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Rev. E. Douglas Fraser, D.D., Editor
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No. 10

A TEACHER TRAINING CLASS IN EVERY SCHOOL

It is an interesting list which appears regularly in *THE TEACHERS MONTHLY* giving the results of Teacher Training Examinations. The names which appear in it are those of actual or prospective Sunday School teachers who have studied, in whole or in part, one or other of our two Teacher Training Courses. The list is, in fact, an honor roll for those who have done faithful and successful work in preparing themselves to become more efficient teachers.

There are two Courses. One is called the First Standard Course. In this the subjects of study are found in our little books of thirty-two pages each and each costing only five cents. There is nothing very formidable in the bulk of the material or in the expense. The titles of the books are : The Old Testament ; The New Testament ; The Teacher ; The Pupil ; and The School.

The other Course is the Advanced Standard Course. This Course, as its name indicates, is more difficult than the first, and is intended for more mature students. There are eight books of sixty-four pages each in the Course, namely : The Books of the Old Testament ; The Life and Times of our Lord Jesus Christ ; A Summary of Christian Doctrine ; From One to Twenty-One ; The Teacher and the School ; The Books of the New Testament ; Missions ; and Church History. The price of each book is ten cents.

Regular examinations are held on all the books of both Courses four times a year, at the end of March, June, September and December. Examination papers are sent out from the office of Rev. J. C. Robertson, General Secretary for Sabbath Schools and Young People's Societies, from whom all necessary information may be obtained. There are thus four regular examinations in the year ; but examination papers will also be provided at any other time which may be more convenient for candidates.

A Certificate is given for passing the examination on any one of the books in either of the Courses, and a Diploma is awarded when examinations on all the books of the Course studied have been passed.

There is no need in our Sunday Schools greater than that of well trained teachers. The solving of almost every Sunday School problem is in the hands of the teacher. And the teacher who has carefully prepared himself for his great task is the one who is able to grapple successfully with the problems that arise in every School, large or small.

Nothing would do more to lift our whole Sunday School work to a higher plane than the carrying on, during this fall and winter, of an earnest and efficient Teacher Training Class.

The forming of such a class ought not to be impossible in any School. Since the inception, in 1902, of the Advanced Standard Course 4,448 Certificates have been awarded in that Course, while, in the First Standard Course, which has been in operation since 1910, the num-

ber of Certificates awarded has been 2,316. It would be a great thing if, during this year, these figures were doubled. And this might easily be done.

Teacher Training Classes may be worked in many ways, and it depends on the circumstances of each School which is the best way for it.

Either Course may be taken up, for example, in a regular class of the Sunday School meeting at the same hour and in the same place as the other classes.

Or, the Adult Bible Class, organized or unorganized, may take one or more books of either Course for study during the whole or part of the year.

In some cases it may be possible and advantageous to get the Young People's Society to give part of its time and energy to Teacher Training.

It has been a quite common practice for the minister to make the material in one of the Teacher Training handbooks the subject of his addresses at the midweek prayer meeting.

All these methods have been successfully used. The important matter is for those specially interested in Sunday School work to realize the necessity and value of teacher training, and they will find some way of getting it done.

It should not be forgotten that some of the very best examinations in both our Teacher Training Courses have been passed by solitary students, who have not been able to attend any class. There will always be such students, and they deserve the highest praise.

Have the names of any in your School been on the Teacher Training honor roll? If this has been the case, it is worth while making a greater effort to increase the number this year. If, on the other hand, none in your School have won a place in this list, now is the time to get them to begin working for such a place. A TEACHER TRAINING CLASS IN EVERY SCHOOL—WHY NOT?

Two Secrets

By Rev. J. A. Ramsay, B.A.

No injunction is more to the point or more necessary for to-day, than that which bids us keep the heart with all diligence, because out of it are the issues of life. Perhaps the "issues" that the normal person wants most, at any rate among the first on his list, are happiness and influence.

Now, happiness is an inward feeling, a state of soul, and depends upon the thoughts of the heart. Many people think that happiness depends on things, on the weather, the size of one's pocket-book or the dimensions of his house. But who does not recall, that among the most miserable persons he has ever known, are those in fair climes and with abundance of material comforts? On the other hand, St. Francis of Assisi, sitting by the roadside with his crust of bread, testifies to his superlative joy, and his testimony coincides with that of multitudes.

The secret of happiness is in heart condition. We meet pain and poverty, trials and difficult tasks in life's way; and we meet Jesus. Happy, through all, shall we be if, when he accosts us, as Jehu hailed Jehonadab, asking, "Is thine heart right, as my heart is with thy heart," we can answer, "It is."

So, also, our influence depends, not on the words we speak, nor the deeds we perform, but on the state of the heart.

When the heart is full, and more, of some big aim, some fine desire, some absorbing passion that lifts one out of self, there overflows to others an influence tending to uplift them and make them like himself and like his Saviour. Jesus said, "I am come that they might have life, and that they might have it more abundantly." No matter what natural gifts one may be endowed with, his life is dwarfed and shrunken, and those with whom he has to do are not helped, if there be not

within, refilling and enriching, the holy life and love and living principles of our Lord.

In speaking with a friend, not long ago, about the remarkable success of a minister in his congregational work,—a minister not thought of as being in the first rank as either preacher or student—I asked my friend what was the secret of it. His reply was, in effect, this: Behind every word he says and every piece of work he does for his people, there lies a quarter of a century's inflow of the Spirit of his God. Could there be anything after that but an overflow of the same Spirit from him, cheering, inspiring, and attracting Christward, all with whom he has to do?

There is no other source or secret of heart overflow, which is just another name for elevating influence. There is no other qualification for preacher, teacher, or other Christian worker to compare with it. "Not by might, nor by power but by my spirit, saith the Lord of hosts."

New Glasgow, N.S.

*The Preparation and the Presentation of the Lesson

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

Provincial Normal School, Winnipeg

This article deals with a doctrinal passage. The portion selected is Gal. 6:1-10. The method of preparation is essentially the same as that outlined in previous lessons, but the emphasis is necessarily placed differently.

First, the teacher endeavors to get the thought of the passage for himself. To do this, he analyzes it so as to get its meaning. There is much difficulty here, for it is not easy to follow the writer in his thinking. Fortunately, it is not necessary to determine the logical order. That would be good for older students, but not so imperative with children, who are satisfied with partial truths expressed in concrete form. The teacher may decide upon an outline such as the following, as sufficient for his purposes:

A. FOUR OPPORTUNITIES OF SERVICE

1. To restore the faulty
2. To help the burdened

*This article concludes a series of five articles by Principal W. A. McIntyre. The previous articles have appeared in the issues for January, March, May and July of this year.

3. To teach the ignorant

4. To do good to all

B. AN ATTITUDE TO DEVELOP

Self criticism rather than criticism of others

C. A LAW TO REMEMBER

As we sow, we reap

Having made an outline that seems to be satisfactory to his own mind, the teacher may at once proceed to consider the method of presentation. Here he will proceed to get illustrations or pictures corresponding to each truth. As he gives pictures he will, on the board, proceed to fill in his outline. In other words, he proceeds from concrete to abstract. The method may work out something like this:

1. Stories from the life of Jesus,—Peter, The Prodigal Son.
2. Stories from life,—those who have been restored through kind treatment, and those driven away by harsh treatment.
3. Stories from literature—to be supplied by teachers and pupils.
4. Discussion with pupils as to the values of fault-finding and fault-correcting through kindness. Illustration from personal life and school life.
5. Contrast the fault-finder and the kind helper in church, in home, in school.

Here follows the first section of the black-board outline. Then come:

1. Story of Jesus' death.
2. Story of Damon and Pythias, of Winkelried, of soldiers on battle-field, of mothers and children.
3. Stories from modern literature and history—supplied by teachers and pupils.
4. Discussion as to the ways in which burdens may be shared. What burdens may be shared.
5. The contrast between real help and shamming in a patronizing way.
6. A picture of the burdens of the community.

Here follows the second section of the black-board outline. Then come:

1. Story of Christ the teacher.
2. Teachers in history and life—Pestalozzi, Luther, Carey.
3. Teachers in literature.
4. Cases where little people may teach to-day.
5. Teachers of good—everybody a teacher.

Here follows the third section of part one of the outline. Then come:

1. Jesus going about doing good.
2. Stories of those who have done good—Nightingale, Howard, Wilberforce.
3. Stories from daily life—mother, little helpers.
4. Discussion as to ways of doing good, in one's own family, in one's own community.

Here follows last line of first section of black-board outline.

The remainder of the lesson is followed out in like manner. Because of its practical importance, attention is given to the last section,—Sowing and Reaping. The method here may be somewhat as follows :

1. Picture of farmer or gardener.
2. The boy who sowed wild oats.
3. Lives in scripture—Saul, Joseph, Peter.
4. Lives in history—Lincoln, Gladstone, Victoria, Gordon.
5. Lives at school and home.
6. Discussion as to habits, tastes, dispositions which may be sown in childhood.
7. Learning of memory gems such as "As the twig is bent, the tree inclines," "Sow a thought, reap an act," etc.
8. Relate to intemperance in speech, drink, eating, form of address, attitude to women, etc.

At every point have pupils furnish illustrations.

For home work pupils may read assigned portions of literature ; look up additional illustrations ; put into definite operation the teaching of the lesson. For example, they may select some particular good that needs doing, and organize towards its accomplishment.

*That Class of Boys

By W. Randolph Burgess

IV. HOW TO HELP THEM SOCIALLY

Socially, as we shall use the word, means, in relation to the world of people. We are thinking of helping the boy to become, not a shining light in the upper set, but a good citizen in the widest sense of the word.

At the age of eleven or twelve, the boy who has taken his relationships so much for granted in the earlier years, awakens to the fact that he is living in a world with others. Then he starts working out his social salvation through a series of concentric circles. There is the first circle of those who are like himself. The "bunch" is the school in which he learns his relationship with them. Then there press hard on the youth the circles of those who are unlike himself, the other sex, the business world, city and nation, homes

*For previous articles in this series, see *TEACHERS MONTHLY* for June, August and September.

and, above all, the great universe and God to whom he must relate himself.

Now, here is the point : the way in which the boy learns to meet the problems of the first circles is not only important in itself, but determines with what attitude the last shall be met.

It seems a small thing to play baseball with a group of boys, but it may be a more genuine service in the cause of social righteousness than many a speech in a campaign for social reform. For, in so doing, you are not only promoting the real pleasure of social contact, but are helping to form habits and attitudes which will keep the boy playing the game fairly all through life. As the leader of an organized class, which takes part in athletics, you can teach your boys to play like good citizens of the kingdom of the bunch.

When the boy begins to find girls interesting, you can help him find opportunities for meeting good girls under good conditions. Study the young people's organization in your church from that point of view. Try an inter-class social with a class of girls. Perhaps your Senior Department can do some stunts that will furnish a wholesome meeting ground.

You can discuss in class the problems your boys will meet in the business world. You can foster the first expressions of self-government. Make your class into a small democracy, which elects its own officers and directs its own affairs. It is worth remembering in this connection that government has an economic basis, and class organization is strengthened if the class has the administration of its own funds. Training in parliamentary procedure is an education in organized courtesy.

Every class as well should have larger interests outside its own group. The boys must be taking their places in a constantly enlarging world, and each class should be doing some service for school, church, and community.

The teacher who makes himself a co-operating member of a group of boys, who bends his energies to understand the desires and goal of the group, can do a wonderful service in helping the boys work out their

social evolution. He can keep the machinery of the group life well oiled; he can keep the vision turned outward. He can help the boys find the pleasure of friendship, based in common ideals and common service, and can teach them through the group that

courtesy and unselfishness, the possession of which keeps the path to true friendship always open. He may help bring them ever nearer that love for God and man which is the heart of the religion of Christ.

New York City

THE SUNDAY SCHOOL AND THE HOME

By Rev. A. Macgillivray, D.D.

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

The Sunday School was never intended to supersede the home, or to discharge any one of its many sacred and imperative duties. Its purpose has ever been and must continue to be, to supplement the work of the home and give its best cooperation to the teaching and influences that are at work there.

To accomplish this, the relationship must be close and cordial. The School will do its best work only after it has gained through the teacher first-hand knowledge of the home. To secure this knowledge requires tact, delicacy and sympathy. This implies on the part of the teacher, consecration to the work, a whole-hearted resolve to leave nothing undone to gain results and to count any service well bestowed and adequately repaid that furthers the God appointed work of the home.

The spirit and influence of the School will reach the home through at least two channels:

1. The child will impart in the home the knowledge and impressions that it receives and diffuse that indefinable spirit and atmosphere that every School living up to its opportunity is sure to create. Even when parents are indifferent, and home conditions unfavorable, it has been found again and again that a little child has led father and mother to higher things and become a transforming power in the home. It is the teacher's influence back of the child and, back of the teacher, the master who is loved and served.

2. It cannot be said too often or too positively, that the teacher, to exercise the greatest influence, must be in touch with the home. In a half-century's experience with teaching

and teachers, I have yet to learn of a case where a kindly interest on the part of the teacher in the scholar and the scholar's home was anything but appreciated in the home. Johnnie or Mary's teacher receives a welcome denied to almost every one else.

Unconsciously, too, the School can and does help the home by creating a community atmosphere that, while incapable, like the air we breathe, of being seen or described, makes its influence felt. Teachers who have been associated for any lengthened period with the work of one particular School have felt this and rejoiced over it.

Back of all this there will be the prayer of the teacher for each scholar and for the parents of each scholar, and for the home where that scholar and parents dwell. It has touched many a heart to discover that habitually and continuously God's blessing was being asked for him and those dear to him.

Not only can the Sunday School help the home in which the scholar of to-day dwells, but the Sunday School can help even more the home that the scholar of to-day may in the good providence of God be privileged to establish some glad day in the future. There is a neglect, if not an avoidance, of such sacred duties as the future has in store, should they be spared, for all our scholars—the social duties by which the social life can be still further sweetened and elevated, the family and domestic duties of children in the home, to their parents and brothers and sisters, and beyond these, the home duties that will come to the boys and girls of to-day when, men and women grown, it will be their high privilege to set up homes of their own.

How mightily the Sunday School through its wise and experienced teachers can help our young men and women by setting clearly before them high ideals of wedded life,—a family altar in the home, God's Word read, prayer offered daily to the God of the home, and the spirit of love, gentleness, forethought and hospitality cherished and practised.

Our nation is simply an aggregation of homes, and the happier, the more Christian these are, the surer and the safer and the more abiding is the future of our land. To this end the Sunday School can contribute mightily.

Toronto

Worship Song in the Sunday School

By Rev. Alexander MacMillan

Secretary, General Assembly's Committee on Church Praise

II. SELECTING THE PSALMS AND HYMNS

The worship at the opening and closing of the School ought to be an important spiritual and educational influence upon the lives of the young.

Injustice is often done through a hasty and haphazard choice of songs being made immediately before, or during, the service, the range of selection being confined, in order to avoid a little trouble, to the hymns in the section of the Book of Praise headed: For the Young.

Only by wise and intelligent choice, based on careful examination of the Book of Praise, can we make the worship song of the children a power in their lives. To help toward this end, I shall ask and answer two questions.

The first is: What range of choice have we? In answering this question, the songs for children at the Beginners stage are not included, as these require separate consideration.

There are, to begin with, songs written specially for children. Amongst these are found numerous hymns in which the children are represented as expressing their own thoughts and feelings. The number of excellent hymns of this class is very limited, owing largely to the fact that few writers remember how they thought and felt in their early years. When really excellent hymns

of this order are found, they ought to be welcomed. Of such I might mention, by way of illustration: "I think when I read that sweet story of old;" "Saviour, like a shepherd lead us;" "Saviour, teach me day by day;" "Now the day is over." There are also, amongst hymns written specially for the young, songs of instruction. One of our objects in gathering the children together is that we may teach them, and song is one of the effective and attractive means to this end. The number of such hymns is considerable, the following, mentioned previously, occupying a distinguished place: "All things bright and beautiful;" "Hosanna! loud hosanna;" "Once in royal David's city;" "There is a green hill far away."

But there is a second class of hymns which, while not written specially for children, are simple in thought and expression. These are to be gathered from all parts of the Book of Praise, a large proportion of these being found in all notable collections for the children. As typical examples, the following are admirable: "Let us, with a glad some mind;" "For the beauty of the earth;" "Thou didst leave Thy throne;" Songs of the Nativity; "Jesus Christ is risen to-day," and other hymns of the resurrection; "How sweet the name of Jesus sounds."

There are, also, the great psalms and hymns. These are usually beyond the thought and experience of the young, but we must remember that great songs, sung by them now, will meet them, as the years go by, with richer meaning and deepening comfort. A striking feature of recent important collections for the young, is the proportion of the great hymns of the church.

The second question is: Upon what principle ought we, from this abundant store, to make selection?

The answer is, in a word, that we ought to seek range in subject and variety in form. The range is narrowed when we confine ourselves to a song or songs dealing with the subject of the lesson. We must remember that songs of praise, of the resurrection, of the Holy Spirit, of the church and nation, of the journey of life, etc., may also be introduced at any time without breaking the true unity of any service.

Again, we ought to seek variety in form, both in words and music, for children delight in variety. One hymn may be very short in meter and may sing lightly, another may have dignity, still another may have refrain in words or music, or in both. In each service this variety ought to be sought.

