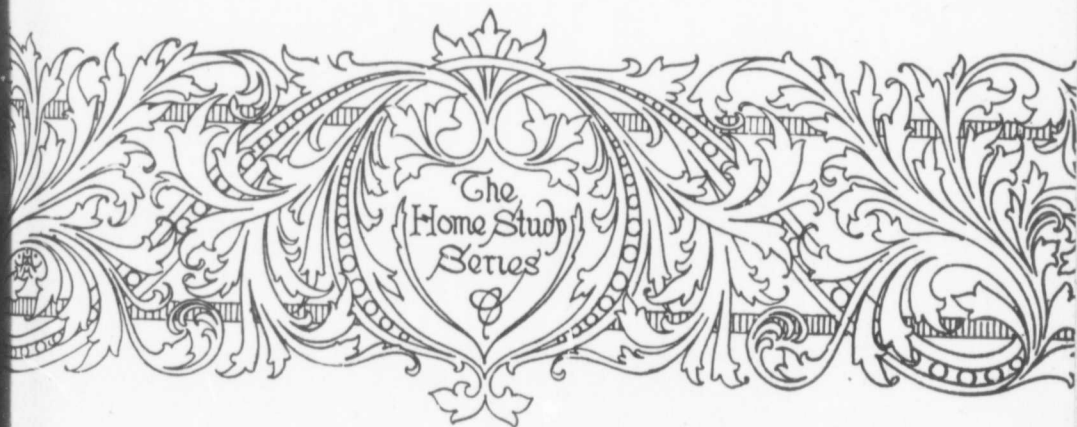


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* Presbyterian Church in Canada *

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The Teachers Monthly

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

Vol. XXII.

Toronto, November, 1916

No. 11

A 64 PAGE "TEACHER"

AN EDITORIAL ANNOUNCEMENT

The TEACHERS MONTHLY is to be enlarged. Beginning with the January issue, it will consist of *sixty-four pages each month*.

That makes 768 pages for the year, which is 160 pages more than at present, or an increase of about 25%, or one in four, in the size of the magazine.

This, as announced in our 1917 Catalogue, lately issued, has elicited the inquiry from more than one quarter, "Why enlarge the TEACHERS MONTHLY in these War times, when the cost of paper and all other costs have so greatly increased?"

The question is a reasonable one, for the difficulties of publishing have been many times multiplied by the War conditions. There must be some very weighty reasons to justify the considerable additional cost which the enlargement will entail.

The reasons are these ; and they are weighty :

1. We want more room ; more room for lesson material, and more room for general articles and discussions of interest and value to teachers and Sunday School workers. We want to help the teachers all we can. We have not had room hitherto. Many valuable lines of investigation and information and suggestion, we have had to pass by for lack of space. The enlargement of the TEACHERS MONTHLY will remedy this.

2. We are anxious that the TEACHERS MONTHLY should fully serve the teachers of the Departmental Graded Lessons, as well as the teachers of the Uniform Lessons. During the two years we have been publishing the Departmental Graded Lessons we have given as much space in each issue of the TEACHERS MONTHLY as could be spared, to matters of special interest to those using these Lessons. Now, we shall be able to give more space. Our aim is to make the TEACHERS MONTHLY so serviceable to *every teacher* in every one of our Presbyterian Sunday Schools in Canada that none can afford to be without it.

3. We want more space for setting out the plans and work of our Church's Sunday School and Y.P.S. Board. It is safe to say that no Church on the continent has abler or more efficient Secretaries and special workers than those of the S. S. and Y. P. S. Board of our Church ; and no Sunday School Board has more thoroughly wrought out and workable plans to set before its Schools. The TEACHERS MONTHLY has always gone hand in hand with the Board. The PUBLICATIONS and the Board have always worked heartily together. We are anxious to give the Board even larger space and greater help in its splendid work. The proposed increase in available space will enable us to do this.

Our Church has reached a period of great opportunity in its work among the young. The plans have been carefully laid for much greater excellence in the work of Religious Education through our Sunday Schools. The five compact and most informing pamphlets which

the S. S. and Y. P. S. Board have lately issued (3c. each ; the five for 10c.) should be in the hands of all teachers and officers :—No. 1, Children and Their Religious Nature (the Little Ones, and work among them) ; No. 2, Juniors and Their Religious Care ; No. 3, Older Boys and Girls and Their Religious Needs ; No. 4, Young People and Their Religious Training ; No. 5, Men and Women and Their Religious Welfare. These excellent little manuals are based on the Graded idea and embody a very carefully wrought out programme of instruction and training for each grade. We want, in every way in our power, to keep the teachers and officers of our Schools well informed on all the lines mentioned in this series of helpful booklets. Our enlarged issues will afford the required space for this important purpose.

4. We want more room for news of the doings of our Schools. One of the essential methods in Normal School instruction is "observation." Young teachers in training are sent to watch classes at work under trained teachers. The TEACHERS MONTHLY, in the larger space available, will be able to keep a succession of successful classes and Schools before the eyes of all its readers. The feature will be found most interesting and useful.

5. One of the great objectives of the S. S. and Y. P. S. Board for the coming season is more Teacher Training work done in the Sunday Schools. With its increased space, the TEACHERS MONTHLY will be able to help in this good work. Our Church has two fairly complete series of Teacher Training Handbooks. These are used widely. Classes, examinations and the issuing of diplomas are steadily going on. But the movement needs accelerating. This, with larger space, we shall be in better shape than before to do.

The TEACHERS MONTHLY is to be increased in size by 25% ; but without any increase of cost. The volume for 1917 will contain 768 pages—as much as *three good sized books*—and at the old, cheap rate of 60c., delivered into the hand of the teacher.

It will cost a good deal of money to make the change. The increase can be justified only by the greater service the magazine can thus render ; and can be made permanently possible only by the hearty support of our whole constituency.

The only effective method of giving that support is by every School's taking the TEACHERS MONTHLY for all its teachers and staff.

The Challenge to the Teacher

By Frank Yeigh

What challenges ring out to the teacher of to-day,—calls insistent, arresting and inspiring!

There is the challenge to the teacher to make his message count during the few fleeting moments that make his opportunity of the Sunday half hour. The message that is not made to count had better not have been released. We are dealing with "wonderful words of life," and this life message to count must reach the heart and will.

There is the challenge so to teach as to prove that he who teaches, not only believes

what he is teaching, but makes it real, vital and interesting. It is inexcusable for the teacher to be lacadaisical in tone or attitude, to be careless in speech, to drone over the lesson with no note of emphasis, no thrill of earnestness, no straight-flung appeal. To do this is to crush, if not kill, any interest that might have existed. Let those of us who are teachers teach as if we meant it, and thus will this challenge be met.

And there is the challenge to live what we teach. The closer the likeness between rule and practice, between theory and reality on the part of the teacher, the more effective his teaching will be.

Toronto

The Word and the Spirit

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

Any one who has observed the methods of successful evangelists, has noted that they put great confidence in the literal words of the Bible as a means of bringing about conversion. They quote texts in the pious confidence that they are winged words which fly straight to the heart and effect that mysterious change. And the results abundantly justify this confidence.

Every teacher should have a faith similar to that in the words of the Bible as a means of reaching the soul for good. Is there any secret open to all by which it may be gained?

A chief part of this secret is to remember that, when God's Word goes forth upon its great mission, God's Spirit goes forth also to accompany it and insure its success. This is the conviction of that prophet who, speaking in the name of the Lord, said: "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Jesus sought to inspire his disciples with this thought, bidding them remember that, as they were preaching, the Spirit would be convincing the world "of sin, of righteousness, and of judgment." If the modern teacher would grasp this point of view and remember that while he teaches the Word, the Spirit is enlightening and quickening the consciences of those who are being taught, it would inspire him with that unique confidence possessed by prophets of old and evangelists in our own day.

Here, by way of analogy, is a teacher in the public schools instructing his class in one of the propositions of geometry. He uses every means to present the subject in such a way that the class may grasp its logic, but he knows that it would be all in vain if the light of reason had not been kindled in their minds. So he teaches with confidence because he believes the light of reason will inform the minds of this class of the logic of the proposition, while he is only an ally of this great teacher.

So the teacher of the Word of God should remember that the effectiveness of a lesson does not depend upon the brilliancy of its

presentation, but upon the working of the Spirit of God in the hearts of the scholars. The teacher is only, therefore, an ally of the great teacher whose work is to take the Word and show it unto men, so that it may become "the power of God unto salvation."

At the same time, this thought must not tend to make the teacher less earnest and faithful in the preparation and presentation of the lesson, for the Spirit works not only by the Word, but also by the teacher of the Word. And indeed it is impossible that the thought should have this effect, for the teacher will feel that as the ally of the great teacher he must give the very best that heart and mind can give. For there is no inspiration to do our best like the assurance that we are co-workers with God himself in the great work of the salvation of his children.

Onslow, N.S.

The Value of Questioning

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

The Sunday School class presents a specially favorable opportunity for the use of questions in teaching. The group of scholars round the teacher is usually small, and the atmosphere is one of freedom and confidence. In the absence of barriers between teacher and taught, the conversational method becomes comparatively easy, and the unrestrained interchange of question and answer is sure to awaken and sustain interest. The value of questioning may be seen in the purposes which it serves. Some of these are as follows:

1. *To exhibit the contents of the lesson.* Take, for example, the parable of the Prodigal Son. The points in the story may be got before the minds of the scholars, in a clear and orderly fashion, by means of a series of questions, such as: How many sons had the man mentioned in the story? Which made a request of his father? What did he ask? What did the father do? etc.

2. *To bring out the scholars' knowledge.* The true teacher will not be so concerned, in his questioning, to display his own knowledge of the lesson as to elicit what his scholars know about it. With this end in view, he will begin with simple and easy questions,

following these, when the scholars have been encouraged by their ability to answer them, with more difficult ones, leading the scholars on from the things that they know to the things that he wishes them to learn.

3. *To reveal the needs of the pupil.* It is a commonplace, in all education, that the teacher must know the scholar as well as the subject to be taught. And there is, perhaps, no way in which the teacher can learn more about the mental and spiritual make-up of his scholars than by carefully observing and studying their answers to his questions. In this way he will find out the limitations of their knowledge, the peculiarities of their disposition, the elements of strength and weakness in their character, and will then be able to adapt his teaching with greater precision.

4. *To stimulate thought.* It should never be forgotten by the teacher, that it is far more important to lead the scholars to think things out for themselves than to give them certain pieces of information which he happens to possess. His constant aim, therefore, should be to frame such questions as will stimulate thought on the part of the scholars. The reason why questions calling only for a yes or no answer are almost useless, is that

they do not require the scholars to think in order to answer them.

5. *To awaken the conscience.* Sometimes the teacher should ask questions which will probe the consciences of the scholars to the quick. Jesus, the great example of all teachers, often put such questions. For example, after he had told the parable of the Wicked Husbandmen, after describing the ill-treatment and murder of the owner's servants and the plot to kill the son, he rounded on his hearers with the question: "When the lord therefore of the vineyard cometh, what will he do unto these husbandmen?"

6. *To impress knowledge.* One of the best ways of fixing more firmly in the minds of the scholars what they have learned is to ask questions about it. The very act of recalling the knowledge and putting it in the words of an answer deepens the impression.

To become a skillful questioner should be an ambition of every teacher. And he will know that the goal of success has been reached when his scholars begin to ask questions, in their turn, of him. There will be no lack of interest in the class when the teaching hour is filled with a brisk crossfire of questions and answers between teacher and scholars.

THAT CLASS OF BOYS

By W. Randolph Burgess

V. HOW TO MAKE THEM GOOD CHURCH MEMBERS

All the suggestions we have been giving in this series of articles for winning the boy to Christ, helping him socially, etc., if they are effectively carried out, ought to count in making the boys good church members. But there is another element in the problem. Church membership involves definite loyalty to a particular institution, genuineness of profession, as well as excellence of character.

There are two kinds of church members, the *we* members and the *they* members. The first class say: "We have a fine church. This year *we* are trying to do thus and so. It will be hard sledding, but *we* are going to do it." Members of the second class say,

"No, I have not been to church much lately. *They* don't pay much attention to me, and I don't like the way *they* run the church." How can we make our boys all *we* members?

In the first place, our own attitude as teachers and leaders makes a great deal of difference. Do we talk of the church in tones of true loyalty? Has the cause of the church such a place in our hearts that our idea of the church cannot help leaking over into a lesson or conversation once in a while? It is a fine thing if our interest can find expression now and then in a whole lesson or a series of lessons on what the church stands for.

Then there is the matter of church attend

ance. The habit of real appreciation of church services is a prop to church loyalty. One psychological principle will help us very much in solving this problem. We do not create a habit merely by doing a thing over and over; there must be pleasure connected with the act. We shall not form a habit of church attendance merely by making the boys attend; we must, somehow, make the attendance pleasurable. There must be something in the church service which will attract them and hold their interest.

The third and most important way of training the *we* attitude is service, actually doing something for the church. We are loyal to the things into which we have put a part of ourselves. But how can our boys put part of themselves into the church? The place to begin is that part of the church which the boy knows, the class of which he is a member. Introduce the principle of self-government; let the class conduct its own business and handle its own finances. Find some service for others in which the class may participate: helping a family in trouble, running an entertainment, taking some share in church or Sunday School service, messenger service, or whatever else your local situation, as the class studies it, may suggest.

From the class unit let the boy grow into the responsibilities of membership in larger organizations which will gradually introduce him to efficient church membership. The departments of the School may be organized in much the same way as the class. A Students' Council composed of representatives from the various teen age classes, acting as a kind of superintendent's cabinet, is a success in many schools. Young People's Societies, because they have continually emphasized this element of self-government, have done much to develop responsible church members.

Finally, the congregational authorities who have their eyes on the future, will let the younger people into their councils and will have the issues of church life determined in as democratic a way as may be. Democracy, not Prussianism, is the secret of pure church as well as national life. The patriot who fuses his own life with that of his country is near of kin to the *we* church member.

New York City

The Sunday School and the Community

By Rev. A. Macgillivray, D.D.

[The series of articles, of which this is the second, have been written in view of the problems and opportunities of Canada in the work of readjustment, reconstruction and assimilation, when the War has ceased.]

The Sunday School, as an arm of the church, stands for service. The community where it operates and among whom it has its sphere of influence should be the purer, stronger and godlier by reason of the presence and work of the School.

A School to justify its existence and merit the confidence and support of the community must not be satisfied with simply ministering to those of its own particular communion. It must regard every one that is outside of any organized School or church, claimed by no one and claiming none, as belonging in a very special sense to it.

The School, through its organization, should periodically canvass its neighborhood for new recruits. In the large centres of population, especially, changes are constantly taking place. Not every one who has enjoyed the benefits of church and School is keen to seek these in new environments. They need the personal touch and the kindly invitation.

The young child is always ready for the School and the companionship of those of his own years. Among the problems are: why the last child has not been brought into some School; why the influence of the School has not gone to the last home blest with a child; and why the child has not remained in the School and grown up into the church, a witness and worker for Jesus.

There must be something still lacking in our method and in our work. Let us measure up to the love and faith that "hopeth all things" and "believeth all things."

A veteran worker said the other day, that the finest compliment he ever received in connection with Sunday School work was from a veteran public school teacher, who made it a point to come to him and say that "after half a dozen years of service he had noticed the character and tone of the community had appreciably advanced; that the influence of the Sabbath School helped his

public school work ; and that the whole community, in his judgment, was on a higher plane." This was high praise.

There is a debt of service the School owes not only to its own denomination, its homes and children, but to the community as a whole and very especially to those outside of every branch of the church, careless and uncared for. Just as we begin to care for them, seeking not theirs, but them, will their carelessness disappear and instead of being a menace to society, as the uncultivated field is to the garden, they will become a permanent source of strength.

Let every School "set its watch over against its own house." Let its light shine to illumine the community, the whole community, to the limit of its power and influence.

Toronto

How to Secure Memorization of Scripture

By Rev. F. W. Kerr, B.A.

Throughout my ministry I have paid the closest attention to the work of the church School, and my judgment is that we could dispense with much that is being taught at present, if it has to be taught at the expense of memory work. No failure is so vital to the mental and spiritual quality of the church atmosphere of to-morrow, as the failure to fill to-day the child-mind with the choicest treasures of scripture. There is a period,—a very brief period—in every child's life, when memorizing is natural and easy. Every chapter learned in that period becomes woven into the fibre of his soul, shaping his vocabulary and his thought, giving him his very material for praying.

But memory drill, or even hearing the verses learned, is impossible in a lesson period of 25 or 30 minutes.

Our most effective memory work has been achieved through various forms of contest.

At times we have chosen sides as in a spelling match. A couple of months' preparation is given, then on the night of the match the minister gives a start on any verse within the prescribed limits, and the scholar has to finish the verse. It is carried on exactly like an old-time spelling match.

An excellent basis for the regular memory work of a church School lies in appointment of a memory work superintendent. He is assigned an office of his own (probably the vestry). His office hour is the half-hour before the regular session of the School. His book has a page devoted to each class. Each Sunday he hears verses from scholar or teacher, never less than five on one day, and enters in its proper place the verses recited. In all contests between classes, the credits for memory verses are given as prominent a place as credits for attendance or for banners. The verses recited should always include the ones selected for the General Assembly's Diploma.

