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THE HOME · STUDY QUARTERLY



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Rev. R. Douglas Fraser,
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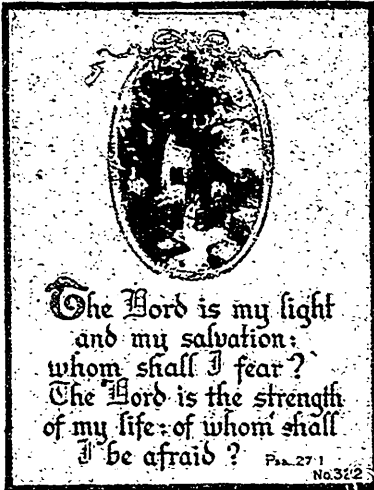
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The Home Study Quarterly

E. Douglas Fraser, J. M. Duncan, Editors ; John Mutch, Associate Editor

Vol. XXIV. Toronto, July, August, September, 1918

No. 3

Wanted—Young Men

Wanted—young men who are willing to fight,
Clad in God's armor, with swords gleaming
bright ;

Wanted—young men whom no foe can af-
fright,
To join in the ranks of our king.

Wanted—young men who'll be loyal and true,
Men who are willing to side with the few.
Come on, young men, for our leader needs
you
To fight in the ranks of our king.

Wanted—young men who are healthy and
strong,
Who never will shrink, though the battle be
long,
But fight 'neath the banner of truth against
wrong,
For the sake of country and king.

Wanted—young men who for Jesus will go.
Gallant young men who will face any foe,
Bright, earnest young men with their hearts
all aglow
To enlist and fight for the king.

—George T. Bennett



Playing Games

By Rev. John Mutch, B.D.

"How can we have some decent games like other boys have?" "How can we get up a team?" Questions like these come to many a lad. Here are a few suggestions that one has gathered from having been a boy, and been in the thick of it, and having seen boys at play in various places.

Get a "bunch" together. Ask what game the majority prefer to play. Then let

everybody concentrate on that. Next find out where you can play. If you live in the city it is often possible to rent a vacant lot, or an athletic field for a few hours each week. Choose hours that suit the majority. Let each one give anything he has that is needed for the game. In this way you may perhaps find all your supplies.

If you need money, charge a small fee, canvass older people, and put on a concert or some stunts. One of the best steps you can take is to go to some man whom everybody respects, who is likely to be interested in your games and who will be able to give you some money. Form an athletic organization and ask him to be president. He will be able to interest other men and give you no end of help.

After a few "practices," arrange a game with a neighboring group of boys. Charge all visitors a small fee so that you can buy the best kind of supplies. Enter a league if you can. If you cannot, arrange for as many games as you can. One game might be arranged with "married men," another with any "old boys," who used to play your game, but have not played for years. Such a game will bring a good crowd, and if you make a charge, will give you a good financial start.

There are all sorts of indoor and outdoor games. There is no reason why everybody should not know dozens of them. Get your treasurer or secretary to send for, *Games for the Playground, Home, School and Gymnasium, which is the name of a book by Jessie H. Bancroft. This book is perhaps the best book of games that is printed. It is highly praised by Y.M.C.A. and Playground

* Games for the Playground, Home, School and Gymnasium, by Jessie H. Bancroft, 425 pages, \$1.65 postpaid. Send to PRESBYTERIAN PUBLICATIONS, Church & Gerard Streets, Toronto, for a copy.

experts. In it you will find hundreds of games that boys are playing elsewhere and it makes quite clear just how to go about them. In many of these games as many as 100 boys can take part. In others only 5 players are necessary. The majority are for groups of about 10 to 15 or 20. One of the great advantages of this book is that it shows what games may be played when you have to stay indoors.

Be sure that all your sport is fair, decent and clean. Frown out anything that is unchristian. The cleaner you keep your sport, the more sympathy and interest you will arouse, the more good it will do you and the longer it will last.



"Help the Other Fellow"

By J. L. Meikle

NISH-A-SHIN A-SAG-A-NOSH
 NINA MOOSHA MUSH MUSH
 CHICKLE CHICKLE YUM YUM
 WE'RE THE BOYS TO MAKE HER HUM
 W-H-O ?
 ST. ANDREW'S.

The Germans would have thought the Red Indians were coming "over the top," had they been near enough to hear fifty teen age boys of St. Andrew's Church, Moose Jaw, Sask., giving this class yell at the top of their voices, during one of their C.S.E.T. suppers. Here is the simple story of it all, as given by one of the boys :

"We had been without a permanent leader, and our class was growing smaller, when the superintendent of our Sunday School secured a young man to 'give us a try.'

"All being real boys, we had energy to burn. It was not long until we had organized our class, having a president, vice-president, secretary and treasurer, with arrangements for committees to be appointed when there was something for them to do, and then we began to realize that it was up to us to make our group a success.

"One Sunday our president announced that the class would meet at the church on Tuesday for a 'bean supper,' which would be followed by games, etc. We had such a good time that we asked our leader if we could have a meeting every Tuesday ; but after a few weeks the

fellows were tiring of relays, ball hustle, biff, etc., when the eventful thing happened, an Older Boys' Conference was to be held in our city.

"Our leader, with a couple of the boys, attended the Conference and heard the C.S.E.T. course of training explained. They realized at once that it was the very programme they were longing for, and following a report of the Conference to our class, one and all caught the vision of training for Christ and Canada.

"We were all chartered by our Mentor and this showed us the great necessity of developing our fourfold life. Our executive outlined a programme for the rest of the season, which was adopted by the class. One of our first pieces of work was an entertainment which cleared \$50, to equip our room for basket ball.

"To make a long story short, our class increased from 7 to 18, and it was not long until the other teen age boys' classes were asking for admittance. Hence the S.A.T.A.B.O., St. Andrew's Teen Age Boys' Organization, was formed, made up of 5 groups, the average attendance since October, 1917, being 50.

"Do not think, for a moment, that we have given up our individuality, as a class. To prove that this is not the case, let me state a few of the events we have had the past year ; three hikes, one 14 miles out of town, the night being spent in a hay-loft ; digging gardens for homes where all the men are overseas ; also a class team in the following: baseball, basketball and hockey,—and, by the way, we carried off first prize at the club stunt night ; a regular course in Bible study ; and many other things I might speak about."

"It all cost sacrifice at the start and many times they felt like giving up ; but what has been done by this class is only an illustration of what may be accomplished by any group of boys who have caught the vision of service, or **HELP THE OTHER FELLOW.**"

Moose Jaw, Sask.



Tombs of Palestine

By Mrs. A. M. Wright

The number of cave tombs in Palestine is astonishing to tourists and persons unacquainted with the characteristics of that

land. So numerous are they that some sections of the country are virtually honey-combed with them. They are not natural caves, but in ages past have been cut out of the solid rock as burial places for the dead. The dead placed there have long ago disappeared from these resting places and many of the tombs are now used by the peasants and wandering Arab tribes as dwellings, or for stables and shelters for their sheep or other animals.

The size of the tombs varies from those only large enough to hold one or two bodies to wonderful cuttings calculated to contain numbers of the dead. Of the latter the Tombs of the Judges and The Tombs of the Kings are good examples. Both of these are really catacombs, having rooms within rooms and others beyond. They are situated not far from Jerusalem and near the Nablus road. The Tombs of the Judges are much older than those of The Kings and in some respects more interesting, but The Tombs of The Kings are in a better state of preservation, easier of access, and give an excellent idea of the extensive rock-cutting in the tombs of Palestine in by-gone days. The entrance to these tombs is reached by following a trench cut in the rock until one finds himself about eighteen feet below the surface of the earth and in a court 92 feet long and 87 wide, cut out of the solid rock. On one side of this court is a vestibule 39 feet long, 17 wide, and about 14 or 15 high. The cornice ornamenting it is the remains of a most artistic piece of sculpturing, as are the fallen columns and the pilasters at the corners.

A low door leads from this into an antechamber about 20 feet square and 8 high. From this antechamber one passes into a large room that has branching off from it other antechambers and rooms—some of them 18 feet square—and radiating from three sides of these rooms are numbers of small chambers.

Steps leading downward show another set of rooms beneath, that are similar to those above them, excepting that, whereas in the upper rooms small chambers radiate from three sides of each, in those beneath there are arches for the reception of sarcophagi. All the walls, floors and ceilings are beautifully

finished and done with a skill equal to that of the stone-cutting of to-day.

Many of the sepulchres at Ladakiyeh are more or less like these tombs containing rooms within rooms. Some of the humbler, near Sidon, indicate that at first one room, only, was hewn to contain the dead of the family or generation of the builder, and that other generations of his descendants had later cut for themselves other rooms of sizes suitable for their requirements.

So plentiful throughout most parts of the country are the comparatively smaller cave tombs that Arabs and persons traveling there, if overtaken by night on their journey, do not trouble themselves about being far from a hamlet or town, for they know that somewhere, near, they will likely find one of these empty tombs, which will afford them and their beasts of burden comfortable shelter.

Calgary, Alberta



Home Life in Honan

By Mrs. G. M. Ross

Home has a strong hold upon the Chinese. The movement of people from one part of China to the other, at the New Year season, is something one is not likely to forget having once seen it.

This was borne out in an incident which comes from one of our Honan Mission staff, now in France, who tells of a Chinese sergeant, who announced to him that he wished to return home. Being told that this was impossible, he was very much astonished, saying: "Not go to see my old mother at the New Year?" He went away and returning shortly with his savings, asked, like the Laird of Dumbledyke: "Will 'na siller do it?"—Only he did not use broad Scotch! When he realized that it was quite impossible, there was perhaps no more homesick man in that land of homesick folk, than this Chinese sergeant.

Dr. Arthur Smith in his book, *Village Life in China*, suggests, as the best way of understanding the Chinese, that we imitate them, and when we wish to learn what goes on inside a building, we, like them, apply a wet finger

to the paper window, which, when removed, leaves a tiny hole, through which we can at least see something.

Our first glimpse reveals an old lady of something over eighty years, who is introduced as one who has seen "unusual happiness," which we learn to be the fact that she has seen five generations. This happiness seems to have suffered from some "root of bitterness" in the family, for we see her a little later, with a long staff in one hand, and a coarse earthenware bowl in the other (a beggar's outfit), walking back and forth between the houses where her sons live, reviling them at the top of her voice, and begging a little food from each in turn. Now, this family was quite well-to-do, and whatever had angered the old woman, she certainly humiliated her sons in the eyes of all who passed by, by making them appear so unfilial as to have their mother beg from them.

Another glimpse shows a family in grief over the fact that their only son has gone off to France when they thought he had only gone to school. This boy, knowing that he would meet with opposition in his wish to go abroad, told his family that he had decided to take advantage of their kind offer to send him to the High School in our Mission. His clothing was prepared, and he went to the city in question. Immediately he made his plans, and in a day or two was off to the coast. He asked a missionary who was returning to his home town to take a parcel of bedding and have it sent to his people. This was done, whereupon his father came to ask what it meant, for the Chinese always needs his bedding when away from home. When told that he would not need it on his journey to France, the old man's grief was hard to witness. Did he remember, I wonder, that the Chinese word for amusing a child is literally "deceive," and that this is practised from the day he first takes notice, till he in turn deceives others?

Another instance shows how this works out. An evangelist out on a preaching tour receives word through some one he meets accidentally, it would seem, that his nephew is dead. A little later he meets another acquaintance who mentions the same fact. Still later a

third tells him of his death, and as the person in question is a nephew several times removed, the man decides that this intimation is simply to inform him that there is trouble in his own family, and that his presence is required. Returning home, he finds that his only daughter has died very suddenly.

Have you noticed in any photograph of elderly Chinese women the peculiar shape of the forehead? Perhaps few know that it is by the manner of dressing the hair that one distinguishes a married lady from a Chinese girl in China, and you never see a young girl with that peculiar shaped forehead; while married women all have it.

Shortly after the bride goes to her mother-in-law's home, a part of the hair on the forehead is pulled out by the kind relations!

We knew of one young man, a Christian, who declared that he would not allow his wife to be treated in this way. We have never learned, however, whether he was able to resist public opinion as represented by the "old women" of his family.

These incidents, taken from the life which goes on about us each day, show something of home life in Honan. We must not think that there is no kindly feeling among the Chinese, for there is much real affection, but the law of the home has not yet come to be, "By love serve one another."

Hsiu Wu, North Honan, China



What's the Use

What's the use of idly wishing
For a soft and easy time?
They who gain the sunny summits
Are not carried there—they climb.
Man was made for strong endeavor,
Rich and rare the recompense
That's awaiting grit and daring,
Tempered well with common sense.

What's the use of fuss and fretting
When the world seems going wrong?
Time will smooth out all the tangles
In the knotted skein ere long.
Ever in the keenest conflict
Worry's on the losing side.
Follow faith, whose voice of quiet
Safe to victory will guide.

AN ORDER OF SERVICE : Third Quarter

Opening Exercises

I. OPENING PRAYER.

II. SINGING. Hymn 585, Book of Praise.

Saviour, like a shepherd lead us,
 Much we need Thy tender care ;
 In Thy pleasant pastures feed us,
 For our use Thy folds prepare :
 Blessèd Jesus !

Thou hast bought us, Thine we are.

III. RESPONSIVE SENTENCES. Matthew 25 : 35-40.

Superintendent. For I was an hungred, and ye gave me meat : I was thirsty, and ye gave me drink : I was a stranger, and ye took me in :

School. Naked, and ye clothed me : I was sick, and ye visited me : I was in prison, and ye came unto me.

Superintendent. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee ? or thirsty, and gave thee drink ?

School. When saw we thee a stranger, and took thee in ? or naked, and clothed thee ?

Superintendent. Or when saw we thee sick, or in prison, and came unto thee ?

School. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

IV. SINGING. Hymn 122, Book of Praise.

I need Thee every hour,
 Most gracious Lord ;
 No tender voice like Thine
 Can peace afford.

V. THE LORD'S PRAYER. Repeat together.

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 SPECIAL SCRIPTURE READING in the TEACHERS MONTHLY, in connection with each lesson.

VIII. SINGING. See Memory Hymns in the TEACHERS MONTHLY in connection with each lesson (given also in the Departmental INTERMEDIATE, JUNIOR and PRIMARY SCHOLAR'S QUARTERLIES).

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn selected.

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. 4. Memory Hymn.

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 508, Book of Praise, verse 1, followed by :

God save our splendid men,
 Send them safe home again,
 God save our men :
 Make them victorious,
 Patient and chivalrous,
 They are so dear to us ;
 God save our men.

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, Memory Hymn (see also Departmental INTERMEDIATE, JUNIOR and PRIMARY SCHOLAR'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. John 15 : 4, 5.

Superintendent. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me.

School. I am the vine, ye are the branches : He that abideth in me, and I in him, the same bringeth forth much fruit : for without me ye can do nothing.

IV. SINGING. Hymn 256, Book of Praise.

V. BENEDICTION.

Lesson I.

BEGINNING THE CHRISTIAN LIFE

July 7, 1918

LESSON SETTING—Our lesson is taken from the account of Paul's Second Missionary Journey. In answer to the vision of the man of Macedonia (vs. 8-12), Paul carried the gospel into Europe, beginning in the city of Philippi. Paul's gospel was the good news about Jesus Christ. In the lesson we see how two persons began the Christian life in Christ.

GOLDEN TEXT—He that will, let him take the water of life freely.—Revelation 22 : 17 (Rev. Ver.).

*Memorize Rom. 14 : 13.

THE LESSON PASSAGE—Acts 16 : 13-15, 25-34. Study John 1 : 35-51 ; Acts 16 : 13-34.

13 And on the sabbath ¹ we went ² out of the city by a river side, where ³ prayer was wont to be made ; and we sat down, and spake unto the women which ⁴ resorted *thither*.

14 And a certain woman named Lyd⁵ia, a seller ⁶ purple, of the city of Thyatira, ⁷ which worshipped God, heard ⁸ us : whose heart the Lord opened, ⁹ that she attended unto the things which were spoken ¹⁰ of Paul.