Ministers, superintendents and teachers who give loving and careful attention to the choice of songs will be richly repaid, for, if the young readily take up the cheap and trivial they just as readily, through wise guidance, learn to love the best.

Toronto

What a Small School is Doing

By Rev. G. C. Shearer

Our Sunday School at Tuxford, Sask., is a fine example of the effective work which may be done in a small School.

The executive committee of the School are all in the manse. Mrs. McMillan, the minister's wife, is superintendent, and the teachers are Miss McMillan and Miss McKay, a public school teacher who boards at the manse. Teachers and officers often hold a Sunday School meeting, informally of course, but with good effect. Family worship, night and morning, is the opening and closing exercises of the teacher's meeting. All of these teachers are trained teachers. Every teacher is present every Sunday with a prepared lesson.

There are three classes in the School,—Beginners, Primary and Juniors. The children have been so laid hold of by the regularity, punctuality and efficiency of the executive committee that the average attendance is about 95 per cent. There are 30 children enrolled. The only other children in the district, old enough to attend, are three German Roman Catholics. One of the 30 is of the same race and faith.

All the children who can read, carry their Bibles, and at the close of the classes Bible drill is conducted by finding nine passages announced by the superintendent, one at a time. These children know their Bibles so well that, I am sure, some adult workers would not care to compete with them in Bible drill. Missions are taken up in most effective

ways at week-day meetings. Memory work in Bible verse and Catechism is regularly attended to without interfering with the teaching of the lesson.

I noticed particularly the worship part of the Sunday School. The choice of hymns and the singing of them, and the prayer made one forget all else but to worship. This kind of worship greatly helps in the lesson study. Graded lessons are used and every child seemed to expect that his lesson had something that would help him, so he was all attention and reverent in spirit.

The work that is being done in this small School is of such high order, that the church may look here for boys and girls on whom God is laying his hand that he may set them apart as missionaries when they are men and women.

Weyburn, Sask.

A Cradle Roll Service

We have received the following account of the annual Cradle Roll Service for 1916 in St. John's Presbyterian Church, Winnipeg, from the minister, Rev. J. Phillips Jones, M.A. :

Our Cradle Service is an annual event in the congregation and is looked forward to with great interest by all. The Cradle Roll consists of little ones of four years of age and under and, since beginning it about three years ago, we have had over 300 enrolled. The number on the roll at present is about 190. Children over four years are promoted to the Primary Department of the Sunday School.

For the Cradle Roll Service we make special preparation. Announcement of it is made about two weeks before and our enthusiastic Cradle Roll superintendent sends dainty printed invitations to all the little ones to bring their parents and friends to their service. The result is that some parents come who would not otherwise make the effort at all.

For the last service we had, besides the regular choir, a children's choir that gave two musical numbers, which were greatly enjoyed by all. This was also a baptismal service, and after an appropriate sermon on

the glory of motherhood, thirteen little ones were presented for baptism. By combining all these features and keeping the service throughout on a high level, the Cradle Roll Service is one of the great services of our church year.

While the Little Ones Are Gathering

By Miss Gertrude Bapty

Little children enjoy being early, and in the Beginners' and Primary Departments, the pupils begin to arrive some time before the opening hour. The superintendent and her assistants ought to acquire the habit of coming extra early.

The time when the class is gathering may be made most valuable. As the little ones arrive, the teachers have the opportunity of greeting them individually and of becoming better acquainted with them. This is the time when the children come to us with their confidences, and they can soon tell whether we are really interested and sympathetic. The more intimately we know the children, the better can we adapt our lesson material to their particular needs.

There are many ways in which the early ones can assist, and they feel highly honored if called upon. They can arrange the chairs, attend to the flowers, help with the papers and pictures, and in other ways make themselves useful. If the children are kept orderly and happy before the formal opening, there will be little difficulty in maintaining order during the School period.

Victoria, B.C.

The Teacher's Opportunity With Juniors

By A Worker

On an average, the teacher of a Junior class has his pupils for three years. It is possible for him to meet with them on one hundred and fifty-six Sabbaths. There will also be many meetings on other days. Understanding his business and appreciating his opportunities, it will be the teacher's prayer and aim to do good to his pupil at every meeting.

It is also his privilege, and we cannot imagine him neglecting it, to remember each

of his pupils daily in prayer. This means that over one thousand times, he talks of them one by one with God.

We are assured when we ask for things agreeable to the Father's will, and ask in faith, it will be done unto us.

It looks to be difficult, even to the point of impossibility, that a pupil in the three most impressionable and receptive years of his life, whose teacher has been faithful to his opportunities, should pass through the Junior Department without accepting and confessing Christ as Saviour, teacher and master.

I meant to have written more, but I rest my case just here, and I say to our ten thousand teachers of seventy-five thousand teachable, trustful, believing, loving young immortals, "According to your faith be it unto you." "It is not the will of your Father which is in heaven, that one of these little ones should perish."

How to be a Good Story Teller

Before ever attempting to tell a story, the teacher must set to work to study the story till he has a thorough knowledge of it for himself. He must use his imagination and vividly picture to himself all the incidents of the story until he sees it as clearly as if it were being acted out before him. And still more, he must himself become one of the players and enter into and appreciate the feelings of the different characters. Not until he has himself grasped the full significance of the story and felt it deeply can the story-teller stir the same emotions in his hearers.

The story of the breaking of a child's doll, related by some one who never loved dolls would seem a very trivial incident; but told by the mother of the child, who had seen and entered into her little daughter's sorrow, it would make the hearers feel almost as though "there is not a more tragic thing in the world than a broken doll." How often, when we have listened to some one reading, or speaking words which to us had no meaning at all before, light had suddenly dawned. The reason was that the speaker had seen and felt their significance and therefore was able to lift the veil for us to

see it too. To have this effect, the story must first become real to the teller, not mere incidents, but living pictures, a piece of life itself.

A story is a work of art, and like all other works of art, has a message to convey. If the hearers become merely acquainted with the details of the story, it has not accomplished its end. It matters comparatively little to us whether our children in Sunday School know the exact details of the events in our Bible stories. Even if they know and can answer questions perfectly on the events of any given period, it will be of little value to them in their lives, unless those stories have been the means of showing to them the spiritual truths which they embody. The bare facts are not what we want to teach them. Our aim in Sunday School is not historical or biographical—but religious and moral. It is not the story itself that matters most, but the message of eternal truth which it contains.

It is the task of the story-teller to pass this message on to his hearers. Therefore not

only must he know the events of the story and realize it as though he himself had witnessed every scene, but he must also find out the inner meaning of the story, the message which it holds. It is not possible to give to another what we do not ourselves possess, neither can we deliver a message which we have not heard. However simple that message may be, we must seek for it and feel it ourselves before we can pass it on to others.

It is not enough to merely assume that the aim of our stories is a moral or religious one, or that because the story appears in the Lesson Course, or is a Bible story, it therefore must have some good aim. Every teacher must find for himself the particular specified aim of the story he is going to tell, and he must also feel that message. The measure of the success of a story depends almost entirely upon the extent to which the story-teller has himself seen, felt, and acted upon that of which he speaks. He must speak with authority, of that which he does know and has experienced.—Cicily M. Bird

HOW THE WORK GOES ON

The number of Protestant Sunday Schools in the world is estimated at 304,000, with a membership of 31,000,000.

The Session of Knox Church, in the Caron charge, Presbytery of Moose Jaw, Saskatchewan, offers a prize to scholars winning the Assembly's Diploma for memorizing the Shorter Catechism.

In the 372 preaching places of our mission fields in Southern Saskatchewan there are 279 Sunday Schools. The absence of Sunday Schools in the remaining 93 fields emphasizes the need of field work in this district.

The Scottish National Sunday School Union attains this year its 100th anniversary. Centenary services and conferences are to be held in Glasgow from October 4 to 8, including a demonstration of Sunday School singing by a choir numbering nearly 1,000 children.

The attendance at some of the Summer

Schools was as follows: Berwick, N.S. (Aug. 10-17), 95; Sackville, N.B. (Aug. 17-24), 50; Geneva Park, Ont.: 75 at the Presbyterian School, July 10-17; 70 at the Boys' Camp Conference, July 22-29; 50 at the Cooperative School for Sunday School Workers, Aug. 12-19; Manitoulin, Ont., in August, 50.

The India Sunday School Journal publishes the returns of one hundred and ten missionary societies, giving statistics of Sunday Schools for India, Burma, and Ceylon. The totals are as follows: Number of Sunday Schools, 16,936; teachers, 47,228; teachers and scholars, 636,614.

A training school for Sunday School workers, the first institute of the kind in Japan, was started in Tokyo, February 15th. One yen (fifty cents) is charged each pupil for a term of fifteen weeks, and 140 have enrolled. The full course covers two years, and graduation from the school requires the completion of ten courses, an average of 80% in

attendance and 70% in class work.

The claim to the largest Sunday School in England has been made by the Stockport School, which has 5,695 scholars, but it has been pointed out that this School is made up of a number of Schools and cannot be regarded as a single Sunday School. The Lord Mayor of Bristol recently claimed that the Brooklands United Methodist Church in that town had the largest Sunday School in the country. Its scholars, he said, numbered 1,989, with an average attendance of 1,350.

In the September TEACHERS MONTHLY attention was called to the "Coast to Coast Tour" planned by the Canadian National Advisory Committee for Cooperation in

Boys' Work as the inauguration of a campaign for the enlistment and registration of all men workers and prospective workers amongst boys throughout the whole Dominion. Some changes have been made in the itinerary of this tour as given in September. The places to be visited, as now arranged by the ten specialists in boys' work who are making the tour, with dates, are as follows: for Prince Edward Island, Charlottetown, Oct. 11-16; for Nova Scotia, Halifax, Oct. 18-23; for New Brunswick, St. John, Oct. 25-30; for Quebec and Eastern Ontario, Ottawa, Nov. 1-6; for Central and Western Ontario, Toronto, Nov. 8-13; for Manitoba, Winnipeg, Nov. 15-20; for Saskatchewan, Regina, Nov. 22-27; for Alberta, Calgary, Nov. 29-Dec. 4; for British Columbia, Vancouver, Dec. 6-11.

A WORD FROM THE BUSINESS MANAGER

ABOUT A SUPER-CATALOGUE

Our new 1917 Catalogue, which will be out early this month, might be described as a Super-Catalogue. It is more than just a Catalogue.

For example, on the inside of the front cover will be found a Sunday School Almanac giving the Uniform Lessons for each Sunday and with the special days, such as Rally Day, Patriotic Day, Easter, etc., marked in red. Teachers and Superintendents will find this extremely useful.

Then, there are Practical Plans for increasing the attendance and for retaining the interest of the scholars and for many other things.

But the best thing about the Catalogue is the large and varied assortment of supplies

it contains for nearly every phase of Church, Sunday School and Young People's Society's activities.

Most Schools keep a copy of our Catalogue in the Secretary's room. Then when anything is needed for the School, they simply turn up what they want and send for it.

A number of workers have told us that our Catalogue has often helped them, not only in the selection of adequate supplies, but also has given them valuable ideas for their work.

If you don't receive a copy of the new 1917 Catalogue before the 20th, send a card to, R. Douglas Fraser, Presbyterian Publications Church and Gerrard Sts., Toronto.

RESULTS OF TEACHER TRAINING EXAMINATIONS

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

FROM JULY 16 TO AUGUST 15, 1916

I. FIRST STANDARD COURSE

Mountain, Ont.—Rev. H. W. Cliff, Minister. *The Old Testament*: Freda Allen.

Kemptville, Ont.—Rev. P. A. MacLeod, Minister. *The Old Testament*: Mrs. W. J. Turner, Mrs. Wm. Giffin, Mrs. R. J. McClintock.

Toronto, Ont.—(Avenue Road Presbyterian Church)—Diploma—Rena Pooler.

Delhi, Ont.—Rev. Wm. Carpenter, Minister. *The New Testament*: Jennie McKnight.

Turnerille, Ont.—Rev. James McCrea, Minister. *The School*: Robert M. Miller, Mabel L. Miller, Margaret Campbell, Mabel Brookshank, Annie C. Payne, Evelyn Payne. Diplomas—Margaret Campbell, Mabel Brookshank, Annie C. Payne, Evelyn Payne.

Winnipeg, Man.—Rev. W. A. Maclean, Minister. *The New Testament*: Mildred Hyde, Myrtle Burns. Diploma—Myrtle Burns.

North Easthope, Ont.—Rev. Peter Jamieson, Minister. *The Old Testament*: Eva C. Inglis, Mary W. Burns, Gordon Skinner, Mary Jane Tennant.

II. ADVANCED STANDARD COURSE

Kemptville, Ont.—Rev. P. A. MacLeod, Minister. *The Books of the New Testament*: P. A. MacLeod.

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

OUR SUNDAY SCHOOL PERIODICALS

ILLUSTRATED PAPERS

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

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

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

UNIFORM SERIES

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

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

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

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

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

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

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

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

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

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

DEPARTMENTAL GRADED SERIES

BEGINNERS DEPARTMENT

FOR THE TEACHER:

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

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

FOR THE SCHOLAR:

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

PRIMARY DEPARTMENT

FOR THE TEACHER:

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

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

FOR THE SCHOLAR:

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

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

JUNIOR DEPARTMENT

FOR THE TEACHER:

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

FOR THE SCHOLAR:

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

INTERMEDIATE DEPARTMENT

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

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

SENIOR DEPARTMENT

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

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

Lesson Calendar : Fourth Quarter

- | | |
|------------|---|
| 1. October | 1. .A Plot that Failed. Acts 23 : 14-24. |
| 2. October | 8. .Paul Before Felix. Acts 24 : 10-21. |
| 3. October | 15. .The Appeal to Caesar. Acts 25 : 1-12. |
| 4. October | 22. .Paul's Defence Before Agrippa. Acts 26 : 1, 24-32. |
| 5. October | 29. .The Voyage. Acts 27 : 13-26. |

6. November 5. Shipwrecked on Melita (Malta). Acts 27 : 38-44.
7. November 12. World's Temperance Sunday. Romans 14 : 13 to 15 : 3.
8. November 19. From Melita to Rome. Acts 28 : 11-24, 30, 31.
9. November 26. A Living Sacrifice. Romans 12 : 1-8.
10. December 3. Jesus Christ the First and the Last. Revelation 1 : 1-8, 17-20.
11. December 10. Faithful Unto Death. Revelation 2 : 1-17.
12. December 17. The Holy City. Revelation 21 : 1-4, 22-27.
13. December 24. The Promise of the King; the Coming of the King. Isa. 9: 2-7 ; Luke 9: 49-62.
14. December 31. REVIEW—Christ's Coming and Coming to Christ. Read Rev. 22: 6-14, 16-21.

Lesson I.

A PLOT THAT FAILED

October 1, 1916

Acts 23 : 14-24. Study Acts, ch. 23. *Scripture Memory Verses.

GOLDEN TEXT—They shall fight against thee ; but they shall not prevail against thee : for I am with thee, saith the Lord, to deliver thee.—Jeremiah 1 : 19 (Rev. Ver.).

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him : and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain : for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand,

Revised Version—¹ the ; ² to taste nothing ; ³ killed ; ⁴ do ye ; ⁵ Omit to-morrow ; ⁶ judge of his case more exactly ; ⁷ slay ; ⁸ But Paul's ; ⁹ and he came and entered ; ¹⁰ And Paul called unto him one of the centurions ; ¹¹ something ; ¹² saith ; ¹³ asked ; ¹⁴ to ; ¹⁵ And the ; ¹⁶ going aside asked him privately ; ¹⁷ ask thee to bring down Paul to-morrow unto ; ¹⁸ thou wouldst ; ¹⁹ more exactly concerning him ; ²⁰ Do not thou therefore yield ; ²¹ under a curse, neither to eat nor to drink ; ²² slain ; ²³ Omit then ; ²⁴ go, charging him, Tell ; ²⁵ signified ; ²⁶ of the ; ²⁷ and said ; ²⁸ as far as Caesarea ; ²⁹ he bade them provide beasts ; ³⁰ might set Paul thereon.

LESSON PLAN

- I. Danger Threatened, 14, 15.
- II. Danger Detected, 16-22.
- III. Danger Prevented, 23, 24.

DAILY READINGS

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

M.—A plot that failed, Acts 23 : 1-13. T.—A plot that failed, Acts 23 : 14-24. W.—A plot that failed, Acts 23 : 25-35. Th.—God is our helper, Ps. 37 : 30-40. F.—God disappointeth the wicked, Isa. 8 : 9-18. S.—Triumph of right, Esth. 8 : 7-17. S.—Praise for deliverance, Ps. 56.

Primary Catechism—Ques. 116. *What is meant by the gospel ?* The gospel is the good news that Jesus Christ came into the world to save sinners.

Shorter Catechism—Ques. 72. *What is forbidden in the seventh commandment ?* A. The seventh com-

mandment forbiddeth all unchaste thoughts, words, and actions.

Lesson Hymns—Book of Praise : The "Great Hymn of the Church"—Primary, 595 ; Junior and Upward, 438, 263, 297, 87 (Pa. Sel.), Ps. Sel. 96, 293.