But this plan, or any other plan, does not solve this difficult problem. Only by constant attention on the part of the superintendent and every teacher, will any method prove effective ; and this attention will be secured only by insisting on its paramount importance, and by revealing the possibilities of life-enrichment for the later years, by sowing the fields of the early years with the rich seeds of God's own Word.

New Westminster, B.C.

Worship Song in the Sunday School

By Rev. Alexander MacMillan

Secretary, General Assembly's Committee on Church Praise

III. TEACHING THE PSALMS AND HYMNS

Memory is a wonderful and mysterious gift. Each child possesses a storehouse, and it lies as a responsibility upon us to furnish it with treasure. Worship songs, containing thoughts of God, expressed in beautiful language and pure music, are treasures indeed.

What shall we put in this treasure house ? The answer has been given in the preceding article,—songs written specially for children which naturally express the thoughts and feelings of the young or convey instruction ; others which, although not written specially for children, are simple and clear in thought and expression, and are therefore readily understood ; the best of the psalm versions and the greatest of our hymns, the possession of which will unconsciously develop the child-

dren in their early years, and increasingly benefit them in time to come.

The first of these orders of song will be found in the Section of the Book of Praise For the Young. In the revised Book of Praise this Section will be found to be greatly enriched. The other orders are scattered throughout the book, and only earnest and loving study of the whole volume, in its words and associated music, will enable the teacher to bring to the young the best in attractiveness, range and variety.

How shall we teach such songs? The old fashion of memorizing must, of course, play a prominent part, and no hard and fast rule can be laid down as to how this ought to be done. When children and teacher are together, very much depends on the personality of the teacher and upon his attitude towards the songs that are being taught. The memorizing may be made either interesting or irksome. It is highly desirable that an interest be created in the songs about to be learned. Who was the author? What suggested the writing of the hymn? What stories are associated with its use? What pictures does it naturally suggest? We have scarcely begun to educate and interest the children by means of such information as questions like these indicate. We have a world of interesting story clustering about: "The Lord's my Shepherd;" "I think when I read that sweet story of old;" "There is a green hill far away;" "The King of love my Shepherd is;" "Let us with a gladsome mind;" and very many others.

Emphasis is being laid upon a method which has much to commend it,—the teaching of several songs each year to a child, beginning at an early stage in the life. Those taught at first must, of course, be very simple and must be conveyed far less through conscious effort at memorizing than through association of winsome music and frequent repetition in use.

Here is an illustrative verse from a hymn of Marie Corelli:

"We are only little children
Kneeling here;
And we want our loving Father
Always near."

Again, in the hymn, "In our dear Lord's garden," the verses are found:

"Jesus loves the children,
Children such as we,
Blest them when their mothers
Brought them to his knee.

"Nothing is too little
For his gentle care,
Nothing is too lowly
In his love to share."

As the children develop, more advanced songs are naturally given, and we must not confuse the simple and childlike with the childish, nor must we underestimate the capacity of the children.

The lantern, when used judiciously, may be regarded as an aid to teaching. The children become quickly familiar with songs which are set before them on the screen. If definite teaching is intended, a verse may be placed upon the screen, then sung, then withdrawn and sung. Care must be exercised in the case of illustrated hymns lest false ideas be conveyed, or confused impressions given. The too-familiar picture of a young girl, for example, half sinking in the sea, clinging to a rock surmounted by a cross, by no means conveys a natural reflection of the words:

"Nothing in my hand I bring,
Simply to Thy cross I cling."

Illustrations, moreover, which have little or no connection with the thought of a hymn are distracting, and prevent clear conceptions of the meaning. The lantern should not be regarded as a substitute for the placing of the Book of Praise in the hands of the children.

While we rightly make use of various means for the memorizing of psalms and hymns, through the well established methods now in use, it is encouraging to remember that a most valuable mode of acquisition is going on spontaneously through the unconscious process of the joy of singing. The essence and form of songs will thus come into the lives of the children even when no deliberate effort has been put forth to teach the verses.

Toronto

In a Small School

[Good work is not by any means confined to the larger Sunday Schools. Here are some ways by which interest is kept up in a small British Columbia School. They are not all for any one Sunday, nor to be introduced all at the same time; but even the largest and best managed School will find some hints for betterment.—EDITORS.]

Before School opens, have reproduced on the blackboard—in white and colored chalk—the special truths that are given in a striking way in the Helps. Also have illustrations when possible. Sometimes have the School repeat the sentences.

Have the Bibles held up, and sing or repeat a hymn such as "Holy Bible, book divine," or repeat some verses bearing on the Word. Those who bring their Bibles might be asked to form a class and read some special portion of scripture.

Drill on finding verses in connection with the lessons. Have special verses repeated from memory and new ones taught. Tell stories at times about the power of the book.

Drill on the names of the Bible, its divisions and the number of books in each. Illustrate on board and in other ways to help the children memorize.

Have the Ten Commandments repeated monthly. Draw a picture of the tables and sometimes put in the name of the place where they were given. Have children find the place on the map.

If you have a good story in connection with the writing of some hymn that is sung, let the children have it.

Aim at having a few minutes spent on missions every Sunday. Get pictures of the missionaries and have the children pin them on maps of the countries in which they are laboring or have labored. Drill in the names of the workers in the different fields, have the children find the places where they live. Tell them something about the work. Tell stories to give them some idea of what it means to live in a land where there is no gospel.

Have a little impressive talk on giving, when the best opportunity offers. At the beginning of the year it was decided in our Sunday School to have a missionary offering on the first Sunday of every month. Missionary envelopes are distributed the Sunday previous to help the children remember. This has proved so far that more will be received

for missions than we were able to give previously.

Have a special talk on missionary Sunday. Try to get the children to see that we should give a tenth, or some definite portion, of what we have.

At prayer time have all eyes closed and hands clasped. Nearly all in our School do this. Lately all present agreed to pray at 5 o'clock for a blessing on our School and the salvation of the members.

Do not have the same programme two days in succession. Tell stories in the opening exercises if there is a good chance to send home a truth.

The Church Attendance of Children

By Rev. A. S. Ross, B.A.

In arranging our church services, it should not be forgotten that the children are members of the church by baptism, and care should be taken to minister duly to their religious needs. It is well to remember at this point, also, that in arranging the part of the service that will specially appeal to the Junior members of the congregation, the idea of worship must always be conserved and the habit of reverence for holy things stimulated and developed. A simple, brief prayer, a short address and a children's hymn,—all occupying about ten or twelve minutes, may be arranged for every morning service, and, while it can be made very bright and interesting to the children, it will also be found that the adults will rarely, if ever, object to these exercises when appropriately conducted, but, on the contrary, will give their sympathetic support and even be prepared to admit their helpful character.

In these days, when the daily press bids so successfully for the custom of the young readers, providing such interesting bedtime stories and series of so-called "funny pictures," and when history, mythology and fairy stories are attractively displayed to and put within the reach of all childish readers, it is essential that the pulpit should put its main emphasis upon our sacred scriptures, where almost unlimited material is found for appropriate addresses. The Book of Proverbs is a mine for suggestive simple

talks. A neighbor of mine has given a series of talks on the birds and animals of the Bible. A little imagination can bring the greatest truths in very real fashion before the young worshippers.

A fruitful means of turning the attention of the children,—and we believe of the adults, also—to the scriptures, is to tell the story of some Bible incident, withholding the names of the leading characters. The section of the book in which these names may be found, is indicated and the Juniors are asked to find them, bring in their answers on paper to Sunday School in the afternoon. Thus may be told the story of: The rich man who lost everything but his trust in God; The three friends who came to visit him; The three little girls God gave to his home; The story of the runaway slave; The lad who fell asleep in church; The two persons with whom the great traveler and missionary got a job; will usually provoke interest that leads to Bible knowledge.

In a congregation of 160 to 180 we have from 30 to 35 replies sent in each Sunday from children of early years. Sunday School

teachers, by a little attention, may greatly stimulate the interest in these studies.

Good use may also be made of the Church Attendance League, and, where they receive any encouragement from home, the juniors always respond well. They don't want to miss the "punch" in their card. Those who attend two thirds of the Sundays in the year constitute our honor group, which is photographed and an enlarged copy hung in our Church Hall. Those who attend 45 Sundays or over receive the Church Attendance Diploma.

Variety is needed with the children; but any one who is true to the Bible and the special conditions of his own church and community, will never lack for new turns which will keep the interest well sustained.

In the teen ages special effort is directed to bringing Junior School scholars into full membership with the church when they engage, among other things, to be "faithful members of their church." The habit of church attendance established before the teen age arrives will not be easily broken.

Montreal West, Que.

THE DEVELOPING CHILD

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

One truth has been made clear as a result of the careful study of the child in recent years, namely, that he does not merely grow, he develops. The child is not the man in miniature. His life history is not simply the enlarging and strengthening of existing faculties. As he passes on from infancy to manhood, new faculties, new passions, new tendencies come to the surface which previously were only latent possibilities, "which day by day were fashioned, when as yet there was none of them."

These new powers which come into being as the child develops are not imposed upon him from without, but arise from within as the personality unfolds under the influence of his surroundings. To adjust this influence so as to further this progressive fulfilment of the divine purpose in every young life is the aim of religious education. This aim should

be cherished by every worker among the young. If he is to realize this educational ideal, he should know at least the main characteristics of the child's nature at the various stages of his development, and know also how to control the influence that plays upon him so as to secure the desired results. If the teacher has to do, for instance, with children from nine to twelve years of age, he should know the outstanding features of a normal Christian development which should be manifest at that time. There is danger that he may underestimate and misconceive the capacity for religion of a boy of that age and there is also danger that he may look for manifestations of the Christian life which can be real only at a much later period.

This implies the principle of grading which determines the material of study, the School organization and equipment, and the method

of teaching. The word of truth must be rightly divided if all are to be fed with food convenient for them, meat for men and milk for the little ones.

Without discussing them, we may adopt the divisions now generally recognized in the Sunday School world: Beginners (4, 5); Primary (6-8); Junior (9-12); Intermediate (13-16); and Senior (17-20). The age limits here indicated must not be applied too rigidly because one child of twelve may be more mature than another at fourteen.

The purpose of the series of articles, of which this is the first, will be to indicate, in a

general way, what are the evidences of reasonable progress in the Christian life. We must bear in mind, however, that all tests are more or less external and artificial and cannot be looked upon as infallible guides to a true estimate of a child's progress in the realization of the Christ character. The boy may be able to recite many passages of scripture and repeat various prayers and yet be low in the scale of spiritual development. What is true in education in general, is especially true in religious education: mechanics are no substitute for life; formal tests are no substitute for sympathetic insight.

London, Ont.

HOW THE WORK GOES ON

The Sunday School of King Street Church, London, Ont., has seven organized classes: Young Canadians, King's Daughters, Bluebirds, Corner Class, Edith Cavell's, Live Wires, Count-on-Me's.

The Primary Class in the Sunday School of St. Stephen's Church, Winnipeg, as a part of its regular Sunday afternoon programme, offers a special prayer in concert, led by the teacher, for Dr. Gordon, their minister, who is a chaplain with the Canadian forces in Europe.

The International Training School at Conference Point, on Lake Geneva, Wisconsin, this year has broken all previous records. There were 264 students enrolled, including 21 State and Provincial General Secretaries. 40 students graduated from a four years' course of study.

The total Sunday School enrolment of North America, including teachers, officers and scholars, as reported to the International Convention at Chicago, in 1914, is 18,441,036. The enrolment reported to the first International Convention at Baltimore, in 1875, was 6,950,869. The Sunday School membership throughout the world is over 30,000,000.

Last year the Sunday School of St. Paul's Presbyterian Church, Peterborough, Ont.,

had the following record: Five members attended 52 Sundays; two attended 51 Sundays; six attended 50 Sundays; fifteen attended 49 Sundays; six received certificates for scripture memory work; and two received certificates for memorizing the Shorter Catechism.

In Egypt Sunday School workers are translating into the vernacular chapters in the second part of Prof. L. A. Weigle's book, *The Pupil and Teacher*, for a series of leaflets on *Methods of Work*, *the Plan of the Lesson*, *How to Secure Attention*, etc. When these are published, they will bring out an edition of Frank L. Brown's *The Superintendent and His Work* and Prof. Beardslee's *Teacher Training with the Master Teacher*. This work is being promoted by the World's Sunday School Association.

The total Sunday School receipts in Bonar Presbyterian Church, Toronto, for 1915, for School purposes amounted to \$825.77, and expenses \$769.09, which includes a donation of \$100 to the debt fund of the church, leaving a balance of \$56.68. The missionary collections for the year amounted to \$1,214.26, which, with the balance from last year of \$128.62, enables us to meet our obligations for the support of Dr. and Mrs. Gray, our missionaries in Formosa, of \$1,200, and to contribute \$100 for the support of a boy at

Vegreville and Pointe-aux-Trembles. During the year 68 scholars became members of the

church in full communion on profession of their faith.

A WORD FROM THE BUSINESS MANAGER

The TEACHERS MONTHLY is to be greatly enlarged, beginning with January. A full account of the enlargement and the purposes it will serve is given on pages one and two of this issue.

We feel sure that the Schools will welcome this enlargement. They have found the TEACHERS MONTHLY has served them well in the past. It will now be able to serve them better—very much better.

The enlargement, of course, means more cost in producing the magazine, especially with the tremendous prices paid for paper today; in some cases double what it cost a year ago.

We are risking the increased cost, because we believe that the requirements of the work justify it. The Sunday Schools get the advantage of the larger magazine without any increase in price.

Is it unreasonable to ask that an effort be made in all the Schools that every teacher and officer shall have a copy of the TEACHERS MONTHLY? It is greatly helpful to every teacher and officer in his or her work—

whether the School use the Graded or the Uniform Lessons.

The January issue—the first of the larger size numbers—will be in print by December 1st. *We shall gladly send samples free, to any person or any School asking for them.*

And just another word: ORDER all your Periodicals and Supplies EARLY. In December and early January the Postal service is choked up, and there are apt, therefore, to be delays. November is the better month to order for the New Year.

Still another matter. As will be found by reference to Catalogue and Periodical Order Sheet, a small increase has been made in the price of some of our periodicals. The increase has been decided on only after the most careful consideration. We have confidence that it will be cheerfully accepted. The costs of everything, paper, supplies of all kinds, labor, etc., advanced so greatly, that to avoid heavy losses, these increases in subscription prices had to be made.

RESULTS OF TEACHER TRAINING EXAMINATIONS

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

FROM AUGUST 16 TO SEPTEMBER 15, 1916

I. FIRST STANDARD COURSE

Brookvale, N.S.—Rev. M. H. McIntosh, Minister. **Diplomas**—Mrs. Harry McFetridge, Sadie C. Butcher. *Heckston, Ont.*—Rev. H. Bolingbroke, Minister. *The School*: Mrs. Roy McCarley, Ina F. Hess. *The Teacher*: Iva E. Magee.

Kempville, Ont.—Rev. P. A. MacLeod, Minister. *The New Testament*: Stuart A. Wallace.

Englehart, Ont.—Rev. P. MacDonald, Minister. *The New Testament*: Mary Jane Tennant, Gordon Skinner, Mary W. Burns, Eva C. Inglis.

Brandon, Man.—(St. Paul's Church)—*The School*: Jean M. Russell, Olive G. Tinline, Lily Crawford, Margaret Muller, Sadie B. Gillies, Mary Middleton, Grace Grieve.

Abbotsford, B.C.—Rev. J. L. Campbell, Minister. *The School*: Grace E. Roberts. **Diploma**—Grace E. Roberts.

II. ADVANCED STANDARD COURSE

Rockburn, Que.—Rev. Robert McCord, Minister. *From One to Twenty-one*: Mrs. Geo. A. Rennie, Gertrude I. Middlemiss.

South Mountain, Ont.—Rev. H. Bolingbroke, Minister. *The Teacher and the School*: Jessie M. Smith.

Northeasthope, Stratford, Ont.—Rev. Peter Jamieson, Minister. *Missions*: Mrs. J. Lansdowne Bell.

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

OUR SUNDAY SCHOOL PERIODICALS

PRICES EFFECTIVE FOR ORDERS FOR 1917

ILLUSTRATED PAPERS

EAST AND WEST (Weekly). 75c. per year. Two or more to one address, 60c. per year, 15c. per quarter. (May begin with any date).

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

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

UNIFORM SERIES

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

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

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

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

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

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

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

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

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

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

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER :

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

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

FOR THE SCHOLAR :

BEGINNERS BIBLE STORIES. 29c. per year, 5c. per quarter.