15 And when she was baptized, and her household, she besought ¹¹ us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

25 ¹² And at midnight Paul and Silas ¹³ prayed, and sang praises unto God : and the prisoners ¹⁴ heard them.

26 And suddenly there was a great earthquake, so that the foundations of the ¹⁵ prison were shaken : and immediately all the doors were opened, and every one's bands were loosed.

Revised Version—¹ day ; ² forth without the gate by a river ; ³ we supposed there was a place of prayer ; ⁴ we came together ; ⁵ one that ; ⁶ to give heed unto ; ⁷ by Paul ; ⁸ But about midnight ; ⁹ were praying and singing hymns ; ¹⁰ were listening to them ; ¹¹ prison-house ; ¹² jailer being roused out of sleep ; ¹³ Omit he ; ¹⁴ Omit out ; ¹⁵ and was about to kill himself ; ¹⁶ escaped ; ¹⁷ and he ; ¹⁸ lights ; ¹⁹ and, trembling for fear, fell ; ²⁰ Omit Christ ; ²¹ thou and ; ²² the word of the Lord unto him, with all ; ²³ immediately ; ²⁴ he brought them up into ; ²⁵ and set ; ²⁶ rejoiced greatly, with all his house, having believed in God.

27 And the ¹⁶ keeper of the prison awaking out of his sleep, and seeing the prison doors open, ¹⁷ he drew ¹⁸ out his sword, and ¹⁹ would have killed himself, supposing that the prisoners had ²⁰ been fled.

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

29 ²¹ Then he called for ²² a light, and sprang in, ²³ and came trembling, and fell down before Paul and Silas,

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

31 And they said, Believe on the Lord Je²⁴sus²⁵ Christ, and thou shalt be saved, ²⁶ and thy house.

32 And they spake ²⁷ unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes ; and was baptized, he and all his, ²⁸ straightway.

34 And ²⁹ when he had brought them into his house, ³⁰ he set meat before them, and ³¹ rejoiced, believing in God with all his house.

HOME DAILY BIBLE READINGS

M.—The good woman and the fortune teller, Acts 16 : 13-24.

T.—The Philippian jailer, Acts 16 : 25-34.

W.—Behold the Lamb of God, John 1 : 35-42.

S.—The friends of Jesus, John 15 : 8-16.

Th.—Seeking and finding Jesus, John 1 : 43-51.

F.—Repentance and baptism, Acts 2 : 37-47.

S.—Faithful in service, Matt. 25 : 14-30.

THE LESSON EXPLAINED

I. HOW LYDIA BEGAN THE CHRISTIAN LIFE.

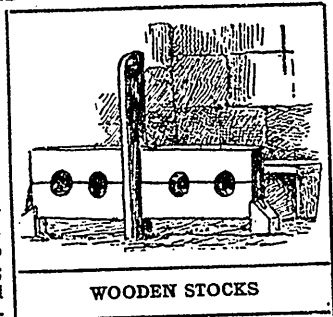
—13. On the sabbath ; the Jewish Sabbath, our Saturday. We ; Paul, Silas, Timothy and Luke, the author of Acts. Out of the city ; probably because there was no synagogue (compare ch. 13 : 14) in the city, so few were its Jewish inhabitants. "The city" was Philippi (see Geography Lesson). By a river side ; the river Gangites. Where we supposed . . . a place of prayer (Rev. Ver.) ; referring to a common practice on which the missionaries reckoned. Such places, when in the open air, were generally on the sea shore or beside a stream, because of the ceremonial washings in Jewish worship. Spake unto the women. No men are mentioned, perhaps because the Jews had been banished from Philippi, as from Rome (see ch. 18 : 2).

14, 15. Lydia ; a Greek, not a Jewess. Seller of purple ; woolen fabrics dyed Turkey red, as the word translated "purple" really means. Thyatira ; in Lydia in Asia Minor, widely noted for its dyes. Which worshipped God. She had become a convert to the Jewish worship of the true God. Heart the Lord opened ; through the influence of the Holy Spirit. Only by his power can any one be converted. Attended ; the woman's part, as it was God's to open

her heart. Baptized ; the outward sign of her inward faith. Her household ; children, if any, and her slaves or freedwomen. If . . . judged me . . . faithful ; if considered a genuine convert. Come . . . and abide. God opened her heart. She opened her home. Constrained ; would take no denial.

II. HOW THE JAILER BEGAN THE CHRISTIAN LIFE.—25-27.

Midnight ; not the time for song —nor the place, for Paul and Silas were in prison, bound and bleeding, because they saved a slave girl from an evil spirit, vs. 16-24. Sang praises unto God . . . prisoners heard. We can picture the amaze-



WOODEN STOCKS

* For the recitation of the Scripture Memory Passages in either Part of List IV., a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, D.D., our General Secretary for Sabbath Schools, Confederation Life Bldg., Toronto.

ment of the criminals, as they heard songs of praise ringing through the vaults, which had previously echoed, for the most part, only with curses and foul jests. **A great earthquake.** In Lydia's case, God uses the Word. In the jailer's case he uses the mighty earthquake. **Doors . . . opened.** "Each door was merely closed by a bar, and the earthquake . . . forced the doorposts apart from each other, so that the bar slipped from its hold and the doors swung open." Bands (chains and stocks) . . . loosed. These were fastened to the walls and were loosened by the shock. **He drew . . . his sword, etc.** He expected that his prisoners would escape. Roman officials answered with their lives for the escape of prisoners.

22-34. Do thyself no harm. The apostle had no fear of death, but was shocked at the thought of one taking his own life. Called for a light; to confirm Paul's words. **Came trembling . . . fell down;** with joy and with changed feelings for Paul and Silas. The terror of the earthquake, the nearness of self-inflicted death, and the unexpected behavior of the prisoners have awakened the jailer to new thoughts. **Sirs.** The jailer is now a suppliant. He calls his prisoners "Lords." **What must I do to be saved?** His life has been saved from death. Now he seeks the saving of his soul. **Believe on the Lord Jesus (Rev. Ver.);** trust in him as Saviour (the meaning of "Jesus," Matt. 1 : 21) and acknowledge him as "Lord," that is, king and master. **Thou shalt be saved;** from the guilt of sin and from its power and penalty. **And thy house.** The faith of one does not suffice for another, but the faith of one is apt to kindle the faith of another.

THE GEOGRAPHY LESSON



PHILIPPI was a city in the province of Macedonia. It lay north of the Aegean Sea about 10 miles from the coast. Its port was Neapolis where Paul landed. In B. C. 42 it was made a Roman colony, that is, there were established in it the same government, laws and customs as those of Rome itself. The magistrates, like those of the capital city, were attended by officers

called licitors ("rod-bearers"), each bearing the *fasces* or bundle of rods which was the symbol of the magistrates' authority. It lay on the great Roman road, the Egnatian Way, between Rome and Asia Minor. To the north and northwest lay a great plain of extraordinary fertility.

LESSON QUESTIONS

13-15 What city is the scene of our lesson? What brought Paul there? (Acts 16:9.) Where did Paul go on the Sabbath? Where did he usually go? (Acts 13:14.) Whom did they find there? What was Lydia's occupation? What was her nationality and religion? What effect did the gospel have on her? How did she show her gratitude?

25-27 Why were Paul and Silas in prison? (Vs. 19-24.) How did they spend the time? Who heard them? What strange event happened? What happened to the prison and the prisoners? What did the awakened jailer expect to find? What did he draw his sword for? Why?

28-34 What were Paul's welcome words for him? How did the jailer show his new thought of Paul and Silas? What question did he ask? What was the answer? Is there any other answer? (Acts 4:12.) How did he show his change of heart?

FOR DISCUSSION

1. Are we responsible for our own salvation?
2. Is it possible always to be joyful?

A PRAYER

Breathe upon us by thy Spirit, O Lord. Take away the heart of stone, and give us a new heart. Abide with us, and show us how to abide in thee. Teach us how to give proof of our Christian discipleship by the things we do for thee. By word and deed may we show to all men that we are indeed thy followers, filled with thy grace, supported by thee, strengthened by thee, for all that comes to us in the love of God. We ask for Jesus' sake. Amen.

Prove from Scripture—That Christians should be joyful.

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

The Question on Missions—(Third Quarter, HOME LIFE IN HONAN)—1. What is an ordinary home in Honan like? It is usually a compound, that is, a yard compounded of houses on four sides. It is proof against thieves and sightseers. The houses are of brick or built of mud, and are usually one story high. There is no grass, and there are few flowers in the small yard.

FOR WRITTEN ANSWERS

1. What shows that Lydia was a seeker after truth?
2. Why were Paul and Silas cast into prison?

SIGN NAME HERE

Lesson II.

READING GOD'S WORD

July 14, 1918

LESSON SETTING—The first of the two lesson passages is from that part of Acts where persecution has driven the disciples from Jerusalem to preach in Judea and Samaria. Philip was called from Samaria to meet the treasurer of the queen of Ethiopia, who had been on a visit to Jerusalem and was returning to his home in a chariot, reading, as he journeyed, from the prophecies of Isaiah. The second passage is from a Psalm of David which tells the wonders of God's Word.

GOLDEN TEXT—Ye shall know the truth, and the truth shall make you free.—John 8 : 32.

*Memorize Rom. 14 : 14. **THE LESSON PASSAGE**—Acts 8 : 26-31, 35-39 ; Psalm 19 : 7-11. Study Acts 8 : 26-39 ; Psalm 19 : 7-11.

26 ¹ And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto ² Ga'za, which is desert.

27 And he arose and went : and, behold, a man of Ethiopia, ³ an eunuch of great authority under Candace queen of the Ethiopians, who ⁴ had the charge of all her treasure, ⁵ and had come to Jerusalem for to worship.

28 ⁶ Was returning, and sitting in his ⁷ chariot read Esai's the prophet.

29 ⁸ Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran ⁹ thither to him, and heard him ¹⁰ read the prophet Esai's, and said, Understandest thou what thou readest ?

31 And he said, How can I, except some ¹¹ man should guide me ? And he ¹² desired Philip that he would come up and sit with him.

35 ¹³ Then Philip opened his mouth, and ¹⁴ began at the same scripture, and preached unto him Je'sus.

36 And as they went on ¹⁵ their way, they came unto a certain water : and the eunuch ¹⁶ said, See, here is water ; what doth hinder me to be baptized ?

Revised Version—¹ But an ; ² Gaza : the same is ; ³ a ; ⁴ was over all ; ⁵ who had ; ⁶ and he was returning ; ⁷ chariot, and was reading the prophet Isaiah ; ⁸ And the Spirit ; ⁹ Omitt thither ; ¹⁰ reading Isaiah the prophet ; ¹¹ one shall guide ; ¹² besought Philip to come ; ¹³ And Philip ; ¹⁴ beginning from this scripture, preached ; ¹⁵ the ; ¹⁶ saith, Behold, here ; ¹⁷ Omitt v. 37 ; ¹⁸ both went down ; ¹⁹ came up ; ²⁰ and the ; ²¹ for he ; ²² restoring ; ²³ precepts ; ²⁴ judgements ; ²⁵ Omitt and.

HOME DAILY BIBLE READINGS

M.—Reading God's Word, Acts 8 : 26-39.

T.—The law of Jehovah, Ps. 19 : 7-14.

W.—I will not forget thy word, Ps. 119 : 9-16.

S.—The power of the scriptures, 2 Tim. 3 : 10-17.

Th.—Oh how love I thy law, Ps. 119 : 97-105.

F.—Hearing and doing, Matt. 7 : 24-27.

S.—Jesus opening the scriptures, Luke 24 : 25-32.

THE LESSON EXPLAINED

I. READING THE WORD.—Acts 8 : 26-28. An angel of the Lord ; a messenger, of what form we are not told, sent to make known the Lord's will. Spake unto Philip ; not the apostle, but one of the seven helpers of ch. 6 : 5. Go ; a command which Jesus, in his words and through the Ho'y Spirit, gives to every follower, bidding him carry the gospel he has received to some other person near or far away. (See Mark 16 : 15.) Toward the South ; that is, from Samaria, where he had been preaching. From Jerusalem . . . unto Gaza. Gaza was 60 miles southwest from Jerusalem on the great roads to Egypt, one of which went by Hebron through the wilderness. Arose and went ; immediately left a successful work in Samaria (vs. 5-8) for an indefinite mission to the desert. Behold. Suddenly he sees the meaning of his commis-

sion. Man of Ethiopia. Ethiopia lay south of Egypt, now Nubia and Abyssinia. Of great authority ; like Joseph in Egypt, Gen. 41 : 39-45. Candace ; a general name for Ethiopian sovereigns like Pharaoh for Egyptian rulers. Come to Jerusalem ; either a Jew or a heathen converted to the Jewish faith who came to the feasts in Jerusalem. Read Esai's ; putting his spare time to the highest use.

II. EXPLAINING THE WORD.

—29-31. The Spirit said . . . join thyself. He is to be God's interpreter. And Philip ran. Philip's virtue is immediate obedience. Heard him read. Reading aloud was common among Orientals. Understandest thou ; not the words but the application. How can I. Living in far Ethiopia he had neither Jewish nor Christian instruction, but God was



FOOT LAMP
"Thy word is a lamp unto my feet,"
Ps. 109 : 105.

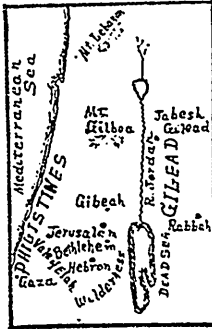
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willing to interrupt a great work in Samaria to help him. Besought Philip to . . . sit with him (Rev. Ver.); eager for instruction.

35-39. Philip . . . preached unto him Jesus ; as the fulfilment of the passage, Isa. 53 : 7, 8. Philip showed that this was a portrait corresponding to Jesus the original. What doth hinder . . . baptized ; as a sign of his new faith. If thou believest . . . thou mayest. Only the heart's belief would make his baptism mean anything. I believe . . . Jesus . . . Son of God ; a personal belief in a personal Saviour. Spirit . . . caught away Philip. Jesus remains, and the Ethiopian journeys on rejoicing.

III. PRAISING THE WORD.—Ps. 19 : 7-11. Law of the Lord. The Psalm begins with God's glory in the sky, then passes to God's glory in the Word. Converting ; turning or bringing home. The testimony ; what God affirms in the Word. Sure ; un-failing. The simple ; those without wisdom. Statutes ; what God commands. Rejoicing the heart ; because those who obey it are in the right place and on the right road, which always brings joy. Pure ; crystal clear so that one sees things as they are. Fear of the Lord ; fear born of love. Clean ; cleansing. Enduring ; valid for all time. Judgments ; decisions as to right and wrong. True ; in accordance with facts and principles. More to be desired. It is possible to love God's law as well as to obey it. Thy servant warned. The dangers, snares, pitfalls of life are pointed out. Great reward. Obedience brings satisfaction and happiness. The law turns home the soul, gladdens the heart, makes wise the mind, clears the eyes. The law is clean, enduring, true, precious, sweet, safeguarding, recompensing.

THE GEOGRAPHY LESSON



GAZA lies south and a little west of Jerusalem. It is the last town in southern Palestine and fronts the Egyptian border. It was one of the five chief cities of the Philistines. Its history has been continuous from ancient times. Its name means "strong," and indicates the military strength of its position. Samson carried away the gates of Gaza. It is interesting to note that it figures in the great War to-day. Not long

ago we read that General Allenby and his army had captured Gaza in the course of his advance towards the city of Jerusalem.

LESSON (QUESTIONS

Acts 8 : 26-28 Who was Philip ? What office did he hold ? Where had he been preaching ? Was he successful there ? (ch. 8 : 6.) What did the angel say ? Towards what city was he to go ? Who was traveling on that road ? To what country did he belong ? What position did he hold ? Under what queen ? Why had he come to Jerusalem ? What was he doing on the way ? What is Christ's command regarding the scriptures ? (John 5 : 39.)

29-31 What did the spirit say to Philip ? What question did Philip put to the eunuch ? What was his answer ? What did he ask Philip to do ?