Special Scripture Reading—Ps. 65 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

Hymn for Opening Worship—Hymn 11, Book of Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 186, Paul's Nephew Tells of the Plot. For Question on Missions, T. R. 49, Map of Trinidad. (These slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto. Schools desiring slides made may procure them on short notice by sending negatives, prints or photographs. Slides are colored to order.)

Stereographs—For Lesson, Pilgrims in the Temple Area ; North from El Aksa to the Dome of the Rock (Underwood & Underwood, 417 Fifth Ave., New York City), set of 11 stereographs for this Quarter's Lessons, \$1.84. Four for October, 67c. ; less than three in one order, 20c. each ; stereoscopes, 90c. (postage or express is prepaid on all orders for stereographs or stereoscopes). In ordering please be sure to mention THE TEACHERS Monthly.

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

THE LESSON EXPLAINED

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

Time and Place—A.D. 57; Jerusalem.

Connecting Links—On the morning after Paul's arrest (see Lesson XII., Third Quarter, ch. 22 : 17-29), the chief captain brings him before the Sanhedrin.

After the incident of the smiting of Paul by order of the high priest, the apostle declares that he has been accused because he preached the resurrection of the dead, which the Pharisees believed and the Sadducees disbelieved. The result was a quarrel so violent between the two parties, the one protecting Paul and the other seeking to tear him from them, that the chief captain feared for the apostle's life and sent down soldiers from the Tower of Antonia to rescue him. The following night, the Lord Jesus appeared to Paul in his prison, bidding him be of good cheer and assuring him that he was to bear witness to his master in Rome, as he had done in Jerusalem. In the morning forty Jews banded themselves together, taking an oath that they would neither eat nor drink till they had killed Paul, vs. 1-13.

I. Danger Threatened, 14, 15.

V. 14. *They*; the forty conspirators of v. 13. They may have been such desperadoes as the "murderers" (Rev. Ver., "Assassins," literally, "dagger men" of ch. 21 : 38). *Came to the chief priests*; who were most likely of the Sadducees' party, bitter enemies of Paul, who would have no desire to save his life. *And the elders* (Rev. Ver.); that is, such of them as belonged to the same party. *Bound ourselves*, etc.; that is, they invoked upon themselves the most terrible punishment if they should fail to carry out their purpose. *Eat nothing until we have slain Paul*; so speedily did they count upon making away with him. Perhaps this plot was made because the Sanhedrin had no power to inflict the penalty of death and because the conspirators saw that the chiliarch seemed inclined to treat Paul leniently.

V. 15. *The council*; the great council of the Jews called the Sanhedrin, made up of seventy-one members. *Signify*. A better translation is "lodge a statement with," "induce him to bring down." The authority

lay, not with the Sanhedrin, but with the "chief captain." *Bring him down*, etc. The proposal would not seem unreasonable since it might have been said that the previous meeting of the Sanhedrin had been broken up before they were able to present their case against Paul. *We, or ever he come near*; so that the crime could not be laid against the priests and elders.

II. Danger Detected, 16-22.

Vs. 16-22. *Paul's sister's son*. This is the only mention of any of Paul's relatives in the Acts. Rom. 16 : 7, 11 refers to his kinsmen. The fact that the lad got information of the plot is not astonishing, when we remember the number of those concerned in it. *Told Paul*. The apostle was not held as a criminal, but only for safe keeping, and therefore his friends would be allowed to visit him. *One of the centurions*; who would be the more ready to comply with Paul's request because the apostle was doubtless known amongst the soldiers as a Roman citizen. *Chief captain*; who would naturally be inclined to favor Paul as a Roman citizen rather than his Jewish accusers. *Paul the prisoner*. Compare Eph. 3 : 1 ; 4 : 1 ; 2 Tim. 1 : 8 ; Philemon 9. *Took him by the hand*; to give the lad confidence. The messenger from a Roman citizen was entitled to consideration. *Tell no man*. Plot must be met by counterplot, and to the success of this, secrecy was required.

III. Danger Prevented, 23, 24.

V. 23. *Called . . two of the centurions* (Rev. Ver.); carefully chosen, doubtless, for their trustworthiness. The three classes of Roman soldiers are given : the *soldiers* are the heavy-armed infantry ; the *horsemen* are the cavalry, and the *spearmen* are the native auxiliaries, probably light-armed troops carrying a light spear or javelin in the right hand, hence called, literally, "graspers by the right hand." *The third hour* ; 9 o'clock at night. By day-break Paul would be out of peril.

V. 24. *Beasts, that they may set Paul on*; asses or horses, but not war-horses. More than one would be required, to provide for relays or for baggage. *Felix*; the governor of Judea from about A.D. 52 to A.D. 60,

with headquarters at Cæsarea. He had originally been a slave in the household of Claudius the Emperor, who afterwards selected him for his important position. His rule was very bad, and Tacitus, the Roman historian, says that he wielded "the power of a tyrant with the temper of a slave."

Vs. 25-30 give the letter of the chiliarch to Felix, and vs. 31-35 tell of Paul's journey to Cæsarea, where Felix postponed the hearing of his case until his accusers should appear.

Light from the East

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

THE ROMAN ARMY—In the time of Paul, a Roman legion consisted of about 6,000 infantry, together with cavalry and artillery. The foot soldiers were divided into ten cohorts of 600 men each. The "band" which arrested Jesus (Matt. 27:27) was probably a cohort, like the one that kept the peace when Paul was set upon by the Jews (Acts, ch. 21). There was in Palestine an "Italian band" or

cohort, which may have been made up of Italian volunteers (Acts 10:1); and there was an "Augustan band," which may have consisted of Samaritan soldiers, for Samaria had been re-named after Augustus, and we know that the Roman soldiers of Palestine were largely drawn from Samaria.

The officers of a legion were tribunes and centurions. There were six tribunes, and these six were associated in command of the legion. A single tribune was often detailed to command a cohort; the "chief captain" of v. 15 would be a tribune. Each cohort was divided into ten companies, every company commanded by a centurion.

At the time of Paul's arrest, there was probably only half a legion of Roman soldiers in Palestine. Usually that number was sufficient to keep order; for their work was simply that of policemen. Jerusalem needed most attention, and at the time of the Pass-over crowds a whole cohort was stationed in one of the temple buildings.

THE GEOGRAPHY LESSON

We can more readily conceive the excited condition of Paul's enemies in Jerusalem if we see how the temple grounds look now, with crowds of men gathered there. Our Jerusalem map marks with the number 34 a spot on the roof of the Mohammedan mosque, El Aksa, at the southern end of the ancient temple grounds. Notice how two long lines—each marked 34—diverge from the point.

Those lines include between them the part of the grounds which we are to see, as we stand facing north. From our position on the roof, we look down to a piece of paved ground where throngs of men are standing or walking about. They wear long robes or cloaks. Some heads are covered with felt caps and others with big, soft turbans of white cotton cloth. A few rods away ahead,



beyond a couple of tall, dark cypress trees, we see a broad stairway of stone, where some men are ascending while others stand deferentially aside to let them pass. We notice a few are Turkish soldiers wearing military uniforms and carrying swords. A tall, arched gateway of stone stands at the head of the stairs and beyond it we see a large two-story building of octagonal shape, with

a low central tower finished by a beautifully curved dome. That building is a modern Moslem shrine, the Mosque of Omar, and stands directly over the spot where the old altar for burnt offerings stood in Paul's day.

Use a stereograph entitled, Pilgrims in the Temple Area; North from El Aksa to the Dome of the Rock.

THE LESSON APPLIED

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

Be above-board in all your dealings. These "dagger men" were on the wrong side in their conflict with St. Paul, though they did not seem to know it. They did know, however, that to take his life by the way without the shadow of a trial was a foul and unscrupulous trick. Honor is a fine thing to cultivate. Let us never do the underhanded thing on the playground, in business or in war. "Thrice is he armed who hath his quarrel just," and thrice again he who deals with his opponent honorably.

Be the tool of no man or clique. The plotters were in need of help to carry out their nefarious purpose. They made use of the Sanhedrin. The governing body of the nation became the instrument of cut-throats. The selfishly designing are ever abroad seeking whom they may use for their own aggrandizement. A boy or a girl is not a *thing*, but a *person*. Things were made to be shaped into tools,—persons never. When Athens was ruled by the thirty tyrants, Socrates was summoned and with certain others ordered to go and seize unjustly a certain man of rank. He refused, saying, "I will never willingly assist in an unjust act." Cherides sharply replied, "Dost thou think, Socrates, to talk always in this style and not to suffer?" "Far from it," replied the philosopher, "I expect to suffer a thousand ills, but none so great as to do unjustly." No tool was Socrates.

Stand by God's servants. Presumably the sister's son sympathized with St. Paul's point of view and came handsomely to his rescue in the day of crisis. When our great Christian leaders are hard pressed to-day in the fight against Sabbath desecration, intemperance and other forms of public evil, all should be found standing by right loyally. There is a curse, and a hot one, for those who will not come up to the help of the Lord's servants against the mighty.

Cultivate decision of character. Paul did not hesitate. He knew instinctively that something must be done, and he did that something at once. Andrew Carnegie is responsible for the statement that for all

great success two things are necessary,—a sound judgment and decision of character. More people fail because of want of decision than through a want of judgment. Decision of character has to do not only with our secular success, but our eternal destiny. Alexander the Great, being asked on one occasion how he had conquered the world, replied, "By not delaying." "Why do you wait, dear brother, why do you tarry so long?"

Reach down a helping hand. The young man may have been naturally abashed in the presence of a superior, but the centurion encouraged him kindly. This whole world is made up of inferiors, superiors and equals, striving for the same goal of success and salvation. Mr. Lloyd George told us not long ago that in his long struggle to rise he received from below many a helping hand, but from above none. Let us reverse that experience. Let us put the less successful brother in the way of doing better. Let us help the fallen brother rise.

There is nothing hidden which shall not be made manifest. These plotters did not count upon the possibility of Paul having a friend in the Jewish circle, and they did not count upon the omniscience of God. Somehow, murder will out, if not in this world, then certainly in that which is to come. A celebrated Swedish Professor of Botany, Linnæus, acknowledged the omniscience of God by placing over the door of the hall in which he lectured, the inscription: "Live guiltless! God observes you."

It is a mistake to always think out loud. We have heard of the frankness of Jesus. "If it were not so, I would have told you." He also said, "See thou tell no man." The centurion was wise in making a move without blowing a trumpet before him. Carlyle used to say that silence was golden and speech was silvern. So long as this world is made up of the good and the bad and so long as there are those of the bad who cannot be trusted, it will be necessary to know how to hold our tongues.

God makes the wrath of man to praise him.

The Jew hated the Roman and the Roman hated the Jew and Paul was hated the most of all, but the very hatred of the Jew was a stepping stone upon which Paul walked to preach the gospel to them which were at Rome also. God delivered his servant as he will deliver all those who put their trust in him. He may not deliver us all from physical death, but he will deliver us from him who is able to destroy both soul and body. George MacDonald makes one of his characters say to a pious old woman, "But if you

had sons at sea it would not be of much good to you to feel safe yourself so long as they were in danger." "Ah, yes, it be, sir. What's the good of feeling safe yourself, but to let you know other people be safe, too." "But," urged the first speaker, "some of your sons were drowned for all you say about safety." "Well, sir," she answered with a sigh, "I trust they are none the less safe for that. What is the bottom of the sea, sir?" "The hollow of his hand," said the other, and said no more.

THE LESSON GRADED

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

For Teachers of Bible Classes

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

This lesson presents some difficulties. It scarcely shows Paul at his best. The absence of his usual tact and the loss of his self-control arrest the attention. Discuss (a) the conduct of Paul towards the high priest, (b) his statement of the cause of his trial, v. 6. Is his action on this occasion determined by policy or by principle? Go on to discuss:

1. *The ethics of the religious*, vs. 12-16. The Sanhedrin was composed of the religious leaders of the Jews. The character of this body may be judged by that of Ananias, who, by virtue of his position, was president of the Sanhedrin. During his twelve years of office, 47-59, he showed himself a man of hot temper, great greed and dishonesty. The Jews, believing him to be a traitor to his country, murdered him during the great siege of Jerusalem. With such a leader as this, the forty young men who plotted Paul's murder for the glory of God, appear relatively less abnormal. But what a travesty of religion, as defined by the spiritual teachings of the prophets, these Jews presented! All crimes done in the name of religion result from the divorce of ethics from religion. "Thou shalt love thy neighbour as thyself." Point out to the class the danger of confusing the spiritual exercises of religion with the whole of religion. Like the old woman who believed fervently that her lies did not offend the Holy Spirit, some persons, who are Christian in name,

discount the sinfulness of their sins.

2. *The duplicity of the worldling*, vs. 25-31. Men of the world sometimes are sensitive to the weakness of the religious; this paragraph shows us some of the weaknesses of the men whose only religion is to "get on." What was the relation of Claudius Lysias to Felix? Why was Felix in Caesarea? Examine the letter of Claudius Lysias. What facts did he omit or gloss over? He seems to have been not unkind (v. 19), but he was ambitious, and his letter shows that he was eager to magnify his diligence; at the same time, he was evading everything which might show that he had been guilty of maltreating a Roman citizen. His letter was cleverly planned so that he might run foul of neither the Jews nor Felix nor Paul.

3. *The ministry of love*, vs. 16-22. Paul's nephew may have been a member of a guild of Pharisees, and so gained information concerning the plots of the young Jews. What are the names of other young friends of Paul? Whether this nephew was a Christian or not, his conduct brightens the sombre narrative of this epoch in Paul's life. Like the incident in Luke 7:37, 38, the story of this young man's loyalty to Paul helps us when we are in danger of losing faith in humanity.

For Teachers of the Senior Scholars

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

Question the class about the events at Jerusalem while Paul was held there as a prisoner, vs. 1-13. What success had Paul at calling names? (V. 3.) Point out that an exercise of this kind is seldom worth while. In Paul's case it led to an apology, v. 5.

Did Paul do right in starting the fight between the Pharisees and the Sadducees? (V. 6.) What comforting revelation did Paul receive? (V. 11.) Note that this divine encouragement came at the right time, when Paul needed it most, when his bitterest enemies were plotting to do their worst. Discuss:

1. *The Plot Concocted*, vs. 14, 15. What was the nature of the plot? Note the ingenuity of these Jews in forming a plot which seemed sure to work out well and get nobody into trouble. Some one has said, in dealing with the ingenuity of burglars, that much of the genius of the world is engaged in the devil's service. Is this true? What a success in life many a clever rascal would make if his talents were under divine control. Call attention to the awful revelation which we get of the character of the chief priests and elders who became partners with these murderers.

2. *The Plot Revealed*, vs. 16-22. How was this done? Paul's sister's son was evidently a wide-awake boy who was capable of finding out what was going on, and was capable of making a good use of what he knew. Call attention to the chain of special providences in this case, all of which were necessary to Paul's safety: if the boy had not been in Jerusalem, or if he had not found what was going on, or if he had not been able to see his uncle, or if the Roman officer had been less kindly disposed, the plotters might have succeeded. Note that this divine chain runs all through every life.

3. *The Plot Frustrated*, vs. 23, 24. What did the chief captain do? Why did he go to so much trouble to save the life of a Jewish prisoner? There was some divine influence working within him which may have reached him through the power which Paul had come to exercise over him, or which may have come to him through the keen sense of justice which animated him. Bring out that man is immortal till his work is done.

For Teachers of the Boys and Girls

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

Bring out by a few questions the main points in the narrative of vs. 1-13 of the lesson chapter,—Paul's appearance before the Jewish Sanhedrin, with the incident of

the smiting; the quarrel among the Jews themselves, caused by Paul's mention of the resurrection (see Lesson Explained); Paul's rescue by the chief captain, and finally Paul's vision of Jesus,—its message of cheer and the command to bear witness for Christ at Rome. Take up the lesson as a story in three chapters.

CHAPTER I. *A Brutal Plot*, vs. 14, 15. The Jews still seek Paul's life. Question about the conspiracy made against him. Get the scholars to tell about the vow, the number who took it, how they planned to carry it out, etc. What plausible reason would the chief priests and elders have for asking that Paul be brought before them again? (See Lesson Explained.) Ask one of the scholars to tell how the plotters promised to see that no blame could be put on the priests and elders.

CHAPTER II. *The Plot Found Out*, vs. 16-22. Who was the young detective? Try to have the class form a vivid mental picture of the young lad,—his fondness for his uncle Paul, his cunning ways in working out the rescue, etc. Call for suggestions as to how he probably heard of the plot. Whom did he first inform? Discuss whether this would always be the best course and bring out reasons for the wisdom of it in this case. Have the class bring out, in response to questioning, the various steps in the plan of rescue, the part taken by each one who was used in effecting it,—the lad, the centurion, the chief captain, etc. Why would the latter two be inclined to favor Paul? (See Lesson Explained.)

CHAPTER III. *The Plot Prevented*, vs. 23, 24. Where was Paul to find refuge from his would-be murderers? Have the scholars tell how he was to be conducted in safety to Casarea,—the time of the journey, strength of the guard, etc. The different types of soldiers provided are described in the Lesson Explained. Paul is now before Felix, the Roman governor of Judea.