PRIMARY DEPARTMENT

FOR THE TEACHER :

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

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

FOR THE SCHOLAR :

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

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

JUNIOR DEPARTMENT

FOR THE TEACHER :

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

FOR THE SCHOLAR :

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

INTERMEDIATE DEPARTMENT

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

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

SENIOR DEPARTMENT

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

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

Lesson Calendar : Fourth Quarter

1. October 1. .A Plot that Failed. Acts 23 : 14-24.
2. October 8. .Paul Before Felix. Acts 24 : 10-21.
3. October 15. .The Appeal to Cæsar. Acts 25 : 1-12.
4. October 22. .Paul's Defence Before Agrippa. Acts 26 : 1, 24-32.
5. October 29. .The Voyage. Acts 27 : 13-26.
6. November 5. .Shipwrecked on Melita (Malta). Acts 27 : 38-44.
7. November 12. .World's Temperance Sunday. Romans 14 : 13 to 15 : 3.
8. November 19. .From Melita to Rome. Acts 28 : 11-24, 30, 31.
9. November 26. .A Living Sacrifice. Romans 12 : 1-8.
10. December 3. .Jesus Christ the First and the Last. Revelation 1 : 1-8, 17-20.
11. December 10. .Faithful Unto Death. Revelation 2 : 1-17.

12. December 17.. The Holy City. Revelation 21 : 1-4, 22-27.
 13. December 24.. The Promise of the King; the Coming of the King. Isa. 9: 2-7 ; Luke 9: 49-62.
 14. December 31.. REVIEW—Christ's Coming and Coming to Christ. Read Rev. 22: 6-14, 16-21.

Lesson VI. **SHIPWRECKED ON MELITA (MALTA)** November 5, 1916

Acts 27 : 38-44. Study Acts 27 : 38 to 28 : 10. *Scripture Memory Verses.

GOLDEN TEXT—The Lord redeemeth the soul of his servants : and none of them that trust in him shall be condemned.—Psalm 34 : 22 (Rev. Ver.).

38 And when they had eaten enough, they lightened the ship, ¹ and cast out the wheat into the sea.

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

40 And ⁴ when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore.

41 ⁵ And falling into a place where two seas met, they ran the ⁶ ship aground ; and the ⁷ forepart stuck fast,

Revised Version—¹ throwing out ; ² perceived ; ³ bay with a beach, and they took counsel whether they could drive the ship upon it ; ⁴ casting off the anchors, they let them in the sea, at the same time loosing the bands of the rudders ; and hoisting up the foresail to the wind, they made for the beach ; ⁵ But lighting upon a place ; ⁶ vessel ; ⁷ foreship struck ; ⁸ stern began to break up by the ; ⁹ desiring ; ¹⁰ stayed them ; ¹¹ overboard, and get first to the land ; ¹² planks ; ¹³ other things from

and remained unmoveable, but the ⁸ hinder part was broken with the violence of the waves.

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

43 But the centurion, ⁹ willing to save Paul, ¹⁰ kept them from *their* purpose ; and commanded that they which could swim should *cast themselves* ¹¹ first into the sea, and get to land :

44 And the rest, some on ¹² boards, and some on ¹³ broken pieces of the ship. And so it came to pass, that they ¹⁴ escaped all safe to land.

commandment ? A. The ninth commandment is, Thou shalt not bear false witness against thy neighbour.
Lesson Hymns—Book of Praise : The "Great Hymn of the Church"—Primary, 595 ; Junior and Upward, 438, 313, 493, 93 (Pa. Sel.), 494.
Special Scripture Reading—Ps 104 ; 16-28 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.
Hymn for Opening Worship—Hymn 12, Book of Praise ; given also in Departmental Graded Quarterlies.
Lantern Slides—For Lesson, B. 230, The Shipwreck. For Question on Missions, T. R. 1, Group of Children. (These Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto. Schools desiring Slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

LESSON PLAN

- I. Land Reached, 38, 39.
 II. The Ship Wrecked, 40, 41.
 III. All Saved, 42-44.

DAILY READINGS

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

M.—Shipwrecked on Melita, Acts 27 : 38-44. T.—Shipwrecked on Melita, Acts 28 : 1-10. W.—The God of the sea, Ps. 107 : 22-31. Th.—God giveth power, Luke 10 : 8-20. F.—Winds and sea obey him, Matt. 8 : 23-27. S.—Special miracles by Paul, Acts 19 : 1-12. S.—"God is our refuge," Ps. 46.

Primary Catechism—*Ques. 121. What becomes of our bodies when we die ?* When we die our bodies return to dust. *Ques. 122. What becomes of our souls when we die ?* The good go to heaven and the wicked go to hell.

Shorter Catechism—*Ques. 76. Which is the ninth*

Stereographs—For Lesson, St. Paul's Bay, Scene of Paul's Shipwreck, Malta (Underwood & Underwood, 417 Fifth Ave., New York City), set of 11 stereographs for this Quarter's Lessons, \$1.84. Three for November, 50c. ; less than three in one order, 20c. each ; stereoscopes, 90c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS MONTHLY. The stereographs for Oct. 1 and 29, and Dec. 17 and 24 are the same respectively as those for Aug. 30, 1914 ; June 12, 1910 ; Feb. 11, 1912 ; and April 11, 1915.

THE LESSON EXPLAINED

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

Time and Place—A.D. 59 ; on the sea and at Melita, or Malta.

Connecting Links—For two weeks the ship drifted on. At the end of that period, the practised senses of the sailors detected

that they were nearing land. Testing the depth, they found that they were rapidly drawing towards some shore, and decided to anchor. During the night the sailors let down the small boat, meaning to escape by it ;

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

but Paul detected their plan, and made it known to the centurion, who prevented it, by ordering the soldiers to cut away the boat. Paul then encouraged his fellow voyagers to take food; they had taken little or none for fourteen days. Vs. 27-37.

I. Land Reached, 38, 39.

V. 38. *When they had eaten enough*; at the persuasion of Paul (see Connecting Links). *They lightened the ship*; a sailors' term. This was the third time this had been done (compare vs. 18, 19). The sailors' object may have been to diminish the depth of water which the ship drew so as to enable them to approach nearer to the shore before striking. Or, the vessel may have been sinking so fast that it was necessary to throw the cargo overboard to prevent her from sinking. *Cast out the wheat*; which the ship was carrying from Alexandria in Egypt to help in feeding the people of Rome.

V. 39. *When it was day*. Was ever dawn more welcome than after the weary waiting of that anxious night? *Knew not the land*. It was the island of Melita, or Malta (ch. 28: 1), about 60 miles from the southern headland of Sicily, now belonging to Great Britain. The island was frequently visited by Alexandrian ships, but this part of it was not recognized by the sailors because it was far away from the main harbor of Valetta. *A . . creek*; Rev. Ver., "bay," since known as St. Paul's Bay. *Beach* (Rev. Ver.); a smooth shore, on which the sailors could run the ship with a chance of saving the lives of those on board. *Took counsel*, etc. (Rev. Ver.); discussed the best means of getting the vessel to the shore, sorely crippled as she was.

II. The Ship Wrecked, 40, 41.

V. 40. *Casting off the anchors* (Rev. Ver.); the four anchors which had been let down from the stern, v. 29. These were now abandoned, and the ropes were cut, so that the ship would move shorewards bow foremost. *Loosed the rudder bands*. The pair of paddle-shaped rudders, one on either side of the stern, had been lashed above the waves while the ship lay at anchor, and were now lowered again for use. *The foresail* (Rev. Ver.); the sail that would cause the ship to move toward the shore with greater precision and swiftness than any other.

V. 41. *Where two seas met*; either a shoal separated from the shore by deep water and washed by the sea on either side, or a neck of land projecting from the shore. *Ran the vessel aground* (Rev. Ver.); into "a bottom of mud, graduating into tenacious clay, into which the fore part would fix itself and be held fast, while the stern was exposed to the force of the waves." *Stern began to break up* (Rev. Ver.); while the crew and passengers crowded to the forepart of the vessel.

III. All Saved, 42-44.

Vs. 42, 43. *The soldiers' counsel*, etc. Each prisoner was chained to a soldier, who was answerable with his life if his charge should escape. The soldiers' advice, therefore, was prompted by fear for themselves. *Centurion, willing to save Paul*. The officer had for Paul the admiration of one brave man for another; and besides he was grateful to the one who had been the means of saving crew and passengers. *They which could swim . . first to the land* (Rev. Ver.); that they might be ready to help the rest.

V. 44. *Planks, and . . other things* (Rev. Ver.); pieces which were broken away from the timbers of the vessel. *All safe to land*; and so Paul's promise (vs. 22-24) was fulfilled. There were 276 on board, v. 37. This is the end of one of Paul's perils by sea, 2 Cor. 11: 25.

Ch. 28: 1-10 tells of the welcome given to the shipwrecked company by the people of Malta; of how it came to pass that Paul was first regarded as a murderer and then honored as a god; and of the cure of the father of Publius, the chief man of the island, and the consequent honors showered upon Paul and those with him.

Light from the East

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

A ROMAN SHIP—When the Romans crossed from France to Britain, about Paul's time, they embarked in galleys. These were ships that used sails when the wind was favorable, but were able to defy the less violent winds if they were contrary. Galleys were driven forward by scores of rowers, arranged on either side of the boat and often in tiers, one row above another, the upper row or rows with longer oars. Galleys were the warships

of the ancients.

It was in no such ship that Paul sailed. The merchant ship of the Mediterranean,—the large ship of Tarshish, or "ship of Alexandria" (Acts 28 : 11), as well as the small one—was a sailing ship. It was short and broad and very heavily timbered along the sides. The sides were curved above, and rose high in the air at bow and stern. A single heavy mast

stood amidships to support a sail that hung from a yard projecting equally on both sides of the mast. The heavy sail was reinforced with ropes and often decorated with figures. Near the bow stood often a smaller mast with a smaller sail. To steer the vessel they did not use a rudder but two immense oars, one on either side, that reached out to the water behind the stern.

THE GEOGRAPHY LESSON

The exact place of the shipwreck is not known, but for hundreds of years tradition has declared that it was a spot on the north-east coast of the island of Malta, now owned by Great Britain. Certainly it was on some part of Malta's coast; the identity of the island itself is beyond any doubt. See our map, where the number 38 is connected by a zigzag line with a spot where we are to stand, overlooking a bay of the Mediterranean. When we look out through the stereoscope lenses we find the sea-waters surging and shimmering around a rocky point of land on which we are stand-



ing. It is evident that some seasons of the year must bring storms and rough seas, for the sides of the rocky point have been deeply worn by dashing waves. Two men nearby us are looking across the bay to a hill at its farther side, and one of them is pointing out to the other the place where the old ship went to pieces on a sand-bar, and where crew, passengers, prisoners and guards, swam for their lives towards the shore.

The stereograph for study is entitled, St. Paul's Bay, Scene of the Apostle's Shipwreck, Malta.

THE LESSON APPLIED

By Rev. F. H. McIntosh, M.A., Lindsay, Ont.

We must do our part if God would do his. Paul assured his fellow voyagers, that not a hair of their heads should fall; nevertheless, he charged them to eat for their health, because the strength of good health would be necessary to the accomplishment of God's purpose. God's promises are all conditioned upon our willingness to do what we can. Some people think that the salvation of the heathen nations of the world can be brought about without their aid. They so exalt the divine power as to dispense with the human factor. We must do our part for the spread of the truth, or the spread of the truth will be forever that much behind. We are "God's fellow workers."

We have not passed this way heretofore. They knew not the land. The aspect of the future is always solemn and mysterious. We know not what one day may bring forth. Particularly is this true of the missionary. He must walk by faith as well as by sight. By faith, Abraham, when he was called to go out into a place, which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith all our missionaries at the front when they were called, obeyed, not knowing very much about India, China, Korea and Trinidad. How different from our own Canadian land must these countries be in race and language and custom. How much these representatives of

ours must need our prayers and sympathies as they go out upon their "cloud-covered path."

Our extremity is our own opportunity as well as God's. Every strait of life is a time for thought, decision, enterprise. There is a time when to do nothing is to be lost. There should be no inconclusive thinking, because to make the most of an extremity is to rise higher than if no extremity had arisen, and to make the least of an extremity is to fall lower than we were before. No extremity in this life leaves us just where it found us. Through every extremity we go up or down, according to the wisdom of our decision. The world situation in relation to God is most urgent. The awakening of the Orient will bring about an extremity in the experience of the human race which will severely test the church and afford her the greatest opportunity with which she has ever been confronted. To tarry or delay is to be lost. To make the great venture is to be saved and to save the world.

The best laid plans will oft miscarry. These sailors were making for a safe bay in the distance, but were caught on a sand-bar in mid-water. But what difference so long as they remained faithful to the general command and were undiscouraged by the happening of the unexpected? The biographer of De Rainy noted this spirit in the hero of his story. "I remember," says he, "a fine phrase of his about life, '*We must succeed as soldiers succeed.*' Soldiers succeed, not by gaining honors or applause, nor, it may be, by gaining victories. Their success is obedience to the call of duty. Their profession is 'the service' of 'the good cause.'" This

was the spirit of St. Paul the missionary, and of Livingstone, and of all that noble band of men who gave themselves to the propagation of the faith. None of these things moved them.

We must take care of the weak. The strong swimmers were thrust forth first. Those who were least able to care for themselves were given the advantage of broken wreckage to float upon. There was here no word of that hateful maxim, "Every man for himself." There are those who think it well that the weak individual should perish so that the community may be more and more. There are those who think it well that the weak and inferior races should perish so that the whole human race may be more and more. This is not the gospel of Christ. He would have the unfittest survive. He would have the strong bear the burdens of the weak. He would have the gospel preached to every creature—to the weak and the strong.

All safe at last. What a supreme and happy moment after so many days and nights of perilous toiling on the great deep! What a grateful refuge from the pursuit of the angry seabirds and the maddening billows! Safe, safe at last. This physical life of ours is precious. After another great storm, a young man was brought to shore unconscious. Restoratives were promptly applied to rekindle if possible the fading spark. At length some one ran forward with the news, "He has drawn a breath, he has drawn a breath." The crowd caught the cry and promptly re-echoed it with great joy. How suggestive of that joy which is in the presence of God over one sinner who repenteth—be he white, yellow or black. The salvation of the world is the finest dream that can float in our imagining.

THE LESSON GRADED

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

For Teachers of Bible Classes

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

As this lesson is to be treated from a missionary standpoint, the teacher may find it profitable to review some of the main facts of Paul's missionary activities, emphasizing particularly: (a) his preparation, intellectually and spiritually, (c) his methods of

work, (c) the extent of his activities, (d) the permanent value of his labors. Then, the teacher might briefly sketch a phase of Paul's character prominent in this lesson which must have contributed to his success. After such an introduction, a study of some Canadian missionaries who have emulated Paul may prove helpful to the class. Two members of the class could be chosen to read papers, one, on the life of one of our home missionaries, another, on the life of a foreign

missionary ; or, some person, who can speak authoritatively on such themes, might be willing to address the class.

The lesson gives us interesting light on Paul, the Christian and the man.

1. *Paul and men*, vs. 30-38. The sailors of Paul's ship were undoubtedly like most of the sailors of the time, men of loose character, quite antipodal to Paul's ideals of manhood, but, instead of shunning them as lepers, he took a lively interest in everything that concerned them and their safety. Paul's religion was not of the kind that makes men forget that, while they are not of the world, they are still in the world. Christ's parable of the Good Samaritan and the teachings of the Sermon on the Mount make it clear that our greatest condemnation may be our unwillingness to sympathize with our fellow men.

Further, Paul seems to have been able to win the affection of men who were still aliens to his gospel. The good relations between Paul and the centurion (v. 43) were based on mutual respect. This involved no compromise on Paul's part in respect to his faith.

2. *In whatsoever state, content*, ch. 28 : 1-10. By an accident, Paul found himself in Malta, but he employed the accident as if it had been a purpose. A small boy who mourned the recent loss of a hand, was comforted, one day, by the late Principal Grant, who showed the little fellow his own withered stump, explaining that what had seemed at the time an awful calamity, had changed the course of his life, and made him what he had become.

3. *The whole man for Christ*. Our study of Paul's life must have made it evident, that every faculty that he possessed in body, mind and soul, was made to minister to one goal. He was not torn asunder by double allegiances. He was dedicated to one supreme purpose, Rom. 12 : 1. How do we compare with such a standard? What opportunities have we for the greater investment of Christian service?

For Teachers of the Senior Scholars

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

Question the class about shipwrecks of which they have read—in literature, as in Robinson Crusoe, or Enoch Arden ; or in history. Sable Island off the coast of Nova

Scotia is called the graveyard of the Atlantic, and Grand Manan is the graveyard of the Bay of Fundy. How did those on board Paul's ship know that they were to be shipwrecked? (Vs. 26, 34.) How long did the storm last? What happened during the last night? (Vs. 27-36.) Note the influence which Paul exercised over them all. A person in fellowship with God always makes his influence felt in the trying times.

1. *Land Ahead*, vs. 38, 39. What preparation did they make for getting ashore through the breakers? (Vs. 35-38.) Note that Paul was careful never to leave God out, but he was also careful to impress upon his companions that God helps those who help themselves.

2. *Running Aground*, vs. 40, 41. Question the class about what happened. Note that the sailors did all that they could but they were very helpless when their ship was in the grip of the storm and the currents. There are times in the voyage of life when we can do very little but commit ourselves to the sea, to the care of him who is the confidence of them that are afar off upon the sea. Show that a good life may be a shipwreck as far as worldly things go, but never a shipwreck of the soul. Refer to Job.

