known in heathen lands. Let the conversation and questions follow the points of the address:

1. *God is the Creator of all things.* Contrast this teaching with that of the Greek philosophers, for example, the Epicureans, who taught that the world came into being by chance, and the Stoics, who held that it was the product of blind fate. (See v. 18.) Now, if God made the world and all it contains, clearly He has the right to rule over it as Lord and King. And the work of missions is just to establish His kingdom in all parts of the earth. Nor can the God who made all things, need anything that man can give to Him, such as altars and images for His worship or a temple for His dwelling place, such as heathen use (see vs. 24, 25).

2. *God made all peoples of the same nature.* Even some of the Greek poets, Paul says, had spoken of men as God's children. The missionary point is quite plain here. Since all men are children of God, they are all brothers, and it is our duty to share the blessings of the gospel with those who do not possess them.

3. *It is only in Jesus Christ that God can be fully known.* Paul speaks of "the times of this ignorance" (v. 30), that is, the long period before Jesus came, during which people had such wrong ideas about God. He had been full of mercy and compassion for those who went astray because they did not know any better; and, in due time, sent His own Son to reveal Himself to men.

4. *Jesus Christ is to be the Judge of all men.* Make it clear, in talking with the scholars, that the more knowledge people have, the more will be expected of them. Show that much more will be required of us who live in Christian lands than of the heathen. But these also will be judged, for they do not do even the right that they know. Here again, we see our duty to send them the gospel, which can change their hearts, and make their lives better.

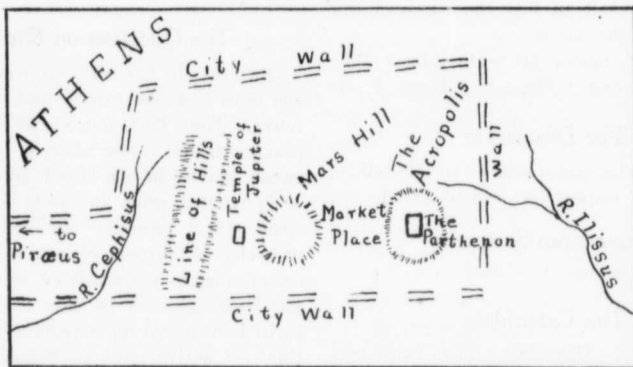
5. *All who hear the gospel must decide for or against Jesus Christ.* Note the conduct of three classes amongst Paul's hearers, vs.

32, 33. "Some mocked." The gospel message is still treated in that way. But not by so many as are in the second class, who say "We will hear thee again of this matter." Warn against the danger of delay or neglect when the gospel offer comes to us.

Paul's words were not, however, without good effect. "Certain" of his hearers "believed", and therefore were saved. May all who study this Lesson be of this third class, and be found helping to make God known.

### THE GEOGRAPHY LESSON

Athens was situated 5 miles inland from its seaport of Piræus, on the Gulf of Ægina. Along the road to the city were many altars to the gods of the Greeks, and



Athenians and strangers from all quarters (see Light from the East). To the north of the agora rose the steep hill of Mars and the heights of the Acropolis

amongst these some were inscribed to unknown gods. At the entrance to the city, there were, no doubt, in Paul's day, as at present, numberless booths of olive, fruit and fish sellers. Pushing his way past these, the apostle would come to the agora or market-place, surrounded by portico after portico, on which were paintings by the most famous artists, and adorned by the finest statues. This was the favorite place of public resort, and Paul would find it daily thronged with

(literally, "the summit of the city"), as the citadel in Greek cities was called. The Acropolis was crowned by a platform, on which there was a perfect forest of the most exquisite statues. In the midst of these rose the most glorious shrine in all Athens, the Parthenon, the temple of the goddess Athena or Minerva. This most splendid specimen of Greek architecture afterwards became a Christian church, a witness to the triumph of the doctrines which Paul preached.

### ADDED HINTS AND HELPS

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

#### Some Test Questions

1. How was Paul affected by the signs of idolatry in Athens? Where did he speak of this evil?
2. Before what Council was he brought? For what purpose?
3. How did he show his tact in beginning his address before the Areopagus?
4. Explain "somewhat superstitious" (v. 22, Rev. Ver.).
5. What altar had attracted Paul's special attention? Of what did he see evidence in

this inscription?