In closing, bring out these two truths: (1) While God's plan for even the most faithful servants sometimes brings them into great dangers, his love is only shown more wonderfully in the deliverance. Call for the Golden Text, which expresses this truth.

(2) The means which God uses in working his will. Point especially to the part played by Paul's young nephew,—only a small part,

but well played, and very necessary in God's great plan. So there is something for each one to do in God's service.

ADDED HINTS AND HELPS

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

Something to Look Up

[From the INTERMEDIATE QUARTERLY AND LEAFLET.]

1. The psalmist says: "The Lord is my light and my salvation; whom shall I fear?" Find the verse.

2. "I will never leave thee, nor forsake thee." Where does Paul quote these words? ANSWERS, Lesson XII. (Third Quarter) —(1) Luke 12 : 8. (2) Isa. 53 : 3.

For Discussion

[From the HOME STUDY QUARTERLY AND LEAFLET.]

1. Ought vows always to be kept?
2. Will God always deliver from danger those who ask him?

Prove from Scripture

That nothing can be hidden from God.

The Question on Missions

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

to Trinidad. The Scholars' Answer in the PRIMARY QUARTERLY and LEAFLET deals with the children; in the INTERMEDIATE QUARTERLY and LEAFLET with the boys and girls; in the HOME STUDY QUARTERLY and LEAFLET and PATHFINDER with grownup people.]

Ques. 1. The Question for all grades is on the Island of Trinidad.

The little ones will be interested in a word picture of the beautiful island, where it is always summer. They will be eager to know what grows there,—sugar canes, cocoa, coconuts, rice and many vegetables and fruits—and about the pitch from which our asphalt is made.

In addition to the materials for the little ones, the teachers of the boys and girls and of grownup classes should discuss in more detail the position, physical features and products of Trinidad and take up such points in the history of the island as its discovery by Columbus in 1498 and its capture from Spain by Britain in 1797. Reference should also be made to the capital of the island, Port of Spain, situated on the West coast, on the Gulf of Paria, where the muddy waters of the Orinoco mingle with the waters of the Gulf.

FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, Toronto

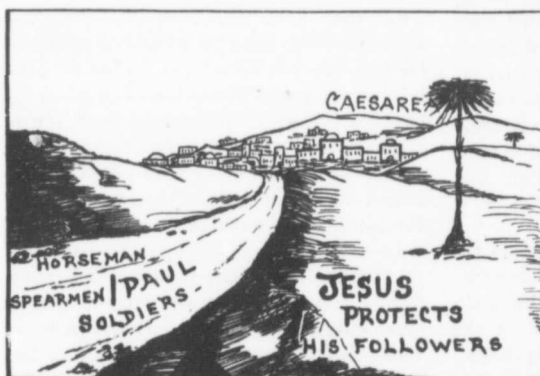
A Look Forward—Our lessons this Quarter are nearly all about Jesus' great helper, Paul, the missionary. Encourage the children to be "helpers." You might even allow them

to tell you each Sunday some helpful things they have been able to do during the week.

Golden Text for the Quarter—Rev. 22 : 17. To-day we are going to hear about Paul's escaping from his enemies the Jews.

Lesson Thought—Jesus protects us.

Lesson—Our story tells us how God used a young lad to save Paul's life. This young lad was not able to do great things, but he did what he could, and God and others did the rest. The lad just used his ears to listen



and then used his feet to run and then used his tongue to tell. We do not even know his name. We are just told that he was Paul's sister's son, so he was Paul's nephew.

Review—Recall Paul's trial before the Jewish council, or Sanhedrin, and the trouble between the Pharisees and the Sadducees, and the rescue of Paul from the angry crowd, and his imprisonment in the Tower of Antonia.

* *A Wicked Plot*—Tell of the plot which Paul's enemies made, vs. 14, 15. Continue the story, vs. 16-21.

God Uses Us to Help Him—Paul's nephew overheard their wicked plan. He was quick to see a way to help Paul. He could not stop them, but he could tell others who could stop them. Picture him hurrying to the castle, getting leave to see his uncle Paul, telling him about the plot to kill him. Paul sends the lad to Lysias, the chief captain. Tell how Lysias received him, and what was said. The lad was sent home with orders: "Do not say a word to anybody about this, and do not say you have told me." (We should be quick to see how we can help others.)

Paul Sent to Cæsarea—Then Lysias at once sends for two captains, and orders them to make ready to take Paul to Cæsarea to the Roman governor Felix. Describe the plans made for Paul's safety. Picture the procession as it starts off that night. There are two hundred soldiers, seventy horsemen and two hundred spearmen (strokes), and Paul riding in their midst, safe from harm. Once more Paul is taken out of the hands of his enemies. (God keeps us from many dangers we know nothing about.)

Golden Text—Repeat Golden Text.

Blackboard—Outline a SHIELD (explain use). (Let the children stand and hold two hands before them as if shielding their breast.)

A Living Shield—A woman in a French village, frightened by the bursting of a big shell in the street, rushed with her child in her arms toward a group of British soldiers. The soldiers closed around her and immediately another shell burst nearby. One soldier was killed and two or three were wounded, but the woman and child were unhurt. Jesus is our living shield.

What the Lesson Teaches Me—THAT JESUS PROTECTS ME.

FROM THE PLATFORM

THE DIVINE PLAN WICKED PLOT

Ask the scholars to tell what was Paul's work and where he was still to go to preach. Whose plan was it that he should go to Rome? Print THE DIVINE PLAN. Now ask who laid a PLOT (Print) to hinder God's plan. Bring out, by questioning, the main points in the story,—the banding together of the Jews, their vow, their murderous intentions toward Paul, etc. Ask what kind of a plot we should call that. With a little questioning you will get the word WICKED (Print). Let the scholars tell which succeeded,—the divine plan or the wicked plot—and which failed. They will be eager to tell how the plot failed, bringing out the part played by Paul's nephew and the rapid succession of events till Paul was finally lodged safely at Cæsarea. In closing, emphasize the divine plan and how it was really helped by all the other events. Have the scholars know that they are safe if the plan of their lives is in God's hands.

Lesson II.

PAUL BEFORE FELIX

October 8, 1916

Acts 24 : 10-21. Study Acts, ch. 24. *Scripture Memory Verses.

GOLDEN TEXT—Herein do I also exercise myself to have a conscience void of offence toward God and men alway.—Acts 24 : 16 (Rev. Ver.).

10 ¹ Then Paul, after that the governor had beckoned unto him to speak, ² answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do ³ the more cheerfully ⁴ answer for myself :

11 Because that thou mayest understand, that there are yet but twelve days since I went up ⁵ to Jeru'salem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city :

13 Neither can they prove ⁶ the things whereof they now accuse me.

14 But this I confess unto thee, that after the ⁷ way which they call ⁸ heresy, so ⁹ worship I the God of ¹⁰ my fathers, believing all things which are ¹¹ written in the law and in the prophets :

15 ¹² And have hope toward God, which ¹³ they them-

Revised Version—¹ And when the governor ; ² Paul answered ; ³ Paul answered : ⁴ make my defence : seeing that thou canst take knowledge, that it is not more than twelve days ; ⁵ to worship at Jerusalem ; and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues ; ⁶ to thee ; ⁷ Way ; ⁸ a sect ; ⁹ serve ; ¹⁰ our ; ¹¹ according to the law, and which are written in the prophets ; ¹² having hope ; ¹³ these also themselves look for, that ; ¹⁴ Omit of the dead ; ¹⁵ Herein do I also ; ¹⁶ Omit always ; ¹⁷ men alway ; ¹⁸ amidst which they found ; ¹⁹ with no crowd, nor yet with tumult ; but there were certain Jews from Asia—who ought : ²⁰ to make accusation ; ²¹ ought ; ²² men themselves say what wrong-doing they found, when I stood ; ²³ before.

LESSON PLAN

- I. A Straight Denial, 10-13.
- II. A Bold Confession, 14-16.
- III. A Fearless Challenge, 17-21.

DAILY READINGS

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

M.—Paul before Felix, Acts 24 : 1-9. T.—Paul before Felix, Acts 24 : 10-21. W.—Paul before Felix, Acts 26 : 22-27. Th.—False witnesses, Matt. 26 : 57-68. F.—Paul goes to Jerusalem, Rom. 15 : 25-33. S.—Belief in resurrection, Job 19 : 23-29. S.—My heart shall not fear, Ps. 27 : 1-7.

Primary Catechism—*Ques. 117. What command did Jesus give about the gospel before he left the world ?* Jesus

told his disciples to go and preach the gospel to all the world.

Shorter Catechism—*Ques. 73. Which is the eighth commandment ?* A. The eighth commandment is, Thou shalt not steal.

Lesson Hymns—Book of Praise : The "Great Hymn of the Church"—Primary, 595 ; Junior and Upward, 438, 102, 240, 49 (Pa. Sel.), 275, 245.

Special Scripture Reading—1 John 4 : 7-12 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 42, Book of Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 169, Paul Before Felix. For Question on Missions, T. R. 110, Group of East Indian Cocoa Pickers. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

Stereograph—For Lesson, Cæsarea and Harbor—(West) Where Paul, After His Imprisonment, Sailed for Rome (Order from Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, see page 470).

THE LESSON EXPLAINED

Time and Place—A.D. 57 ; Cæsarea.

Connecting Links—The Lesson follows immediately upon the last.

Five days after Paul's arrival at Cæsarea, Ananias, the Jewish high priest, came down to Cæsarea, accompanied by certain of the elders and Tertullus, an eminent Roman lawyer, whom they had engaged to lay their accusations against Paul before Felix, vs. 1-9.

I. A Straight Denial, 10-13.

¶ V. 10. *Then Paul . . . answered* ; the charges laid against him by Tertullus, namely : (1)

"sedition" (v. 5), that is, stirring up treason and insurrection against the Roman government ; (2) "heresy" (v. 14), that is, opposition to the Jewish religion ; (3) "sacrilege," in setting himself to "profane the temple," v. 6. *Many years a judge.* Felix had now held the office of governor of Judea for six or seven years, a comparatively long time at this period, when provincial rulers were changed very frequently. He is described by Tacitus, the Roman historian, as a very bad and cruel governor. *Cheerfully make my defence* (Rev.

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

Ver.) ; because Felix, from his long residence amongst the Jewish nation, would readily understand the case. The simple and dignified courtesy of Paul is to be noted.

V. 11. *Twelve days* ; so short a time that Felix could easily gain accurate knowledge of what had happened and too short a time for Paul to have excited a multitude to sedition. *Went up* ("up," because "Jerusalem" was built on hills, and because it was the capital of the country) . . . *to worship*. This declaration of his purpose squarely meets the three accusations against him,—reverence towards God, not rebellion against the Roman authorities ; obedience to Jewish custom, not heresy ; worship, not profaning the temple. "To worship I came," says Chrysostom, "so far was I from sedition."

Vs. 12, 13. Paul denies that he had been guilty of the least disturbance not even of causing the assembling of a crowd, either in (1) *the temple* (see ch. 21 : 26) ; (2) *the synagogues* (Jewish places of worship of which there were a great number in Jerusalem) ; or (3) *Up and down the streets of the city* ;—a complete answer to the charges of Tertullus, vs. 5, 6. *Neither can they prove*, etc. It is easy to make accusations ; to support them by credible testimony is another matter. *Disputing* ; carrying on a discussion. There would have been nothing to blame in this, but Paul could say that he had not even carried on a religious discussion during the twelve days. *Raising up the people* ; gathering a crowd.

II. A Bold Confession, 14-16.

V. 14. *This I confess*. Says Bengel, "One crime he confesses, but declares it to be no crime." *After the Way* (Rev. Ver.). See chs. 9 : 2 ; 19 : 9 (Rev. Ver.). A *sect* (Rev. Ver.). For Paul, Christianity was not a separation from the Jewish religion, but the fulfilment of it. Moreover, he might have appealed to the liberty of worship which the Romans accorded to subject nations. His defence might have taken this form : "Our nation has become divided into religious parties which are called sects ; there is the sect of the Pharisees, the sect of the Sadducees and the sect of the Essenes, so now we are called the sect of the Nazarenes. I do not deny that I belong to it, but I claim for it

the same toleration which is extended by Roman law to the others. I claim the right which you allow to all nations under your government, of worshipping their national gods." *Serve I* (Rev. Ver.) ; not only in worship, but with the devotion of his whole life. *The God of our fathers* (Rev. Ver.) ; the God worshiped by the Jewish race.

Vs. 15, 16. *Hope toward God* ; hope built upon God himself, and his promises. *Resurrection* ; the general belief of the Jewish people. The Sadducees, who denied the resurrection (compare ch. 23 : 8), were so few in number that the apostle did not deem them worthy of notice. *Just and unjust*. See Dan. 12 : 2, 3. This was a keen thrust at Felix, whose evil life was notorious. *Herein* ; because he believes in the resurrection and the judgment to follow. *I exercise myself* ; as an athlete training for a race. *A conscience void of offence*, etc. ; a conscience that neither offends God nor causes his brethren to stumble.

III. A Fearless Challenge, 17-21.

Vs. 17-20. *After many years*. Four or five years had passed since Paul had been in Jerusalem, ch. 18 : 21, 22. *Came to bring alms* ; the contributions which he had gathered in the churches of Europe for the poor Christians at Jerusalem, Rom. 15 : 26 ; 1 Cor. 16 : 1 ; 2 Cor. 8 : 4. *Offerings* ; the sacrifices connected with the Nazirite vow, ch. 21 : 23-26, Lesson XI., Sept. 10. *Jews from Asia*. See ch. 21 : 27, 28. *Purified* (according to the Jewish law) *in the temple* ; "then, how did I profane it ?" (Chrysostom.) *Ought to have been here* ; to make their charges in open court. *Let these men . . . say* (Rev. Ver.) ; Ananias the high priest, and those with him.

V. 21. *Touching the resurrection*, etc., "If they can find fault with me for any definite action that was wrong, it can be for no other than my language about the resurrection of the dead, for that language did occasion a fierce debate and great disorder" (compare ch. 23 : 9). But, while the Sadducees might object to his declaring his belief in the resurrection, the rest of his countrymen would count that a merit.

Felix deferred his judgment, and kept Paul a prisoner, allowing him, however, considerable liberty as to food, and the visits of friends

with exemption from the severer forms of custody. Vs. 22-27.

Light from the East

FELIX—One might get a false impression of Roman government and of Roman justice if one only watched Pilate, who judged Jesus, and Felix, who failed to judge Paul. No one condemned Felix more severely than his own countrymen, men with the proper Roman sense of justice and administrative responsibility. Tacitus, the Roman historian, describes him as using "the powers of a king with the disposition of a slave;" and he says in another place: "He deemed that he might perpetrate any ill deeds with impun-

ity." There had been occasional disorders in Palestine under his predecessor Cumanus, but "under Felix rebellion became permanent." He repressed opposition with such excessive cruelty that bands of desperadoes worked in secret to plunder at large. His un-Roman greed and unfairness are seen in Paul's case. For he knew well enough "concerning the Way" to release Paul at once, but he put the matter off, first that he might win favor with the Jews, and later that he might extort money from the prisoner. The last we hear of him is that on occasion of a serious tumult at Cæsarea he was recalled to Rome. The investigation was so damaging to Felix that he dropped forever out of sight.

THE GEOGRAPHY LESSON

We will take our stand on the seabeach at Cæsarea, and face westward toward the open sea. The fine buildings that used to stand along this water front are gone. A few modern buildings rise from the water's edge a few rods distant, directly ahead. Their foundations rest on part of a massive breakwater that used to shelter the harbor. The heavy stone-masonry has been half torn to

pieces by the surges and storms of nineteen hundred years, but it does give us a suggestion of the work done long ago by Roman engineers to provide shelter for Roman ves-



sels. The structure was originally several hundred feet long; the huge stones that once formed its outer part lie now in the sea, quite unconnected with the mainland where we stand. We notice a low stone building with white-washed walls, occupying the highest point of this nearby portion of the breakwater. It seems quite possible that the fortress of the Roman governor may have stood

on or near that spot.

Use a stereograph entitled, Cæsarea and Harbor—(West) Where Paul, After His Imprisonment, Sailed for Rome.

THE LESSON APPLIED

Every man who is any good for something, will make enemies. In matters of expediency, St. Paul could be all things to all men, but when it came to principles he was as "firm as a rock on ocean strand." This high quality of character brought him into conflict with the scribes and Pharisees and rulers of the Jews. If we are going to tread the way the master trod, we shall suffer also as did the faithful St. Paul. But "nothing is here for

tears." We shall be in good company. Moreover, the wrath of sinful man is but the small dust on the balances of God's righteous judgment. The man who fears God can afford to know no other fear.

Any good man is liable to have evil said against him falsely for Christ's sake. Our master was obliged to endure the contradiction of sinners against himself. Luther and Knox and Calvin and John Wesley and

General Booth carried about with them continually in their souls the marks of calumny. Have we had things said against us falsely that we could scarcely brook? Unless the accusations are exceedingly serious, let our answer be in the language of the ancient legend:

"They say,
What do they say?
Let them say."

Be respectful to authority. We should never have heard of Felix but for the great apostle of the Gentiles. Nevertheless, Paul is carefully deferential. When authority is flouted, freedom is imperiled. Liberty, unregulated by law, becomes license. If on this northern part of America we would erect a civilization more stable and secure than the Mexican, we must cultivate a great respect for law.