35-39 What passage was he reading ? Whom did Philip preach to him ? What was the effect of his preaching ? What happened to Philip ?

Ps. 19 : 7-11 Of what does the psalmist sing the praise ? How does he express their value ? What does Paul say about the scriptures ? (2 Tim. 3 : 16.)

FOR DISCUSSION

1. Does Jesus intend all his followers to be missionaries ?
2. Can people be saved without knowing God's Word ?

A PRAYER

O thou who are truth, who didst guide the thoughts of men through the ages so that they might pass on to us thy truth, we praise thee for the Bible. We thank thee for the promise to make plain to us its message. We thank thee that there is no excuse for failing to know the things that are necessary for salvation. Make the book our own. Teach us to find delight in reading it. And transform our lives into the image of our master, which is revealed to us in its pages. Amen.

Prove from Scripture—That God's Word is powerful.

Shorter Catechism—Ques. 22. How did Christ, being the Son of God, become man ? A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

The Question on Missions.—2. Are homes in Honan healthy and comfortable ? No, neither, for as all the doors and windows open into the yard there is no thorough ventilation. Little sunlight enters the narrow yard, and none of its passes through the paper windows. Little or no attention is paid to sanitation.

FOR WRITTEN ANSWERS

1. What question did the Ethiopian ask about the words in Isaiah ?
2. How did the Ethiopian express his faith ?
3. Why is God's Word of so great value ?

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Lesson III.

PRAYING TO GOD

July 21, 1918

LESSON SETTING—The first lesson passage is from Jesus' ministry in Perea beyond Jordan, near the close of his earthly ministry, when the disciples must soon learn to realize his presence through prayer. The second passage is from the psalm which stands at the head of a series of psalms of praise with which the psalter ends. It expands the thought, "thine is the kingdom, and the power, and the glory, for ever," Matt. 6:13.

GOLDEN TEXT—Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.—Hebrews 4:16 (Rev. Ver.)

*Memorize Rom. 14:15. **THE LESSON PASSAGE**—Luke 11:1-13; Psalm 145:18, 19.

1 And it came to pass, ¹ that, as he was praying in a certain place, ² when he ceased, one of his disciples said unto him, Lord, teach us to pray, ³ as John also taught his disciples.

2 And he said unto them, When ye pray, say, ⁴ Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. ⁵ Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we ⁵ also forgive every one that is indebted to us. And ⁶ lead us not into temptation; ⁷ but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say ⁸ unto him, Friend, lend me three loaves;

6 For a friend of mine ⁹ in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give

him, because he is his friend, yet because of his importunity he will ¹⁰ rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or ¹² if he ask a fish, ¹³ will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he ¹⁴ offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Ps. 145:18 The LORD is nigh unto all them that call upon him, to all that call upon him in truth.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

Pa. 145:18 The LORD is nigh unto all them that call upon him, to all that call upon him in truth.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

Revised Version.—¹ Omit that; ² that when; ³ even as; ⁴ Father, Hallowed; ⁵ Omit rest of verse; ⁶ ourselves also; ⁷ bring; ⁸ to; ⁹ is come to me from a journey; ¹⁰ arise; ¹¹ And of which of you that is a father shall his son ask a loaf, and he give; ¹² Omit if he ask; ¹³ and he; ¹⁴ give.

HOME DAILY BIBLE READINGS

M.—Praying to God, Luke 11:1-13.

T.—The nearness of God, Ps. 145:8-19.

W.—Ask, seek, knock, Matt. 7:7-14.

S.—Our refuge and strength, Ps. 46:1-11.

Th.—Peter's deliverance, Acts 12:1-12.

F.—God's gracious invitation, Isa. 55:1-9.

S.—The spirit of prayer, Phil. 4:4-9.

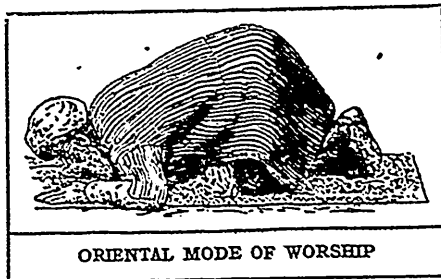
THE LESSON EXPLAINED

I. PRAYER'S MODEL.—Luke 11:1, 2. As he was praying; perhaps at early dawn when he could get a few moments of quiet. Prayer was a part of Jesus' life. Teach us to pray. The Jews had many fixed forms of daily prayer. As John also taught. Nothing is known of a form of prayer taught by John to his disciples. When ye pray. Jesus grants their request. Say, Our Father. This shows how we are to think of God in our prayer. All men are children of one great family and can speak to God as a loving father who is able and ready to help. Hallowed; revered, honored, treated as holy by all. To trust God as Father is not to forget his greatness. Thy kingdom come. May God's reign be established. Thy will be done. The kingdom comes through men obeying God's will as do the angels. The first part of the prayer deals with God,—his name, kingdom, will.

3, 4. Our daily bread. The second part deals with our earthly needs. We are dependent on God for the supply of these. "Daily bread" includes the necessary food, shelter and clothing for each day. Forgive. This third part deals with the needs of our souls. Forgiveness is the first need. Sins. Matt. 6:12 has "debts." We deserve nothing and our only hope is in God's pity. We...forgive. We must grant forgiveness as well as ask for it. That is indebted to us; debtors, any one who has wronged us in any way.

Lead us not into temptation; but deliver. God does not tempt to evil. We ask him not to allow us to be led into circumstances where temptation will come without his delivering power.

II. PRAYER'S PERSISTENCE.—5-9. Which of you shall have a friend. Jesus proceeds to show that we must pray: (1) practically—for the things we really



ORIENTAL MODE OF WORSHIP

need; (2) persistently—till our needs are met. At midnight. In the East people often travel at night to avoid the heat. Three loaves; large flat cakes, just enough to supply his needs. A friend...is come; unexpectedly. I have nothing to set. Hospitality

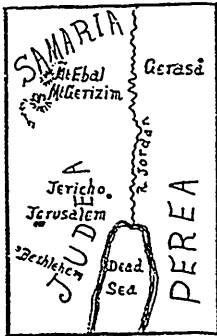
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was a sacred thing in the East. The matter was urgent and real. Trouble me not. The friend has bread, but to rise means to disturb his whole house. His friendship is not equal to the occasion. Because of his importunity. He sees only a sleepless night before him. He weighs one inconvenience against another. Christ does not teach that God answers importunate prayer for the same reason as the friend with the loaves, but that our prayers shall have some real need persistently presented.

III. PRAYER'S REWARD.—9-13. Ask . . seek . . knock ; a threefold errand with a threefold promise. There is always an answer to prayer. This does not mean that we get always what is asked for. Jesus asked that his cup might pass (ch. 22 : 41-46), Paul that his thorn might be removed, 2 Cor. 12 : 7-13. These requests were not granted, but both were answered by God and received strength to do God's will, Bread . . fish . . egg ; common articles of a peasant's food. Stone . . serpent . . scorpion ; all resembling somewhat the articles asked for but utterly valueless as food. No earthly father would so deal with his son. If ye . . being evil ; lacking in perfect love and wisdom. How much more . . your heavenly Father ; whose love and wisdom are perfect. He will not mock us in our earnest prayers by giving something that seems good, but is useless or even harmful. Give the Holy Spirit ; God's greatest gift and most needed.

Ps. 145 : 18, 19. Nigh ; near in spirit. Call . . in truth ; pray in sincerity. Fulfill the desire ; answer fully. Them that fear him ; fear and love, —loving fear and fearing love in one.

THE GEOGRAPHY LESSON



The incident of our lesson, taken from Luke, is part of the Perea ministry of Jesus. There were three Jewish provinces in Christ's time,—Galilee, Judea and Perea. PEREA lay on the east side of Jordan. It was about 90 miles north and south, and 25 miles east and west. It was not so fertile as Galilee. Jews traveling between Judea and Galilee went by Perea rather than through Samaria. The mission of

the Seventy was to Perea. The incident of the mothers bringing their children to Jesus to be blessed also happened in this region.

LESSON QUESTIONS

1-4 What did the disciples see Jesus do ? Where do we read of Jesus doing the same thing ? (Luke 6 : 12.) What did the disciples ask ? Whose example did they quote ? What do we call the prayer Jesus taught ? What is God called in the prayer ? Repeat the prayer. In what measure are we to ask bread ?

5-8 What did one friend ask of another ? When and why ? What answer was given ? Did he get the loaves in the end ? Why ? Give another instance of importunity rewarded. (Luke 18 : 5.)

9-13 What threefold command and promise does Christ give regarding prayer ? What three things does Christ mention as being asked by a son ? What three things would a father never give in response ? What will the heavenly Father give ?

Ps. 145 : 18, 19 To whom is God nigh ?

FOR DISCUSSION

1. Does God promise to give us what we pray for ?
2. Is it a good thing to use forms of prayer ?

A PRAYER

O thou who dwellest in eternal peace, give us thy peace. Teach us how to dwell with thee, to talk with thee, to listen to thee as thou dost speak to us. Let there be nothing in our lives concerning which we hesitate to speak to thee. And teach us how to pray for the needs of our loved ones, our friends and neighbors, and the whole world. For the sake of him who taught us to pray: "Our Father which art in heaven . . ." Amen.

Prove from Scripture—That God hears prayer.

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

The Question on Missions—3. What is the guest room like ? It is the best room in the yard and is opposite the gate. Its large paper windows may have some pieces of glass in them. The walls are adorned with scrolls and pictures, and opposite the door is the square table and two chairs where the guest must sit as he drinks his tea.

FOR WRITTEN ANSWERS

1. What three divisions are in the Lord's Prayer ?
2. What must we do if we expect God to forgive our sins ?
3. What does the parable of the Friend at Midnight teach us about prayer ?

SIGN NAME HERE

Lesson IV.

OBEYING GOD

July 28, 1918

LESSON SETTING—The first lesson passage belonging to the beginning of our Lord's ministry, describes the obedience of the first four disciples to his call. The second passage taking us on to the close of the ministry, shows the reward coming to obedience. The third passage from a letter of James, our Lord's brother, makes obedience the test of Christianity.

GOLDEN TEXT—If ye love me, ye will keep my commandments.—John 14 : 15 (Rev. Ver.).

*Memorize Rom. 14 : 13-15. **THE LESSON PASSAGE**—Matt. 4 : 18-22 ; John 14 : 22-24 ; James 1 : 22-27.

18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

John 14 : 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Revised Version—1 Omī Jesus; 2 he saw; 3 who is called; 4 Come ye after me; 5 the; 6 the boat; 7 straightway; 8 boat; 9 (not Iscariot) saith unto him, Lord, what is come to pass, that thou; 10 word; 11 words; 12 who; 13 deluding; 14 one is a; 15 mirror; 16 away; 17 he that looketh; 18 law, the law of liberty; 19 so continueth, being; 20 hearer that forgetteth; 21 that worketh; 22 doing; 23 thinketh himself to be religious, while he bridleth; 24 Omī own; 25 our God and Father.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

James 1 : 22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

HOME DAILY BIBLE READINGS

M.—Obeying God, Matt. 4 : 17-22.

T.—Keep my commandments, John 14 : 15-24.

W.—Hearing and doing, James 1 : 19-27.

S.—Walking as he walked, 1 John 2 : 1-6.

Th.—Love one another, John 15 : 8-17.

F.—Remember his precepts, Ps. 103 : 13-22.

S.—What Jehovah requires, Micah 6 : 1-8.

THE LESSON EXPLAINED



FISHERMEN SEPARATING THEIR FISH

I. THE CALL TO OBEDIENCE.—Matt. 4 : 18-22. Walking by the sea of Galilee. A great deal of the gospel story gathers round this sea, or rather lake, surrounded in our Lord's Day with busy towns and especially noted for its fishing interests. Simon called Peter. Simon was the Hebrew name which he bore when he first met Jesus; Peter the Greek name

meaning "a rock," which Jesus gave to him, ch. 10 : 17. Andrew. It was Andrew who first brought his brother to Jesus, John 1 : 41. Casting a net; a hand net. They were busy. It is to such that Jesus comes. Follow me; literally, "hither after me,"—a brief, sudden, authoritative call. Fishers of men; a greater task. God reaches men through other men. Straightway left; a perfect obedience because it is without question, without reserve, without delay. James . . . and John. They had more means than Simon and Andrew, having hired help, Mark 1 : 20. The sacrifice was the same—they left all. Left . . . their father; ties of business and love severed. The unhesitating obedience of these four men showed that they were the right sort of men to become disciples of Jesus. We learn from John 1 : 35-42 that Jesus had already won Peter, Andrew, John, and probably James. Now he attaches them to himself to be his comrades and helpers wherever he goes.

II. THE REWARD FOR OBEDIENCE.—John 14 : 23. In this chapter Christ is consoling his disciples for his coming departure. His departure means: (1) that he goes to prepare a place for them, (2) that he will send the Comforter, (3) that even he himself will be manifested to them. Judas . . . not Iscariot;

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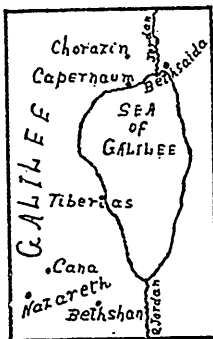
Thaddæus or Lebbaeus. How.. manifest thyself. Judas thinks of a visible manifestation of Christ. His difficulty is, how can the disciples see him and the world not see him.

23, 24. Jesus answered . . . If a man love me. It is to be a spiritual manifestation in the heart of love. He will keep my words ; which enter through the gateway of obedience. My Father will love. There are three rewards for obedience : (1) God will love, (2) God will come, (3) God will abide. Loveth . . . not, keepeth not. Love means obedience ; lovelessness means disobedience. The word . . . not mine . . . the Father's. To disobey Christ is to disobey God.

III. THE TESTS OF OBEDIENCE.—James 1 : 22-24. Doors . . . not hearers. James is the apostle of deeds. He believes in faith, but he wishes to find it in deeds. He believes in hearing the Word, but it must lead to action. Deceiving your own selves. A man may deceive others. He may deceive himself. A man may come to think that sermon-tasting in church is a substitute for sermon-testing in life. Beholding his natural face in a glass. A man sees his face as it is in a glass. A man sees his soul as it is in the Word. Forgetteth. The concerns of the world blot both visions out of the mir-1.

25-27. Perfect law of liberty ; a fine description of the Bible. Liberty is obedience to the highest law. Bridleth not his tongue. James now gives three practical tests for obedience or doing. This is the "tongue test." To bridle is to control as the bridle controls the horse. Visit the fatherless. This is the "company test." Unspotted. This is the "color test." Sin stains, goodness whitens.

THE GEOGRAPHY LESSON



The LAKE OF GALILEE is a harp-shaped body lying in the northern part of Palestine. It is a small body, only 13 miles long and 8 miles wide. Its clear silver waters lie in a deep depression. It is fed by the melting snows of Mount Hermon brought down by the river Jordan, which also empties into the lake. It is subject to sudden and fierce storms of which we read in the Gospels. Round it lay nine important towns

or cities. The surrounding country was very fertile and beautiful. Fishing and shipbuilding were carried on. The Old Testament name is Chinneroth.

LESSON QUESTIONS

Matt. 4 : 18-22 Where was Jesus walking ? Whom did he see there ? When and from whom did Simon get his other name ? What did Christ demand of them ? What did he say they would become ? What response did they make ? Whom else did Jesus see by the lake ? Who was the father of them ? What were they doing ? What response did they make to Christ ? Was Zebedee left alone ? (Mark 1 : 20.)

John 14 : 22-24 What other names had the Judas of our lesson ? (Matt. 10 : 3.) What was his question ? How does Jesus judge of our love ? Whose words does Jesus speak ?

James 1 : 22-27 What demand does James make regarding Christians and the Word ? What are such hearers like ? What must be done with the tongue ? What does James say of the tongue elsewhere ? (James 3 : 5.) What is the perfect law of liberty ? What is James' definition of religion pure and undefiled ?