6. How did the Epicureans teach that the universe came into existence? What was the view of the Stoics?

7. Who did Paul say had made all things? How does God differ from idols?

8. Upon what great facts does the brotherhood of mankind depend?

9. Show that idolatry implies too low an idea of man. Also that it degrades our idea of God.

10. Why had not God punished idolatry more severely in the past? What did He now summon men to do? On what ground?

11. Of what was the resurrection of Jesus

a guarantee? What results followed Paul's address?

### Something to Look Up

1. Paul said, that, when he preached Christ crucified, it seemed foolishness to the Greeks. Find his words.

2. We are told in the Psalms that one day the heathen shall all fear the name of the Lord. Find the verse.

ANSWERS, Lesson III.—(1) John 5:39; Jesus. (2) 1 and 2 Thess.; 1 Thess. 1:8.

### For Discussion

1. How God's works lead us to Himself.
2. In what respects we are like God.

### Prove from Scripture

That God searches the heart.

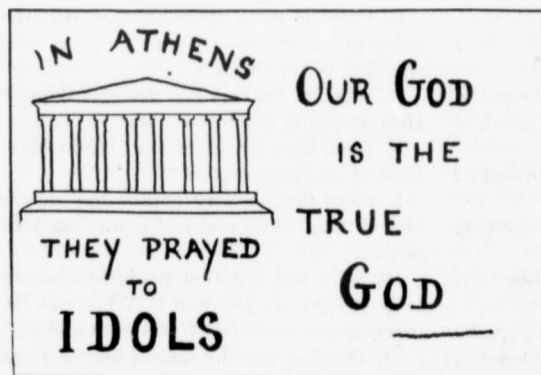
### The Catechism

Ques. 21-23 (Review). The last two monthly Reviews dealt mainly with the sad subjects of man's fall and the suffering that followed. It is a brighter topic that we have to-day—God's glorious work of redemption. Recall God's plan for redeeming men (see Ques. 20 for last month). Emphasize the facts that the work of redeeming men had its origin in the great love of God, and that salvation, while all of God, is free to all. Then take the headings of this month's

### FOR TEACHERS OF THE LITTLE ONES

*Lesson Subject*—Paul telling about the true God.

*Introduction*—Some of the children live in cities. Have they been in any other big



Questions in order: 1. The Redeemer. Bring out clearly the facts of the two natures in the one Person. 2. How Christ became man. Make very clear the reality of Christ's human nature. 3. The Redeemer's work. Be sure that the scholars see the three aspects of Christ's work, and that they grasp the distinction between the two "estates".

### The Question on Missions

Ques. 4. In the early days of the Mission the boys had few games, and the girls still fewer. They had, indeed, to be taught to play. All that is now altered. All the usual games played in the North by school boys are practised when the yard room is sufficient. Girls entering our Mission homes, of twelve or fourteen years of age, have been found singularly disinclined to play, and it has been necessary to show them and teach them how to fill up a certain part of their time by active games. School gardens in connection with the Trinidad Schools take up some of the time and attention of the children, and are often more interesting than games. Still, as a rule, they do not learn to care for, or take care of play things, or appreciate the value of them. Untaught children often have a very sad look, and it is one of the pleasures of teaching to see the countenance gradually change and assume a brighter and more intelligent look.

city? Where? Have the children in the smaller towns visited a city? What fine buildings you saw! Beautiful gardens! And large churches! Who is worshiped in those churches?

*Review*—We are going to see Paul in the most beautiful city of long ago. Its name is Athens. The buildings were beautiful.

*Lesson*—On a hill, as if keeping guard over the city, Paul sees the most beautiful building of all. It is a temple (church) named the Parthenon, but God is not worshiped there. Within

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the temple is a beautiful image of a false god, Athena, the beautiful young goddess whom all worship, after whom the city is named—an idol with no power to hear or help them. And many more temples are there, in which idols of all sorts are worshipped.

*Review*—(The children will tell you how Paul got to Athens.) Paul was sad when he saw how the people were wholly given to idolatry, and he preached and taught in the synagogues and outdoors in the market-place. "What is this stranger telling them? He speaks of Jesus. Is He some 'new God?'" the people say to one another.

*On Mars' Hill*—Next we see Paul on Mars' Hill telling about the Word of God. The people of Athens have him there to preach, so that everybody can hear about this new religion (vs. 19, 20), and what a sermon he preaches!