3. *Getting Ashore*, vs. 42-44. To what danger was Paul exposed? (V. 42.) How was he saved? Note that it is worth something to ourselves and others to live a good life. Question the class about how they all got safely to land. Make this incident illustrative of how many who get shipwrecked in the voyage of life are saved and are permitted to have another chance. Refer to John B. Gough, who got so low down as a drunkard that he felt that no man cared for his soul, and that his soul was not worth caring for, but who came under the divine influences of life and made good at last.

For Teachers of the Boys and Girls

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

Ask the scholars to tell from last Sunday's lesson what Paul said would happen the ship and what would become of the sailors. Run over briefly the contents of the connecting verses, having the class bring out the length of time the ship drifted, how the sailors knew

land was near, their attempt to escape and how it was foiled, and, finally, Paul's entreaty to all to take food, and his re-assuring promise of safety.

I. **MAKING LAND**, vs. 38, 39. Ask why the ship was lightened, and have the class recall when this had already been done (see vs. 18, 19). Bring out (by reference to a map, if possible) the location of the ship. Have the scholars tell what land was near and why the sailors did not recognize it. (See Lesson Explained.)

II. **THE WRECK**, vs. 40, 41. Ask one of the scholars to describe in detail the beaching of the ship, explaining clearly the purpose. Bring out as vividly as possible the breaking up of the ship as described in v. 41. Call the attention of the class again to Paul's prophecy and its literal fulfilment here.

III. **THE RESCUE**, vs. 42-44. Ask who the soldiers were and what was their duty. Bring out the opportunity which the prisoners would have to escape and the danger which threatened the soldier guards if that should happen. Ask what action the soldiers pro-

posed to save themselves. One of the scholars will tell from v. 43 who prevented this, and why. This turns the attention to Paul, whose presence, with his faith in God, his courage and cheerful confidence, saved all on board.

Contrast the selfish, thankless spirit of the soldiers with the kindly, more grateful heart of the centurion who wanted to save the man who had been the means of saving all, and with the great big heart of Paul himself who, though held prisoner, wanted none of them to be lost. The class will readily tell how all escaped, some swimming, some on boards and broken pieces of the wreckage.

Get the members of the class to suggest different blessings that come to us by the presence and companionship of good Christian people—people who pray and who trust God in every danger. Finally, ask what is better even than the companionship of such people, emphasizing the wonderful courage and peace of mind of Paul—himself a Christian—as contrasted with the constant terror and anxiety in his fellow travelers.

ADDED HINTS AND HELPS

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

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET.]

1. Find in Matthew the story of Jesus walking on the sea.
 2. Where is it written that even the winds and the sea obey Jesus?
- ANSWERS, Lesson V.—(1) Prov. 24 : 10.
(2) 1 Cor. 15 : 57.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET.]

1. Does the opportunity for leadership come to all or only to a few?
2. Are the good better off in this world than the bad?

Prove from Scripture

That God guides sailors.

The Question on Missions

[Under this heading are given hints for the teaching of the Question on Missions for the various grades of the School. Teachers are recommended to keep before them in their preparation the Scholars' Answer in the QUARTERLY or LEAFLET used by their scholars. The

general topic for the present Quarter is OUR MISSION TO TRINIDAD. The Scholars' Answer in the PRIMARY QUARTERLY and LEAFLET deals with the children; in the INTERMEDIATE QUARTERLY and LEAFLET with the boys and girls; in the HOME STUDY QUARTERLY and LEAFLET and PATHFINDER with grownup people.]

Ques. 6. The teacher of the little ones should picture as vividly as possible the way in which East Indian children in Trinidad spend the day. Because the weather is so warm, they live chiefly out of doors, often being left outside the house, which is locked up by the parents when these go to work very early. Speak of the work given to very young children,—grass cutting, gardening, tending cattle or driving birds away from the crops. Tell how each child has his own name, but is not given the name of his father. Point out how strange this would be to us.

- In classes of boys and girls, point out how different from our home life is that of the Trinidad East Indians, whose houses are not much more than places in which to eat and sleep, while the boys usually leave school to begin working when they are ten or twelve and the girls are married at the age of twelve or fourteen.

In classes of older scholars, emphasize the difficulty of having any real home life, as we

understand it, in the crowded quarters of the Trinidad East Indians.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

A Look Forward—We are going to hear about Paul's shipwreck.

Lesson Thought—Jesus saves us from danger.

Lesson—The story of Paul the missionary is like an exciting adventure story. Do you remember where we left Paul in our story last Sunday? (Recall the stormy voyage.) The vessel on which Paul was a prisoner had been driven here and there by the wind for two weeks. Nobody

knew where they were, and the sailors and all on board except Paul had given up hope of being saved. They were too much frightened and too downhearted even to eat. Do you remember the cheering words Paul said to them? (Ch. 27: 22-26.) **PRINT BE OF GOOD CHEER.** One night, in the middle of the night, the sailors called out "Land!" What joy there was! Everybody was soon wide awake, and strained their eyes (gesture) to see through the darkness. It may be a rocky coast and the ship will be dashed to pieces! The sailors let down long measuring lines, and each time the water was more and more shallow, so the sailors knew they were getting close to land. What shall they do? The sailors put out four anchors (outline and explain) and hoped to keep the ship fast. How they all longed for daylight so they could see where they were!

Selfish Sailors—Tell the very selfish way in which the sailors acted. They tried to get into the lifeboat and get away safely to land themselves, but Paul saw what they were doing and told Captain Julius, and he stopped the sailors and cut the ropes and let the life-

boat drift away so the sailors had to stay on board and attend to their work, vs. 30-32.

Helpful Paul—Picture the scene as daylight came on. Paul moved around amongst the frightened people. They had been too

frightened to eat and were weak and miserable. Paul begged them to eat some food and told them not to be afraid, for God would keep his promise, v. 24. Paul took food himself and gave thanks to God, and the rest ate and were strengthened

and cheered, and were ready for what was yet before them, vs. 33-37.

The Shipwreck—When daylight came they saw that they were near a strange land. See, there is a bay or creek! If they can run the ship in there, they will be safe.

Describe the drawing up of the anchor, the loosening of the rudder bands, the hoisting of the mainsail and the dash for the shore. How eagerly all are watching! Suddenly there is a scraping sound and the front part of the ship is stuck fast in a sand bar, and the back part is being dashed to pieces by the big waves.

"The prisoners," shouted the soldiers, "they will escape and swim to land; we had better kill them." But Julius, willing to save Paul's life because he had been such a helper, said, "No, you shall not kill them; let those who can swim get to land as soon as they can," vs. 42, 43.

Safe—Picture v. 44. Describe and sketch the island Melita (map), which is now called Malta and belongs to our empire.

Golden Text—Repeat.

What the Lesson Teaches Me—JESUS SAVES ME FROM DANGER.

JESUS SAVES HIS FOLLOWERS FROM DANGER



FROM THE PLATFORM

PAUL	A	T	SAILORS SOLDIERS CENTURION
	N	H	
	D	E	

Ask the scholars who was the chief person on board the ship in the lesson. They will readily answer PAUL (Print). Next bring out, by questioning, who the other people on board the ship were with whom Paul had to do. Ask who managed the ship. (Print SAILORS.) Who had charge of the prisoners? (Print SOLDIERS.) Who was the commander of the soldiers? (Print CENTURION.) Point out that the lesson is about Paul and these other persons (Print AND THE). Now ask what Paul did for the sailors. He got them to eat something so that they were able to do their work. What did the soldiers wish to do with Paul? They wished to kill him. Why? What did the centurion do for Paul? He saved the apostle's life. Emphasize two points: (1) that Paul was always ready to help others; (2) that God (see Golden Text) was protecting Paul. Impress the duty of being helpful and the assurance that God will protect us.

Lesson VII.

WORLD'S TEMPERANCE SUNDAY November 12, 1916

Romans 14 : 13 to 15 : 3. *Scripture Memory Verses.

GOLDEN TEXT—It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.—Romans 14 : 21 (Rev. Ver.).

13 Let us not therefore judge one another any more : but judge ¹ this rather, that no man put a stumbling-block ² or an occasion to fall in *his* brother's way.

14 I know, and am persuaded ³ by the Lord Jesus, that ⁴ there is nothing unclean of itself : but to him that esteemeth any thing to be unclean, to him *it* is unclean.

15 ⁵ But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not ⁶ him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of :

17 For the kingdom of God is not ⁷ meat and drink ; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that ⁸ in these things serveth Christ is acceptable to God, and approved of men.

19 ⁹ Let us therefore follow after ¹⁰ the things which make for peace, and things ¹¹ wherewith one may edify another.

Revised Version—¹ ye ; ² in his brother's way, or an occasion of falling ; ³ in the ; ⁴ nothing is unclean of itself : save that to him who accounteth anything to be unclean ; ⁵ For if because of meat thy brother is grieved, thou walkest no longer in love ; ⁶ with thy meat him ; ⁷ eating and drinking ; ⁸ herein serveth Christ is well-pleasing ; ⁹ So then let us follow ; ¹⁰ Omit the ; ¹¹ whereby we may edify one another. Overthrow not for meat's sake the work ; ¹² clean, howbeit it is evil ; ¹³ not ; ¹⁴ to do anything ; ¹⁵ Omit rest of verse ; ¹⁶ The faith which thou hast, have thou to thyself ; ¹⁷ judgeth not ; ¹⁸ Omit thing ; ¹⁹ approveth ; ²⁰ But he ; ²¹ condemned ; ²² and whatsoever ; ²³ Now we that ; ²⁴ each one ; ²⁵ that which is good, unto edifying ; ²⁶ Christ also ; ²⁷ upon.

LESSON PLAN

I. Our Brother, 13-18.

II. Our Duty, 19-23.

III. Our Example, ch. 15 : 1-3.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey,
Hon. Secretary, 56 Old Bailey, London, England.)
M.—World's Temperance Sunday, Rom. 14 : 13 to

20 For meat destroy not the work of God. All things indeed are ¹² pure ; but *it* is evil for that man who eateth with offence.

21 *It* is good ¹³ neither to eat flesh, nor to drink wine, nor ¹⁴ any thing whereby thy brother stumbleth, ¹⁵ or is offended, or is made weak.

22 ¹⁶ Hast thou faith ? have *it* to thyself before God. Happy is he that ¹⁷ condemneth not himself in that ¹⁸ thing which he ¹⁹ alloweth.

23 ²⁰ And he that doubteth is ²¹ damned if he eat, because *he* eateth not of faith : ²² for whatsoever is not of faith is sin.

Ch. 15 : 1 ²³ We then that are ²⁴ strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let ²⁵ every one of us please *his* neighbour for ²⁶ *his* good to edification.

3 For ²⁷ even Christ pleased not himself ; but, as it is written, The reproaches of them that reproached thee fell ²⁸ on me.

15 : 3. T.—Be careful with your liberty, 1 Cor. 8 : 8-13. W.—All for God's glory, 1 Cor. 10 : 24-33. Th.—Beware of strong drink, Prov. 23 : 15-23. F.—Drink leads to desecration, Dan. 5 : 1-9. S.—Who hath woe ? Isa. 5 : 11-23. S.—Selfdenying for others' good, 1 Thess. 5 : 4-18.

Primary Catechism—*Ques.* 123. *What is heaven ?* Heaven is the holy and happy place where Jesus is.

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

Ques. 124. What is hell? Hell is a place of woe, where the devil and evil spirits are.

Shorter Catechism—Ques. 77. What is required in the ninth commandment? A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 595; Junior and Upward, 438, 80, 124, 18 (Pa. Sel.), 529, 115.

Special Scripture Reading—1 Peter 1:2-16; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 67, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 753, The Rechabites Refuse to Drink Wine (and the Golden Text). For Question on Missions, T. R. 24, Mount Pleasant Church. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

Stereograph—Temperance Lesson, no stereograph assigned.

THE LESSON EXPLAINED

Lesson Setting—To-day's lesson is taken from the Practical portion of the Epistle to the Romans (chs. 12 to 16). This follows the Doctrinal portion (chs. 1 to 11). The lesson emphasizes our responsibility for the welfare of others.

I. Our Brother, 13-18.

V. 13. *Let us not therefore*; because (vs. 10-20) each of us must appear before God's judgment seat to give an account of himself. Since all will be on the same level there, no one should think himself superior to others here. *Judge one another*; pronounce sentence in a critical or contemptuous spirit. *Judge ye this rather* (Rev. Ver.); decide upon this as the thing you will do. *A stumblingblock*; anything that hinders another in doing what he thinks is right. (Compare Matt. 16:23; 18:6-9, Rev. Ver.) *An occasion to fall*; literally, a "snare" or "trap," such as those used in catching birds or animals. *In his brother's way*; the brother who may be weaker or more ignorant than himself. The strong, in deciding as to his conduct, should consider not only his own rights, but also the effect his actions will have on others.

V. 14. *Persuaded in the Lord Jesus* (Rev. Ver.); that is, as a Christian under the guidance of the Lord Jesus himself. *Nothing unclean*. Paul is quite sure that, in all these customs and habits which the Jewish law condemned as "unclean" or unlawful, there is nothing really wrong. *To him that esteemeth*, etc. If any one has a feeling that a certain thing is wrong, then for him it is wrong. Of course Paul is speaking here only of things in themselves morally indifferent, as the observance of times and seasons, the use of food and drink and the like. Each one's conscience makes these right or wrong to himself, and his conscience is worthy of respect. There are things that are right and things

that are wrong, whatever any one may think about them.

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

Vs. 17, 18. *Kingdom of God*; that kingdom which will be seen perfectly in heaven, but which exists now on earth wherever there are those who obey God's rule. *Not eating and drinking* (Rev. Ver.). We do not prove ourselves members of that kingdom either by indulging in, or abstaining from, food or drink. *Righteousness*; the righteousness of Jesus, which God reckons to us, when we believe, and which works itself out in just dealing with one's fellow men. *Peace*; the peace that comes from being right with God through Christ, and is reflected in peace between man and man. *Joy in the Holy Ghost*; the joy that comes through the indwelling of the Holy Spirit (see Acts 2:46). These spiritual possessions are of infinitely more importance than the right to eat and drink what we please. *Herein* (Rev. Ver.); as one who has received these unspeakable blessings. *Serveth Christ*; using every talent for him, not for advantage to self. *Acceptable to God*; pleasing to him. *Approved of men*; who see that there is no selfish pretence in such a religion.

II. Our Duty, 19-21.

Vs. 19-21. *Follow . . . peace*; seek to promote peace among men, because God has

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

Vs. 22, 23. *Hast thou faith?* Which enables you to see that there is nothing unclean. *To thyself*. Nothing is gained by flaunting our liberty in doing what pleases us, with no thought of others. *Before God*; to whom all are responsible. *Happy is he*, etc. It is a good thing to have a conscience not troubled by scruples. *Doubteth*; is not sure that he is doing right in partaking, for example, of certain food. *Is condemned* (Rev. Ver.); because he has not the full approval of his conscience. *Not of faith*; not in agreement with a truly Christian life.

III. Our Example, ch. 15: 1-3.

Ch. 15: 1-3. *We . . . strong*; who are not troubled with needless scruples. *Ought*; because we are brothers to those about us. *To bear*, etc.; to be patient towards our weaker neighbors. *Not to please ourselves*; which would be selfish. *Please his neighbor*; be willing to do anything for his neighbour. *To edification*; to build him up in Christian character. *Christ pleased not himself*; and he

is our example. *It is written*, etc. See Ps. 69: 9, words fulfilled in the experiences of Christ.

Light from the East

UNCLEAN MEATS—Primitive man draws a line between "holy" men and "holy" things on the one hand, and men and things that are not "holy" on the other. The old Hebrews used the words "clean" and "unclean" in about the same sense. A man, an animal, a thing, might be "clean" as belonging to God or near to him, or it might be unclean. When these words are applied to foods, they are obviously used in a very broad sense. "Clean" food is not only food already offered, or to be offered, to God, not only food that the (holy) priests may eat, but also simply food that any member of God's (holy) people may use. Many animals (but no plants) the Jew was forbidden to use. To eat the flesh of a prohibited animal defiled a man; the unclean meat made him unclean; it infected him with qualities that were alien to God; it cut him off from God and God's people. In the exact sense of the word, he was by his own action excommunicated, that is, cut off from the fellowship of God and God's people, till by a ritual exercise he was cleansed and restored.

The distinction between "clean" and "unclean" foods was much insisted on in the three centuries before Christ. It was the test of the religion of Daniel and his companions, Dan., ch. 1. And very much was made of it by the Pharisees. It was one of the most obstinate prejudices that Christianity had to break down, Acts, ch. 10.

THE LESSON APPLIED

It is good not to drink intoxicating liquor nor to do anything whereby a young man may cause himself to stumble. There is no doubt in the minds of any that intoxicating drink taken in large quantities is a poison to the system. Professor Irving Fisher, who fills the chair of Political Economy in Yale University, says, "that the only question which remains in debate is, whether in minute quantities it may not be harmless."