FOR DISCUSSION

1. Can one duty conflict with another ?
2. Is the tongue more powerful than the pen ?

A PRAYER

O thou whom we love, though we have not seen thee, make our love truer, more steadfast. Drive from our hearts all thoughts that thou canst not approve. Give us strength to abandon every habit that displeases thee, that we may cleave to thee, doing thy will, serving thee only, rejoicing that we can prove our love by our deeds. For thy name's sake. Amen.

Prove from Scripture—That love leads to obedience. Shorter Catechism—Review Questions 21-23.

The Question on Missions—4. Can you tell us something about the bedrooms ? They are usually small, and often damp and cold. The floors are of brick or earth and the beds are also of brick in some places, in others they are of wood, but always hard and without mattresses. The pillows of wood, porcelain, or stuffed with sawdust, are as hard as the beds. There is one quilt and no blankets.

FOR WRITTEN ANSWERS

1. What are three characteristics of perfect obedience ?
 2. What are three rewards of obedience ?
 3. What are three tests of genuine religion ?
- SIGN NAME HERE

Lesson V.

GROWING STRONGER

August 4, 1918

LESSON SETTING—The first lesson passage is taken from the record of Christ's early life given in the Gospel of Luke. The second passage is taken from the Second Epistle of Peter the Apostle, which is "a loud appeal for golden living and faith in the affirmations of the gospel."

GOLDEN TEXT—The path of the righteous is as the dawning light, that shineth more and more unto the perfect day.—Proverbs 4 : 18 (Rev. Ver.)

*Memorize Rom. 14 : 16, 17. **THE LESSON PASSAGE**—Luke 2 : 42-52 ; 2 Peter 1 : 5-8.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem ; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey ; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed : and his mother said unto him, Son, why hast thou thus dealt with us ? behold, thy father and I have sought thee sorrowing.

Revised Version—1 Omit to Jerusalem ; 2 were returning ; 3 boy Jesus ; 4 his parents knew it not ; 5 but supposing ; 6 be in ; 7 they ; 8 for ; 9 returned to ; 10 Omit that ; 11 amazed ; 12 his ; 13 astonished ; 14 Omit have ; 15 in my Father's house ; 16 he ; 17 and his ; 18 advanced in wisdom ; 19 men ; 20 Yes, and for this very cause adding on your part all diligence, in your faith supply virtue ; 21 in your ; 22 love of the brethren ; 23 in your love of the brethren love ; 24 are yours and abound ; 25 to be not idle nor unfruitful unto the knowledge.

49 And he said unto them, How is it that ye sought me ? wist ye not that I must be about my Father's business ?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them : but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

2 Peter 1 : 5 20 And beside this, giving all diligence, add to your faith virtue ; and to virtue knowledge ;

6 And to knowledge temperance ; and to temperance patience ; and to patience godliness ;

7 And to godliness brotherly kindness ; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

HOME DAILY BIBLE READINGS

M.—Growing stronger, Luke 2 : 42-52.

T.—How to be fruitful, 2 Pet. 1 : 1-8.

W.—The whole armor of God, Eph. 6 : 10-20.

S.—Power through Christ, Phil. 4 : 10-16.

Th.—Bearing fruit and increasing, Col. 1 : 3-11.

F.—Renewing our strength, Isa. 40 : 25-31.

S.—Strengthened in the inner man, Eph. 3:14-21.

THE LESSON EXPLAINED

I. THE FATHER'S BUSINESS IN THE TEMPLE.
—Luke 2 : 42-45. Twelve years old. At this age the Jewish boy ceased to be called "little" and became a "son of the law." He put on the distinctive Jewish dress, with its fringe and tassels. He began to learn a trade. He observed the Passover. They; Jesus and his parents. Custom of the feast. The Passover commemorated the deliverance from Egypt. Mary and Joseph were good people, strict in their religious duties. Fulfilled the days ; seven days. Returned ; to Nazareth. The boy Jesus (Rev. Ver.) ; no longer a "babe" (v. 16) or a "child," v. 40. Tarried behind ; so engrossed was he with what he was seeing and hearing. Parents knew . . . not (Rev. Ver.). The children in a caravan often traveled together ahead of the older people. The parents probably saw Jesus before the company started and expected to find him when they came to the first camping place. Returned to Jerusalem (Rev. Ver.). Nazareth ; where he worked as a carpenter. Was

Ver.) ; a journey occupying the second day.

46-50. After three days ; that is, on the third day since they had seen him. In the temple. They sought him among the friends, then every place in Jerusalem likely to attract a boy. Then lastly they came to the temple. Midst of the doctors ; teachers of religion. Hearing . . . asking ; eager for knowledge. Astonished at his . . . answers ; showing that even as a boy he had been thinking deeply. Why hast thou thus dealt ; implying thoughtlessness on Jesus' part. Wist ye not ; did ye not know. About my Father's business. It was the mother that lacked thought, forgetting the things said about Jesus by holy men and angels.

II. THE FATHER'S BUSINESS AT HOME.—51, 52. Went down. Jerusalem was "up" from Nazareth, both because it was on higher ground and because it was the capital of the country. Came to



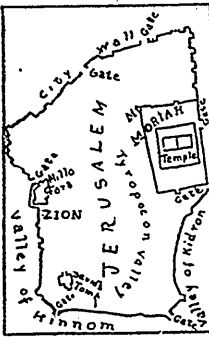
CARPENTER'S SHOP IN NAZARETH

* For the recitation of the Scripture Memory Passages in either Part of List IV, a Red Seal is added to the Diploma in Colors given for List III., and a Gold Seal for the verses of the other Part. For Form of Application, apply to Rev. J. C. Robertson, D.D., our General Secretary for Sabbath Schools, Consideration Life Bldg., Toronto.

subject unto them ; gave them respect and obedience, at a time when lads become hard to control. A Jewish boy of twelve is like our lad of fifteen. Kept . . . in her heart ; thought them over, trying to understand his words. Jesus increased ; advanced, like pioneers cutting down trees in the path of an army. In wisdom. Wisdom is the right use of knowledge. Wisdom implies growth of mind and soul. Stature ; physical growth. It is an all round development. Favour with God ; the secret of his wisdom. He saw things in God's light. And man ; the result of God's favor. The growth of Jesus was fourfold,—mental, physical, spiritual and social.

III. THE FATHER'S BUSINESS IN LIFE.—2 Peter 1 : 5-8. Besides this. Peter has stated that Christians are partakers of the divine nature, v. 4. Giving all diligence ; rather, "adding all diligence." Partaking of the divine nature makes diligence necessary. It is because God works in, that we are to work out, our salvation. Peter wishes his readers to be "living stones" (1 Pet. 2 : 5, Rev. Ver.) in God's temple. Life is to be the business of adding to what God has given. Add . . . faith. Faith counts on God without presuming on God. Virtue ; power for good,—an active virtue. Knowledge ; insight into the issues of life. Temperance. The word means self-control in all things,—speech, thought, deed. Patience ; not meek submission, but courageous endurance. Godliness ; not Godlikeness, but rather worshiping God. Brotherly kindness. We are drawn to men as we draw to God. Charity ; love. Peter, like Paul, ends with love as the greatest of all. Knowledge of our Lord. Our appreciation and understanding of Christ increase as we add to life's virtue.

THE GEOGRAPHY LESSON



JERUSALEM is a city of remarkable elevation, not because it is built on a mountain, but because it is built on the very edge of one of the highest tablelands in the country. On south, east and west there are deep ravines edging the city. On the north the city is practically level with the rest of the country. The temple stands on the eastern side of the city. In December of 1st year, the whole Christian world was

thrilled with the news that the British under General Allenby had taken possession of the Holy City.

LESSON QUESTIONS

Luke 1 : 42-45 What was Jesus' age at this time ? Where was he taken ? From what place ? For what purpose ? What did the Passover commemorate ? How long did it last ? What did Jesus do at the time of returning ? What did his parents suppose ? Where did they seek first ? Where next ?

46-50 After how many days did they find him ? Where was he ? What was he doing ? What astonished his hearers ? Did he astonish people afterwards ? (Mark 1 : 22.) What did his mother say to him ? What was his answer ?

51, 52 What was Jesus' trade ? What was his behavior ? What other sayings did Mary keep in her heart ? (Luke 2 : 19.)

2 Peter 1 : 5-8 What Christian virtues are mentioned in the lesson ? What does temperance mean ? What place does Paul give to love ? (1 Cor. 13 : 13.)

FOR DISCUSSION

1. Should young boys and girls come to the Lord's Table ?
2. Should popularity be sought after ?

A PRAYER

O thou wonder-working Jesus, we rejoice in the record of thy power, and we praise thee that thou dost give thy power to us. Make us strong for thee, strong to resist evil, strong to witness for thee by our lives. Forgive us when we are willing to be weak, and make us eager for the indwelling of the Spirit who makes us strong. In thy name we pray. Amen.

Prove from Scripture—That God wants us to be strong.

Shorter Catechism—Ques. 24. How doth Christ execute the office of a prophet ? A. Christ executeth the office of a prophet in revealing to us, by his word and Spirit, the will of God for our salvation.

The Question on Missions—5. What is the kitchen like ? It is a dark, grimy shed festooned with cobwebs and soot, for the brick stove has no chimney. There is one large saucer-shaped pot suited to the size of the family. A large water jar, a bake board with long rolling pin, a vegetable knife, and a wooden scoop for dishing the porridge complete the utensils.

FOR WRITTEN ANSWERS

1. Why was the age of twelve important to a Jewish boy ?
 2. How could Mary be so long in missing Jesus ?
 3. In what four ways did Jesus develop ?
- SIGN NAME HERE

Lesson VI.

HELPING OTHERS

August 11, 1918

LESSON SETTING—The lesson is, in part, from a parable spoken during Christ's Perea ministry, after the return of the Seventy; and in part is from Paul's strong letter to the Galatians, who were in danger of being led astray by false teachers. It declares that faith is the only way of receiving pardon and salvation.

GOLDEN TEXT—Bear ye one another's burdens, and so fulfil the law of Christ.—Galatians 6 : 2.

*Memorize Rom. 14 : 18. **THE LESSON PASSAGE**—Luke 10 : 30-37; Galatians 6 : 1, 2, 9, 10. Study Luke 10 : 25-37; Galatians 6 : 1-10.

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way : and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was : and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said

Revised Version—Jesus made answer and said : I was going down : he ; robbers ; both stripped him and beat him ; a certain priest was going down that ; in like manner a Levite also, when he came to the place, and saw him, passed ; was moved with compassion ; came ; on them oil ; he ; Omit three words ; Omit unto him ; I, when I ; back again, will ; Omit now ; proved ; And Jesus said : even if ; any trespass ; a ; looking to thyself ; well-doing ; So then, as we have opportunity ; work that which is good toward all men, especially toward them that are ; the.

unto him, Take care of him ; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves ?

37 And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise. Gal. 6 : 1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness ; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

9 And let us not be weary in well doing : for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of our faith.

HOME DAILY BIBLE READINGS

M.—Helping others, Luke 10 : 25-37.

T.—Bearing burdens, Gal. 6 : 1-10.

W.—The great commandment, Matt. 22 : 34-40.

S.—Fellowship of service, Rom. 12 : 10-21.

Th.—The supremacy of love, 1 Cor. 13 : 1-13.

F.—Love of the brethren, 1 John 3 : 13-22.

S.—Your reasonable service, Rom. 12 : 1-9

THE LESSON EXPLAINED

I. PASSING AN OPPORTUNITY.—Luke 10 : 30. Jesus answering. A scribe had asked Jesus, "What shall I do to inherit eternal life?" Jesus made him answer himself from the law: "Love God and love thy neighbor." The scribe then asked, "Who is my neighbor?" (See vs. 25-29.) A certain man; a Jew. Was going down. It is a descent of 3,000 feet from Jerusalem to Jericho. The distance is 20 miles. The road was called the "Bloody Way," because of the brutal robberies frequently committed on it. Half dead; urgent need of help. Stripped him; besides plundering him. Beat him (Rev. Ver.); to disable him.

31, 32. A certain priest; going home to Jericho, having performed his temple duties at Jerusalem. Mercy might well be expected from him. Deut. 22 : 4 demands mercy for a wounded animal by the way.

How much more for a man. The priest's religion was all in the temple. He had none for the way-side. But ritual is more than mercy. Came . . . saw . . . passed . . . other side; no room in his little programme for this opportunity. Levite. The Levites were the priests' assistants. He follows his superior's example.

II. USING AN OPPORTUNITY.—33-35. Samaritan lay in the middle of Palestine, with Galilee to the north and Judea to the south. A certain Samaritan; seemingly no hope of mercy from the Samaritan. He belonged to an enemy race. There were no dealings between Jews and Samaritans. They had a rival Bible and a rival temple. Had compassion. All barriers remove at the sight of the wounded man's pitiful plight. The priest passes, the Samaritan pauses. Went to him. He is on a business journey, but he takes time. Bound up his wounds; takes time and takes pains. Pouring in oil and wine; not niggardly but lavishly. Set him on his own beast; gives up his conveniences. Brought him to an inn. Every added attention is a greater one. Took . . . two pence . . . I will repay. His cash and his credit are at the wounded man's disposal. The Samaritan leaves nothing undone. It is a perfect service,—willing, timely, adequate.

36, 37. Which . . . was neighbour. Jesus has made a point in his parable, now he presses it home. He that showed mercy. The scribe had sought to



SAMARITAN HIGH PRIEST

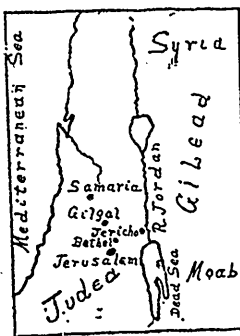
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entrap Jesus by his questions. Now he is entrapped himself. The parable shows that neighborhood is not determined by local nearness, nor by racial or religious ties. Need makes the man who can help a neighbor. The question, Jesus teaches, is not: "Who is neighbor to me?" but, "To whom am I neighbor?" And the answer is: "To any one whom I can help." Go, and do . . . likewise. There is no time to ask insincere questions. Need is waiting everywhere.

III. CREATING AN OPPORTUNITY.—Gal. 6 : 1. **Overtaken in a fault**; suddenly overcome by his own passion. **Ye which are spiritual**; those who live under the influence of the Spirit. **Restore**; set right. The word is used for mending broken nets. Paul shows that the spiritually erring need a neighbor also. **Spirit of meekness**; without condescension or censoriousness. **Considering thyself**. Our reason for sympathy with others is found in a consideration of our own liability to err.

2, 9, 10. **Bear ye one another's burdens**. The burdened need a neighbor. The word for burden here means an unsupportable one that cannot be borne alone. In v. 5, Paul says that every one must bear his own burden. The word there means a burden such as a soldier's kit or carpenter's tool bag, a burden that a self-respecting man will carry for himself. **Fulfill the law of Christ**. The spirit of Christ's law is to help the weak. **Not . . . weary in well doing**. Paul calls for perseverance in service. **We shall reap**. The work is not in vain. **As we have . . . opportunity**. Where we do not find an opportunity we are to create it. **Household of faith**; fellow believers.

THE GEOGRAPHY LESSON



Jericho lies down in the valley of the Jordan, 17 miles north of Jerusalem. It was the city whose walls fell at the blast of trumpets in Joshua's time. It was over against Jericho and beyond Jordan that Elijah went up to heaven in a whirlwind. In Christ's time it was an important town. The road most traveled by pilgrims was very steep from Jericho to Jerusa-

lem, and it was infested by robbers who found convenient hiding places among the hills and caves by the way. The fate of the traveler in the parable of the Good Samaritan was a very common one.

LESSON QUESTIONS

30 To whom did Jesus speak this parable? What two questions had he asked Jesus? (Va. 25, 29.) What road is the scene of our story? What happened on the road? In what condition was he left?

31, 32 Who first passed his way? How did he act? Who came next? What did he do?

33-37 Who was the third passerby? How had the Samaritans used Jesus? (Luke 9: 53.) What different things did he do? Where do we read something of the rivalry between Jew and Gentile? (John 4: 20.)