*The Altar to the Unknown God*—As Paul had been going about in Athens, he had noticed an altar "TO THE UNKNOWN GOD". The people were afraid they might have forgotten some god and that his anger might therefore come down upon them. So they made this altar. Paul tells them about the great God they have not known—one who made the world and all things, vs. 24-31.

He told them that our God is a living God, not one that can be made of gold or silver or stone or carved by men's hands. Paul told them that so long as they had not known about our God, they had not been punished for worshiping idols; but now God has sent a message by him to tell all men everywhere to be sorry for their sins (vs. 30, 31), and to turn from their idols to worship Jesus only.

*Golden Text*—Repeat Golden Text.

*The Message Carried by the Missionaries*—This message must be sent to all the heathen who set up altars and temples to "unknown gods", all over the world, to all who do not worship Jesus in our own land, to everybody the glad message must go.

*A Prayer*—

"For our own homeland we pray;  
Blessed be Thy great kindness;  
May Thy gospel have full sway,  
Conquering darkest blindness.

Send Thy gospel far away,  
To the lands of sorrow.  
Let the light of God's sweet day  
Bring a glad to-morrow."

*Bible Outline*—On the Bible outline print, LET THE HEATHEN HEAR THE WORD OF GOD.

*To Think About*—There is but one God.

#### FROM THE PLATFORM

GOD

MADE..  
DWELLETH..  
GIVETH..  
OVERLOOKED..  
WILL JUDGE..  
HATH RAISED..

Print on the blackboard, GOD MADE... Question as to what it was that God made. V. 24 says, the world and all that it contains, and v. 26, "all nations of men". Call attention here to the phrase "of one blood", and emphasize the brotherhood of mankind. In this brotherhood we are united with all men, including the heathen, to whom, therefore we are bound to send the gospel which we have and which they have not. Similarly, print: God DWELLETH.., bringing out, by questions, the truth that He is a Spirit; God GIVETH.., dwelling on His independence of us and our dependence upon Him; God OVERLOOKED.., speaking about His mercy and compassion; God WILL JUDGE.., a very solemn truth to be impressed with great earnestness and tenderness; and God HATH RAISED.., the proof that Jesus is God's Son and our Judge. Emphasize the importance of accepting Him as Saviour for ourselves, and the duty of making Him known to others.

### \*AN ORDER OF SERVICE : Third Quarter

#### Opening Exercises

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

#### Class Work

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

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

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

#### IV. LESSON STUDY

#### Closing Exercises

- I. SINGING.  
 Glorious things of thee are spoken,  
 Zion, city of our God !  
 He whose word cannot be broken  
 Formed thee for His own abode.  
 On the Rock of Ages founded,  
 What can shake thy sure repose ?  
 With salvation's walls surrounded,  
 Thou may'st smile at all thy foes.  
 —Hymn 463, Book of Praise
- II. ANNOUNCEMENTS.
- III. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items : Recitation in concert of Verses Memorized, Catechism, Question on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)
- IV. RESPONSIVE SENTENCES. Hebrews 2 : 1-3.  
*Superintendent.* Therefore we ought to give the more earnest heed to the things which we have heard,  
*School.* Lest at any time we should let them slip.  
*Superintendent.* For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward ;  
*All.* How shall we escape, if we neglect so great salvation ?
- V. SINGING. Psalm or Hymn selected.
- VI. BENEDICTION.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Gai'-us.** See Arista'chus.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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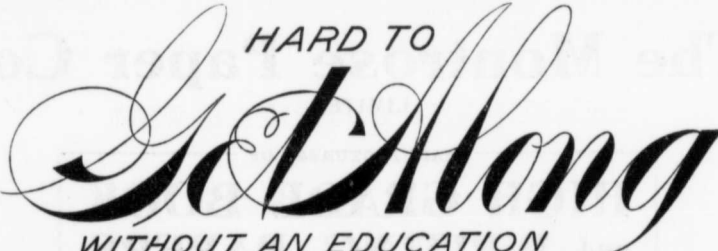
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### THE BOOK PAGE