"The results of the medico-actuarial investigation based on statistical data from forty-three American life insurance companies, covering an experience of twenty-five

years, show that individuals who took two glasses of beer or one glass of whiskey or an equivalent amount of alcohol in any form, each day, showed a mortality of eighteen per cent. higher than the average of the group." If this is the result for the very moderate drinker, where shall the man appear who drinks freely and immoderately.

The late Sir Victor Horsley, of Great Britain, says: "We are repelling the murder and robbery instigated by the kaiser. We want to do it as quickly as possible. In order to attain this end, I ask you to get the government to help the army and not to hinder it.

We are allowing another army to hang on our flanks, to rob us of our reserves—the army of distillers and brewers. In peace times they kill 60,000 every year." What is the philosophy underlying all these facts? Metchnikoff, the great bacteriologist, who died the other day, says that alcohol predisposes to disease and death because "it lowers the resistance of the white corpuscles, which are the natural defenders of the body." Why should any boy or young man have anything to do with such an enemy of his body and mind and soul and success and salvation?

It is good not to drink intoxicating liquor, nor to do anything whereby thy brother stumbleth. This is a day when, as never before, among us, people have been awakened to a sense of social duty. Even our personal liberty should be made subject to social efficiency. How much more all personal selfishness. A thing so hurtful to ourselves as the drink habit should be dropped forthwith when we discover that it tends to make others stumble also. Total abstinence is the only safe and unselfish course of action. Total abstinence should be the daily practice of our lives because :

(a) It sets a good example. Many a boy has grown up to be a sober man because he knew that his own father would never touch a glass of liquor for the sake of his boys.

(b) It strikes a good, stout blow at the lie that alcohol in any form is good for man. There is such a lie afloat. It was once said in connection with temperance agitation in England, "it was feared that reduction in

the taking of alcohol by the nation would interfere with the jollity of the English people." There is a tipsy jollity that cannot find the keyhole at dead of night, but how much better to go blithely every day without the aid of any whip to flick the blood! Every total abstainer who goes through life breast forward and cheerful, gives that lie a telling blow.

(c) It strikes a good stout blow at one of those social customs which warp us from the living truth. Why have we so many drinkers? Because of appetite partly; but many a man has gone down to a drunkard's grave who in the first instance had no desire to drink. He took his first glass because of the "gang" spirit, and because one of the boys asked him to do so. Every total abstainer helps to bring about the downfall of that pernicious treating system which has "got into the saddle and rides mankind."

(d) It strikes a good stout blow at a traffic which has done a world of harm and has no good whatever to its credit. An editorial in the Pioneer says: "If it were known that some foreign physicians established in this country were building up a great business by prescribing and supplying drugs that weaken the strength and paralyze the skill of our soldier boys, thus giving indirect aid to the devilish ambitions and heartless brutalities of the German kaiser, how quickly would their infernal treason be crushed." This is what the traffickers in strong drink are doing. Every man who abstains reduces by that much the selfish power of the trade.

THE LESSON GRADED

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

For Teachers of Bible Classes

Indicate the principle which Paul lays down as a means for promoting the peace and the progress of the kingdom. What was the particular abuse which the apostle was seeking to remedy? Note: (1) that Paul does not condemn meat or drink as an offence in itself; (2) that abstinence is enjoined not because of harm done to oneself, but because of the harm done to a brother.

It would be interesting to give the class a survey of the progress of temperance in the

leading countries of the world. Maps of the United States and of Canada, prepared for this purpose, will be most instructive. What has been done in Europe? What has happened in Russia is well known. In Sweden, there has been a great popular movement in favor of local option, and, in the rural districts, the bars have been steadily disappearing. At Schiedam, the centre of famous Dutch distilleries, the workmen who used to bargain for from 20 to 40 small glasses a day, in addition to their wages, are beginning to join an abstinence movement. The popularity of the drink traffic is waning even in

those countries where it has had the sanction of tradition and custom.

Instruct the class concerning the economics of prohibition. The Belgian economist, Professor Laveleye of Liege University, has said: "True economic science is in complete agreement with true morality." To illustrate, trade in men or women may create certain forms of employment, and even wealth, but it is not hard to see that the eradication of such a business makes for the economic prosperity of a country; slavery is bad business. Whatever wealth and employment the vast opium interests, through the cultivation of the poppy and the distribution of the drug, created in China, the continuance of the trade meant eventually the economic ruin of the land, for it rendered the Chinese inefficient workmen through stupefaction and idiocy. This same Belgian authority classes liquor with opium as an economic millstone about the neck of every people who permit traffic in it.

Prepare the class to meet the common arguments against Prohibition: (1) Prohibition interferes with personal liberty; (2) Prohibition does not prohibit. What is our experience with local option? (3) Prohibition increases taxation. The liquor traffic takes out of a community eight times what it invests, plus the increased cost of the administration of justice, and of the maintenance of means for the care of those who suffer directly or indirectly through it. (4) Prohibition reduces wages. The saloon has been the recruiting ground for the "scabs" who have frustrated many honest demands of labor. The sober man requires a higher standard of living than the drinker,—a fact which reacts against low wages.

For Teachers of the Senior Scholars

Although the great war has brought unparalleled and unspeakable desolation, and has plunged the whole world in mourning, note some of the good things which have come out of it, such as the weaning of the world from extravagance and luxury, and the breaking down of denominational and social barriers, and a revival of serious thinking, and in a most outstanding way a revival of temperance. It has been the means of spreading the great temperance wave over the whole world. Bring out that the temperance

cause has made more real progress during the last two years than during generations before. Dwell upon what has been done in Canada and what has been done in other lands. Without going into the obsolete question of the eating of meats offered to idols which agitated the apostolic church, discuss some temperance thoughts suggested by this passage.

1. *Intemperance Is the World's Great Stumblingblock*, vs. 13, 21. Quote one of the great leaders of the Canadian church who said recently, when preaching upon this subject: "The bar-room is a bank where you deposit your money and lose it; where you deposit health and lose it; where you deposit your good name and lose it; where you deposit home comforts and happiness and lose them; where you deposit your soul and lose it, for no drunkard shall inherit the kingdom of heaven." The world has come to realize as never before that the liquor traffic is the great stumblingblock in the way of better things. It is an economic, and physical, and social, and moral, and spiritual menace. Nations are crippled by intemperance, and churches are weakened, and the world is wasted, homes are blighted, and souls are ruined.

2. *How Can this Stumblingblock Be Removed?* What suggestion has Paul to make about the matter? He says that it is a good thing (v. 21), a beautiful thing,—the word for good which Paul makes use of means beautiful—to be total abstainers for the sake of others, who have less self-control than we have, who are being weakened physically and morally and spiritually by the use of strong drink. No one can afford to have anything to do with this traffic who wishes to make a good investment of his life. Show how the temperance question has to-day become a national issue, and that nothing short of complete prohibition will satisfy the Christian conscience.

For Teachers of the Boys and Girls

Help the class to understand something about this epistle,—that Paul wrote it to people he had never visited, and the section (chs. 12-16) containing our lesson passage is Paul's answer to questions the Romans asked about proper conduct in certain matters.

Ask the class for examples of acts always wrong, then of those about which opinions differ. Paul gives the Roman Christians advice for these doubtful cases.

1. *Consider others*, vs. 13-16. Ask why we should be careful about judging others. (See vs. 10-12.) V. 13 tells of something far more important. Have some one explain the dispute among the Romans about eating meats offered to idols. Was it right or wrong? Have vs. 14, 15 read. Paul says our conscience is to judge, but he gives another rule as well. What is it? Get the class to tell that Paul's advice is to abstain from anything that might offend another's conscience. Have some one read 1 Cor. 8 : 13.

2. *Strive for the kingdom*, vs. 17-21. Ask what Paul says about the kingdom of God in v. 17. Bring out the truth that it is not the obedience of rules about eating and drinking, but is concerned with far higher things,—righteousness, peace, joy. Consider how we are to win these : by refraining from all that might lead others to wrong-doing, even if we think it would not hurt us. Ask what sacrifice Jesus made for the kingdom. Compare that sacrifice with any self-denial we

may be called to make. Have the class tell from v. 21, Paul's opinion on the liquor traffic. Ask the class to give their own opinions. Bring out clearly Paul's verdict that the victim of it not only harms himself, but also offends, weakens, and leads astray others. Call for illustrations and discuss methods of fighting the traffic, bringing out the two means : (a) personal abstinence, (b) using every opportunity to banish the traffic from our country.

3. *Keep a clear conscience*, vs. 22, 23. Help the scholars to learn from these verses that for every act we are responsible to God, that God speaks through our conscience. We ought to listen for his voice and always obey it. Discuss the old motto, "When in doubt, *don't*."

4. *Follow our great example*, ch. 15 : 1-3. In all this advice, whose example does Paul follow? Have the scholars tell of Jesus' great patience with men, of his unselfishness, of his big heart which loved to the full to win men from evil to good, from selfishness to service. Urge all the scholars, even when others seem narrow in their ideas of right and wrong, to be patient and sympathetic, like Jesus, and try to win them to him.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "Every man that striveth for the mastery is temperate in all things." Where are the words found?

2. "Ye are all one in Christ Jesus," said Paul. Find the verse.

ANSWERS, Lesson VI.—(1) *Mat.* 14 : 24-31. (2) *Mat.* 8 : 27.

For Discussion

1. Has a Christian the right to use strong drink?

2. Does prohibition interfere unduly with personal liberty?

Prove from Scripture

That we are responsible for others.

The Question on Missions

Ques. 7. In classes of little ones, the teacher should explain, very simply, the work of our Trinidad missionaries,—visiting the day schools to see that the teachers are doing their

work well ; looking after native workers ; visiting the homes of the people ; settling disputes ; and, on Sunday, holding regular Bible Classes and preaching services.

Teachers of the boys and girls should talk with them about ways in which the missionaries have helped the people,—getting churches built for them, starting many day and Sunday Schools, training the girls to be useful and capable in their own homes ; training boys to become teachers and preachers ; and ministering to the people in times of sickness and trouble.

Classes of the older boys and girls should be led in a discussion of the extent of the missionaries' work,—66 day schools, with an attendance of over 5,000 children, to supervise ; regular preaching services and Bible Classes to be kept up ; the Training School and two colleges to be carried on ; catechists and teachers to be instructed ; the people to be visited ; and the churches, schoolhouses, and teachers' residence to be kept up.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear the Christian rule about eating and drinking.

Lesson Thought—I should set a good example.

Safety First—Here are two words we see in big letters in many places (in street cars, on boats and in all public places). Children, print these words—**SAFETY FIRST**.

A "*Safety First*" Letter—We are going to hear a letter today which we may call a "safety first" letter, for it tells us of

harmful things to be avoided, and also how to keep others from harm. This letter was written by Paul, the missionary, to the followers of Jesus in the great city of Rome some time before Paul was sent to Rome a prisoner. Our stories have told us of Paul's voyage and shipwreck on the way to Rome (Recall).

There were some Jewish followers of Jesus who had gone to Rome to live, and they were very much troubled about what things were right for them to do and what they should keep from doing in order to be true followers of Jesus.

Meat Offered to Idols—Show a picture or describe an Eastern bazaar, or street, with its booths where all sorts of things were sold. Here is a place where meat is sold, but it is meat that has first been offered to the heathen gods in their heathen temples, and then sold to the people to be eaten. Everybody bought this meat, and when Christians were invited to the homes of friends, they were given this meat to eat. What shall they do about it?

"It cannot do us any harm; we do not worship their idols," some would say. Others said: "Those who eat that meat are not true followers of Jesus."

Lesson—Now we are ready for Paul's letter.

Paul tells the followers of Jesus to stop finding fault with one another, and to be careful that they do not set an example (which Paul calls a stumbling-block: outline and print **EXAMPLE** on it) that would cause any one else to fall into sin. (Ex-



plain all the lesson text in simple words.)

Golden Text—Repeat this great "Safety First" rule for everybody.

A Great Stumblingblock—One of the very worst "stumblingblocks" is wine and strong drink. More lives are spoiled by it than by anything else. (Speak of the Allies' countries where they will not let their soldiers use strong drink.) Tell of the Sunday School boys and girls who have grown up and urged our Canadian government till they have promised to close the bars (stumblingblocks).

Giving up for the Sake of Others—Speak of the good example set by our king in giving up the use of wines, etc., for the sake of example.

"Why don't you go into deep water, Jack? You can swim," shouted one boy, as Jack splashed around near the shore. "Yes, I can swim, but Billy can't, and he'd follow me and get drowned."

What the Lesson Teaches Me—I SHOULD SET A GOOD EXAMPLE.

FROM THE PLATFORM

Begin by asking what this Sunday is called. The scholars will answer at once: "The World's Temperance Sunday." Point out that, in the lesson, we have something said about whom we should please. Have v. 2 of ch. 15 read, and the scholars will see that we are to please our neighbor. That is, we are to please OTHERS (Print). Call attention to the words

"for his good to edification," and explain. We are to please others in everything that will do them good. Have v. 2 also read and ask whom we are NOT (Fill in) to please, that is SELF.

PLEASING OTHERS NOT SELF

Fill in PLEASING, and then have a little talk about the temperance application, making clear our duty to abstinence from everything (including strong drink) the use of which by us would do another any harm.

Lesson VIII.

FROM MELITA TO ROME

November 19, 1916

Acts 28 : 11-24, 30, 31. Study Acts 28 : 11-31. *Scripture Memory Verses.

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

11 And after three months we ¹ departed in a ship of Alexandria, which had wintered in the ² isle, whose sign was ³ Castor and Pollux.

12 And ⁴ landing at Syracuse, we tarried *there* three days.

13 And from thence we ⁵ fetched a compass, and came to Rhegium : and after one day ⁶ the south wind ⁷ blew, and we came the next day to Puteoli :

14 Where we found brethren, and were ⁸ desired to tarry with them seven days : and so we ⁹ went toward Rome.

15 And from ¹⁰ thence, when the brethren heard of us, ¹¹ they came to meet us as far as ¹² Appii forum, and The ¹³ three taverns : whom when Paul saw, he thanked God, and took courage.

16 And when we ¹⁴ came to Rome, the centurion delivered the prisoners to the captain of the guard : but Paul was suffered to ¹⁵ dwell by himself with ¹⁶ a soldier that ¹⁷ kept him.

17 And it came to pass, that after three days ¹⁸ Paul called the chief of the Jews together : and when they were come together, he said unto them, ¹⁹ Men and brethren, though I ²⁰ have committed nothing against the people, or ²¹ customs of our fathers, yet was ²¹ I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, ²² would have

Revised Version—¹ set sail ; ² island ; ³ The Twin Brothers ; ⁴ touching at ; ⁵ made a circuit, and arrived at Rhegium ; ⁶ a ; ⁷ sprang up, and on the second day we came ; ⁸ intreated ; ⁹ came to Rome ; ¹⁰ thence the brethren, when they heard ; ¹¹ Omit they ; ¹² The Market of Appius ; ¹³ Three Taverns ; ¹⁴ entered into Rome, Paul ; ¹⁵ abide ; ¹⁶ the ; ¹⁷ guarded ; ¹⁸ he called together those that were the chief of the Jews ; ¹⁹ I, brethren ; ²⁰ had done ; ²¹ Omit I ; ²² desired to set me at liberty ; ²³ sought ; ²⁴ did I intreat you ; ²⁵ Omit you ; ²⁶ me : for because of the hope ; ²⁷ from ; ²⁸ nor did ; ²⁹ come hither and report or speak ; ³⁰ it is known to us that everywhere ; ³¹ they came to him into his lodging in great number ; ³² the matter, testifying ; ³³ and ; ³⁴ disbelieved ; ³⁵ he abode ; ³⁶ dwelling ; ³⁷ went in ; ³⁸ concerning ; ³⁹ boldness, none forbidding.

LESSON PLAN

I. From Malta to Rome, 11-16.

II. Paul and His Countrymen, 17-22.

III. Paul's Ministry in Rome, 23, 24, 30, 31.

DAILY READINGS

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

M.—From Melita to Rome, Acts 28 : 11-24. T.—From Melita to Rome, Acts 28 : 25-31. W.—Isaiah's

vision, Isa. 6 : 1-12. Th.—Hindered by unbelief, Heb. 3 : 8-19. F.—A light for the Gentiles, Luke 2 : 25-32. S.—"I am not ashamed," Rom. 1 : 8-16. S.—"Be not thou ashamed," 2 Tim. 1 : 7-14.

let me go, because there was no cause of death in me. 19 But when the Jews spake against it, I was constrained to appeal unto Cæsar ; not that I had ²⁰ ought to accuse my nation of.

20 For this cause therefore ²¹ have I called for you, to see ²² you, and to speak with ²³ you : because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters ²⁷ out of Judæa concerning thee, ²⁸ neither : any of the brethren ²⁹ that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest : for as concerning this sect, ³⁰ we know that every where it is spoken against.

23 And when they had appointed him a day, ³¹ there came many to him into his lodging ; to whom he expounded ³² and testified the kingdom of God, ³³ persuading them concerning Jesus, both ³⁴ out of the law of Moses, and ³⁵ out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some ³⁶ believed not.

30 And ³⁰ Paul dwelt two whole years in his own hired ³⁶ house, and received all that ³⁷ came in unto him.

31 Preaching the kingdom of God, and teaching ³⁸ those things ³⁹ which concern the Lord Jesus Christ, with all ³⁹ confidence, no man forbidding him.