Gal. 6 : 1, 2, 9, 10 If a man sins who is to help him? How are they to do it? How are we to fulfil the law of Christ? What does the psalmist say about burdens? (Ps. 55 : 22.) Why are we not to be weary in well doing? To whom are we to do good?

FOR DISCUSSION

1. Are there any limits to the duty of helping others?
2. When Paul says "justified by faith" (Rom. 5 : 1) and James says "justified by works," do the two apostles contradict each other?

A PRAYER

Lord, teach us how to love, unselfishly, thoroughly, devotedly. Teach us the manner of thy love, and make us dissatisfied with anything short of the love thou dost reveal in thyself. Make us so like thyself that all who see us will be drawn nearer to thee and will praise thy name. Amen.

Prove from Scripture—*That true religion is helpful.* Shorter Catechism—*Quest. 25. How doth Christ execute the office of a priest? A. Christ executeth the office of a priest in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God; and in making continual intercession for us.*

The Question on Missions—6. What food do they eat in Honan? Millet porridge eaten without milk or sugar is the common food. Buns made of wheat or millet flour are steamed, while dough is rolled very thin and cut into strings and boiled with vegetables. Many kinds of food are made from beans. Meat is only eaten on special occasions, and sesame oil takes the place of butter.

FOR WRITTEN ANSWERS

1. Why was it surprising that a Samaritan should help a Jew?
2. What two duties regarding bearing burdens does Paul mention?
3. Why should we deal sympathetically with the erring?

SIGN NAME HERE

Lesson VII.

WORKING IN THE CHURCH

August 18, 1918

LESSON SETTING—Our lesson for to-day is taken from several passages in Acts, dealing with the life of the early church in Jerusalem after the Day of Pentecost. We see clearly the growth, the constancy, the fellowship the thirst for religious instruction, the gladness of heart, the willingness to share with others.

GOLDEN TEXT—Enter into his gates with thanksgiving, and into his courts with praise: give thanks unto him, and bless his name.—Psalm 100 : 4 (Rev. Ver.).

*Memorize Rom. 14 : 16-18. **THE LESSON PASSAGE**—Acts 2 : 41-47 ; 4 : 32-35 ; 6 : 2-4.

41 ¹ Then they that ² gladly received his word were baptized: and ³ the same day there were added *unto them* ⁴ about three thousand souls.

42 And they continued stedfastly in the apostles' ⁵ doctrine and fellowship, ⁶ and in breaking of bread, and ⁷ in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things ⁸ common;

45 And ⁹ sold their possessions and goods, and parted them to ¹⁰ all men, as every man had need.

46 And ¹¹ they, continuing daily with one accord in the temple, and breaking bread ¹² from house to house, did eat their meat with gladness and singleness of heart, ¹³ praising God, and having favour with all the people. And the Lord added to ¹⁴ the church daily such as should be saved.

Ch. 4 : 32 And the multitude of them that believed were of one heart and ¹⁵ of one soul: ¹⁶ neither said any

Revised Version—They then; ² Omit gladly; ³ Omit the same day; ⁴ in that day; ⁵ teaching; ⁶ in the breaking; ⁷ the prayers; ⁸ they; ⁹ all, according as any man; ¹⁰ day by day, continuing steadfastly with; ¹¹ at home, they did take their food with gladness; ¹² them day by day those that were being saved; ¹³ Omit of one; ¹⁴ and not one of them said that aught; ¹⁵ their; ¹⁶ For neither; ¹⁷ among them any; ¹⁸ Omit down; ¹⁹ each, according as any one had need; ²⁰ And the; ²¹ fit that; ²² forsake; ²³ Look ye out therefore, brethren, from among; ²⁴ good; ²⁵ Spirit and of wisdom; ²⁶ continue steadfastly in prayer; ²⁷ in.

HOME DAILY BIBLE READINGS

M.—Working in the church, Acts 2 : 41-47.

T.—Using property for the church, Acts 4 : 32-37.

W.—The daily ministration, Acts 6 : 1-7.

S.—The stature of the fulness of Christ, Eph. 4 : 11-16.

Th.—Going up to worship, Ps. 122 : 1-9.

F.—Diversity of gifts, 1 Cor. 12 : 4-11.

S.—Worthy of our calling, Eph. 4 : 1-7.

THE LESSON EXPLAINED

I. A PRAYING CHURCH.—Acts 2 : 41-43. Received his word; Peter's address on the day of Pentecost. Baptized; as a sign of their new faith and to show their repentance. Added . . . three thousand souls. The church before this had one hundred and twenty members, ch. 1 : 15. Continued stedfastly; "devoted themselves to," allowing nothing to interfere with their doing so. Apostles' doctrine; teaching,—they were eager to learn more of Jesus. Fellowship. Church membership was church friendship. Breaking of bread; the Lord's Supper. Fear came; a sense of the unseen, resulting from waiting on the unseen. Wonders and signs. Miracles are called signs because they make known some truth about God, and wonders because they show the power of God.

II. A SHARING CHURCH.—44, 45. All . . . were together; not living in the same house, but frequently coming together. Had all things

common. These words are not to be taken absolutely. It means that the sense of fellowship was so intense that no one was allowed to lack the necessities of life. Sold their possessions; not all, but as need arose that relief might be certain and systematic. And parted . . . as every man had need; rather "as any man had need." Not a common fund for all, but an emergency fund for some.

46, 47. Continuing daily . . . in the temple. The Christians were still observers of the Jewish religion. Breaking bread from house to house; that is, observing the Christian institution of the Lord's Supper, now at one house, now at another. Did eat their meat. Their ordinary meal was a feast of joy also. Having favour. Their gladness and unselfishness made a good impression. Added . . . such as should be saved; such as were being saved from time to time.

Ch. 4 : 32-35. One heart . . . one soul. The



EATING OUT OF A COMMON DISH

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unity of the church is emphasized. Neither said any . . . his own. The unity of heart had practical evidence. That which a brother needed, a Christian did not call his own. With great power. Hearts with a single purpose are greatly used by God. Witness of the resurrection. It was the proof of the Messiahship of Christ, and the foundation of the gospel. Great grace. The church enjoyed the favor of God and man. Laid them . . . at the apostles' feet. The apostles were the distributors of the fund.

III. A PRACTICAL CHURCH.—Ch. 6 : 2-4. Called the multitude ; for consultation.* Complaints had arisen regarding the distribution of the common fund, some being neglected, v. 1. It is not reason. The present arrangement was not satisfactory to the apostles themselves. A practical church will not burden the preachers of the Word with financial administration. Serve tables. The money was distributed from a bench or table. Seven men of honest report; men who had a reputation for honesty. Full of the Holy Ghost and wisdom. The apostles thought that business as well as preaching required grace. Wisdom is the application of heavenly knowledge to earthly affairs. Over this business ; of distribution. They were called deacons or servers. We will give ourselves. This was not to escape work, but only that they might be more undistracted and more efficient in their own special work.

COMMUNITY OF GOODS

Community of goods, as we see it in the young Christian church, did not mean an actual and proportionate division of all among all. The common fund did not include the total possessions of each Christian, but only such as he felt led to give, while the distribution was not to all, but only according as any one had need. Moreover, as the distribution was according to need, so the giving was according to willingness. It was perfectly voluntary. The sin of Ananias and Sapphira was not that they kept back part, but that they pretended to give all. Again it was not a general or permanent system. It never extended beyond Jerusalem. In the Acts of the Apostles and in the letters of Paul we read no more of it. Again it was not a perfect system. Human inefficiency or human selfishness crept in. We learn that there arose a murmuring of the Grecians against the Hebrews. Ideal systems require ideal people.

LESSON QUESTIONS

Acts 2 : 41-43 How many souls were added to the church on the day of Pentecost? Who was the preacher? Whom did he preach? (Ch. 2 : 22.) In what four things did they continue steadfastly? What was the breaking of bread? What is said to have come on every soul? What things were done by the apostles?

44-47 How did they show their love for the brethren? How did the people regard them? Why?

Ch. 4 : 32-35 What did the Apostles witness in their preaching? Who distributed the money among the needy, and how? Who sold his land and gave to the disciples? (Acts 4 : 36, 37.)

Ch. 6 : 2-4 Was the distribution satisfactory?

(Ch. 6 : 1.) What did the apostles propose? How many were appointed? What were their names? (Ch. 6 : 5.) What did the apostles consider to be their special work?

FOR DISCUSSION

1. Are a Christian's possessions his own?
2. Should the church accept help from those who are not Christian?

A PRAYER

O thou who hast called us to be one with thee, impart thy life to us, we pray. Teach us that the only way to be free from death is to have thy life, that the only way to be sure of keeping thy life is to share thy life, that the blessedness of possession is multiplied to those who share thy good gifts. We thank thee that thou hast called us into thy church. Teach us to love our fellow members in the church and how to serve with them our Lord and king. Amen.

Prove from Scripture—*That we should serve God.*

Shorter Catechism—Ques. 26. How doth Christ execute the office of a king? A: Christ executeth the office of a king in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

The Question on Missions—7. Are families large in Honan? Yes, they are often very large, as the sons do not move away from home when they marry, and so often three or four generations may be found living together. Filial piety is everywhere observed, and the junior members of the family must respect and obey their seniors.

FOR WRITTEN ANSWERS

1. How did the early Christians look upon their possessions?

.....

2. Tell about the dispute which arose in the church

.....

3. What qualifications were the seven "deacons" to have?

.....

SIGN NAME HERE

Lesson VIII.

*SPEAKING FOR CHRIST

August 25, 1918

LESSON SETTING—The passage from Luke belongs to Christ's ministry in Perea during the weeks before his crucifixion. Christ seeks to prepare his disciples for days of trial when he is gone. The passage from Acts deals with the interval between the Ascension and the outpouring of the Spirit at Pentecost.

GOLDEN TEXT—Every one who shall confess me before men, him shall the Son of man also confess before the angels of God.—Luke 12 : 8 (Rev. Ver.).

†Memorize Rom. 14 : 13-18. **THE LESSON PASSAGE**—Luke 12 : 8-12; Acts 1 : 1-8.

8 ¹ Also I say unto you, ² Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God :

9 But he that denieth me ³ before men shall be denied ⁴ before the angels of God.

10 And ⁵ whosoever shall speak a word against the Son of man, it shall be forgiven him : but unto him that blasphemeth against the Holy ⁶ Ghost it shall not be forgiven.

11 And when they bring you ⁷ unto the synagogues, and ⁸ unto magistrates, and powers, take ye no thought how or what ⁹ thing ye shall answer, or what ye shall say :

12 For the Holy ¹⁰ Ghost shall teach you in ¹¹ the same hour what ye ought to say.

Acts 1 : 1 The former treatise ¹² have I made, O Theophilus, ¹³ of all that Jesus began both to do and ¹⁴ teach,

2 Until the day in which he was ¹⁵ taken up, after that he ¹⁶ through the Holy Ghost had given commandments unto the apostles whom he had chosen :

Revised Version—¹ And I ; ² Every one who shall ; ³ in the presence of ; ⁴ every one who ; ⁵ Spirit ; ⁶ before ; ⁷ the rulers, and the authorities be not anxious how ; ⁸ Omit thing ; ⁹ that very hour ; ¹⁰ Omit have ; ¹¹ concerning all ; ¹² to ; ¹³ received up ; ¹⁴ had given commandment through the Holy Ghost unto ; ¹⁵ he also ; ¹⁶ Omit infallible ; ¹⁷ appearing unto them by the space of forty ; ¹⁸ Omit of ; ¹⁹ concerning the ; ²⁰ he charged them not to depart ; ²¹ said he ; ²² from ; ²³ indeed baptized ; ²⁴ They therefore, when they were ; ²⁵ Omit they ; ²⁶ dost thou ; ²⁷ Omit again ; ²⁸ Omit the ; ²⁹ set within his own authority ; ³⁰ when the ; ³¹ my witnesses both ; ³² Omit in.

HOME DAILY BIBLE READINGS

M.—Speaking for Christ, Luke 12 : 1-12.

T.—Witnesses for Christ, Acts 1 : 1-8.

W.—The power of the tongue, James 3 : 1-8.

S.—Encouraging others, 1 Thess. 5 : 12-22.

Th.—Wisdom from above, James 3 : 9-18.

F.—Showing our love for Jesus, Matt. 25 : 34-40.

S.—Declaring his mighty acts, Ps. 145 : 1-12.

THE LESSON EXPLAINED

I. CONFESSING BOLD-

LY.—Luke 12 : 8-10.

Whosoever shall confess ; acknowledge Christ as personal master and Saviour. Before men ; open, not secret, acknowledgment. Son of man ; a name which Christ often used of himself. It reveals his sympathy with men, however poor and despised they may be. Confess ; acknowledge as a faithful follower. Before the angels of God ; who will be with Christ on the judgment day (see ch. 9 : 28). Denieth me ; denieth knowledge of, and trust in, Christ, like Peter, ch. 22 : 34, 61. Shall be denied. Jesus will declare that such a one is not a true disciple at all, whatever his profession may have been. A word against the Son of man ; speaking against Christ as a historical



JESUS ASCENDS TO HEAVEN

person because of honest misunderstanding. Shall be forgiven. It will be no barrier to forgiveness when sought for. Blasphemeth against the Holy Ghost. The Holy Ghost works within a man's conscience. We sin against the Spirit when we refuse deliberately and persistently to follow the truth we cannot deny. This sin is a state of heart, not an act.

11, 12. Unto . . . synagogues . . . magistrates . . . powers. Jesus forces the time when his witnesses will clash with the religious and civil and heathen powers in the world. Take . . . no thought ; have no worry. How or what. The Holy Spirit will teach matter, method, manner.

II. WAITING QUIETLY.—Acts 1 : 1, 2. The

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

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former treatise ; the Gospel of Luko (compare Luke 1 : 1-4). Theophilus. The name means "Friend of God." In Luko, "most excellent" is added, which title would indicate that he was a person of some considerable rank. He may have been a Roman officer to whom Luko's Gospel as well as the Acts, was written. Jesus began . . . to do and teach. The Gospel of Luko tells of the doings of Jesus while in the flesh. The Acts of the Apostles tells of what Jesus continued to do through the disciples after his ascension. Day . . . he was taken up ; his ascension into heaven.

3-5. Alive after his passion ; after his crucifixion and death. By many infallible proofs ; undoubted proofs, such as his appearance on the shores of Galilee, John, ch. 21. Being seen . . . forty days ; appearing unto them at intervals during forty days between his resurrection and ascension. Not depart . . . but wait for the promise. Christ promised the Comforter, John 14 : 26. John . . . baptized ; John the Baptist. Baptized with the Holy Ghost. There was to be a fuller outpouring of the Spirit.

III. WITNESSING UNIVERSALLY.—6-8. Wilt thou . . . restore ; rather, "Art thou restoring ?" The disciples are still thinking of the kingdom as temporal, and looking for its coming soon. It is not for you to know. They wish information regarding God's whole purpose. What they need is inspiration to carry out their appointed part. Father hath put in his own power. The larger and complete plan, belongs to God alone. Ye shall receive power ; equal to the task imposed on them. Holy Ghost is come upon you. The power is not self-developed or self-derived. It is of God. Witnesses ; of Christ's resurrection and gospel. Jerusalem . . . uttermost part of the earth. The universal sphere of the gospel is thus clearly set forth.

THE GEOGRAPHY LESSON

There are three divisions in western Palestine ; Judea in the south, Samaria in the centre, Galilee in the north. JUDEA was, in the main, a hilly country, and was more suited for a pastoral country than for an agricultural one. Nevertheless, in our Lord's time, the hills were carefully terraced into gardens.

SAMARIA, on the other hand, was an open land, well watered and fertile. The Judeans were shepherds. The Samaritans were husbandmen. The Jews never considered Samaria a part of the Holy Land. They

had no dealings with the Samaritans. This was because of an ancient religious quarrel in the time of Ezra and Nehemiah.

LESSON QUESTIONS

Luke 12 : 8-12 Before whom must Christ be confessed ? What man was afraid to confess Christ openly ? (John 19 : 38.) Before whom will Christ confess faithful servants ? What happens to those who finally deny Christ ? Who once denied Christ ? (John 18 : 27.) What is the sin that may be forgiven ? What is the unforgivable sin ? When brought before church or civil courts what promise had the disciples ?