Before you speak, make sure of your facts. The atmosphere of our time is electric with accusation. Some of this is true and some is false. How true or false it is our business to know before we make a charge. The wife of the great Dr. Chalmers had a way all her own of dealing with the gossip of the street. "Is it so?" she would ask. "I'll put my bonnet on directly and go and ask them if it is true." We can quite imagine how that plan of campaign would dismay and shatter the ranks of the false accuser. What a pity to have undermined that faith in human nature which is so necessary to the business of our country and the salvation of the world!

Beware of bigotry. The supposedly orthodox Jew acted with hostility toward the supposedly heterodox Paul and the voice of posterity has adjudged the Jew to have been guilty of persecuting the truth and warring against God. They had a zeal of God but not according to knowledge. We should always make sure that our light is not darkness. "Think it possible," said Cromwell

to a body of Presbyterians, who gave him great trouble, "that you may be mistaken." Don't try to be orthodox. Don't try to be heterodox. Try for the truth.

Follow the gleam of conscience. The following is told of Mr. Frank Crossley, a great promoter and founder of London missionary work, who was conscience incarnate. While yet a poor apprentice he had got free admission to a theatre through the connivance of a fellow workman who kept the door; but when, as a renewed man, conscience demanded reparation for this kind of robbery, he reckoned up the entrance he had evaded so frequently and sent the theatre company sixty pounds. Such a conscience as that incarnated in the life of all our boys and girls from ocean unto ocean would make Canada some day the greatest nation in the world.

What a torment is an accusing conscience. When Professor Webster of Harvard was awaiting his celebrated trial for murder many years ago, he is said to have complained of his fellow prisoners for insulting him through the walls of his cell, and screaming to him: "You are a bloody man." On examination the charge was found to be wholly groundless. The accusing voices were imaginary,—merely the echoes of a guilty conscience. The conscience, stilled for a time, will one day rouse itself and speak with shriveling voice.

What a comfort is an approving conscience. When Lord Kitchener was criticized right and left for his conduct of the war, we do not hear that one impatient word escaped his lips. Like Wellington, his sovereign word was "duty." Having done his duty and having the testimony of his conscience that he had done his duty, he could afford to wait. So have all the martyrs turned from the misunderstandings and taunts of their time to the more considerate judgment of posterity and the gracious favor of almighty God.

THE LESSON GRADED

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

For Teachers of Bible Classes

Recall the main incidents of the preceding lesson. Inform the class as to the government of Palestine at this time. Points for

discussion with the class are:

1. *Clouding truth with words*, vs. 1-9. It is generally accepted that Tertullus was a professional pleader, who, because of his special knowledge of Roman procedure, was employed by the Jewish leaders. Point out

the empty compliment with which he begins his address. What three charges does he make against Paul? What penalty did these charges involve? The plausible eloquence of this man was the sole strength of the Jews' case. Tertullus was a disgrace to the legal profession. What do we understand by professional honor? Point out the privileges which professional men enjoy and the responsibilities which they are morally bound to discharge in return for these things.

The art of sophistry is a very old and very vicious one. The politician practises it to deceive the public; the opponent of moral reforms employs it to blind the electorate; the men of business use it to justify their methods, and the youth of to-day will be a sophist to-morrow if he is not taught how it undermines character, state and civilization, Prov. 12:22.

2. *The defendant*, vs. 10-21. Examine Paul's refutation of the charges of Tertullus. He emphasizes his teaching of a resurrection of the dead (v. 15), in order, no doubt, to convince Felix that "the new way" involved nothing contrary to Roman law. The sight of this lone man facing the rage of a rich and powerful hierarchy reminds us of similar epoch-making contests between the lone exponents of truth and righteousness and the powers of entrenched interests. Elijah before Ahab; Amos before Amaziah; Jesus before Pilate; Luther before the Council at Worms. What is our single witness to the truth worth? Here is the answer.

3. *Paul and Felix*, vs. 22-27. How much of the character of Felix do these verses reveal? What has history to say concerning him and his relations to Drusilla? How did Paul's sermon meet his case? Discuss the proposition that men cannot know what salvation is until they have perceived what sin is. Felix trembled but he failed to find a savior. Is he abnormal in this respect? Lead the class to make a self-examination. Do any who feel that they are sinners, still fail to lay hold on a savior?

For Teachers of the Senior Scholars

Many of the world's greatest men have been prisoners. Ask for the names of some,—Knox, Bunyan and Rutherford. Note that

in our lesson we have the greatest merely human name to be found on the world's prison roll. Where is Paul a prisoner at this time and how did he get there? Question out the particulars of the court scene when Paul is brought to trial,—the unblushingly corrupt and heartlessly cruel governor Felix, the conscienceless high priest and his crew, the eloquent fawning lawyer, who tries to win the favor of Felix by flattery, and to win his case by preferring false charges against the prisoner. What were the charges? Why did he not bring forward witnesses in support of these charges? Note that Paul conducts his own case. What was his defence?

1. *A Denial*, vs. 10-13. Call attention to the courteous way in which Paul addresses Felix, v. 10. He says about the only good thing there was to say about the governor. He pleads not guilty of the charges preferred against him in language studiously moderate and polite, vs. 12, 13. Impress upon the class that denial of a false statement often gains in force by being made in this way. Violent language often awakens a suspicion that there is some truth in the story. Note how quietly Paul exposes the weakness of their case, v. 13. They had brought the case to court and had neglected to bring witnesses to prove their charges. A good many evil things would go unsaid if people first took the trouble to find out whether they are true or not.

2. *A Confession*, vs. 14-16. What was the nature of this confession, and what had it to do with the case? He was indeed a follower of Jesus, but the followers of Jesus were not disturbers of the peace. They were persons who tried to be right with God and man. Note what a grand confession this is, how life is ennobled by living in this way.

3. *An Explanation*, vs. 17-21. What did this explanation embrace? Call attention to the self-restraint which Paul manifested in referring neither to the riot nor to the plot against his life. He might have made a much stronger case against his enemies, but for some reason he preferred to say little. It is sometimes better not to say all we know. We sometimes accomplish more by what we do not say than by what we say.

For Teachers of the Boys and Girls

Recall last Sunday's lesson. Where did we leave Paul at its close? Five days have passed meantime while Felix waited for the accusers to arrive. Now the trial begins. Bring out from the scholars the details of the court, so as to have a vivid picture of the trial scene. The points are: (a) the court room,—in the governor's palace; (b) the judge; (c) the prisoner; (d) the accusers; (e) the prosecuting lawyer (Tertullus); (f) the three charges (see Lesson Explained). Now take up Paul's defence as given in the lesson. Have v. 10 read to show Paul's courtesy to the governor. Consider his answer to each of the charges:

No. 1. "NOT GUILTY," vs. 10-13. Have some one tell again what the charge was. Elicit Paul's answer of "Not Guilty." How does Paul meet it? What does he say was his purpose in going up to Jerusalem? Some one will recall what actually happened in the temple and so help the class to understand Paul's denial of their charge—that he stirred up strife.

No. 2. "GUILTY," and "NOT GUILTY," vs. 14-16. Have the second charge read, v. 5. Guide the scholars to see that Paul's answer to this charge was both "Guilty" and "Not Guilty." Be sure that the scholars know the meaning of "Nazarenes." What was Paul's

position amongst these? Bring out carefully, on the one hand, Paul's bold confession of his Christian faith, and, on the other hand, his denial that this faith was contradictory to Jewish belief. Have the class tell from v. 14, how Paul's beliefs were similar to the Jews'. Call for the Golden Text (v. 16) and discuss it as Paul's test of right living—and ours. If we would have a good conscience, we must so act as neither to offend God nor cause any harm to our fellow men.

No. 3. "NOT GUILTY," vs. 17-19. Recall the third charge and question out Paul's answer of "Not Guilty." Bring out the points in Paul's story of his presence in the temple. What were the "alms" of which he spoke? What were the offerings? Who are meant by "certain Jews from Asia?" What was Paul doing when he was seized in the temple? Was this defiling it? The class will suggest why these accusers were absent.

Vs. 20, 21. show Paul's absolute honesty. He knows of one thing he said which caused offence, but it was right, so he is not afraid to tell it. This is the key to the summing up of the teaching. Paul's story is the simple truth. The trial was one of truth against falsehood. Truth always wins. Point out that, while Paul remained a prisoner, his case was won, and an honest judge would have freed him.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Where is it written that the pure in heart shall see God?

2. Where does Paul say that he is not ashamed of the gospel of Christ?

ANSWERS, Lesson I.—(1) Ps. 27 : 1.
(2) Heb. 13 : 5.

For Discussion

1. Should Christians answer false accusations made against them?

2. Is conscience always a safe guide?

Prove from Scripture

That we should have a good conscience.

The Question on Missions

Ques. 2. The teacher of the little ones should explain carefully and simply who the East Indians in Trinidad are and the reason of their being so named. The purpose for which they have been brought to Trinidad should also be made clear, and the sort of work which they do should be described in simple language.

Teachers of other classes should take up such points as: the number of East Indians in Trinidad,—120,000—and their proportion to the total population of 300,000; the character of the people,—they are bright, intelligent and industrious, fond of their children and greatly attached to their gardens, bits of land or plantations. Emphasis should be laid on their growing appreciation

of the blessings of education and enlightenment which the mission has brought to them. It should also be pointed out that, while

there are other churches on the island the work of Christianizing the East Indians has been left chiefly to our church.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to see Paul, the missionary, being judged by Felix the Roman governor at Caesarea.

Lesson Thought—Jesus will make us brave when we are doing right.

A Good Aim

—A gentleman overheard a group of small boys talking. One said, "I'm going to be a sailor and sail on a big warship." Another said, "I'm going to have the biggest store ever was, where they sell everything." Another said, "I'm going to be a traveler, and going to see all the countries in the world." Another said, "I'm going to be a soldier and fight our enemies." Still another said, "I'm going to be a farmer with the biggest farm in the country, and lots of horses and cows and sheep, and everything."

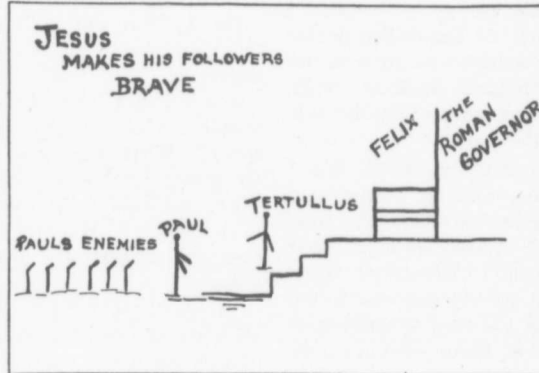
Now this was quite right for the boys to wish to do great things. It is the boys and girls who aim to do things who succeed in doing things. I always like to hear boys and girls planning what they are going to do and be. We should all have a good aim in life.

Golden Text—Our Golden Text tells us what Paul's aim in life was. Repeat and explain Golden Text. Paul aimed to have a "good conscience." What does that mean? In all our stories we never hear of Paul's being unkind to any one, or turning upon those who were doing him harm. He was always courteous and gentle. He was like Jesus in this way.

Caesarea—Show map or outline or picture. Here is Caesarea, the city where the Roman governor lived.

Paul's Trial Before Felix—Outline a throne, over it print FELIX. Here is a crowd of Paul's enemies from Jerusalem (strokes). Some of their great men are there, and with them a lawyer named Tertullus (stroke).

He was brought to make a speech against Paul and try to get Felix to say that Paul should be put to death, vs. 1-9. Picture the Jews as they sat there nodding their heads, saying, "Yes, that is so," v. 9. (The children may show you how they did it.)



Paul's Defence—Then Felix beckoned to Paul to speak. (One child may represent Felix and another Paul and another Tertullus.) Tell what Paul said for himself (lesson verses). What made Paul brave in the midst of all those enemies? Paul knew he had only been doing what was right. He had a good conscience.

Bravery—Sometimes little people are afraid of the dark, or afraid to go alone any place. They are never alone, for Jesus is watching over them. As Paul went from place to place Jesus made him brave.

Here is a picture of the road to Caesarea (sketch). Over the hilltop we see the top of a roof. As you tell the children to be brave, change the eastern housetop to a housetop in our own country. Instead of Paul, a little girl is going along the lonely road up over the hill to her home beyond. She has been on an errand for mother, but she is not afraid, although it is getting dark and the road is lonely. She has been doing right and is not afraid.

What the Lesson Teaches Me—JESUS MAKES ME BRAVE.

FROM THE PLATFORM

A	CLEAR	CONSCIENCE	T O W A R D	GOD MEN
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Call for the Golden Text of the lesson. Ask one or two of the scholars to tell what CONSCIENCE (Print) is. What does Paul mean by "void of offence?" What other word might we use. Question out the word CLEAR (Print). Bring out the two sides of a clear conscience which Paul indicates (a) TOWARD GOD (Print), (b) toward MEN (Print), having the scholars tell how we may hope to keep a clear conscience in these two respects,—by constant exercise in right doing like Paul himself. Illustrate this from Paul's conduct in the trial before Felix. Have the scholars tell how Paul kept a clear conscience in making his defence (by telling the truth). Ask why Felix and the Jewish accusers would be troubled in their conscience. Impress the thought that although kept a prisoner, Paul was the happiest man of all that day because in himself he knew that he was clear before God and had done nothing to harm his fellow men.

Lesson III.

THE APPEAL TO CÆSAR

October 15, 1916

Acts 25 : 1-12. Study Acts, ch. 25. *Scripture Memory Verses.

GOLDEN TEXT—It is enough for the disciple that he be as his master, and the servant as his lord.—Matthew 10 : 25.

1¹ Now when Fes'tus was come into the province, after three days² he ascended from Cæsarea to Jeru'salem. 2² Then the high priest and the chief of the Jews informed him against Paul, and³ besought him.

3³ And desired favour against him, that he would send for him to Jeru'salem, laying wait⁴ in the way to kill him.

4⁴ But Fes'tus answered, that Paul⁵ should be kept at Cæsarea, and that he himself⁶ would depart shortly thither.

5 Let them therefore,¹⁰ said he, which¹¹ among you are able, go down with me, and¹² accuse this man, if there be any wickedness in him.

6 And when he had tarried among them¹³ more than ten days, he went down unto Cæsarea's; and¹⁴ the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which¹⁵ came down from Jeru'salem stood round about¹⁶, and laid

Revised Version—¹ Festus therefore having come; ² went up to Jerusalem from Cæsarea; ³ And the chief priests and the principal men of the Jews; ⁴ they; ⁵ asking favour; ⁶ to kill him on the way; ⁷ Howbeit Festus; ⁸ was kept in charge; ⁹ was about to depart thither shortly; ¹⁰ saith; ¹¹ are of power among you, go; ¹² if there is anything amiss in the man, let them accuse him; ¹³ not more than eight or ten; ¹⁴ on the morrow he sat on the judgement-seat, and commanded; ¹⁵ had come; ¹⁶ him, bringing against him many and grievous charges, which; ¹⁷ while Paul said in his defence, Neither; ¹⁸ nor; ¹⁹ Omit yet; ²⁰ sinned at all; ²¹ desiring to gain favour with the Jews; ²² But Paul said, I am standing before Cæsar's judgement-seat; ²³ also; ²⁴ If then I am a wrong-doer, and have; ²⁵ none of those things is true, whereof; ²⁶ can give me up unto; ²⁷ Thou hast.

many and grievous complaints against Paul, which they could not prove.

8¹⁷ While he answered for himself, Neither against the law of the Jews,¹⁸ neither against the temple, nor¹⁹ yet against Cæ'sar, have I²⁰ offended any thing at all.

9 But Fes'tus,²¹ willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jeru'salem, and there be judged of these things before me?

10²² Then said Paul, I stand at Cæ'sar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou²³ very well knowest.

11²⁴ For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if²⁵ there be none of these things whereof these accuse me, no man²⁶ may deliver me unto them. I appeal unto Cæ'sar.

12 Then Fes'tus, when he had conferred with the council, answered,²⁷ Hast thou appealed unto Cæ'sar? unto Cæ'sar shalt thou go.

LESSON PLAN

- I. The Plot, 1-5.
- II. The Accusation, 6, 7.
- III. The Appeal, 8-12.

DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)
M.—The appeal to Cæsar, Acts 25 : 1-12. T.—The

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

appeal to Cæsar, Acts 25 : 13-17. W.—The appeal to Cæsar, Acts 25 : 18-27. Th.—Persecuted but not forsaken, 2 Cor. 4 : 1-10. F.—Boldness for Christ's sake, Matt. 10 : 24-33. S.—"Bearing his reproach," Heb. 13 : 13-21. S.—If God be for us, Ps. 3 : 1-8.

Primary Catechism—Ques. 118. *Has this command been completely fulfilled?* No; there are still many people in the world who have never heard of Jesus, and who worship idols.

Shorter Catechism—Ques. 74. *What is required in the eighth commandment?* A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

Lesson Hymns—Book of Praise : The "Great Hymn of the Church"—Primary, 595 ; Junior and Upward, 438, 197, 225, 35 (Ps. Sel.), 240, 255.