Primary Catechism—Ques. 125. *What did Jesus tell his disciples about his coming again?* Jesus told his disciples that he would come again, to judge the world.

Shorter Catechism—Ques. 78. *What is forbidden in the ninth commandment?* A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or

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

injurious to our own or our neighbour's good name.

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 595; Junior and Upward, 438, 116, 149, 114 (Ps. Sel.), 534, 245.

Special Scripture Reading—1 Thess. 5: 14-24; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 237, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 1396, Paul Entering Rome. For Question on Missions, T. R. 16, An Up-to-date School. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

Stereograph—For Lesson, Along the Appian Way (Southeast) Constructed in the Fourth Century, B.C. (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 527).

THE LESSON EXPLAINED

Time and Place—A.D. 60; Rome.

Connecting Links—The lesson follows immediately upon that for Nov. 5.

I. From Malta to Rome, 11-16.

V. 11. *After three months.* The wreck took place about the middle of November, so that the departure would be about the middle of February, when navigation was once more opened. *Set sail* (Rev. Ver.). The Greek is the sailors' word for starting a voyage. *Ship of Alexandria.* Likely this was another grain ship (see ch. 27: 6) driven to Malta by the same gale in which Paul's ship had been wrecked. *Sign*; figure-head, as we should say, only ancient ships had such signs both at stem and stern. *Castor and Pollux*; Rev. Ver., "The Twin Brothers;" the two sons of Zeus, or Jupiter, who were regarded as the sailors' guardian deities. Gemini (Latin for "Twins") is the name still given to a constellation supposed to be specially favorable to sailors, its two leading stars being called Castor and Pollux.

Vs. 12, 13. *Touching at* (Rev. Ver.); again a technical sea term in the Greek language. *Fetched a compass*; Rev. Ver., "made a circuit;" being compelled to tack because of the direction of the wind. *Puteoli.* Because it was a great commercial emporium, all new movements would reach Puteoli, and we find, therefore, that there was a Christian church here, a fact confirmed by an inscription found amongst the near-by ruins of Pompeii, destroyed in A.D. 79, "O Christian, rejoice in the fire."

V. 14. *Seven days*; which would afford Paul the opportunity, in which he would greatly rejoice, of spending a Lord's Day with the Christians at Puteoli. *We came to Rome* (Rev. Ver.). Sir William Ramsay thinks that "Rome" here denotes the territory belonging to Rome, the "state," so to

say, of which the city of Rome was the centre.

V. 15. *Brethren heard.* Between Puteoli and Rome there was constant communication. *Came to meet us*; with a welcome that cheered Paul's heart, and nerved him for the dangers that still lay before him. *Appii forum*; Rev. Ver., "The Market of Appius," a little town 43 miles from Rome, on the Appian Way, a great road named from Appius, its builder. Here the first Roman contingent met Paul. *Three Taverns* (Rev. Ver.). The Greek word translated "Taverns" may denote shops of any kind. A second company meets him at this halting place. *Thanked God*; as he looked back on past deliverances and guidance. *Took courage*; for the future, which was not lacking in reasons for anxiety. It was a critical time, on which great issues hung.

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

II. Paul and His Countrymen, 17-22.

Vs. 17-22. *After three days*; spent in getting settled and rested. *Chief of the Jews*; leading men of the Jews. Paul follows the same course at Rome as he had followed elsewhere. He goes first to his own people, and seeks to win them to the new faith. He showed that: (1) he was a loyal, patriotic Jew; (2) the Roman authorities had declared him innocent; (3) the opposition of

the Jews had compelled him to appeal to Caesar; (4) he had no complaints to make against his fellow countrymen; (5) he wished to tell the Jews in Rome of the Messiah in whom their hopes centred. *Neither . . . letters . . . neither . . . brethren . . . any harm of thee*; and therefore the Jews in Rome had no reason for taking sides against Paul personally. *This sect*; the followers of Jesus, amongst whom they knew Paul to be a leader. *Spoken against*. The worst of crimes were popularly ascribed to the Christians.

III. Paul's Ministry in Rome, 23, 24, 30, 31.

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

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

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

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

Light from the East

"THE HOPE OF ISRAEL"—The divine message had always in view the religious needs of men. When Israel was rich and prosperous, full of injustice and luxury, God's word was one of terror and doom. When Israel, chastened in exile, cried to God in loneliness and sorrow, God's word was one of comfort: "Comfort ye, comfort ye my people, saith your God," Isa. 40 : 1. When the king grew feeble and was set aside and lawlessness prevailed, God announced that he would set up once again the tabernacle of David that was fallen; a king of the lineage and mind and energy of David would once again establish justice in the land and rule a people that all nations feared and respected.

The divinely inspired "hope of Israel" always reflected the circumstances of the time. All that Israel needed or looked for would come when God fulfilled his promises, when he came shaking heaven and earth ("day of the Lord") and established his own kingdom among men. The burden of the master's teaching was this rule of God ("kingdom of heaven," "kingdom of God") which he came to establish among men. Paul was in bonds because he preached that in and through Jesus the Jewish hope was actually being fulfilled.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON VI.]

Almost nineteen hundred years have passed since Paul landed at Puteoli, beside the bay of Naples, and went up to Rome, but we know with certainty the larger part of the road over which he traveled. The Appian Way (Appian Road) had been constructed almost 400 years before Paul's time to make easy the passage of soldiers, merchandise and travelers between the nation's capital and the port of Brindisi on the southeast coast of Italy, the

side nearest Greece and Palestine and Egypt. A branch road led from Puteoli up to the Appian Way. See map on page 529. And the Appian road is still in daily use. Italian people go back and forth on commonplace errands of daily business. Before the outbreak of this great European war thousands and thousands of tourists each year used to travel over a part of it nearest to the city of Rome. Let us have a glimpse of it for our-

selves, standing at a point about three miles from Rome and facing away from the city. It is a rather narrow country highway that leads away before us, past the dingy white-washed walls of a little wine shop. A few rods farther along the ground rises. The road climbs a long hill, where a great drum-

shaped stone building makes a conspicuous landmark. The highway continues up over the highest ridge of the hill and disappears when it begins to descend the other side.

Use a stereograph called, *Along the Appian Way (Southeast), Constructed in the Fourth Century B.C.*

THE LESSON APPLIED

What a difference in this world's history the great man makes. Under Castor and Pollux, as the seaman's sign, the good ship sailed. Nowadays the sign of the cross is emblazoned on almost every flag. Few of us have ever undertaken a voyage without seeing that symbol floating over us. What an index to a changed world,—a world that is bad enough at the best, but incomparably better than that hard pagan world which was known to the apostles. More than any other, St. Paul helped to bring about that change. Only a man, but what a man, and what a force for moral and spiritual progress.

In adversity wait patiently for the favoring breeze. They tarried when, if their wishes were consulted, they would have been going on. Doubtless, St. Paul employed the time of waiting profitably. O, that we all knew in the day when things go against us how to sit still and wait. Man is a passive as well as an active being. Through his passive nature come those intimations of God and of immortality which help a man to erect himself above himself. God can make use of those times when to human appearing we mark time.

Avoid extremes. On the way from Rhegium to Puteoli they passed between Scylla and Charybdis—between the rock and the whirlpool. Too much to the right and they were upon the rock. Too much to the left and they were into the pool. The only safe thing to do was to steer a straight course between. So should we at all times avoid the falsehood of extremes.

"For some cry 'Quick,' and some cry 'Slow,'
But while the hills remain
Up hill 'Too-slow' will need the whip,
Down hill 'Too-quick' the chain."

The beam that shines from Zion's hill shall lighten every land. Zealous as Paul was, and anxious to preach the gospel to them that

were at Rome also, the good news of the kingdom preceded him. At several points in the journey through Italy he met those who were already Christians. What a convincing indication of the rapid spread of the Christian church. All round that tideless Mediterranean Sea there were already those who had left the beaten track of heathenism to walk in that new and living way opened up to God through Jesus Christ. Whenever Christianity has been fully tried, it has spread rapidly and laid a firm hand upon the deepest straw of thought and feeling in the world.

"Jesus shall reign where'er the sun
Does his successive journeys run ;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

Blest be the tie that binds our hearts in Christian love. During those months of bondage spent in the midst of a folk unsympathetic to the gospel, St. Paul was lonely and tempted to be down-hearted, but when he saw the faces of those who, like himself, loved the Lord Jesus, he took courage. Sometimes what we need most is the stimulating touch of Christian fellowship. We all desire a certain measure of self-revelation and if when we speak of the things that most concern us there is produced nothing but blank silence or hostility, we are apt to retreat into ourselves and to be depressed ; but, if we may change one word in Longfellow :

"The tidal wave of *kindred* souls
Into our inmost being rolls
And lifts us unawares
Above all meaner cares."

Disarm prejudice with the charm of faith and love. It was the avowed practice of St. Paul to be all things unto all men, if by any means he might win some or save his own life from violence. One of the biographers of the great Beecher says that one secret of his success was the practice of avoiding wounding

people's prejudices so long as he could do so without compromising his own principles. He was a follower of him who just as soon as he reached Rome, sought to put himself into good relations with all his fellow Jews in the greatest city of the world. Like the great heart that he was, he always avoided hurting unnecessarily Jewish sensibilities and ever made a strong bid for Jewish sympathies. There is no one whose friendship we can afford to ignore.

Make the most of your limitations. St. Paul, the prisoner of the Lord Jesus Christ, lost no time and missed no opportunity. In his own hired house, from which he was not allowed to wander, he gathered together those who

would listen to the truth. Very likely it would have been very much more to his taste to be speaking in open spaces, in city after city of the Roman empire, but this enforced holiday gave him time to write some of his great epistles. John Bunyan, no doubt, would have preferred to be a pilgrim preacher up and down England, but, were it not for those lonely years in Bedford jail, we should not now have the *Pilgrim's Progress*,—that noblest allegory in the English language. What is the use of saying what worthy things we would do for the kingdom of God under other circumstances, if in our present circumstances we are not diligent in business, fervent in spirit, serving the Lord!

THE LESSON GRADED

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

For Teachers of Bible Classes

Trace Paul's journey from Malta to Rome. Briefly refer to Puteoli, Appii Forum, and Three Taverns. The centurion was taking advantage of the first sailing in the spring, vs. 11, 13. The writer notes that the sailing, though somewhat full of risks, was under favorable auspices for the "sign" of the ship was Castor and Pollux,—the divine guardians of sailors.

The Book of Acts closes at this interesting point. Perhaps he intended to add another volume, dealing with the final period of Paul's life and related matters; however, the general purpose of the book had been fulfilled in its description of the spread of Christianity from Jerusalem to the far west (compare ch. 1:8, and notes on Lesson I., First Quarter).

During this year, the teacher ought to have left very definite impressions on the mind of the students respecting the extent and the significance of Paul's work. This lesson will afford the teacher an opportunity to complete his efforts. Briefly review Paul's missionary journeys, referring to the epistles which were written during these travels. Now, remind the class that our best information concerning Paul's life during his imprisonment is to be found in the epistles which he wrote at that time. Indicate roughly the chief teachings of the epistles, Ephesians and Colossians. What light do these epistles shed on the life

of the Pauline churches in Asia Minor? What tender relations between the Christians of Philippi and Paul are revealed in Philippians? Philemon is an example of Paul's private letters; it illustrates, too, his attitude to the slavery of his time. Timothy and Titus may be briefly reviewed in order to show the church organization in the early days of Christianity. (See The Books of the New Testament in the Advanced Standard Teacher Training Course.)

If the teacher wishes to direct attention solely to the lesson passage for the day, he may emphasize:

(1) *The power of sympathy in aiding Christian workers.* When Paul saw the brethren, "he thanked God and took courage." Many a ministry is crippled because of the unsympathetic attitude of the few. Many a Christian leader resigns his work and retires from active participation in the programme of the church because he has suffered more criticisms than compliments. Perhaps these things are happening in your own church. What is wrong with the few? How can the class make the minister "thank God and take courage?"

(2) *The obtuseness of many religious people.* The Jews at Rome were religious; as their eagerness to hear Paul signified, but they were not responsive to his teachings. Why? How do modern Christians compare with them in their response to higher visions of Christian duty and living?

For Teachers of the Senior Scholars

Remind the class that we left Paul two weeks ago shipwrecked on Malta. How long did he remain there? (V. 11.) Question the class about what happened during his stay on the island (vs. 1-10), the kindness of the barbarians, which leads us to realize that every human heart is human. What miracles were wrought? How did the people of the island express their appreciation of what Paul had done? In our lesson we have an account of what happened after leaving Malta.

1. *From Malta to Rome*, vs. 11-16. Question the class about the sea voyage from Malta to Puteoli. Note that although this voyage was amidst scenes made famous in classic story and ancient history, the sacred historian makes no reference to anything of this kind. Homer tells us that the sacred Argo, although filled with demigods, found some difficulty in escaping the dangers of these treacherous seas. Note that the good ship Castor and Pollux had one on board who was worth far more to the world than Homer's demigods. Question the scholars about the journey from Puteoli to Rome. Dwell upon the warm welcome which Paul received from the Christians of Rome, who came out many miles to greet him. What effect did this loving thoughtfulness have upon Paul? (V. 15.) Remind the class that we can never tell how much good a kind word or deed will do.

2. *Paul's Conference with the Jews at Rome*, vs. 17-24. Why did Paul invite the Jews to come to see him? Note the beautiful spirit manifested by Paul in saying nothing unkind about those who had tried at Jerusalem to do him to death. Bring out that no one ever gains much by saying unkind things. How did the Jews of Rome receive his explanation? (Vs. 21-24.)

3. *Paul's Two Years at Rome*, vs. 30, 31. How were they spent? Note that in addition to what we are told here he must have influenced the soldiers for good, for they were in daily intercourse with him, and no one could know Paul and not feel the blessed influence of the life he lived. During this time he wrote four wonderful letters, Ephesians, Philippians, Colossians and Philemon, which have exercised a mighty influence in the world

all down the ages. Help the scholars to see what a blessed thing it is to live in this way, for the good that we can do.

For Teachers of the Boys and Girls

We come, in to-day's lesson, to the last stage of Paul's journey to Rome. Ask the class to recall what the lesson for two weeks ago was about. Have some one tell from the opening verse of to-day's lesson how long Paul stayed at Melita, and why.

1. *The Journey to Rome*, vs. 11-14. Call for some description of the ship in which Paul sailed from Melita. Follow her course on a map, pointing to Syracuse, Rhegium and Puteoli. Have the class tell of the remaining journey by land, giving a description of the Appian Way (see Geography Lesson).

2. *Paul's Welcome*, vs. 15, 16. Ask who were most anxious to see Paul and bring out clearly who these "brethren" were. How did they show their regard for Paul? Have the class give some reasons why he would be particularly glad to see his friends at this time, and ask what effect their coming had upon him. (See v. 15.) Bring out the fact that these were Paul's friends because they were fellow Christians, and draw the lesson of Christian brotherhood and love.

Have one of the scholars tell of the favor shown Paul as a prisoner, giving a probable reason for it in the friendly influence of the centurion who had brought Paul to Rome, and talking over the advantages which it would give him in his work of preaching.

3. *Paul and the Jews*, vs. 17-23. Have vs. 17-19 read, and run over the points which Paul touches in this story of events since he was seized by the Jews. Why did he wish to speak to the Jews at Rome? (See v. 20.) Ask what the Jews said they had heard before and who are meant by "this sect." Bring out from v. 22 the truth that while the Jews wanted to hear from Paul all about the Christians, yet they were already prejudiced against them.

4. *Paul Preaches Jesus and God's Kingdom*, vs. 23, 24, 30, 31. Emphasize these verses. Paul is always at his best when at his great work,—preaching Christ. Ask the class to show from these verses: (a) the thorough-

ness,—“out of the Law of Moses, and . . . Prophets ;” (b) the perseverance,—“from morning till evening ;” (c) the courage,—“with all confidence ;” with which Paul here, as always, went about his work.

Have the class recall, in closing, what was told Paul long before in a vision, about Rome. Help them to see it here fulfilled as our vision of Christ will be if we can be strong to endure like Paul.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Where does Peter say that we should always be ready to give an answer to any one that asks a reason for our belief in Jesus ?

2. “Be not overcome of evil, but overcome evil with good.” Find the verse.

ANSWERS, Lesson VII.—(1) 1 Cor. 9 : 25. (2) Gal. 3 : 28.

For Discussion

1. Are there any people who do not need encouragement ?

2. Is a patriot bound always to stand up for his own country ?

Prove from Scripture

That the Old Testament points to Jesus.

The Question on Missions

Ques. 8. The little ones should be told how, but for the day schools started and kept up by the missionaries, the children of the

East Indians in Trinidad would grow up in ignorance. Ask the little ones to think how sad it would be if they had no good schools to go to and no kind teachers to teach them. Explain how each school in our Trinidad mission is carried on by a head teacher, an assistant and two or three pupil teachers. Speak also of the Bible teaching in the schools.