Acts 1 : 1-5 Who wrote Acts ? To whom did he write it ? During how many days was Christ seen of the disciples ? Where were the disciples to wait ? For what were they to wait ? With what were they to be baptized ?

6-8 What question did the disciples ask ? What was his answer ? When did he rebuke curiosity before ? (John 21 : 21, 22.) What were they to receive from the Holy Ghost ? Where were they to witness ?

FOR DISCUSSION

1. Can you justify, in any way, secret discipleship ?
2. Does inspiration make thought and preparation unnecessary ?

A PRAYER

Teach us how to love thee, Lord Jesus. We are so ignorant, so wrapped up in ourselves and our own concerns, so content to be weak when we might be strong. Be thou our helper as we struggle with sin. Show us how to overcome. Let us live to the praise of thy glory, and lead others to thee, by our lives, by our words, by our prayers. . Amen.

Prove from Scripture—That confession of Christ is required.

Shorter Catechism—Review Questions 24-26.

The Question on Missions—8. What clothes do they wear in Honan ? Cotton and silk, but little wool is worn. Men and women, boys and girls all wear trousers, usually tied in at the ankles. Gowns, long or short, according to occupation, are also worn. The prevailing color in summer is white, and in winter blue. Furs and skins are worn inside winter coats, and wadded cotton garments take the place of woolen clothes.

FOR WRITTEN ANSWERS

1. What is it to confess Christ ?.....
2. What does blaspheming against the Holy Ghost mean ?.....
3. What did the disciples mean by "restoring the kingdom ?".....

SIGN NAME HERE.....

Lesson IX.

CHRISTIAN GIVING

September 1, 1918

LESSON SETTING—Both lesson passages are from the Gospel of Luke. The first passage belongs to Luke's account of the Sermon on the Mount. The second passage deals with an incident which took place in the temple during the last week before the crucifixion of Christ.

GOLDEN TEXT—Remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.—Acts 20 : 35 (Rev. Ver.).

*Memorize Rom. 14 : 19.

THE LESSON PASSAGE—Luke 6 : 30-38 ; 21 : 1-4.

30 Give to every ¹ man that asketh ² of thee ; and of him that taketh away thy goods ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 ³ For if ye love them ⁴ which love you, what thank have ye ? for ⁵ sinners also love those that love them.

33 And if ye do good to them ⁶ which do good to you, what thank have ye ? for ⁷ sinners also do even the same.

34 And if ye lend to *them* of whom ye hope to receive, what thank have ye ? for ⁸ sinners also lend to sinners, to receive ⁹ as much again.

35 But love ¹⁰ ye your enemies, and do ¹¹ good, and lend, ¹² hoping for nothing again ; and your reward shall be great, and ye shall be ¹³ the children of the Highest : for he is kind ¹⁴ unto the unthankful and ¹⁵ to the evil.

36 Be ye ¹⁶ therefore merciful, as your Father ¹⁷ also

Revised Version—¹ one ; ² Omit of ; ³ And if ; ⁴ that ; ⁵ even sinners love ; ⁶ even sinners do the same ; ⁷ even sinners lend ; ⁸ again as much ; ⁹ Omit ye ; ¹⁰ them good ; ¹¹ never despairing ; and your ; ¹² sons of the Most High ; ¹³ toward ; ¹⁴ Omit to the ; ¹⁵ merciful, even as ; ¹⁶ Omit also ; ¹⁷ and ; ¹⁸ and ; ¹⁹ release, and ye ; ²⁰ released ; ²¹ Omit and ; ²² they ; ²³ what measure ye mete it shall ; ²⁴ that were casting ; ²⁵ This poor ; ²⁶ Omit hath ; ²⁷ did ; ²⁸ superfluity ; ²⁹ gifts : but she ; ³⁰ want did cast.

is merciful.

37 ¹⁸ Judge not, and ye shall not be judged : ¹⁹ condemn not, and ye shall not be condemned : ²⁰ forgive, and ye shall be ²¹ forgiven :

38 Give, and it shall be given unto you ; good measure, pressed down, ²² and shaken together, ²³ and running over, shall ²⁴ men give into your bosom. For with ²⁵ the same measure that ye mete withal it shall be measured to you again.

Ch. 21 : 1 And he looked up, and saw the rich men ²⁶ casting their gifts into the treasury.

2 And he saw ²⁷ also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say unto you, ²⁸ that this poor widow ²⁹ hath cast in more than they all :

4 For all these ³⁰ have of their ³¹ abundance cast in unto the ³² offerings of God : but she of her ³³ penury hath cast in all the living that she had.

HOME DAILY BIBLE READINGS

R.—Christian giving, Luke 6 : 30-38.

Th.—Gifts of wealth and life, 1 Chron. 29 : 1-5.

T.—Generosity better than display, Luke 20 : 45 to 21 : 4.

F.—Freewill offerings, Ex. 35 : 20-29.

W.—Giving and receiving, 2 Cor. 9 : 6-15.

S.—The grace of liberality, 2 Cor. 8 : 7-15.

S.—The right use of wealth, 1 Tim. 6 : 9-19.

THE LESSON EXPLAINED

I. THE GOLDEN RULE.—Ch. 6 : 30. Give ; "be giving,"—a habit, not an act. Every man that asketh ; not promiscuous, indiscriminate giving,—him that asketh with reason and need. Taketh ..



"GOOD MEASURE, PRESSED DOWN"

thy goods ; by force or guile. Ask .. not again. Christ's words are not to be taken literally. "Love your enemies" is his command, and obedience to this law requires a new spirit and a constant disposition to help. Refusal to help must not be due to unwilling-

ness. Even when a man's goods are taken by force, there is a Christian way of meeting this circumstance.

31-34. As ye would .. do ye also. This is the Golden Rule, which sums up the Law and the Prophets. The "Iron Rule" is to do to others as they do unto you. If ye love them which love you. This narrow programme we are all apt to follow. Christ insists that the Christian must be and do differently. Having a larger motive demands a larger programme. What thank ; from God.

II. THE GOLDEN REWARD.—35, 36. Love .. hoping for nothing ; not looking for material reward for loving, lending and doing good. Reward shall be great. Such conduct has its result. The children of the Highest. This is the real reward. It is not what you receive, but what you become. You become God's children. For he is kind. God's true children model their conduct after his.

37, 38. Judge not ; in a self-righteous, unsympathetic spirit. Condemn not ; pass sentence on. Give, and it shall be given. Again Christ repeats the certainty and reality of a recompense. Good measure ; real and abundant return. Pressed .. shaken .. running over ; like a grain seller crowding as much grain into the measure as possible. Give into your bosom. The Oriental had no pockets, but he carried things in the folds of his robe.

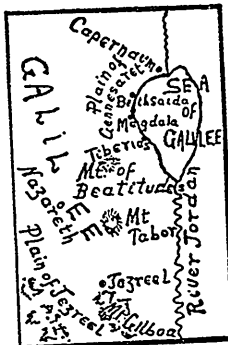
III. THE GOLDEN GIFT.—Ch. 21 : 1, 2. And

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he looked up Jesus was sitting in the temple after a controversy with his enemies. Gifts; for the temple tribute and for temple sacrifices and upkeep. Into the treasury; thirteen trumpet shaped brazen chests in the Women's Court of the Temple. The rich cast in much, Mark says. A certain poor widow. Lonely and destitute, she would not be denied the privilege of giving. Two mites. The coin was a Lepton, the very smallest copper coin in currency. Having two, she gave not one but both and all. Those who speak of giving the widow's mite, often forget that it was her all.

3, 4. More than they all. Christ estimates gifts not by their material value, but by the spirit which they reveal. Abundance; and had abundance left. They gave much and had much left. She gave all, and had nothing left. In Jesus' estimate, what we retain is as significant as what we give.

THE GEOGRAPHY LESSON



The exact hill or mount on which Jesus uttered the Beatitudes is not known. Tradition reaching back to the times of the Crusaders states that the Horns of Hattin, a double-peaked hill not far from Nazareth, is the place. It is, however, a long and toilsome way from the lake where Jesus was at work. On the other hand, the land rises steeply from the level strip of shore by the Lake of Galilee. Therefore many think

that Jesus simply ascended this higher ground at some point and found there a suitable place for discourse and delivered his memorable address.

LESSON QUESTIONS

Luke 6: 30-34 What does Christ say our duty is to those who ask? What does he say about goods that have been taken forcibly from us? What is our rule of conduct to others? What does this rule sum up? (Matt. 7: 12.) Whom do "sinners" love? Do good to? How do they lend?

FOR WRITTEN ANSWERS

1. What is the Golden Rule?
2. What are some marks of a true child of God?
3. What are the tests of a great gift?

SIGN NAME HERE.....

35-38 What is the Christian programme of doing good, loving, lending? What is the reward for doing this? How do we escape judgment and condemnation? How do we obtain forgiveness? What is the measure of our receiving?

Ch. 21: 1-4 Where do we find Christ? Whom did Christ see coming with gifts? What were the gifts for? Where did they bestow them? Whom did he see next? How much money had she? How much did she give? What did Jesus say about her gift? Did Christ ever demand everything from a rich man? (Mark 10: 21.)

FOR DISCUSSION

1. Are Christ's commands to be taken literally?
2. Does giving a tenth in all cases meet Christ's standard of great giving?

A PRAYER

Give of all good, our Father, we praise thee for thy gracious provision for our need, continued to us in spite of our wandering from thee. Let the thought of thy bounty inspire in us the desire to yield to thee ourselves and all that we have. All that we have comes from thee, and all is to be used for thy glory—not only the portion that thou dost enable us to bring into thy house, but the part we use for our loved ones. Bless us always that this may be our thought and our purpose. For thy name's sake. Amen.

Prove from Scripture—That giving should be regular.

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

The Question on Missions—9. What games do the children play in Honan? There is not enough ice and snow for winter sports, and anyway their cloth shoes are unfitted for such sports as skating, etc. Chinese boys and girls have little of what we enjoy as fun, but the spring time brings them a good deal of enjoyment with their kites of all shapes and sizes.

Lesson X.

CONQUERING EVIL

September 8, 1918

LESSON SETTING—The first part of the lesson deals with Old Testament history. Ahab was the seventh king of Israel. He married Jezebel the daughter of Ethbaal, king of Tyre. Her influence was all for evil. The second passage is part of Paul's letter to the Christians in Ephesus, written while he was a prisoner in Rome.

GOLDEN TEXT—Have no fellowship with the unfruitful works of darkness, but rather even reprove them.—Ephesians 5 : 11 (Rev. Ver.).

*Memorize Rom. 14 : 20. **THE LESSON PASSAGE**—1 Kings 21 : 11-20 ; Ephesians 5 : 11-18. Study 1 Kings 21 : 1-29 ; Ephesians 5 : 6-21.

11 And the men of his city, *even* the elders and the nobles who ¹were the inhabitants in his city, did as Jer'ebe! had sent unto them, ²and as it was written in the letters which she had sent unto them.

12 They proclaimed a fast, and set Na'both on high among the people.

13 And ³there came in two men, children of Be'li'al, and sat before him : and the men of Be'li'al ⁴witnessed against him, *even* against Na'both, in the presence of the people, saying, Na'both did ⁵blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jer'ebe!, saying, Na'both is stoned, and is dead.

15 And it came to pass, when Jer'ebe! heard that Na'both was stoned, and was dead, that Jer'ebe! said to A'hab, Arise, take possession of the vineyard of Na'both the Jer'eelite, which he refused to give thee for money : for Na'both is not alive, but dead.

16 And it came to pass, when A'hab heard that Na'both was dead, that A'hab rose up to go down to the vineyard of Na'both the Jer'eelite, to take possession of it.

17 And the word of the Lord came to Eli'jah the Tishbite, saying,

18 Arise, go down to meet A'hab king of Is'rael, which ⁶is in Samaria : behold, he is in the vineyard of Na'both, whither he is gone down to ⁷possess it.

Revised Version—¹dwelt in ; ²according as ; ³the two men, sons of Belial, came in ; ⁴bare witness ; ⁵curse ; ⁶dwelleth in ; ⁷take possession of it ; ⁸do that which is evil ; ⁹even reprove ; ¹⁰for the things which are done by them in secret it is a shame even to speak of ; ¹¹when they are ; ¹²everything that is made manifest ; ¹³shine upon thee ; ¹⁴Look therefore carefully how ye walk, not as unwise ; but ; ¹⁵foolish ; ¹⁶understand ; ¹⁷drunken ; ¹⁸riot.

19 And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession ? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Na'both shall dogs lick thy blood, even thine.

20 And A'hab said to Eli'jah, Hast thou found me, O mine enemy ? And he answered, I have found thee : because thou hast sold thyself to ⁹work evil in the sight of the Lord.

Eph. 5 : 11 And have no fellowship with the unfruitful works of darkness, but rather ⁹reprove them.

12 ¹⁰For it is a shame even to speak of those things which are done of them in secret.

13 But all things ¹¹that are reprov'd are ¹⁰made manifest by the light : for ¹²whatsoever doth ¹⁰make manifest is light.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall ¹²give thee light.

15 ¹⁴See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not ¹⁵unwise, but ¹⁶understanding what the will of the Lord is. -

-18 And be not ¹⁷drunk with wine, wherein is ¹⁸excess ; but be filled with the Spirit.

HOME DAILY BIBLE READINGS

M.—Conquering evil, 1 Kgs. 21 : 11-20.

T.—Darkness and light, Eph. 5 : 6-14.

W.—Redeeming the time, Eph. 5 : 15-21.

S.—All for the gospel's sake, 1 Cor. 9 : 19-27.

Th.—Overcoming evil with good, Rom. 12 : 21 to 13-10.

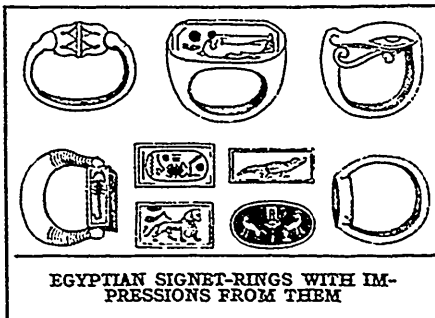
F.—Choosing the right, Dan. 1 : 8-20.

S.—Search me, O God ! Ps. 139 : 19-24.

THE LESSON EXPLAINED

I. PLOTTING EVIL.—1 Kings. 21 : 11-16. Men of his city ; Jezebel, the city of Naboth. Naboth had a vineyard hard by the palace of Ahab. Ahab coveted it and offered to buy it, but Naboth refused to sell, as was his right. Ahab went to bed, fasted and sulked, but the evil Jezebel came to his rescue. Elders and . . . nobles ; the magistrates of the place, who, it seems, had in their hands the power of life and death.

Deut. 16 : 18 required the appointment of such magistrates in every city of Israel. Did as Jezebel had sent. She ordered by royal letter a fast to be observed in honor of Naboth. The letter was written by Jezebel



EGYPTIAN SIGNET-RINGS WITH IMPRESSIONS FROM THEM

in the king's name and sealed by having a piece of clay attached to the document stamped with Ahab's signet ring. Set Naboth on high ; placed him before the court or assembly where he was to be tried. Children of Belial ; literally, "sons of worthlessness." Naboth did blaspheme ; a false charge. Stoned them ; the penalty for blasphemy. Jezebel said to Ahab. Jezebel is the master-spirit.