Special Scripture Reading—Luke 15 : 1-10 ; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 129, Book of Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 187, "I Appeal Unto Cæsar." For Question on Missions, T. R. 47, Bird's Eye View of Port of Spain. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

Stereograph—For Lesson, Cæsarea (North) Where Paul Was Tried, and Cæsarea and Harbor (West) Whence Paul Sailed for Rome (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 470).

THE LESSON EXPLAINED

Time and Place—A.D. 59, two years after last lesson ; Cæsarea.

Connecting Links—V. 27 of ch. 25 tells of the removal of Felix from the governorship of Judea and the coming of Festus in his place.

I. The Plot, 1-5.

V. 1. *Now therefore* ; since he had been appointed as the successor of Felix. *Festus* ; a ruler who "had a straightforward honesty about him as contrasted with the mean rascality of his predecessor. *Come into the province.* Judea was part of the Roman province of Syria. The "governor" of a province was styled a legate while the ruler over Judea bore the title of procurator. *After three days* ; that is, on the third day, allowing one day for rest. *Went up to Jerusalem* (Rev. Ver.) ; "up" because Jerusalem was the capital of the country and because it was situated amongst hills. *From Cæsarea* ; the military headquarters of the Roman governor.

Vs. 2, 3. *The chief priests* (Rev. Ver.) ; with the high priest, Ishmael, the successor of Ananias (ch. 22 : 2) at their head. *Principal men of the Jews* ; including the "elders" of v. 15 and other prominent persons who would desire to pay their respects to the new governor. *Informed him against Paul* ; laid formal and legal information against the apostle. *Besought him* ; "kept beseeching him" with importunity. *Desired favour* ; not seeking justice, but a decision on their side, right or wrong. *Laying wait* ; planning an ambush by some assassins in a cave or behind a rock, so sure were they that Festus would grant their request. The "forty" of ch. 23 : 12, 13 must, it has been said, have become very hungry by this time.

Vs. 4, 5. *Festus answered* ; to their second request. *Paul . . . kept at Cæsarea* ; a rebuke of the Jews' unusual request. *He himself would depart shortly* ; and therefore could not be at a trial in Jerusalem. *Them . . . which . . . are able* ; your influential men. *Go down with me* ; and I will hear any charges which you may have to make.

II. The Accusation, 6, 7.

V. 6. *Tarried . . . not more than eight or ten days* (Rev. Ver.). Festus made only a short stay at Jerusalem. Some see here an indication of the vigor of action which was a chief feature in his character. *The next day.* Paul's accusers had evidently come down with Festus, and it may be that there is here another sign of his promptness. *Sitting on the judgment seat.* This was necessary, as otherwise no decision with any legal effect could be given.

V. 7. *When he was come* ; that is, Paul, from his prison to the judgment hall. *The Jews . . . stood round about him* (Rev. Ver.) ; looking upon him with thoughts of evil in their hearts. *Many and grievous charges* (Rev. Ver.). What these were will appear in v. 8. *Could not prove.* It was one thing to hurl about wild accusations ; quite another to give solid evidence to support them.

III. The Appeal, 8-12.

V. 8. *Against the law of the Jews.* The first charge, which Paul denies, was heresy, that is, teaching contrary to the customs and beliefs of the Jews. *Against the temple.* The second charge, also denied, was that of impiety, that is, speaking against the holy place. *Against Cæsar.* A third denial refers to the charge of treason against the Roman

Government. The charges may be placed under the three heads : (1) the Law ; (2) the Temple ; (3) the Empire.

Vs. 9, 10. *To do the Jews a pleasure ;* literally, "to lay up favor as a deposit with the Jews," to put them under an obligation to him. *Jerusalem . . . there be judged.* Festus meant to put Paul's case in the hands of a Jewish court, while he himself would simply ratify the sentence passed. It was unjust for Felix to condemn Paul, inconvenient to acquit him. *I stand at Cæsar's judgment seat.* Festus was Cæsar's representative, and should not have shirked his duty. *Where I ought to be judged ;* as a Roman citizen. *To the Jews . . . no wrong ;* a flat denial of the charges laid against him. *Thou very well knowest ;* and therefore Festus should not have asked Paul to appear before Jewish judges.

Vs. 11, 12. *A wrong-doer* (Rev. Ver.); judged to be such by Roman law. *Worthy of death ;* as a punishment for any crime. *I refuse not to die ;* literally, "I do not beg off from dying." *Deliver me ;* grant me by favor. *I appeal unto Cæsar.* These words put a stop to all further proceedings before any judge but the emperor himself. *Conferred with the council ;* the judges who assisted Festus. Then Paul is told that his appeal will be granted and that measures will be taken to convey him to Rome.

Vs. 13-27 give an account of a visit paid to Festus by Agrippa and Bernice. To these

Festus gives an account of the strange prisoner being held in Cæsarea till he could be sent to Rome. Agrippa expresses a desire to see and hear Paul, and Festus accordingly arranges to bring Paul before his visitors and a distinguished company.

Light from the East

"I APPEAL UNTO CÆSAR" (verse 11)—As a Roman citizen, Paul had a right to invoke the authority of the emperor and thereby to decline the jurisdiction both of the Jewish courts and of the Roman procurator. He would submit to an adverse decision neither at Jerusalem nor at Cæsarea. To Rome, and to the emperor as supreme magistrate, he would go for justice. He appealed before judgment was pronounced against him.

An appeal to the emperor was permitted even to Roman citizens only in important cases, and it had to be made very soon after judgment was given. An appeal was ordinarily addressed to the authority next in order, so that it reached the emperor only if no intermediate authority was competent. But as the power of life and death rested with the emperor and senate alone, governors of provinces were bound to send up to Rome any citizen appealing on a capital charge. Though no verdict had been pronounced in Paul's case, the Jews were clamoring for his death ; it was a capital charge or nothing at all.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON II.]

While we were studying the story of Peter and Cornelius (April 23) we visited Cæsarea. To-day it may be a good plan to use in class both stereographs,—one looking west and the other north. Whichever outlook is chosen, we have a sight of the rocky ridge that used to be part of the harbor breakwater, and we have a glimpse of the sea. See map, page 480. And those waters remind us how the principal lands of the powerful Roman empire lay all around the broad bed of the Mediterranean. In one sense the great inland sea separated the various parts of the empire. In another sense it connected them. Vessels were always on the way between ports. Cæsarea here was several weeks' distance from Rome, for no-

body in those days knew any speedier means of moving a boat than by the means of sails and oars ; but nobody expected to get anywhere quickly. It must have seemed to Paul, when he saw vessels starting out from here on a voyage to Italy, that this Syrian shore and the Italian shore were closely bound together. Here where we stand was one town named for the Cæsar or emperor. Across the sea was the Cæsar's central city, the great metropolis from which authority radiated all over the great empire.

The stereographs for use are entitled, Cæsarea (North) Where Paul Was Tried, and Cæsarea and Harbor (West) Whence Paul Sailed for Rome.

THE LESSON APPLIED

Stop, Look, Listen. These words greet us at every turn in the interests of "safety first." Festus had just come into a new position and he took time to look about him before committing himself to any important decisions. This whole life is new and strange to every boy and girl who enters it. Be circumspect. Ponder the path of thy feet. It is so much better to be wise before the event than after. What is the good of our hindsight if for want of foresight we have thrown away our opportunity?

Let the perseverance of the saints be at least as strenuous as the perseverance of the sinners. These persecutors of Paul did not let the grass grow beneath their feet. If only each boy and girl and church member in the Dominion of Canada were as busy for the right as the evil-doers are for the wrong, how great a people we should be and how great a blessing to all the other nations of the world. Don't be "slackers" in God's kingdom. What a wide gap there is in any congregation between the membership roll and the roll of workers. Let us cease to take our religion nominally.

We should always strive for the triumph of right principle. "Myself right or wrong;" "My party right or wrong," "My country right or wrong," are all bad and bedeviling maxims. The only struggle that God will sanction is the struggle for the true, the right, the good. For the support of these principles he has himself bathed his sword in heaven. Let us be sure that our seeking is not selfish. Let us find out which way God is going and let us join him as he goes marching on. The selfish partizan jingo is he whose life is wrong.

The selfish victory which includes no triumph of principle is defeat. What is a man profited if he should win a selfish victory over the whole world and lose his own soul? His triumph is but for a time and at terrible cost. When Pyrrhus, the King of Epirus, went out over the battlefield on which he had been victorious and noted how many of his brave men lay stark dead, he said, "Another such victory and Pyrrhus shall return to Epirus alone." A sufficient number of successes which have no higher motive than selfishness and we are defeated, devastated, lost.

Be firm. George III. is not, on the whole, one of our ideals. Nevertheless, on one occasion he showed great firmness. It was in connection with his speech on the Roman Catholic question. "I can give up my crown and retire from power; I can quit my palace and live in a cottage; I can lay my head on a block and lose my life, but I cannot break my oath." When rained upon by those gentle persuasions which would lead us aside from the path of truth let us be firm as he.

Character carries weight. Here, as everywhere, we can see the moral ascendancy of Paul. Benjamin Franklin was wont to attribute his success as a public man, not to his intellect or his powers of speech, for these were but moderate, but to his known integrity of character. Character creates confidence in men. Character compels the world to sit up and take notice and reckon with the man who only cares for what is right. Men are influential, not according to their wealth or rank, but according to their convictions, and convictions take root in character.

"Be British" and rejoice in it. Paul was a Jew and also a citizen of the Roman empire. Of this distinction he was proud and frequently invoked its privileges. We belong to an empire whose proud boast it is that no Britisher could be treated with contempt or violence by a foreign country without redress. On one occasion an army was sent to Abyssinia to rescue one lone citizen of the British empire, and American newspapers have cited that fact as an instance of the kind of thing which Americans should do in Mexico. We have good reason to say with pride, "I am a British citizen."

Be willing to suffer with Christ. Dr. Jowett of New York tells of a sentence in David Hill's biography,—that rare, gentle, refined spirit who moved like a fragrance in his little part of China. Disorder had broken out and one of the rioters seized a huge splinter of a smashed door and gave him a terrific blow on the wrist, almost breaking his arm. And what did he say about it? "There is a deep joy in actually suffering physical violence for Christ's sake." That man realized that it is enough for the disciple that he be as his master and the servant as his Lord.

THE LESSON GRADED

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

For Teachers of Bible Classes

This lesson can be used to emphasize some of the principles of good citizenship. At the present time, the church has laid upon it the very important responsibility of directing the attention of Christians to their duties and privileges as Christian citizens of our Canadian democracy. We have presented to us :

1. *Judicial injustice*, vs. 1-3. The Jews were seeking to employ the machinery of justice in order to commit an injustice. They perceived that their case against Paul was likely to collapse for the Roman authorities seemed to regard the whole matter as a religious faction. Accordingly the Jews sought to have the Romans deliver Paul to their court. Naturally, in this event, the Romans would be bound to respect the decision of the Sanhedrin; a weak governor would be certain to do so. It is not difficult to imagine what would be the nature of the decision. No system of laws can ever be proof against such abuses. On the other hand, it is a first care of the state to see that the possibilities of injustice through law are minimized. Discuss some features of Canadian law. Can our laws be improved? Do they give unfair advantage to certain classes? Are our social laws adequate to meet conditions? Make this discussion practical by directing the attention of the class to concrete cases or by referring to local conditions.

2. *An enlightened citizen*, vs. 4-12. It is clear that Paul was well informed concerning the rights of a Roman citizen. He conducted his case intelligently and effectively. Note how he makes it clear that his case cannot be transferred to Jerusalem because no offence against Jewish law had been proved. Further, he refutes particularly a charge of offence against Cæsar. Paul's appeal to Cæsar indicates that he mistrusted Festus. The governor, probably, showed signs of willingness to sacrifice Paul in order to win the favor of the Jews. Paul was not forgetful of the opportunity that such an appeal gave him to see Rome, Rom. 1 : 10. Clearly, whatever interests Paul had in the Roman empire, he

was enlightened as to its constitution so far as it affected the rights of a citizen. One of the things we need most in Canada, is an intelligent grasp of the principles that underlie our citizenship. Mere party politics, the struggle between the "outs" and the "ins" for the "spoils," are to be condemned. Encourage the class to study some of the great questions of the day—the rights of labor, the socialization of wealth, the ownership of land, the international problem of peace and war.

For Teachers of the Senior Scholars

Remind the scholars that, in last lesson, we left Paul a prisoner of Felix at Cæsarea, the Roman capital. How long did he remain there? Bring out that he was a privileged prisoner (ch. 24 : 23), and refer to his memorable interview with Felix, ch. 24 : 24-26. Notwithstanding all the privileges Paul enjoyed as a prisoner, his earnest restless spirit must have longed to be free. Note that the coming of a new governor, a wiser and better man than Felix, must have awakened hope in the heart of the apostle that he might be set at liberty. Our lesson tells how he was doomed to disappointment.

1. *The Appeal to Festus*, vs. 1-5. What request did the Jews make of Festus? What object had they in making this request? Refer to the undying hatred of these Jews, who were just as bitter against Paul as they were two years before, and bring out what a degrading influence hatred when cherished in the heart exercises over the life. How did Festus meet this appeal? This would indicate that there was some sense of justice in the new governor.

2. *Paul's Second Trial at Cæsarea*, vs. 6-8. Compare this trial with the one before Felix. There was a new judge, a better man than the old governor : the Jews had now no lawyer to plead their case ; but the accusers were the same bitterly unscrupulous men, and the charges were the same. What a wonder that they did not trump up some new charges, since they had failed in accomplishing their purpose with the old ones ! Their hope was evidently in the new governor whom they

believed that they could influence more easily than they could Felix. After two years the old false charges have life enough in them to get into court. What about Bryant's saying that truth crushed to earth shall rise again, but error wounded dies a sure death? Is this true? What was Paul's defence? Since there were no witnesses it was enough for him to plead "Not Guilty."

3. *The Appeal to Cæsar*, vs. 9-12. What suggestion did Festus make? (V. 9.) What was Paul's answer? Explain the privileges of Roman citizenship. Paul little knew all that was involved in that appeal to Rome, but even if he had known, it would have made no difference. He believed that he was doing the right thing, and it mattered not what dangers and difficulties were involved. Impress upon the scholars what a grand thing it is to follow the divine leadings which reveal themselves in every life.

For Teachers of the Boys and Girls

Begin the lesson by having the class tell from v. 27 of the previous chapter what length of time had passed between the lesson of last Sunday and this one. Ask where Paul spent these two years and how to-day's lesson is similar to the previous one. Recall the name of the judge at the former trial and introduce Festus to the scholars as the successor to Felix.

1. *Festus prepares for the trial*, vs. 1-6. Question the class briefly on the places concerned. What was Festus' province as governor? Where was Paul imprisoned? Why did his accusers want him taken to Jerusalem for trial? Bring out the persistent, murderous hatred of the Jews towards Paul, showing how they were willing to break

all rules of fairness and reasonable justice. What was Festus' answer to their request? (See v. 4.) Explain his reason,—Felix had left Paul in prison at Cæsarea and Festus would not interfere with his predecessor's action. He is willing to give certain privileges, however, to the Jews. Ask what these were. What is meant by "them..which..are able?" (See Lesson Explained.)

2. *The trial*, vs. 7-11. Let the class describe the trial scene and the persons concerned. Ask for some of the "many and grievous complaints" which the Jews made against Paul. Why could they not prove them? Point out the importance in a Roman court of a charge of disloyalty to Cæsar. The Jews were anxious to prove this against Paul, but Festus could see that he was innocent. Bring out by questioning the governor's predicament,—having to choose between popularity with the Jews and honest fairness to Paul. What suggestion did he make to escape the difficulty? Have the scholars tell Paul's answer from vs. 10, 11, bringing out the splendid bravery of the apostle who knew he was right.

3. *Paul appeals to Cæsar*, vs. 11, 12. Recall how Paul once escaped scourging. Bring out his privilege as a Roman citizen of appealing to Cæsar, the emperor. Paul uses the privilege to escape being turned over for judgment to prejudiced enemies. Call the attention of the class to God's great plan to send Paul to Rome and show how his trials here were helping on that plan.

Apply the lesson as illustrating the truth that "all things work together for good to them that love God." Paul shows that love in his patient devotion through hardship to the cause of Christ.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "If we suffer, we shall also reign with him; if we deny him, he will also deny us." Find the words.

2. Jesus said: "Ye shall be hated of all men for my name's sake." Where are the words found?

ANSWERS, Lesson II.—(1) Matt. 5 : 8.
(2) Rom. 1 : 16.

For Discussion

1. Is murder planned as bad as murder done?
2. Should we judge a ruler by his popularity?

Prove from Scripture

That we should obey our earthly rulers.

The Question on Missions

Ques. 3. Picture to the little ones the long voyage of the East Indian immigrants across the ocean from their own land, in sailing vessels or steamships to work on the Trinidad estates. Describe simply the conditions on which they come,—agreeing to work on the estates for five years and promised a free passage to Trinidad, care when they are sick, wages of at least 25 cents a day, and a passage back to India if they wish to return.

Some additional points to take up with the

boys and girls are : the possibility of the immigrant's buying off the last two years of his five years' term ; the keeping up of free hospitals on the estates ; the care of the Trinidad Government over the immigrants ; and the employment of Hindi interpreters in courts of law.