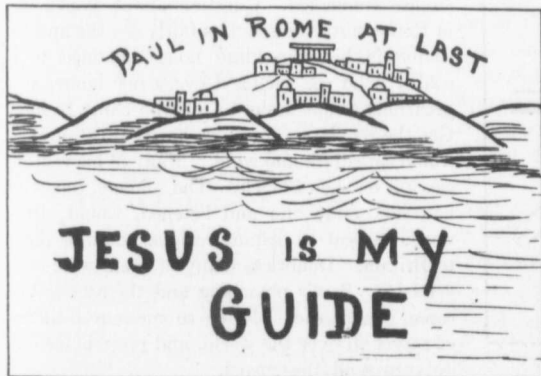
With classes of the boys and girls, there should be a little talk about why our missionaries started day schools in Trinidad, and then the conversation may be turned to what the scholars are taught,—sewing, if they are girls ; the Bible and Christian hymns ; Hindi, their own language ; and the usual subjects in English.

In classes of the older scholars it should be explained that most of our mission day schools in Trinidad are assisted by grants from the Government, which pays twelve cents a quarter from each child in attendance, and, besides, gives a bonus,—a “capitation grant”—based on the results of examinations conducted by a Government inspector.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear about Paul’s coming to Rome.

Lesson Thought—Jesus is our guide.



Introduction—Can the children tell the name of some boats which they have seen ? A little boy had a book in which he wrote the name of every boat which he saw passing through the canal near his home.

The boys and girls in Rome heard wonderful stories about two gods named Castor and Pollux. They were called The Twin Brothers, and were supposed to be the gods who watched over the sailors. When a storm came on, the sailors prayed to these gods to take care of them (but

we know they could not do so). In the days when Paul lived, every boat was known by its sign in place of its name.

Lesson—Our story tells us about a ship that had the sign The Twin Brothers on its prow. Sometimes they were represented by a carving of two stars, sometimes by two young men on horseback, with pointed caps and stars on them.

This ship came from Alexandria in Egypt with a cargo of grain which it was taking to Rome, but the ship had wintered in a harbor on the island of Malta (recall lesson of two weeks ago).

Sailing Again for Rome—You may be sure those shipwrecked men were glad when word came that The Twin Brothers was ready to sail. They said good-by to the islanders and received many presents and thanks and kind wishes from them, and soon Paul was again on the way to Rome. Tell of the journey. Here they are at Puteoli (map), where passengers from the ships usually landed.

Kindness to Paul—At Puteoli, Julius allowed Paul to visit his Christian friends. He stayed with them for a week to rest before starting to walk the rest of the way to Rome.

Friends met Paul on the road (describe). This cheered Paul and he thanked God and took courage.

Paul a Prisoner in Rome—Julius handed over the prisoner to the captain of the guard. He sent the others to prison, but he allowed Paul to live in a house by himself with the soldier who guarded him. Continue the story, vs. 17-30.

Golden Text—Repeat Paul's words.

Paul's Guide—At last Paul has got his wish. He is in Rome, and is able to preach to all who come within his reach. If Paul had gone as a missionary he could not have preached to the Roman soldiers and to Caesar's household. So you see Jesus had guided Paul every step of the way. Through all dangers he had safely brought him, and was with him to the end of his life, when he suffered death because he was a follower of Jesus.

If you should ever go to Rome, you may see, a short distance outside the city walls, a beautiful marble cathedral named St. Paul's Outside the Walls, in memory of Paul.

What the Lesson Teaches Me—JESUS IS MY GUIDE.

FROM THE PLATFORM



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

Lesson IX.

A LIVING SACRIFICE

November 26, 1916

Romans 12 : 1-8. Study Romans, ch. 12. *Scripture Memory Verses.

GOLDEN TEXT—Present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.—Romans 12 : 1 (Rev. Ver.).

1 I beseech you therefore, brethren, by the mercies of God, ¹ that ye present your bodies a living sacrifice, holy, acceptable ² unto God, which is your reasonable service.

2 And be not ³ conformed to this world : but be ye transformed by the renewing of your mind, that ye may prove what is ⁴ that good, and acceptable, and perfect, will of God.

3 For I say, through the grace ⁵ given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think ; but ⁶ to think soberly, according as God hath dealt to ⁷ every man the measure of faith.

Revised Version—¹ to present ; ² to God ; ³ fashioned according to ; ⁴ the good and acceptable and perfect will ; ⁵ that was given me ; ⁶ so to think as to think soberly ; ⁷ each man a measure ; ⁸ even as ; ⁹ the members ; ¹⁰ who are ; ¹¹ severally members ; ¹² And having gifts ; ¹³ was given ; ¹⁴ our faith ; ¹⁵ give ourselves to our ministry ; ¹⁶ to his ; ¹⁷ to his exhorting ; ¹⁸ liberality.

LESSON PLAN

- I. Consecration of Life, 1, 2.
- II. Consecration of Powers, 3-8.

DAILY READINGS

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

M.—A living sacrifice, Rom. 12 : 9-21. W.—We owe all to God, Ps. 103 : 1-11. Th.—“Gave their own selves,” 2 Cor. 8 : 1-9. F.—Acceptable sacrifice, Ps. 51 : 7-17. S.—The perfect sacrifice, Heb. 10 : 1-14. S.—“Yield yourselves unto God,” Rom. 6 : 1-14.

Primary Catechism—Ques. 126. *What will happen at the Judgment Day ?* At the Judgment Day the dead

4 For ⁸ as we have many members in one body, and all ⁹ members have not the same office :

5 So we, ¹⁰ being many, are one body in Christ, and ¹¹ every one members one of another.

6 ¹² Having then gifts differing according to the grace that ¹³ is given to us, whether prophecy, *let us prophesy* according to the proportion of ¹⁴ faith ;

7 Or ministry, *let us wait on our ministering* : or he that teacheth, ¹⁵ on teaching ;

8 Or he that exhorteth, ¹⁶ on exhortation : he that giveth, *let him do it with* ¹⁷ simplicity ; he that ruleth, with diligence ; he that sheweth mercy, with cheerfulness.

will be raised to life again ; and Jesus will separate the good from the bad.

Shorter Catechism—Review Questions 76-78.

Lesson Hymns—Book of Praise : The “Great Hymn of the Church”—Primary, 595 ; Junior and Upward, 438, 111, 79, 66 (Ps. Sel.), 210, 240.

Special Scripture Reading—Ps. 84 ; given also in Departmental Graded Teacher’s Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 389, Book of Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, M. P. 601, Christian Mother Exhorting Her Daughter to Martyrdom (and the Golden Text). For Question on Missions, T. R. 56, A Christian Family. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

Stereograph—For Lesson, Splendid Altar of St. Paul’s-Outside-the-Walls, Rome (Order from Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, see page 527).

THE LESSON EXPLAINED

Lesson Setting—To-day’s lesson, like that of two weeks ago, is from the Practical section of the Epistle to the Romans, which extends from ch. 12 : 1 to the end of the epistle, following the Doctrinal section, chs. 1-11.

I. Consecration of Life, 1, 2.

V. 1. *I beseech you.* Paul makes a loving appeal to his readers. *Therefore* ; because of all that has been told them in the epistle about what God has done to save and bless mankind. *By the mercies of God* ; the mercies which he has shown in redeeming the world through Christ. *Present* ; place entirely at God’s disposal. *Your bodies* ; yourselves, your whole personalities, all that you are. “The body is in view here as the instrument by which all human service is rendered to God. *A living sacrifice* ; “living,” in con-

trast with the slain animals offered by the Jews. All our members and all our powers are to be used for God. *Holy* ; set apart. *Acceptable* ; Rev. Ver. Margin, “well-pleasing.” *Reasonable service* ; no mere formal profession, but service that comes from the heart.

V. 2. *Be not conformed . . . be ye transformed* ; “do not adopt the external and fleeting fashion of this world, but be ye transformed in your inmost nature.” The Greek word for “transformed” is used also of Christ’s transfiguration (see Mark 9 : 2-10). *By the renewing of your mind.* The change is to be inward and real, not merely outward and formal. *That ye may prove* ; be true and exact in judging on moral questions. *Will of God* ; “that which is in accordance with God’s will.”

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

II. Consecration of Powers, 3-8.

V. 3. *For I say*; as one putting his love and wisdom at the service of the church. *Through the grace given unto me*; the authority which I have as an apostle of Jesus Christ. *To every man . . . among you*. Everybody in the church needed this counsel. *Not to think of himself more highly*; not to be conceited about his own powers. *Than he ought to think*; "beyond the mind or habit of thought one ought to have." *To think soberly*; judging himself with wisdom and humility. *The measure of faith*. "Faith" here stands for all those gifts which faith receives. Since these all come from God, they should be used diligently, but should never be made a ground of boasting. The "for" at the beginning of this verse indicates that "humility is the immediate effect of self-surrender to God."

Vs. 4, 5. *Many members*; each with its own use and powers, but, after all, no more than a member, not the whole body. *In one body*; into which all are bound together because all are united with Christ. *All . . . have not the same office*. Each individual has his own place and work. *We, being many*; with varied abilities and functions. *One body in Christ*; all being united with him. *Members one of another*; no one existing by and for himself alone, but each having duties to all the rest.

Vs. 6-8. *Having . . . gifts*; powers for service. *Differing*; so that no two Christians are precisely alike. *According to the grace*; the loving favor of God, from which all gifts flow. *Prophecy*; not necessarily the foretelling of the future, but the revealing of spiritual truth. *According to the proportion of faith*; not giving himself airs, but remembering that his prophetic powers are of God. *Ministry*; especially caring for the poor. If this is one's work, he is to attend to it, not being ambitious to prophesy or exhort. *He that teacheth*. To him the same rule applies.

He that exhorteth; speaks words of encouragement. *Giveth*; to the poor. *With simplicity*; because he sees and feels the need, and for no other reason. *Ruleth*; in the church. *Sheweth mercy*; does deeds of kindness. *With cheerfulness*; carrying with him brightness and good cheer.

Vs. 9-21 contain maxims for Christian conduct.

Light from the East

SACRIFICE—In the Old Testament a sacrifice is a gift or present to God. Men offered gifts to God on various occasions, to do him homage, or to show gratitude for some good received, or to incline him to grant some boon. In any case they desired to secure or to make sure of the deity's good-will. Ancient Israel drew near to God with a gift.

The gifts, to begin with, were the things men felt the god needed, the things they were able to offer. They brought commonly something to eat and drink,—the flesh of the domestic animals, corn, oil, wine, fruit.

The exile turned men's thoughts to a single aspect of sacrifice. The exile made the Jews conscious of sin in a new sense. They recognized that for their sins God had cast them off. Therefore they thought of all sacrifice as meant primarily to win back the favor of an offended God.

It was very natural that the great Christian propitiation should be set forth as a sacrifice. But the work of Jesus gave a new meaning to sacrifice. The Christian sacrifice was not a gift to God. The tremendous facts of the Christian redemption went far beyond so primitive an idea. The new association with the work of Jesus gave the word "sacrifice" a significance which quite transcended its old meaning; the work of Jesus meant so much more: the life of sacrifice is the life of repentance, the life of suffering for others, the Christ-life incarnate in men.

THE GEOGRAPHY LESSON

We will use a stereograph which lets us stand beside the high altar in an Italian church a short distance outside the city walls of Rome. It is an enormous building. Gigantic pillars of granite uphold side-walls which rise to a height three or four times as

great as one of our own city churches. The end wall toward which we face is more than three hundred feet distant. The doorways themselves are as high as many of our village churches. Panels of many-colored marble make the walls beautiful. A long line of pic-

tures (portraits) makes a decorative band of color the whole length of the side and end walls. These portraits are not paintings, but mosaics, that is, they were made by setting together small bits of different colored stone so as to give the effect of brush work. As we look up to the lofty ceiling, we find that paneled, and adorned with decorative patterns in gold. Close by us, at the nearer end of the vast building, we find the high altar, where the elements are consecrated during a

communion service, and where the alms of worshipers are offered to the Lord. Four beautiful alabaster pillars hold a decorative canopy of bronze above the altar itself, and on the canopy we can make out two words of a Latin inscription—*praedicator veritatis*, "a preacher of the truth." That is part of Paul's epitaph. His dust lies buried in a grave down below this altar.

Use a stereograph entitled, *Splendid Altar of St. Paul's-Outside-the-Walls, Rome*.

THE LESSON APPLIED

Give your body to Christ. He who came from above to live in a human body wants our body for his ser vice. Our bodies are to be temples of the Holy Ghost. When Archbishop Whatey was dying, his chaplain read to him the eighth chapter of Romans, and then quoted the words of Philippians, "We look for the Saviour . . . who shall change our vile body." The dying man objected to the rendering and had it read to him again as found in the Revised Version,—*"the body of our humiliation."* "That is right," said the Archbishop. "There is nothing vile which God has made." But the body may be the instrument of a good or bad spirit. Let us make our bodies the instruments of Christ.

Give yourself to Christ. Each one of us must be priests as we make the offerings of our bodies. Now a priest had first of all to consecrate himself. It is no use offering the body without offering ourselves. The gift will not be accepted; but if we give ourselves, then every other gift will be acceptable.

Dare to be a nonconformist. Sometimes young people are asked to follow Christ and they reply, "I dare not," and the reason they give is that they would be the only Christian in their shop and fear the taunts and laughter of their companions. How different was the conduct of the young recruit,—a lad of eighteen years of age—who was the butt of the camp because he knelt and said his prayers. At length a battle came, and after a fierce fight, the dead body of the young Christian was carried back by his companions and buried, and the words put under his name, "Christian soldier." "He deserves it," they said, "and perhaps it may console him for all our abuse."

Be ye transformed. If the inner life of self-surrender to God is what it ought to be, the outer life of speech and conduct will become incandescent. Henry James tells of a young artist who wandered to Rome and there drifted into a life of selfish indulgence. His mother, in an American home, followed him with prayers continually,—prayers that made her forget herself, prayers that wrought a change in her very appearance, though she was not conscious of it. When at last she crossed the ocean and they met in a strange city, the artist son asked in surprise: "What has happened to your face? It has changed its expression." "Your mother has prayed a great deal," she replied. "Well, it makes a good face," he answered. "It has very fine lines in it." Prayer makes a good life, also. There will be lines of triumph in it.

Beware of self-conceit. Not many young people need to pray the Scotchman's prayer, "Lord, give us a good conceit of ourselves." "As you grow in art," said Gounod to a young poet, "you will judge the great poets as I now judge the great musicians. At your age I used to say 'I'; at twenty-five I said, 'I and Mozart'; at forty, 'Mozart and I'; now I say, 'Mozart.'" So the growing boy says, "I;" "I and father;" "Father and I;" and at last, "Father."

Cultivate a respect for others. Some one is reported to have said that the people of his neighborhood "looked upon the Doukhobors as cattle." That will never do. We are all members of the one body of Christ. In this conglomerate of races called Canada, we need above all things the cement of mutual esteem and affection to keep the growing edifice intact upon its foundations.

Look up to Christ. If we are the body, he is the head. What is the body for but to express and carry out the ideas which come into being in the head. What is the church for and what are all church members for but to give embodiment to the mind of Christ in this present evil world.

Each one to the work that suits his bent.

"No compound of this earthly ball
Is like another, all in all."

No two persons are alike and there should be individuality of task just as there is a difference in personality. The work of the Lord is quite complex and various and it is difficult to conceive of a kind of person who could not find in the activities of the church something to which he is specially called: If he cannot pray in meeting, let him take an

interest in the business aspect of the congregation. We shall be supremely happy at the last if we earn the commendation of her of whom it was said, "She hath done what she could."

Our Lord looks to us for a living sacrifice. There have been those who were required to die for him, but in this day a dead sacrifice is seldom necessary. But we can live for him. Quintin Hogg, the founder of the Polytechnic Institute of London, put a large fortune into the accomplishment of his work and his time and personality to boot. "Mr. Hogg," said some one to him once, "how much does it cost to build up an institute like yours?" "Only one man's life blood," was the reply. Our prayer should be

"Take my life, and let it be
Consecrated, Lord, to Thee."

THE LESSON GRADED

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

For Teachers of Bible Classes

In the previous chapters, Paul has been outlining the service which Christ has rendered us through his sacrificial life and death; he now proceeds to show what practical effect upon Christian living this example of Christ should have. Note that Paul's exhortation is reinforced by his life. How far does our life recommend the faith which we profess to follow? "By their fruits ye shall know them."

1. *"Therefore."* Paul's use of this word is interesting (compare Rom. 8 : 12 ; 9 : 18 ; 14 : 19 ; 1 Cor. 6 : 20). Christian conduct is not the result of obeying a code of morals; it is the natural outcome of our gratefulness to our master for the benefits he has bestowed upon us; it is the response of our nature to the love of Christ. A young man was led to enlist by the thought of the sacrifices which others were making for him.

2. *A living sacrifice,* vs. 1, 2. In contrast to the Jews, who made sacrifices of irrational animals, we are to make a rational sacrifice,—the sacrifice of ourselves, 1 Peter 2 : 5. But this sacrifice must be just as clean and perfect as the ancient sacrifices were, in order that it may be acceptable. By "holy" Paul means two things: (1) The sacrifice must be morally

clean. Christianity takes the body into account, Rom. 6 : 13 ; 1 Cor. 6 : 15, 19. (2) The sacrifice must be without blemish. Christians cannot give place to "pet vices," "little faults" in their lives. How often we excuse our weaknesses! Christians must aspire to something beyond the average plane of morals. Further, the sacrifice is to be a "living" one,—the dedication of all that we are worth to the service of God.