II. REBUKING EVIL.—17-20. Word of the Lord came to Eli'jah. God had a fearless champion who had faced Ahab already. The Tishbite, Jezebel was the city of the prophet. Go down to meet Ahab

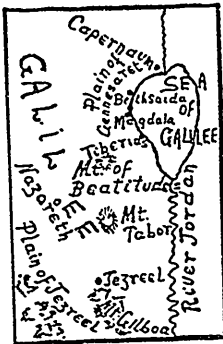
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.. in Samaria. God has a direct message for Ahab. In the vineyard of Naboth; enjoying the fruits of Jezebel's sin. And thou shalt speak. God gives his messenger a message. Shall dogs lick thy blood. Ahab was slain at Ramoth Gilead, and when they were washing his blood from the royal chariot at the pool of Samaria the dogs licked his blood (see ch. 22 : 37, 38). Doom also was pronounced on his family, while of Jezebel it was said that the dogs would devour her body by the wall of Jezreel. **Hast thou found me, O mine enemy?** Ahab was his own worst enemy, but his guilty conscience makes him think of God's messenger as his enemy. **Thou hast sold thyself.** This is the story of all sin. We sell ourselves for our sin.

III. AVOIDING EVIL.—Eph. 5 : 11-14. No fellowship; no willing partnership. Unfruitful works of darkness; two descriptions of sin,—fruitlessness, darkness. Rather reprove; expose it, bring it to light. Shame even to speak; how much more fellowship with it. Are made manifest by the light; shown in their true nature. **Thou that sleepest;** another description of sin. Christ shall give thee light. The light that reveals sin is found in Christ.

15-18. Walk circumspectly; travel the way of life with vigilance. There are snares. Redeeming the time. Use the hours of life aright. Buy them back from evil. Time is to be spent, not simply passed. Understanding what the will of the Lord is; what the will of God for daily life is. Be not drunk with wine. A clear mind and steady nerve are a necessity for overcoming. A man must conquer himself. Wherein is excess; loss, a true description of drunkenness. Filled with the Spirit; the secret of all conquering.

THE GEOGRAPHY LESSON



In the southwest corner of the map you will see marked the PLAIN OF JEZREEL. In the New Testament times it was called Esdraelon, a Greek form of the same name. The plain got its names from the city of Jezreel. It was an ancient city mentioned in Josh. 19 : 18, but its importance dates from the reign of Ahab who chose it for his royal residence. He built a great palace here, while he maintained for Jezebel a heathen tem-

ple and grove and an establishment of four hundred priests.

LESSON QUESTIONS

- 1 Kgs. 21 : 11-16 What was Naboth's city? Who was his king? Who was queen? Whence did she come? What was her religion? (1 Kgs. 16 : 31.) What did Ahab covet? What did he propose to Naboth? Where is the sale of one's inheritance forbidden? (Num. 36 : 7.) How did Ahab show his disappointment? What plot did Jezebel contrive?
- 17-20 Whom did God send to Ahab? Had he been sent before? (1 Kings 18 : 1.) What was Naboth's fate? What did Ahab call Elijah?
- Eph. 5 : 11-14 What fellowship are we to avoid? What rather are we to do? What makes evil manifest? Who is the giver of light? Where does Christ speak of himself as light? (John 8 : 12.)
- 15-18 How are we to use time? What are we to seek to understand? With what are we to be filled?

FOR DISCUSSION

- 1. Moderation or total abstinence—which is the Christian ideal?
- 2. Can we conquer ourselves?

A PRAYER

O thou searcher of hearts, we ask thee that we may not shrink from thy scrutiny, but that we may gladly present ourselves to thee for the discovery of everything that hinders our happiness, our joy, our usefulness to thee and to others. Teach us the gladness that comes from denial of self for the gospel's sake. Inspire in us love for others, and make us thy partners in the work of winning folk from sin. And to thee shall be all the glory. Amen.

Prove from Scripture—*That evil should be resisted.*
 Shorter Catechism—*Ques. 28. Wherein consisteth Christ's exaltation?* A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

The Question on Missions—10. What do the women do in their homes? The young girls have to mind the babies, and watch the gate to keep out thieves and dogs, etc. When old enough they learn to make food, to sew and spin the cotton yarn that is to be woven into cloth. They makes shoes and shoe soles from scraps of cotton and paper. Many of the girls and women make very beautiful embroidery.

FOR WRITTEN ANSWERS

- 1. What was the false charge against Naboth?
-
-
- 2. What is our duty regarding strong drink, and why?
-
-

SIGN NAME HERE

Lesson XI. WINNING THE WORLD TO CHRIST September 15, 1918

LESSON SETTING—The first part of the lesson belongs to the Sermon on the Mount. The second part gives the parting command of Jesus before his ascension. The third part is taken from the account given in Acts of Paul's Second Missionary Journey. It shows how Paul carried out the great commission.

GOLDEN TEXT—Go ye into all the world, and preach the gospel to the whole creation.—Mark 16 : 75 (Rev. Ver.).

*Memorize Rom. 14 : 21. **THE LESSON PASSAGE**—Matthew 5 : 13-16 ; 28 : 18-20 ; Acts 16 : 9-15. Study Matthew 5 : 13-16 ; 28 : 18-20 ; Acts 16 : 6-15 ; Nehemiah 1 : 1-11.

13 Ye are the salt of the earth : but if the salt have lost his savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Ch. 28 : 18 And Je'sus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost :

20 Teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world. Amen.

Acts 16 : 9 And a vision appeared to Paul in the night ; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and

Revised Version.—13 its ; 14 Omit to be ; 15 Omit that is ; 16 a ; 17 lamp ; 18 the ; 19 the stand ; 20 shineth unto ; 21 Even so let your light shine ; 22 to them ; 23 authority hath been given ; 24 on ; 25 make disciples of all the nations ; 26 into ; 27 Omit have ; 28 Omit Amen ; 29 was a man of Macedonia standing, beseeching him, and saying ; 30 when he ; 31 straightway we sought to go forth into ; 32 concluding that God had ; 33 Setting sail therefore from ; 34 made a ; 35 Samothrace ; 36 day following ; 37 a city of Macedonia, the first of the district, a Roman colony ; 38 this ; 39 tarrying ; 40 sabbath day ; 41 forth without the gate by ; 42 we supposed there was a place of prayer ; 43 were come together ; 44 one that ; 45 to give heed unto ; 46 by.

help us. 10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis ;

12 And from thence to Philip's, which is the chief city of that part of Macedonia, and a colony : and we were in that city abiding certain days.

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

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us ; whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

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

HOME DAILY BIBLE READINGS

M.—The salt of the earth, Matt. 5 : 10-16.

T.—Come over and help us, Acts 16 : 8-15.

W.—Nehemiah's prayer, Neh. 1 : 1-11.

Th.—The mind that was in Christ, Phil. 2 : 5-10.

F.—The water of life, John 4 : 4-15.

S.—Helping others to know Jesus, John 4 : 28-42.

S.—Bringing glad tidings, Rom. 10 : 8-15.

THE LESSON EXPLAINED



COIN OF MACEDONIA

I. THE MISSIONARY PLAN.—Matt. 5 : 13. The salt ; like salt in nature. Salt is active. It saves from decay. It adds to the flavor. So Christianity lays hold on life, saving it from decay, adding to its sweetness. Of the earth. It is to be a world wide force. Lost its savour (Rev. Ver.) ; its peculiar properties. Good for nothing. Christianity without aggression is savorless salt. Trodden under foot. Such salt is destructive of growth, so it is cast on the road.

14-16. Light of the world ; another aggressive thing. Light spreads, expels, reveals, cheers, leads. City . . . cannot be hid. Its position makes its concealment impossible. So Christianity is unconcealable. A candle ; lamp. Under a bushel ; a common measure for grain. The lamp is lit to shine, so with the Christian. Light . . . in the house. Every Christian has not only a light, but also a place to shine in. Men . . . may see. The Christian shines for others. Your good works. The light shines through a good life. Glorify your Father. The Christian's life reveals God to men.

II. THE POWER OF MISSIONS.—Matt. 28 : 18-20. Jesus came ; in Galilee on a mountain top, with his disciples and followers and before his ascension. All power. The crucified Saviour is a Saviour of power. Go ye therefore. His is the right to command. This is the great commission. Teach all nations ; rather "make disciples." This is the first duty. Baptizing ; the second duty. Baptism symbolizes the leaving of an old life, the entrance into a

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now. Repentance and faith are the gates of entrance. Teaching . . . to observe; the third duty. Christianity is to be a doing of Christ's commandments. I am with you; the great promise. Always; all the days. End of the world; the coming of Christ's kingdom.

III. THE PROGRESS OF MISSIONS.—Acts 16 : 9, 10. A vision appeared. Paul had sought to go into Bithynia, but the Spirit closed that door. Now another door opens. A man of Macedonia; a province opposite Troas across the Aegean Sea. Come . . . help. This is the great appeal to Christianity. After . . . the vision . . . endeavoured to go; another heavenly vision that Paul obeyed. Christianity has always been missionary. This is one great example. Paul took a tremendous step for Christianity. Assuredly gathering. Paul has no doubt about the meaning of the vision.

11-15. Loosing from Troas; setting sail. Samothracia; an island in the Aegean Sea. Neapolis; the port of Philippi. Philippi . . . chief city . . . a colony. A colony was made up of settlers sent by Rome who set up a community which had all the features of Roman rule and life. They acted as frontier garrison of the Roman empire. On the sabbath. The day is holy to them even in a Roman city. Went out of the city; seeking a place for meditation and prayer. Lydia; story of Lydia told in first lesson of Quarter.

THE GEOGRAPHY LESSON



TROAS is a city in Asia Minor on the east side of the Aegean Sea opposite Macedonia in Greece. Its full name was Alexandria Troas. Under the Romans it was one of the most important towns in the province of Asia. It is a place that Christians will always remember, for from that port Paul sailed on a mission that changed the history of Europe and Asia and even the

world. Its modern name is Eski Stamboul. The ruins of the ancient city and traces of its harbor are yet to be seen.

LESSON QUESTIONS

Matt. 5 : 13 To what does Christ first liken his disciples? What use has salt? What happens toavorless salt?

14-16 What other thing are Christians like? Where does Christ call himself the same? (John 8 : 12.) What of the city set on a hill? What are men to see in the disciples' life? Whom will they glorify?

Matt. 28 : 18-20 To whom does all power belong? What is the field for missions? In whose name are disciples to be baptized? What are they to be taught? What promise does Jesus make? How is the great commission expressed in Acts? (Acts 1 : 8.)

Acts 16 : 9-15 Who appeared to Paul in a vision? What did Paul do after the vision? What port did he leave? What route did he take to Philippi? What did Paul think of the Philippians? (Phil. 1 : 4.) What convert did he make there?

FOR DISCUSSION

1. Can a Christian disbelieve in foreign missions?
2. "Charity begins at home." Does this saying form a reason against sending missionaries to heathen lands?

A PRAYER

Jesus, inspire us with thy love for others that we, too, may find life in the joy that comes through telling others the way to thee. Bless the gifts we make that thy name may be preached in distant lands, and bless the missionaries who carry the message of life. Amen.

Prove from Scripture—*That Jesus came to save the world.*

Shorter Catechism—*Ques. 29. How are we made partakers of the redemption purchased by Christ? A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.*

The Question on Missions—*11. Do they have family worship in their homes in Honan? Yes, at New Year's at least most of the families worship the god of the kitchen when they take down the old one and put a new one on the wall. The ancestors of the family are worshiped regularly at the graves. The people attend the idolatrous fairs as a matter of duty and worship the spirits of the air and the earth, but they do not worship our God, for they do not know him.*

FOR WRITTEN ANSWERS

1. In what respect are Christians like salt?
2. How are they like light?
3. What are the three commands of the great commission?

SIGN NAME HERE

Lesson XII.

FRUITS OF THE CHRISTIAN LIFE September 22, 1918

LESSON SETTING—The Parable of the Talents was spoken in Jerusalem, in all probability in the temple, during the week before Christ's crucifixion. The second passage containing the Beatitudes forms the opening part of the Sermon on the Mount. They were delivered near the Sea of Galilee about the middle of Christ's ministry.

GOLDEN TEXT—All things are yours . . . and ye are Christ's; and Christ is God's.—1 Corinthians 3 : 27, 23.
*Memorize Rom. 14 : 19-21.

THE LESSON PASSAGE—Matthew 25 : 20-23 ; 5 : 3-10.
Study Matthew 25 : 14-30 ; 5 : 1-12.

20 And ¹so he that ²had received five talents came and brought other five talents, saying, Lord, thou deliverest unto me five talents : ³behold, I have gained ⁴beside them five talents more.

21 His lord said unto him, Well done, ⁵thou good and faithful servant : thou hast been faithful over a few things, I will ⁶make thee ruler over many things : enter thou into the joy of thy lord.

22 ⁷He also that ⁸had received two talents came and said, Lord, thou deliverest unto me two talents : ⁹behold, I have gained ¹⁰two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant : thou hast been faithful over a few things, I will ¹¹make thee ruler over many things : enter thou into the joy of thy lord.

Revised Version—¹Omit so ; ²received the five ; ³lo, I ; ⁴other five talents ; ⁵Omit thou ; ⁶set thee over ; ⁷And he ; ⁸received the two ; ⁹other two talents ; ¹⁰set thee over ; ¹¹that hunger ; ¹²sons of God ; ¹³that have been persecuted.

Ch. 5 : 3 Blessed are the poor in spirit : for their's is the kingdom of heaven.

4 Blessed are they that mourn : for they shall be comforted.

5 Blessed are the meek : for they shall inherit the earth.

6 Blessed are they ¹¹which do hunger and thirst after righteousness : for they shall be filled.

7 Blessed are the merciful : for they shall obtain mercy.

8 Blessed are the pure in heart : for they shall see God.

9 Blessed are the peacemakers : for they shall be called ¹²the children of God.

10 Blessed are they ¹³which are persecuted for righteousness' sake : for their's is the kingdom of heaven.

HOME DAILY BIBLE READINGS

M.—Fruits of the Christian life, Matt. 25 : 14-30.

T.—More fruits of the Christian life, Matt. 5 : 3-10.

W.—The way of the righteous, Ps. 1 : 1-6.

S.—The crown of righteousness, 2 Tim. 4 : 1-3.

Th.—The joy of the Christian, John 16 : 22-28.

F.—The peace of God, Phil. 4 : 4-9.

S.—Much fruit, John 15 : 1-3.

THE LESSON EXPLAINED

I. THE REWARDS OF CHRISTIAN SERVICE.—Matt. 25 : 20, 21. He that . . . received five talents. The master before departing had distributed talents to his servants according to their several ability. After a long time he returns and reckons with his servants. A talent was worth \$1,200. Brought other five talents; doubled his money by diligence during the master's absence. Well done; the first reward of fidelity,—praise. Dr. Moffatt translates : "Capital, you excellent and trusty servant." Faithful; to his responsibilities, his master, his opportunities. Faithful over a few things. Fidelity in the least qualifies for the greatest. "The best perfection of a religious man is to do common things in a perfect manner. A constant fidelity in small things, is a great and heroic virtue." Euler over many things; the second reward,—promotion. The master means to make large use of so enthusiastic and reliable a servant. Enter . . . into the joy; no longer a servant, a friend. The third reward,—friendship.

22, 23. He . . . that . . . received two talents. Christians have not all the same talents or the same opportunities. Have gained two other. He, too, had doubled his money. His faithfulness is the same as that of the first. Well done. His praise, promotion and friendship are likewise the same. The lord of the parable is Christ. The servants are his followers. Life is a stewardship, a trust, a qualifying for greater service. The principle illustrated in the parable has been well stated by Professor Smith : "Greater capacity, greater responsibility ; equal faithfulness, equal reward."



JEWISH SHEKEL

II. THE BLESSEDNESS OF CHRISTIAN CHARACTER.—Matt. 5 : 3. This is part of the Sermon on the Mount. Christ sets forth the ideal qualities of those who belong to the kingdom. The blessedness of life is within. It is found not in things but in character. Blessed are the poor in spirit ; not poor spirited nor spiritless, but those who feel how far they fall short of their ideals, like Paul who, to himself, is the least of all the saints. Not like the Laodiceans (Rev. 3 : 14-21) who felt that they had need of nothing. Their's is the kingdom. That which they lack, they will seek after and will find.