With the senior classes an interesting discussion may be held on the whole subject of indentured labor,—its advantages and disadvantages, and the way in which it is safeguarded in Trinidad.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—We are going to see Paul, the missionary, being judged by Festus, another Roman governor.

Lesson Thought—Jesus is our king. We should take all our affairs directly to him.

A Longed-for Trip—Holidays had come, and Harold, May and Bess were longing to go somewhere for a "trip." "If we could only go some place beside the water to spend a few weeks! How lovely that would be!" they sighed, but

mother did not feel that she had money enough to take the little family any place. "God can send the trip to us if he wants to," said May, "if we pray hard and keep on asking him." And they did.

One morning when they came down to breakfast, mother was sitting at the table with a letter in her hands. "Dear children, what do you think this letter is about?" she said with a smile. All sorts of guesses followed, but as they could never guess, mother told them. An old friend of their father had written to say that they were not going to use their cottage beside the lake this summer and would be glad if the children and their mother would go and spend the holidays there.

"Didn't I tell you so?" said May, as she danced about and clapped her hands. "God has heard us praying and he has sent us this trip." (God does not always send us just what we ask for, but he always sends us what is best for us.)

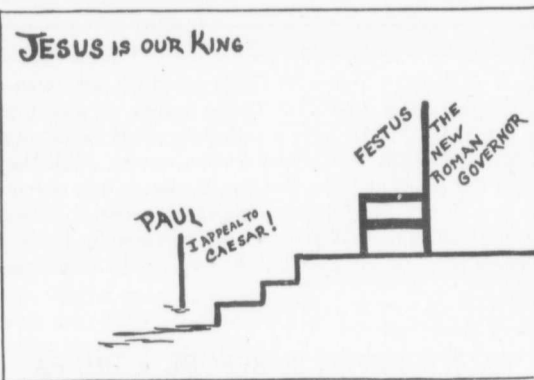
Paul's Longed-for Trip—Paul, the missionary, had been longing to go to Rome (map) to preach the gospel. God had heard his prayer and was sending him on the trip he had been longing to take. God did

not send Paul at once, but all the things that had been happening to him were just opening the way for him to go to Rome.

Review—Recall last lesson.

Lesson—Governor Felix was called back to Rome and a new governor came to Cæsarea. His name was Festus. Tell vs. 1-6. (Sketch throne. Print FESTUS over it.) Continue the story.

Paul's Choice—Festus gave Paul the chance to choose whether he would go to Jerusalem to be judged or be judged in Cæsarea again. Paul said he would choose neither place : he had already been judged in both places and no cause for punishment had been found



against him. Now he would appeal direct to the king at Rome, Cæsar, the king who ruled over them all.

Paul said if he had done wrong he was willing to suffer for it. He was no coward. But he had done no wrong and no one could give him up to his enemies.

Festus, after consulting with his advisers, told Paul that he would be sent to Rome to Cæsar. (Repeat or sing Hymn 522, Book of

Praise.) (If possible, show a picture of Cæsar and one of Jesus, our king. Contrast the faces.)

Golden Text—Repeat and explain. Paul suffered in many ways, just as Jesus his master suffered,—taken from place to place to be tried, at last suffering death, for Jesus' sake and for the sake of others.

What the Lesson Teaches Me—JESUS IS MY KING. I should take all my troubles to him.

FROM THE PLATFORM

RO. ————— CÆ.

Draw on the blackboard a straight line, and, at one end, print CÆ., while, at the other, you print Ro., explaining that CÆ. stands for Cæsarea and Ro. for Rome. The scholars will tell you, in answer to questioning, that Paul, at the time of the lesson, was in Cæsarea and had been there for two years. Next, have a little talk about Rome, bringing out the fact that it was the capital and centre of the vast Roman empire. Tell the class how eagerly Paul desired to preach the gospel at Rome and that the lesson tells us how he was put in the way of going to the great city. Now question about the appeal to Cæsar, emphasizing the truth that all the events leading up to it were part of God's plan for Paul. The point to press home is, that God has a plan for our lives and that we should be willing to have that plan carried out.

Lesson IV. PAUL'S DEFENCE BEFORE AGRIPPA October 22, 1916

Acts 26 : 1, 24-32. Study Acts, ch. 26. *Scripture Memory Verses.

GOLDEN TEXT—I was not disobedient unto the heavenly vision.—Acts 26 : 19.

1¹ Then Agrip'pa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth

2² the hand, and 3³ answered for himself :
24 And as he thus 4⁴ spake for himself, Fes'tus 5⁵ said with a loud voice, Paul, thou art 6⁶ beside thyself ; much learning doth make thee mad.

25 But 7⁷ he said, I am not mad, most 8⁸ noble Fes'tus ; but speak forth 9⁹ the words of truth and soberness.

26 For the king knoweth of these things, 10¹⁰ before whom also I speak freely : for I am persuaded that none of these things 11¹¹ are hidden from him ; for this 12¹² thing was not done in a corner.

27 King Agrip'pa, believest thou the prophets ? I know that thou believest.

Revised Version—1¹ And Agrippa said ; 2² his hand ; 3³ made his defence ; 4⁴ saith ; 5⁵ mad, thy much learning doth turn thee to madness ; 6⁶ Paul saith ; 7⁷ excellent ; 8⁸ Omit the ; 9⁹ unto whom ; 10¹⁰ is ; 11¹¹ hath not been done ;

28 1¹ Then Agrip'pa said unto Paul, 12¹² Almost thou persuadest me to be a Chris'tian.

29 And Paul said, I would to God, that 13¹³ not only thou, but also all that hear me this day, 14¹⁴ were both almost, and altogether such as I am, except these bonds.

30 And 15¹⁵ when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them :

31 And when they 16¹⁶ were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 1¹ Then said Agrip'pa unto Fes'tus, This man might have been set at liberty, if he had not appealed unto Cæ'sar.

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

¹³ With but little persuasion thou wouldst fain make me
thou only, but ; ¹⁴ might become such ; ¹⁵ Omit five words
a Christian ; ¹⁶ whether with little or with much, not
had withdrawn, they spake one to another, saying,
tells us that the gospel shall be preached in all the world
before the end comes.

LESSON PLAN

- I. A Courteous Defence, 1.
- II. A Rude Interruption, 24-26.
- III. An Earnest Appeal, 27-29.
- IV. A True Verdict, 30-32.

DAILY READINGS

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

M.—Paul's defence before Agrippa, Acts 26 : 1-11.
T.—Paul's defence before Agrippa, Acts 26 : 12-22.
W.—Paul's defence before Agrippa, Acts 26 : 23-32.
Th.—Paul's testimony at Damascus, Acts 9 : 10-22.
F.—That God may be glorified, 2 Cor. 5 : 1-13. S.—
"Happy are ye," 1 Peter 4 : 12-19. S.—The Messiah's
obedience, Isa. 50 : 5-11.

Primary Catechism—*Ques. 119. What does God's
word tell us about the spread of the gospel? God's word*

Shorter Catechism—*Ques. 75. What is forbidden
in the eighth commandment? A. The eighth command-
ment forbiddeth whatsoever doth or may unjustly
hinder our own or our neighbour's wealth or outward
estate.*

Lesson Hymns—Book of Praise : The "Great Hymn
of the Church"—Primary, 595 ; Junior and Upward,
438, 19, 256, 52 (Ps. Sel.), 255, 260.

Special Scripture Reading—Matt. 5 : 38-48 ; given
also in Departmental Graded Teacher's Quarterlies. (To
be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 116, Book of
Praise ; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 762, Paul Before
Agrippa. For Question on Missions, T. R. 6, Cutting
Sugar Cane. (Slides are obtained from the Presby-
terian Lantern Slide Department, 96 Queen St. East,
Toronto.)

Stereograph—For Lesson, Damascus and Its Gardens from the Northwest (Order from Underwood & Underwood, 417 Fifth Ave., New York City ; further particulars, see page 470).

THE LESSON EXPLAINED

Time and Place—A.D. 59 ; Cæsarea.

Connecting Links—To-day's lesson fol-
lows closely upon that for last Sunday.

I. A Courteous Defence, 1.

V. 1. *Agrippa*. This was Herod Agrippa II., son of Herod Agrippa I., whose tragic end is narrated in ch. 12 : 20-24. His dominions included part of Galilee and Perea, but not Judea. He was the last Jewish king in Palestine, and, for a time, had the government of the temple and the right of appointing the high priest. Bernice, who accompanied him on his visit to Festus, was his sister, and was noted for her beauty and her wickedness. Agrippa presided at the hearing of Paul both as a king and as a guest. *Stretched forth his hand* (Rev. Ver.) ; the gesture of an orator. *Made his defence* (Rev. Ver.). See vs. 2-23.

The main points in Paul's defence, after the courteous introduction of vs. 2, 3, are : (1) He had been a true Jew of the strictest sort (vs. 4-8) ; (2) He had once been a more zealous persecutor of Christians than the Jews who were now persecuting him (vs. 9-11) ; (3) The great change in him had been wrought by a vision of the risen Christ, who had appeared to him on the way to Damascus and had commissioned him to preach the gospel to the Gentiles (vs. 12-18) ; (4) He had been obedient to the heavenly vision, but had carried the Lord's message to Jerusalem and Judea, but chiefly to the Gentiles, vs. 19-23.

II. A Rude Interruption, 24-26.

V. 24. *Beside thyself*. Ramsay paraphrases, "Paul, Paul, you are a great philosopher, but you have no common sense." To Festus the idea of a resurrection was absurd, and equally ridiculous did it appear to him that "one who was dead" (ch. 25 : 19) should bring light not only to Jews, but also to Gentiles, Romans like himself. (Compare chs. 2 : 13 ; 17 : 32.) *Much learning* ; study of the Old Testament scriptures. Festus may have heard that Paul was distinguished amongst the Jews for his scholarship. *Turn thee to madness* (Rev. Ver.) ; as we say, "His head is turned."

V. 25. *Most noble Festus*. Paul is never provoked out of his fine courtesy. He shows himself a marvel of Christian courtesy and self-command. *Words of truth* ; and not the wild imaginings of a mind diseased. *Soberness* ; sound sense.

V. 26. *The king knoweth*. Agrippa, at one time, as we have seen, was in charge, under the Romans, of the temple at Jerusalem ; he was well acquainted, therefore, with the religion of the Jews and their expectation of a Messiah. Besides, he must have heard something of the Christians, since his father had beheaded James with a sword and had cast Peter into prison (see ch. 12 : 1-4). *These things* ; the report of the death and resurrection of Jesus. *Not done in a corner* ; but in Jerusalem, the Jewish capital, in the glare of public knowledge.

III. An Earnest Appeal, 27-29.

Vs. 27-29. *Thou believest*; "the prophets," and therefore he ought to believe in Jesus who fulfilled the teaching of the prophets. *With but little persuasion*, etc. (Rev. Ver.). It was as if he had said, "You think, do you, that with a little speech-making you can make so great a man as I become one of that fanatical sect of Christians," for such they seemed to the scornful king. *I would to God*. I desire with all my heart. *Such as I am*; with my present blessings as a Christian and my sure hope of future glory. *Except these bonds*; the chains which had bound him to his keeper in prison, and which now hung heavily about the apostle.

IV. A True Verdict, 30-32.

Vs. 30-32. *Nothing worthy of death*. Luke is careful to explain that both the Roman Festus (ch. 25 : 18) and the Jewish Agrippa found Paul to be innocent. This was a great testimony to his hero. *Set at liberty*, etc.; but his continued imprisonment was to become the means of his being carried to Rome, whither he longed to go with the gospel message.

Light from the East

ROMAN LAW AND ORDER—"The success of the Roman provincial administration has become proverbial mainly for the manner in

which it handled the ticklish problem of subject nationalities. Very few attempts to stamp out localized customs by force, especially those connected with the religious usages of the various peoples stand recorded. The effort was to introduce Roman rule with as little disturbance as possible. This policy, however, served as a cloak for another aim sedulously pursued. By extending the privileges of Roman citizenship, the emperor hoped to subdue manifestations of distinctively national feeling. They consciously tried to replace the ancient national pride by incorporating the conquered peoples into the grander unity of the new empire. And in this, Judea and Egypt aside, they met with wonderful success. The very magnitude of the empire, the grand sweep of its territory, the splendor of Rome's past achievements, acted as a powerful leverage. The 'Roman peace' (*pax romana*) too, as it was called, operated in the same direction. Deliverance from continual war, extinction of the very opportunities for mutual quarreling, emancipation from the strife between internal factions, and the consequent feeling of immunity from invasion and from the terrors of personal spite, induced thousands to acquiesce in the domination of a single all-powerful will which, in its own interest, put an end to tumults. Thus the world was rapidly becoming one." R. M. Wenley.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON II.]

While we are considering Paul's account of his conversion, let us have in our minds the place that he had in his mind,—the old city of Damascus. We will view it from a suburb at the northwest of the town. At our feet we find the tombs of a modern Moslem cemetery, with village houses beyond,—low cottages of sun-dried mud. The sunshine beats down with sickening heat on the village roofs and lanes. But beyond the village we see a broad belt of green trees. Those thick-leaved groves and orchards show that there must be a good water supply at hand. And

beyond the tree tops Damascus shows,—a mass of whitewashed walls and tile covered roofs, with spots of green foliage here and there where trees are growing in some public square or private courtyard. The tall, slender towers of mosques rise at intervals among the lower buildings like long-stemmed flowers. Broad fields stretch out for several miles beyond the city, and some low, bluish hills on the horizon end our outlook.

Use a stereograph entitled, *Damascus and Its Gardens from the Northwest*.

THE LESSON APPLIED

In our estimate of others we reveal ourselves. Festus the materialist could not understand

Paul the idealist and thought him mad. By that short-sighted judgment he gave himself

away. H. M. Stanley tells us that when he went out to Africa to find Livingstone and met him in the wilds, the question would come up, "How on earth does he stop here—is he cracked, or what?" That was the worldling's estimate of one of the most wonderful men God ever gave any generation. Stanley, we are glad to say, lived to think very differently, but Festus still kept his eyes burning on this worldly world.

It is not much learning so much as sin that makes a man a fool. Every man who is constrained to cry out, "God be merciful to me a sinner," could just as truthfully say, "God be merciful to me a fool." "Thou fool," said God, in the scripture, to that man who was rich in this world's goods, but upon whose way no beam of splendor fell out of the clouded skies. The sanest, safest thing any man ever did was to come to Christ and follow him. Stop sinning. That way lies madness, death.

It is no condescension to follow Christ. King Agrippa seemed to think so, for he said, "me . . . a Christian," and thereby doubtless raised a laugh. There are boys and girls who think patronizingly of Christianity. They know no better. One day Thackeray and two friends were walking along a road to the west of Edinburgh as the sun was setting. Between them and that depth of burning light there was placed a huge wooden crane, which from where they stood assumed the figure of a cross. All three gazed at it, silently. Thackeray gave utterance in tremulous voice to what all were feeling in the one word, "Calvary." They walked home in silence. All that evening Thackeray was observed to be very gentle and serious, speaking as he seldom did of divine things. O how great a thing it is to be a Christian!

We should redeem the opportunity however unpromising it may seem. The Christian religion at the first made its chief advance among the poor and the slaves. St. Paul makes his bid for a king. In this matter of Christian enterprise, he reminds us of William Carey, who gave modern missions a first start by preaching a powerful sermon of which the two leading divisions were "Expect great things from God!" "Attempt great things for God."

Be a seer. We may have our heavenly vision as well as Paul. Stripped of all its trappings his vision amounts to this, the truth as it is in Jesus. We have had that truth revealed to us in the manner best suited to our age and need. We know that self-reverence, self-knowledge, self-control, crowned with self-sacrifice,—a self-sacrifice that finds its fount of inspiration in the self-sacrifice of God—are the true constituents of the life indeed. We know it just as surely as if we saw the great light which appeared to Paul or the fiery cross that Constantine saw gleaming like the light against the dark heavens. Let our prayer every day be, "We would see Jesus."

Be a doer. St. Paul was not disobedient to the heavenly vision. Every follower of Jesus Christ is a Christian soldier. A Presbyterian elder some time ago said that it was enough for him that Jesus said: "Go ye into all the world, and preach the gospel to every creature." He did not feel the need of elaborate argument for foreign missions. The great captain of our salvation expects of us what the Duke of Wellington expected of his men when on one occasion he said to an officer who urged the impossibility of carrying out a certain command, "I did not ask your opinion. I gave you my orders and expect them to be obeyed."

Be a sayer. Let us be seers, doers and sayers of the truth as it is in Jesus. That way lies success for ourselves and others and the whole Christian church. "Ye shall be witnesses unto me both in Jerusalem . . . and unto the uttermost part of the earth." Every Mohammedan trader is a missionary and talks to every one about his faith. Why should not every Christian help to tell it out among the heathen that the Lord is king? When Count Linzindorf was a boy at school, he founded amongst his school fellows a little guild which he called the Order of the Grain of Mustard Seed, and thereafter that seedling grew into the great tree of the Moravian Brotherhood, whose shadow blessed the world. Do not repress yourself. Express yourself. Do not put your candle under a bushel, but let your floating dip be borne aloft that all may see.