But this sacrifice can become perfect only as we have been re-formed, or, as John says, reborn within, so that we can know instinctively the will of God, Rom. 8 : 5 ; Col. 3 : 2-7. If we still owe some secret allegiance to the ambitions of the world, to the passion of "getting on," as some say, then, the sacrifice will fail. When Spurgeon was once offered the opportunity of preaching to tens of thousands, if he would accept a certain invitation, he replied, "I do not wish to preach to the greatest audiences in the world. I wish to do the will of God."

3. *The use of our gifts.* In the sacrifice of his "living" self to God, the zealous Christian is met with two temptations: (1) An over-estimation of his personal importance. He thinks his gift is such that he is above advice or counsel in his work, or he has a fine contempt for those who have not the same Christian interests as he has. (2) A depre-

ciation of his gifts. The Christian may not be content to labor where he can be most effective. There are vessels in varying degrees of honor (1 Cor. 12 : 13-31), but all are equally needed. Therefore let each be intent on his special duty. Remember the story of Dorcas and her needle.

For Teachers of the Senior Scholars

Tell the class how a distinguished minister of the gospel once said that when he was called upon unexpectedly to read a scripture lesson he usually turned to the Twelfth of the Romans, which he had committed to memory when a boy, and which he had read over and over again, with ever increasing love for the beautiful words. Ask the scholars to commit it to memory, to hide it in their hearts that it may help them to get much that is good out of life and to put much that is good into life. Note that our lesson embraces three things :

1. *Living Reasonably*, vs. 1, 2. What is the nature of the life so earnestly enjoined here ? It is a life of complete consecration to God, a transfigured life. This is the only reasonable way of living. Bring out that this transfiguring process begins in the mind and heart and soul of man. How do the beautiful thoughts of God which renew the mind and transfigure the life come to us ? Sometimes from nature. Quote Longfellow's beautiful words :

"And Nature, the old Nurse, took
The child upon her knee,
Saying, Here is a story book
Thy Father hath written for thee."

Nature is full of story books our Father hath written for us, and we can find many beautiful thoughts in these manuscripts of God ; but God's best and most beautiful thoughts are to be found in the Bible. Impress upon the scholars that it is an unreasonable thing not to live for Christ, when by living for him we can make so much of life.

2. *Thinking Soberly*, vs. 3-5. Note that self-conceit must be a serious disease when Paul deals with it as he does here. Some one has said that neither God nor man has any use for a conceited person. Such a person's exaggerated sense of his own value makes it impossible for him to fit in comfortably anywhere in life. Bring out that it is possible

for a person to think less highly of himself than he ought to think, to fail to realize what he is capable of being and doing. (See Ex. 3 : 11 and Jer. 1 : 6.) In either case it takes God's Spirit to lead us to understand ourselves aright.

3. *Working Happily*, vs. 6-8. Note the different kinds of work which Paul refers to. Let us make sure that we are doing the kind which God wants us to do, and let us strive to do it in God's way. How can we know that we are doing the work which God wants us to do ? Some aptitude, or some impulse, or some providence will be the kindly light which will lead us in the right way. Happy is the man who finds his work and makes it a labor of love.

For Teachers of the Boys and Girls

Call for the title of the lesson. Ask the scholars to tell of the sacrifices described in the Old Testament (see Lev., ch. 1). Compare this with the sacrifice which Paul asks of fellow Christians here. Have the class repeat together v. 1, which embodies the Golden Text.

Bring out the force of "by the mercies of God," and Paul's entreaty that out of thankfulness to God we should be willing to spend ourselves in serving him.

Take up the remaining verses as suggestions to help us to make this "living sacrifice." Ask what is meant by "conformed to this world" (see Lesson Explained). Bring out Paul's teaching that Christ's followers while living in the world are not to live as if they belonged forever to it. They are to be "transformed," changed by the spirit of Christ so that they will not always desire what we call "the things of this world" (have the class give examples), but will choose love, purity, goodness, service, as the things of greatest value. Bring out this thought as the meaning of "renewal of mind."

What do we call the sin which Paul warns against in v. 3 ? Why is conceit sinful ? Let the class answer, bringing out the truth that all our powers are gifts of God and we should be humbly grateful for them, glad to use them for him, rather than conceited over the possession of them and striving to keep them for selfish uses.

To what does Paul compare the relationship between Christ and his church in vs. 4, 5? Let the scholars answer and perhaps mention some other figures used in the New Testament. (See John 10:14; 15:5.)

Fill out the details of the figure here. While we all have different parts to take, all should be working together for the interests of each other and more especially to accomplish the work of Christ, who is the head. Then the body,—made up of the members of Christ's

church—will be presented a living sacrifice to God, as also our individual bodies should be.

Have one of the scholars read vs. 6-8. Ask the class to name the different gifts or powers which Paul mentions as examples. Show that in each case he simply tells how the possessor of the gift,—whether it be prophecy, ministry, teaching, exhortation, giving, ruling, showing mercy, etc.—may and should make the gift a means of service. "Whatsoever ye do, do all to the glory of God."

ADDED HINTS AND HELPS

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

Something to Look Up

1. "Abstain from all appearance of evil." Who gives this advice, and where?
2. "Covet earnestly the best gifts." Find the words.

ANSWERS, Lesson VIII.—(1) 1 Peter 3:15. (2) Rom. 12:21.

For Discussion

1. Should one ever have a good opinion of oneself?
2. Are all kinds of service equally honorable?

Prove from Scripture

That we belong to God.

The Question on Missions

Ques. 9. Teachers in classes of the little

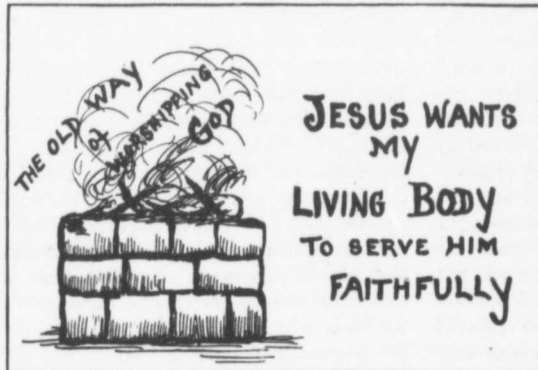
ones and of the boys and girls should tell how fond the East Indian scholars in our Trinidad mission schools become of Bible stories and of singing, and how readily they learn to lead in prayer. They also learn Bible verses and Catechism questions very easily and quickly. It should be pointed out that these scholars receive some Bible teaching every week day as well as on Sundays. The scholars do much good in their homes by telling there what they have learned at school.

In classes of the older scholars, emphasis should be laid on the place given to religious instruction in the Trinidad mission schools. During the first hour of every school day the Sunday School lesson for the next Sunday is studied in English or in Hindi, or in both languages, so that many of the older scholars can read the Bible in either language.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to hear about living for Jesus.

Lesson Thought—We should spend our lives in Jesus' service.



Sacrifice—Outline an altar, or build one on sand tray. Explain the old way of worshiping. When Jesus came he taught his followers a better way to worship.

Lesson—In our lesson Paul tells us about a new sacrifice. It is part of the same letter in which Paul told the Romans about setting a good example. Paul begs them to remember God's kindness to them and then he tells them what they ought to present to God in return for all God's goodness to them.

Thanksgiving—Speak of many

things for which we should thank God. Then all sing vs. 2-4, Hymn 518, Book of Praise (seated with hands clasped).

A Living Sacrifice—Our own living bodies, while they are able to be of service to Jesus.

Golden Text—Repeat Golden Text. Keep your bodies pure, take nothing, do nothing that will harm your body. Remember that your body is God's temple; he cannot dwell where there is anything impure. Jesus wants us to work for him with heart, mind, feet, hands, ears, eyes, tongue.

How to Give our Body to Jesus—

HEART—To love Jesus, and everybody for his sake.

MIND—To learn all about Jesus; to learn what work his followers are doing in the world.

FEET—To do errands of kindness, etc.; to go where we shall hear only good.

HANDS—To help others; to do work for Jesus' church, etc.; to have kind, gentle hands.

EARS—To listen to God's Word; to listen only to good things; to listen to all calls for help.

EYES—To read God's Word and other good books; to look for ways of being helpful; to see only things that are pure and good.

TONGUE—To worship Jesus; to tell others of him; to speak only cheerful, helpful words.

(Let the children touch heart, etc., as you speak of them.)

A Prayer—

"Dear loving Jesus, wilt thou fill,
My heart with love to do thy will,
My mind with power to know thee well,
My tongue with power thy love to tell.
My feet direct on errands kind,
My hands some helpful work to find,
My ears to listen unto thee,
My eyes to only right things see.
Dear Lord, I am so weak and small,
And thou art great, king over all.
Because I know thy love to me,
I humbly give myself to thee."

Sing—"More like Jesus would I be," etc., Hymn 524, Book of Praise.

Our Gifts—We must not be proud of anything we have, but use our gifts (explain) for Jesus. Some can do one thing, some another, all can do something, vs. 6-8. What can the children do? Show kindness—cheerfully; give money—gladly; sing, recite—to please others; tell stories to little ones; play games—unselfishly; etc., etc.

Teach the children to cultivate all their talents and use them in Jesus' work.

Hymn—Sing v. 3, Hymn 488, Book of Praise.

What the Lesson Teaches Me—I SHOULD LIVE FOR JESUS.

FROM THE PLATFORM

*"Take my life, and let it be
Consecrated, Lord, to Thee.
Take my moments and my days,
Let them flow in ceaseless praise."*

Write on the blackboard the first verse of Hymn 238, Book of Praise, and have the scholars sing it. Ask what it was that Paul, in v. 1 of the lesson, asked the Roman Christians to do, and explain that to present our bodies to God is just the same as asking him to take our lives. Call attention to the word "consecrated," in the second line of the hymn, and bring out its meaning as being set apart for God's service. Explain, again, that this is the same as making our bodies a sacrifice. Now ask the great reason which Paul gave why the Roman Christians should surrender themselves to God. It was because of what God had done for them in sending his Son to save them. Remind the scholars that we have the same reason, and urge each one to give himself or herself without reserve to God.

AN ORDER OF SERVICE : Fourth Quarter

Opening Exercises

I. SINGING. Hymn 508, Book of Praise.

God save our gracious King,
 Long live our noble King,
 God save the King :
 Send him victorious,
 Happy and glorious,
 Long to reign over us ;
 God save the King.

II. SHORT PRAYER. All remain standing.

III. RESPONSIVE SENTENCES. Psalm 37 : 3-7.

Superintendent. Trust in the Lord and do good ; so shalt thou dwell in the land, and verily thou shalt be fed.

School. Delight thyself also in the Lord ; and he shall give thee the desires of thine heart.

Superintendent. Commit thy way unto the Lord ; trust also in him ; and he shall bring it to pass.

School. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

All. Rest in the Lord, and wait patiently for him.

IV. SINGING. Hymn 351, Book of Praise.

V. PRAYER.

VI. SINGING. Psalm or Hymn Selected. (This selection may usually be the "Lesson Hymn" in the Primary Quarterly. See each lesson.)

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

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

IX. READING OF LESSON PASSAGE.

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

Class Work

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

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

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

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 255, Book of Praise.

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

III. RESPONSIVE SENTENCES. 1 Thessalonians 5 : 21-23.

Superintendent. Hold fast that which is good.

School. Abstain from all appearance of evil.

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

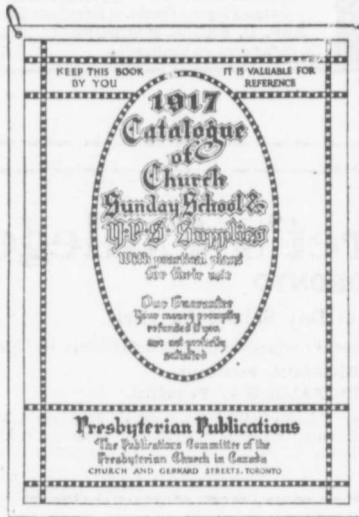
IV. SINGING. Hymn 507, Book of Praise. God, the All-terrible ! King, who ordainest Thunder Thy clarion, and lightning Thy sword,

Show forth Thy pity on high where Thou reignest :

Give to us peace in our time, O Lord.

V. BENEDICTION.

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THE BOOK PAGE

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Canadian Industry, Commerce and Finance, by J. J. Harpell (The Industrial and Educational Press, Montreal, 431 pages, \$3.00) is a most valuable thesaurus of facts and statistics relating to all kinds of business carried on in Canada. Under the heading of Industry, the development of the Dominion on industrial lines is traced with great accuracy and fulness, the extent, the productions and the possibilities of that development being clearly pointed out. The section devoted to Commerce discusses questions relating to trade, both foreign and domestic, dealing with all means of transportation, methods of dispatch, markets and weights and measures. In the chapter of Finance, after an account of the growth of banking and credit, the instruments and methods of credit are taken up one by one, each being described in a fashion both informing and interesting. A valuable feature of the book is a trade index or directory of all marketable commodities and Canadian producers. To any one who desires to know what business is being done in Canada and how it is carried on, Mr. Harpell's book will be an invaluable guide.

Professor O. J. Stevenson, of the Ontario Agricultural College, has given us a capital book in **Country Life Reader** (418 pages, profusely illustrated, George G. McLeod, Toronto, publishers, price 75c. net.). It is intended especially for country schools and country

homes, with the object of making farm life attractive to boys and girls, and consists of a selection of stories, poems, and descriptive articles on plants and animal life, occupations of the various seasons on the farm, etc., from a wide sweep of the best writers. The selections are skilfully made, and the illustrations beautiful. Several articles which originally appeared in **EAST AND WEST** are included in the volume. It is a good book for city boys and girls as well as for those in the country.

Frances Wilson Huard, the author of **My Home in the Field of Honour** (McClelland, Goodchild and Stewart, Toronto, 302 pages, \$1.25, illustrated), is an American, the wife of a well-known French artist, Charles Huard. When war broke out in August, 1914, they were at their home in France, a beautiful chateau, near the Marne, 60 miles east of Paris. The outbreak of war instantly called her husband, and all the able-bodied men on the estate, to service in the army. Mde. Huard offered her home as a hospital, but before it could be used, she was caring for the streams of Belgian and French refugees. Then very soon, she and her little household of women were compelled to flee before the German advance. When the Germans were in September driven back from their attempt on Paris, Mde. Huard returned home. The story is a very simply, clearly told narrative by a woman who has been through the horrors of war. **My Home on the Field of Honour** carries conviction of the courage of both the men and women of France, and also of the ruthless and wanton destructiveness of the Germans. The illustrations are from a number of beautiful drawings by Charles Huard.



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From the same publishers, but with an eye to older children, are **Food and Health** (312 pages, profusely illustrated, 60c.), by Misses Kinne and Cooley, both high authorities in these subjects, and **Community Civics**, by Jessie Field and Professor Scott Nearing (270 pages, illustrated, 65c.). The two books are of unusual excellence and attractiveness. They are intended for use by teachers, scholars and parents in rural communities and villages. **Food and Health** goes into the details of cooking and canning, and of buying and selling of foods, as well as into food values, and how to get these values—all in the simplest and most entertaining way. The country home and country school and country community and country life generally, form the subject of **Community Civics**, which puts into most readable shape the newest and best ideas on how to get the best into, and out of, country life.

How three wholesome, fun-loving American girls, Mary, Jane and Florimel Garden, sisters, but as unlike one another as it is possible for three girls to be, welcomed and made happy and contented, in their simple

home and delightful roomy garden, the mother who had left them twelve years earlier for England to return to her beloved profession of the stage, is told in **Hollyhock House**, by Marion Ames Taggart (The Musson Book Co., 321 pages, \$1.25). The way in which Mark Walpole, the homeless youth who was rescued by the impulsive Florimel, on the same day and in much the same way as she rescues Chum, her faithful dog friend, how Mark finds not only kind friends but adopted parents in the precise little botanist, Mr. Moulton, and his prim wife, guardians of the three Garden girls, and how every one who comes in contact with the three happy girls, their splendid young "half uncle," and even their helpless little mother, is made happier, makes the story well worth the reading.

The fact that a book reaches its forty-third annual volume is testimony of the value set upon it by its constituency. **Peloubet's Select Notes** on the International Lessons (W. A. Wilde Co., Boston, 376 pages, price \$1.15 net, delivered \$1.25) is an example in point. It served a whole generation of thirty years, and is now almost half-way through another generation. And yet with the same author, the venerable Dr. F. N. Peloubet, but with a constant accession of features and suggestions from new writers. Professor Amos R. Wells is now associated with Dr. Peloubet in the editorship. This volume for 1917 is indeed as valuable and complete a book as practice and knowledge can make it. "Peloubet" is a source of information for teachers of every grade of the School. The order and arrangement of the material is such as to make it convenient for study and reference, and the illustrations and colored plates are both illuminating and beautiful.

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