4, 5. Blessed . . . they that mourn. These Beatitudes would sound new to the disciples. The world says blessed are the mighty, the noble, the rich, the happy. Mourning for sin, suffering and bereavement are all meant. There are rainbows and harvest for tears. They shall be comforted. Our light afflictions, which are momentary, work out an exceeding

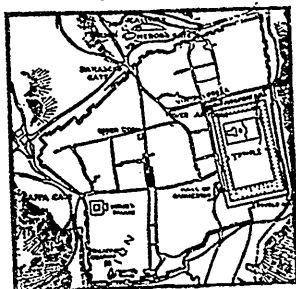
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and eternal weight of glory. Blessed are the meek ; not those who tamely submit to wrong and injustice, but those whose quarrel with wrong is not for private advantage or revenge, those who put self last and least, those who are not self-regarding and self-seeking. Inherit the earth. Self mastery is the road to world mastery. The man who disowns self, owns everything else.

6, 7. They which . . . hunger and thirst. We may do the right because it is commanded or demanded. This is not hunger and thirst. We may do it because it attracts us, because it appeals to us. This is hunger and thirst. They shall be filled. The thirst for wealth, fame, pleasure is an unsatisfied thirst. The thirst for righteousness brings its own satisfaction. Blessed are the merciful ; those who practise the Golden Rule, forgiving and forgetting for love's sake. They shall obtain mercy. God deals with them as they with others.

8-10. Blessed are the pure in heart ; those who are single-minded, those who think and plan for God and good without the contamination and confusion of self creeping in. They shall see God ; understand God. Selfishness obscures our vision of God, for we see self when we should see him. We can only understand God through unselfish thoughts. Blessed are the peacemakers ; those who love peace, who hate strife, whose influence tells for peace, who will war only when peace means dishonor. Called . . . children of God ; because they show his spirit. Persecuted for righteousness' sake ; because they persisted in doing the right. Their's . . . the kingdom. They have bought it with a price.

THE GEOGRAPHY LESSON



Men's Court and the Women's Court. Then came

THE TEMPLE was situated on Mount Moriah, the eastern hill of Jerusalem. The outer court surrounded by great pillars was called the Court of the Gentiles. On a somewhat higher level was the court of the Israelites divided into the

the Priests' Court, with the altar of sacrifice. Next was the Holy Place with incense altar, showbread, and seven branched candlestick. Then came the Holy of Holies entered by the high priest but once a year when he offered sacrifice to God. A veil, rent when Christ was crucified, separated it from the rest.

LESSON QUESTIONS

Matt. 25 : 20, 31 What reward had the man who received five talents ? How much is a talent ? What did the Lord say to him ? What other parable like this one did Jesus speak ? (Lukæ 19 : 12-17.)

22, 23 How many talents did the second man make ? Was his reward different ? Read what the one talented man did. (Matt. 25 : 13.) Who is meant by the lord ?

Matt. 5 : 3-7 What is the first Beatitude ? What is the blessing of those who mourn ? Who inherit the earth ? Who is it that shall be satisfied ? Who obtain mercy ?

8-10 What is it to be pure in heart ? What is a peacemaker ? What does Paul say about living peaceably ? (Rom. 12 : 18.) What is Christ called by the prophet ? What are the peacemakers called ? When is persecution a blessed thing ? What is it to be persecuted for righteousness' sake ? Where do we read of such ? (Heb. 11 : 37.) What is the reward of those so persecuted ?

FOR DISCUSSION

1. Can a Christian become a soldier ?
2. Is it right for a two-talent man to get as much as a five-talent man ?

A PRAYER

Master, teach us how to abide in thee, to feed upon thee, to receive thy life, to go in thy strength day by day. Give us the joy of bringing others to thee that they may share with us our gladness in thy presence, where is fulness of joy. For thy name's sake. Amen.

Prove from Scripture—That Christians should bear fruit.

Shorter Catechism—Review Questions 27-29.

The Questions on Missions—12. What has Christianity done for the homes of Honan ? It has unbound thousands of cruelly bound girls' feet. It has taught many boys and girls who otherwise would not have been taught even to read. It has restored sight to many who were blind, has made many lame to walk. It has brought many homes and many hearts to know the Lord Jesus Christ, and that means joy and hope in many homes that once were dark and hopeless.

FOR WRITTEN ANSWERS

1. What is the threefold reward of faithful service ?
2. What is it to be "poor in spirit" ?
3. What does it mean to see God ?

SIGN NAME HERE

Lesson XIII. REVIEW—WHAT IT MEANS TO BE A CHRISTIAN September 29, 1918

TO MAKE READY FOR THE REVIEW—Read over each lesson carefully, and see that you know by heart the Lesson Title, Golden Text and Lesson Plan, as given below. Review your Scripture Memory Passage (Rom. 14 : 13-21), Shorter Catechism (Questions 21-29), and the Question on Missions for the Quarter.
 G. T.—My little children, let us not love in word, neither with the tongue; but in deed and truth.—1 John 3 : 18.

Read 1 John 3 : 1-24.

HOME DAILY BIBLE READINGS

M.—The Father's love, 1 John 3 : 1-8. T.—Beginning the Christian life, John 1:35-51; Reading God's Word, Acts 8 : 26-39. W.—Praying to God, Luke 11 : 1-13; Obeying God, Matt. 4 : 18-22. Th.—Growing stronger, Luke 2 : 42-52; Helping others, Luke 10 : 25-37. F.—Working in the church, Acts 2 : 41-47; Seeking for Christ, Luke 12 : 8-12. S.—Christian Giving, Luke 6 : 30-38; Conquering evil, Eph. 5 : 6-21. B.—Winning the world to Christ, Matt. 5 : 13-16; Fruits of the Christian life, Matt. 25 : 14-30.

A PRAYER

We praise thee, Lord, for the provision thou dost make for our needs. We thank thee for the Bible, and for thy Spirit who interprets to us the truth. We praise thee that we can come to thee in prayer, and that our prayer can be for others as well as for ourselves. Teach us that unless we talk to thee or listen to thee as thou dost speak to us, we cannot grow like thee. Amen.

Prove from Scripture—That God wants our hearts.

REVIEW CHART—THIRD QUARTER

STUDIES IN THE CHRISTIAN LIFE	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Acts 16 : 13-15, 25-34.	Beginning the Christian Life.	He that will, let him take.—Rev. 22 : 17.	1. How Lydia began the Christian Life. 2. How the jailer began the Christian life.
II.—Acts 8 : 26-31, 35-39; Ps. 19 : 7-11.	Reading God's Word.	Ye shall know the truth.—John 8 : 32.	1. Reading the Word. 2. Explaining the Word. 3. Praising the Word.
III.—Luke 11 : 1-13; Ps. 145 : 18, 19.	Praying to God.	Let us therefore draw near.—Heb. 4 : 16.	1. Prayer's model. 2. Prayer's persistence. 3. Prayer's reward.
IV.—Matt. 4 : 18-22; John 14 : 22-24; James 1 : 22-27.	Obeying God.	If ye love.—John 14 : 15.	1. The call to obedience. 2. The reward for obedience. 3. The tests of obedience.
V.—Luke 2 : 42-52; 2 Peter 1 : 5-8.	Growing Stronger.	The path of the righteous.—Prov. 4 : 18.	1. The Father's business in the temple. 2. The Father's business at home. 3. The Father's business in life.
VI.—Luke 10 : 30-37; Gal. 6 : 1, 2, 9, 10.	Helping Others	Bear ye.—Gal. 6 : 2.	1. Passing an opportunity. 2. Using an opportunity. 3. Creating an opportunity.
VII.—Acts 2 : 41-47; 4:32-35; 6 : 2-4.	Working in the Church.	Enter into his gates.—Ps. 100 : 4.	1. A praying church. 2. A sharing church. 3. A practical church.
VIII.—Luke 12 : 8-12; Acts 1 : 1-8.	Speaking for Christ.	Every one who shall confess.—Luke 12 : 8.	1. Confessing boldly. 2. Waiting quietly. 3. Witnessing universally.
IX.—Luke 6 : 30-38; 21 : 1-4.	Christian Giving.	Remember the words.—Acts 20 : 35.	1. The Golden Rule. 2. The golden reward. 3. The golden gift.
X.—1 Kgs. 21 : 11-20; Eph. 5 : 11-18.	Conquering Evil.	Have no fellowship.—Eph. 5 : 11.	1. Plotting evil. 2. Rebuking evil. 3. Avoiding evil.
XI.—Matt. 5 : 13-16; 28 : 18-20; Acts: 16:9-15.	Winning the World to Christ.	Go ye.—Matt. 16 : 15.	1. The missionary plan. 2. The power of missions. 3. The progress of missions.
XII.—Matt. 25 : 20-23; 5 : 3-10.	Fruits of the Christian Life.	All things are yours.—1 Cor. 3 : 21, 23.	1. The rewards of Christian service. 2. The blessedness of Christian character.

Read over the Lesson Plans, and answer the following questions :

- Lesson I. Who found God through the preaching of God's Word by Paul? Through the earthquake?
- Lesson II. Who read the Bible as he traveled? Who explained the Word to him?
- Lesson III. What prayer did Christ teach his disciples? How did Christ illustrate persistence in prayer?
- Lesson IV. How did the disciples show their obedience? How does Christ reward obedience?
- Lesson V. How did Christ do the Father's business in the temple and at home?
- Lesson VI. Who took the opportunity of service? Who passed it by?
- Lesson VII. How did the early Christians help one another? Why did they appoint deacons?
- Lesson VIII. For what did the disciples wait? Where were they to witness?
- Lesson IX. What was the gift that Christ commended? Why did he commend it?
- Lesson X. What was Jazebel's plot to get Naboth's vineyard? How did it succeed?
- Lesson XI. What was Christ's great commission to his disciples?
- Lesson XII. What is the reward of Christian service? Repeat the Beatitudes.

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance, on the other side, may, if so desired, be detached and handed in to Home Department Visitor or Superintendent by members of the HOME DEPARTMENT.]

Lesson 1. What must we do to be saved ?

Lesson II. How did the Ethiopian eunuch find Christ ?

Lesson III. What is Christ's threefold promise for prayer ?

Lesson IV. What disciples were called when busy at work ?

Lesson V. How did Jesus spend the time in the temple ?

Lesson VI. What parable tells who and where our neighbor is ?

Lesson VII. How did the early Christians show their love for one another ?

Lesson VIII. Where were Christ's disciples to witness ?

Lesson IX. What did Jesus say about the widow ?

Lesson X. What was the doom of Ahab ?

Lesson XI. What makes Troas a memorable place ?

Lesson XII. What did the man with five talents do ?

SCHOLAR'S REGISTER

JULY-SEPTEMBER, 1918

[This Record, with questions for Written Answers on the other side of the page, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

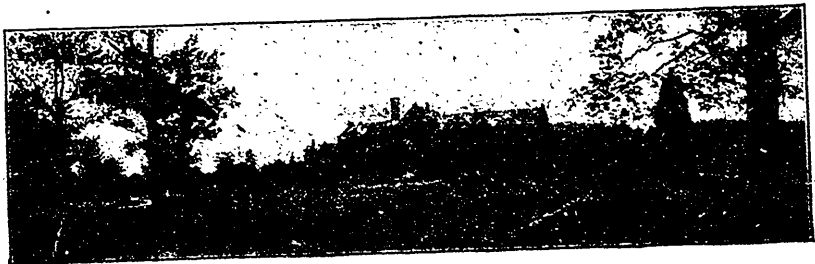
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July 28.....								
August 4.....								
August 11.....								
August 18.....								
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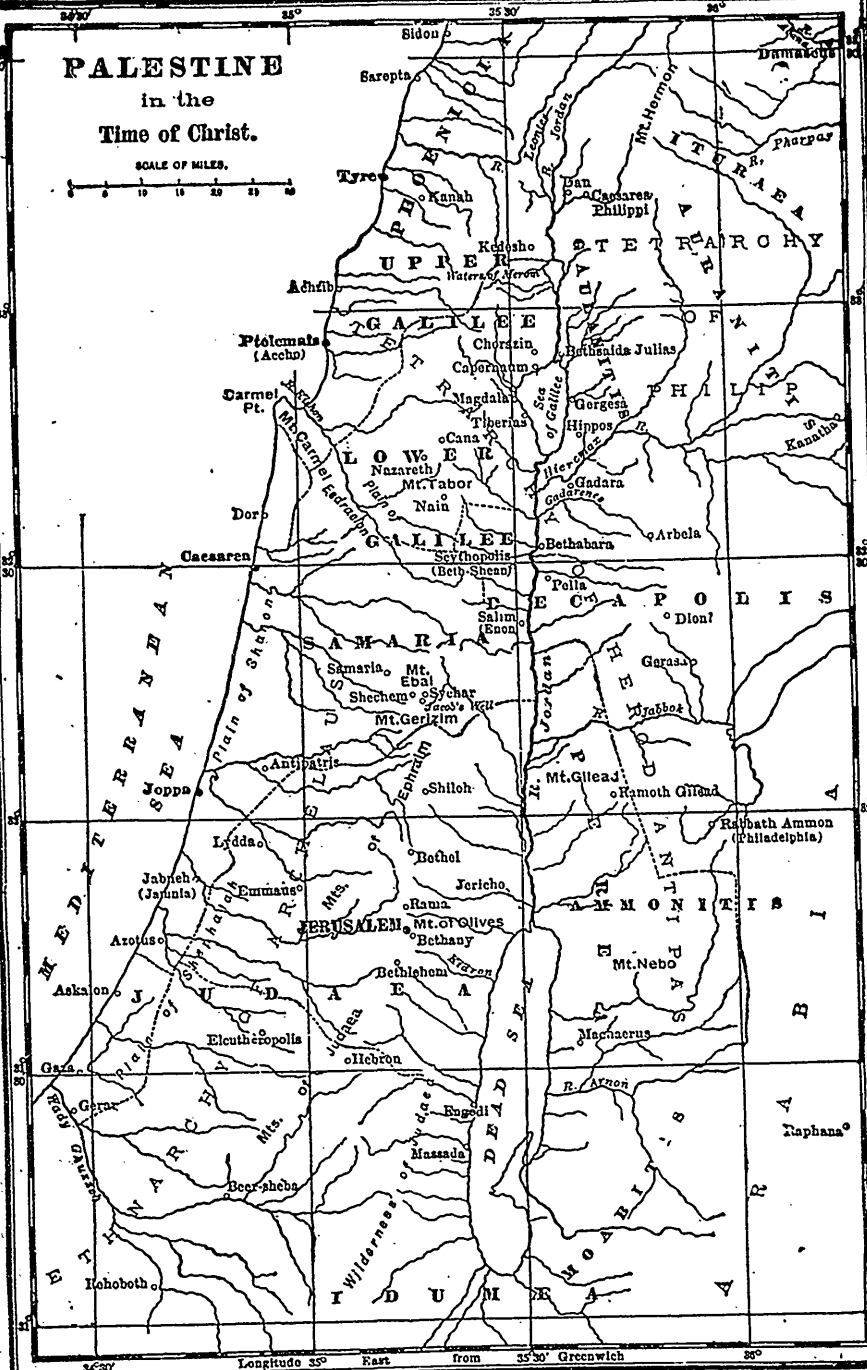
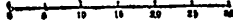
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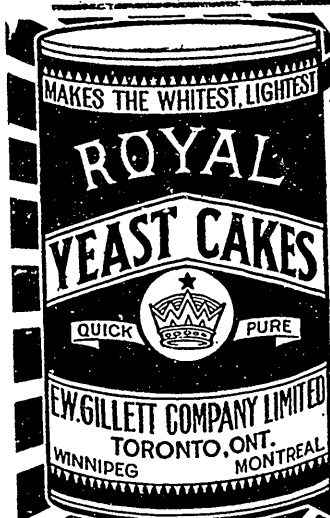
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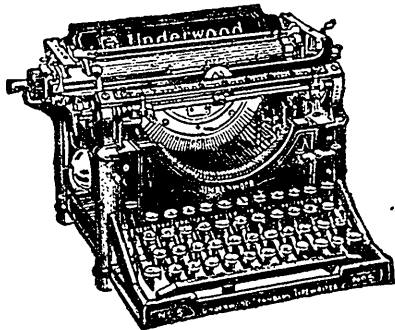
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