Readers of Professor William Newton Clarke's, *Outline of Christian Theology*, and other earlier works of his pen, are familiar with the author's clearness of presentation and charm of style, which make his discussion of the most abstract themes as easy reading as the work of the skilfullest teller of stories. The qualities of the earlier books are found also in **The Christian Doctrine of God**, just published by T. & T. Clark, Edinburgh, U.C. Tract, Society, Toronto, (477 pages, \$2.50 net). Dr. Clarke, in this volume,—it is the latest in the International Theological Library,—sets himself a twofold task. His first business, with which the greater part of the book is occupied, is just to present the conception of God held by Christians of to-day. Controversy is laid aside. The doctrine of God is permitted to shine in its own light, as its own best evidence. What Christians believe God to be, in His own character, and in His relations to men and the universe, is simply stated, without reference to other views of the present or any other time. But when the Christian doctrine of God has thus been stated, the question immediately arises, Is this doctrine true? The thing remaining, therefore, to be done, is to marshal the evidence in its support. This part of Dr. Clarke's work, also, shows the hand of a master, and closes with a noble chapter, in which it is set forth that, after all, the Christian belief in God does not rest merely upon this or that logical argument, but is, in the last analysis, the response of the human heart to a divine revelation.

It is the warring of the new against the old—"modern progress" in the form of greed for money-making and display, invading the conservative traditions of Boston's "Back Bay" families—which is described in **The Chippendales**, by Robert Grant (Copp Clark Co., Toronto, 602 pages, \$1.50). Judge Grant, the author, is himself a Boston and a Harvard man, and so writes with a full understanding of the Boston "atmosphere", which it is sometimes so difficult for outsiders either to comprehend or penetrate. Across the horizon of the Chippendales,—"of the Brahmin caste" of Boston,—comes young Hugh Blaisdell, born in Maine, educated at a small New England college, and with no capital except good looks, a keen mind, pleasant, likable ways, an indomitable ambition to get on, hampered with no more than the usual scruples as to how he should gain his ends. In sharp contrast is the other of the two main characters. Henry Chippendale Sumner is sketched as a typical Bostonian, "a chronic objector", conventional, critical, and apparently cold. Yet he had an absolute devotion to truth, an earnest longing to help on the real work of the world, and a loyalty to his ideals, which could not be turned aside even by the offer of a half million dollar legacy. Given two such temperaments, brought into rivalry in love, in politics, in civic art, clashings are certain, and the story develops a wealth of well worked out situations. But the chief charm of *The Chippendales*,—and it is very strong,—is in the keen analysis of character, and the delineation of those who possess the much misunderstood "New England conscience".

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Of books on Palestine there is no end. This continual stream proves how inexhaustible is the fascination of the subject. Such books, however, deal chiefly with the part of the Holy Land west of the Jordan. **Arab and Druze at Home**, by William Ewing, M.A. (T. C. & E. C. Jack, London, 179 pages, 31 full-page illustrations, \$1.75 net) takes us beyond the river to the more seldom visited and less known regions of Eastern Palestine. The Arab we all know; with the Druze we are not so familiar. The chapter that attracts us first, therefore, is that which gives an account of this Mohammedan sect which took its rise in Egypt in the early years of the eleventh century. A hundred thousand in number, these brave, hospitable, temperate, but sensitive and vindictive, people are bound together in a sort of Oriental free masonry, holding tenaciously to their doctrines as systematized by Hamzeh, a learned and able Persian. With the desert dwellers, Arab and Druze, our author accompanied during his journey, and in a singularly vivid fashion he takes the reader into their everyday life.

The latest volume in, **The Analyzed Bible**, by G. Campbell Morgan, D.D., contains The Gospel According to John (Hodder & Stoughton, London, U. C. Tract Society, Toronto, 265 pages, \$1.00). A table at the beginning of the book gives a conspectus of its contents. This gives the theme of the Gospel as, Jesus Christ the Word of God. The representation of the divine Word by the evangelist is tabulated under the three main heads: From Everlasting; God Manifested; To Everlasting.

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It is not too soon for ministers and Sabbath School teachers to take a look ahead to the International Lessons for 1910, which will all be taken from the Gospel of Matthew. Amongst the helps for the study of this great book, a place should without fail be given to, **A Devotional Commentary on the Gospel of St. Matthew**, by Robert F. Horton (Fleming H. Revell Company, Toronto and New York, 258 pages, \$1.25). This Commentary is not critical: it assumes the interpretations reached by critical study, and sets forth their application of the gospel truths to life and experience. The preacher and the teacher will find this a "meaty" book in an unusual degree.

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