THE LESSON GRADED

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

For Teachers of Bible Classes

The main points for discussion in the lesson are :

1. *The central fact*, vs. 1-23. Compare this account of Paul's conversion with the accounts in chs. 9 and 22. Note the divergences, and explain. Christ is the central fact of Paul's life. (Quotation from his Epistles will enforce this statement.) This conscientiousness of the reality of Christ ought to be the normal experience of all Christians. Discuss with the class the conditions which hinder its development and those which aid it.

2. *Festus and Agrippa*, vs. 24-28. The Roman was amazed that a sane man of Paul's culture could believe in such things as he was recounting. Festus is a type of those who cannot understand or appreciate those facts that lie beyond the evidence of the simple senses. Such persons are usually the product of one of two conditions : (a) ignorance of the great spiritual facts. Festus has spent his life in an environment which was not congenial to spiritual enlightenment. The old Roman religion had decayed, the new religions were not such as to commend themselves, so the ordinary Roman man of affairs was an agnostic (compare Pilate). In our own day, lack of interest in spiritual things, whether characteristic of a nation, of a city, or of a home, produces the same dullness of apprehension with respect to spiritual facts. Religious education is one of the greatest problems facing the state and the church today. (b) The neglect of spiritual development. Through lack of exercise, our spiritual faculties may become dull and insensitive. Through the absorption of interest in scientific pursuits, Darwin found that, in his old age, he had lost the ability to believe in spiritual facts, just as he had lost the power to enjoy poetry and music.

Agrippa dismissed Paul's pertinent question with a sneer, v. 27. He is unwilling to admit before Festus his interest in things that, to a Roman, appeared to be mere twad-

dle. He is the type of those who are too proud because of certain intellectual or social pretensions to confess an interest in spiritual things. Deep down in their hearts, there is an unceasing conflict being waged between the higher and the lower motives. They understand what religion means, but they refuse to surrender their lives to the truth they know.

3. *Paul*, v. 29. Paul was never more like his master than on this occasion when he met the sneer of the king with a prayer. Twenty-five years of fellowship with his master had resulted in a growing assimilation of his character (Phil. 1 : 20-22), a growing perception of the power and the presence of the living Christ. Contrast the joys of the man of faith with those of the man of the world, v. 29 ; compare Luke 12 : 13-21.

For Teachers of the Senior Scholars

As an introduction tell how through the influence of the Aberdeens Henry Drummond was invited to address fashionable gatherings in London. The people came to the first meeting expecting to hear a lecture on science, but instead of this they got a talk on conversion. It took them greatly by surprise when Drummond asked them to unite with him in prayer, but they all knelt down. Show that Drummond's task was not so difficult as that which presented itself to Paul as he faced the pomp and pride of Cæsarea, for Drummond was at the time one of the most popular teachers in the world, while Paul was only a poor, lonely prisoner. Who were present when Paul spoke? Who called the meeting, and for what purpose? What did Paul talk about? Our lesson is a record of the results of that meeting.

1. *The Effect upon Festus*, vs. 24-26. What effect did the story of Paul's conversion have upon Festus? Bring out that the supernatural elements in Paul's story, and the intense earnestness of the man, who had sacrificed everything which the world prizes most in order to win the world to his way of thinking and living made Festus feel that Paul was mad. Show that many a time in the history of the Christian church the most earnest fol-

lowers of Jesus have been judged in the same way. Some in Glasgow called Dr. Chalmers a madman. Sydney Smith called the first company of missionaries sent out a batch of maniacs. Have the scholars note that it is the person who lives altogether for the things which perish, regardless of eternal realities, who is beside himself.

2. *The Effect upon Agrippa*, vs. 27-29. Following the Authorized Version, what effect did Paul's words have upon Agrippa? Note that he was not moved in the same way that the Roman governor was. Why was this? As a Jew Agrippa was more familiar with the supernatural, and understood religious enthusiasm better than Festus did. There was something convincing about Paul's preaching and personality which impressed him favorably. Bring out the danger of not going far enough in our religious experience. "Almost is but to fail." In order to get much that is good out of life, or to put much that is good into life, we must be out-and-outers.

3. *The Conclusion of the Whole Matter*, vs. 30-32. They could find no fault in Paul, who might have been set at liberty if he had not appealed to Cæsar.

For Teachers of the Boys and Girls

Recall, by questioning, Paul's previous trials before Felix and Festus, leading up to his appeal to Cæsar in the last lesson. Have the class tell who Agrippa was, and how Paul came to appear before him. Bring out briefly the main points in Paul's address in vs. 2-23. (See Lesson Explained.) Now take up:

1. *Festus' Interruption*, vs. 24-26. What is meant by "much learning doth make thee mad?" (See Lesson Explained.) The

scholars may tell of cases when we say similar things about people just because they do not think exactly as we do, and perhaps because, for selfish reasons, we do not want to see just as they do. Call for Paul's answer to Festus, having the scholars suggest who made Paul feel sure that his words were words "of truth and soberness." Ask the class if they have not felt absolutely sure sometimes that a certain thing was right. What tells them this? Why would King Agrippa probably know something about Jesus and his followers?

2. *Paul's Appeal to Agrippa*, vs. 27-29. Ask what Paul meant by "the prophets" and let the scholars suggest why Agrippa believed them. Bring out, by questioning, the truth that belief in the Messiah was common to Paul and Jewish religion. Ask some one to read v. 29 aloud, and get the views of the class on Agrippa's statement "almost thou persuadest," etc. (See Lesson Explained, and make sure that the scholars understand the passage.) Discuss carefully Paul's answer. Have the class tell just what he meant by "such as I am, except these bonds." What were the bonds? Bring out the great truth that Paul's burning desire was to win others to Christ and to the joy in Christ which was his—but, without the sufferings.

3. *The Decision*, vs. 30-32. Have the class picture the scene, telling of the persons, the nature of the discussion, and the decision. Why could Paul not be set free? Discuss in closing whether any thing was gained at this trial. The scholars will readily see that good must have resulted, because (1) Paul had again proclaimed Christ, (2) another step was taken on his mission to Rome.

ADDED HINTS AND HELPS

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

Something to Look Up

1. Peter says it is better to suffer for well-doing than for evil-doing. Find the saying.

2. Jesus says: "Blessed are they which are persecuted for righteousness' sake." Give the chapter and verse.

ANSWERS, Lesson III.—(1) 2 Tim. 2 : 12. (2) Matt. 10 : 22.

For Discussion

1. Is enthusiasm a good or bad thing?
2. Have worldly rulers done more to help or to hinder Christ's cause?

Prove from Scripture

That Jesus is the light of the world.

The Question on Missions

Ques. 4. The teacher of the little ones should describe the work of the laborers on

the estates,—those in the sugar fields planting, weeding, hoeing, forking and reaping with no protection from the hot tropical sun, and those on the cocoa estates weeding, trimming, pruning and tending the cocoa trees under the larger trees called undying trees, planted to give shade and coolness to the cocoa trees. Speak also of the cocoa harvest, when the laborers pick the pods of the trees with special long-handled knives, open the

pods, take out the beans and help in curing them.

With other classes the teacher may go into greater detail in describing the processes both of the sugar-growing and the cocoa-growing estates. Reference should be made also to the work of those East Indians who own and work their own gardens as farms. Speak of the absence of machinery and the heat as making work much harder than in our own land.

FOR TEACHERS OF THE LITTLE ONES

A Look Forward—To-day we are going to see Paul before King Agrippa.

Lesson Thought—Jesus is our true friend.

Review—Recall last lesson.

Paul Before King Agrippa—To-day we are

going to look upon a very grand gathering of people in Cæsarea. Festus has some very important visitors. People from all parts have been coming to call upon the new governor. King Agrippa and his sister Bernice have come.

Festus had told King Agrippa about the Jewish prisoner, Paul, the missionary. Agrippa had heard of Paul and told Festus he would like to see and hear him. Festus decided to have a great meeting at his palace, and have Paul brought in to speak for himself, so that King Agrippa might help Festus to decide what he should tell Cæsar at Rome about this prisoner. Festus did not know what to say against Paul, for he had really found no cause for punishment in anything Paul had done.

A Gay Scene—Describe the scene as Festus enters the great hall with his guests, followed by all the great people of the city, dressed in gorgeous robes of purple and blue and red and yellow, glittering with jewels and gold. Sketch again the throne with KING AGRIPPA printed above it. Agrippa and Bernice and Festus are seated on this throne. Around

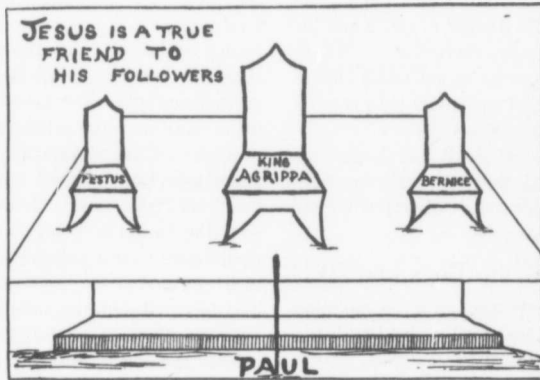
them stand soldiers with glittering helmets and coats of mail and spears and shields, in front of them the great people of Cæsarea. Presently Paul is led in, chained to two soldiers. Everybody is looking at him. Paul is quiet and brave.

Festus tells who the prisoner is, and what his accusers have said against him. He also says that he can find no fault in the prisoner, and wishes to hear what they have to say when they have heard Paul speak for him-

self. Then King Agrippa stretched forth his hand (all make gesture) as a sign that Paul may now speak.

Golden Text—Tell what Paul meant by the "heavenly vision," vs. 12-23. Paul spoke up bravely for Jesus, his true friend, vs. 26-29. Tell Paul's reply to King Agrippa's taunting remark. Paul was gentle and courteous, wishing to have everyone take Jesus for their friend as he had done.

No Fault in Paul—Then they all rose up and walked out of the hall, saying amongst themselves, "This man does nothing for which he should be imprisoned or put to death." Agrippa said to Festus, "This man might have been set free if we had been allowed to judge him, but he has chosen to go to Cæsar." King Agrippa was not a true friend of Paul, yet he said he saw nothing in



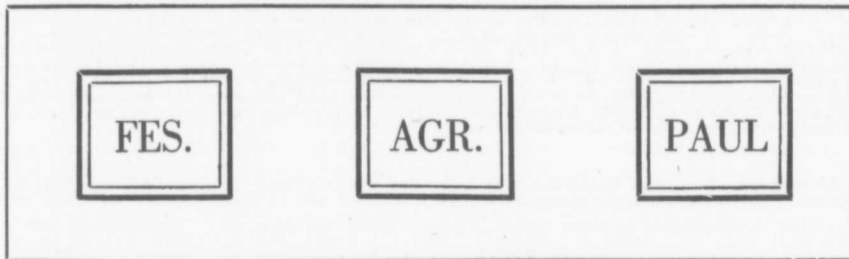
him worthy of punishment. (Jesus had helped Paul again.)

Our Heavenly Vision—When you hear Jesus' words from the Bible, he is speaking to you. He wants you to do what he tells you to do, and keep from doing things that he tells you not to do. Explain that whatever

is our duty is the "heavenly vision" to us. Did mother call? (What does Jesus say to you?) Some one asks for your help. (What is Jesus saying to you then?) Who have been helpers this week?

What the Lesson Teaches Me—JESUS IS MY TRUE FRIEND.

FROM THE PLATFORM



Draw on the blackboard three squares to represent three picture frames, and point out to the scholars that the lesson pictures to us three men: Festus (print FES. in the first square), Agrippa (print AGR. in the second square), and Paul (print PAUL in the third square.) Question the scholars about the way in which Festus spoke to Paul, and bring out the fact that he did this through ignorance. Next, question about Agrippa, bringing out his greater knowledge of the things about which Paul was speaking, and, in contrast with his knowledge, his disobedience. Now turn to Paul, emphasizing what he says of himself in v. 19. In this way it will be easy to get the scholars to see that the governor may be called Festus the Ignorant; the king, Agrippa the Disobedient; and the apostle, Paul the Obedient. Ask which of these we should imitate and press home the duty of obedience to Jesus Christ.

Lesson V.

THE VOYAGE

October 29, 1916

Acts 27 : 13-26. Study Acts 27 : 1-38. *Scripture Memory Verses.

GOLDEN TEXT—Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.—Psalm 37 : 5 (Rev. Ver.).

13 And when the south wind blew softly, supposing that they had obtained their purpose, ¹ loosing *thence*, they sailed close by Crete.

14 But ² not long after there arose against it a tempestuous wind, ³ called Euroclydon.

15 And when the ship was caught, and could not ⁴ bear up into the wind, we let *her* drive.

16 And running under ⁵ a certain island which is called Clau'da, we had much work to come by the boat :

17 ⁶ Which when they had ⁷ taken up, they used helps, undergirding the ship; and, fearing lest they should ⁸ fall into the quicksands, strake sail, and so were driven.

18 And ⁹ we being exceedingly tossed with a tempest, the next *day* they ¹⁰ lightened the ship;

19 And the third *day* ¹¹ we cast out with ¹² our own hands the tackling of the ship.

20 And when neither sun nor stars ¹³ in many days appeared, and no small tempest lay on us, all hope that we should be saved was ¹⁴ then taken away.

21 ¹⁵ But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have ¹⁶ loosed from Crete, and ¹⁷ to have ¹⁸ gained this harm and loss.

22 And now I exhort you to be of good cheer : for there shall be no loss of ¹⁹ *any man's* life among you, but ²⁰ of the ship.

23 For there stood by me this night ²¹ the angel of ²² God, whose I am, ²³ and whom I serve.

24 Saying, Fear not, Paul; thou must ²⁴ be brought before Cæsar : and, lo, God hath ²⁵ given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer : for I believe God, that it shall be even ²⁶ as it was told me.

26 Howbeit we must be cast upon a certain island.

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

Revised Version—1 they weighed anchor and sailed along Crete, close in shore; 2 after no long time there beat down from it; 3 which is called Euraquilo; 4 face the wind, we gave way to it, and were driven; 5 the lee of a small island called Cauda, we were able, with difficulty to secure the boat; 6 and when; 7 hoisted it up; 8 be cast upon the Syrtis, they lowered the gear, and so; 9 as we laboured exceedingly with the storm; 10 began to throw the freight overboard; 11 they; 12 their; 13 shone upon us for many days; 14 now; 15 And when they had been long without food, then Paul; 16 set sail; 17 *Omit* to; 18 gotten this injury and loss; 19 *Omit* any man's; 20 only of; 21 an; 22 the God; 23 whom also; 24 stand before; 25 granted; 26 so as it hath been spoken unto.

LESSON PLAN

- I. Danger, 13-15.
- II. Despair, 16-20.
- III. Encouragement, 21-26.

DAILY READINGS

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

M.—The voyage, Acts 27: 1-12. T.—The voyage, Acts 27: 13-26. W.—The voyage, Acts 27: 27-37. Th.—Christ calms the storm, Mark 4: 35-41. F.—Kept through flood and fire, Isa. 43: 1-7. S.—"At thy rebuke they fled," Ps. 104: 1-9. S.—An overruling providence, Ps. 77: 11-20.

Primary Catechism—*Ques.* 120. *What part should you take in giving the gospel to the heathen who have never*

heard of a Saviour? If I cannot go myself to tell them about Jesus, I should pray for them, and give of my money to send Bibles and missionaries to them.

Shorter Catechism—Review Questions 72-75.

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 595; Junior and Upward, 438, 116, 304, 82 (Ps. Sel.), 49, 297.

Special Scripture Reading—Eph. 6: 10-20; given also in Departmental Graded Teacher's Quarterlies. (To be read responsively or in concert by the whole School.)

Hymn for Opening Worship—Hymn 250, Book of Praise; given also in Departmental Graded Quarterlies.

Lantern Slides—For Lesson, B. 1338, The Storm at Sea. For Question on Missions, T. R. 3, A Typical Laborer's Home. (Slides are obtained from the Presbyterian Lantern Slide Department, 96 Queen St. East, Toronto.)

Stereograph—For Lesson, Ancient Citadel in the Sea at Sidon (Order from Underwood & Underwood, 417 Fifth Ave., New York City; further particulars, see page 470).

THE LESSON EXPLAINED

Time and Place—A.D. 59; on the Mediterranean from Cæsarea Romewards.

Connecting Links—Paul has appealed to Cæsar, and preparations are made to send him to Rome. The account of the journey is given in the first person, showing that Luke had again become one of Paul's company (compare chs. 16: 10; 21: 1). The whole narrative is so full of life, that it is said to be the best account of a sea journey in all ancient writing. The author also shows how noble the conduct of Paul is under these trying circumstances.

I. Danger, 13-15.

V. 13. *South wind blew softly.* This would be a favorable wind. As far as Cape Matala, six miles across a bay from Fair Havens, it would strike the ship from the side. At Cape Matala the coast turns suddenly north, and after the ship had rounded the cape, the wind would be dead astern. *Obtained their purpose.* "Got their opportunity," Sir William Ramsay translates; that is, of making their way to Phenice or Lutro, twenty-four miles distant from Fair Havens (see v. 12). *Sailed . . . close in shore* (Rev. Ver.); barely able to clear in a straight course the jutting point of the cape. If the wind had shifted a single point, they could not have made it.

Vs. 14, 15. *Tempestuous wind* (literally a "typhonic" wind, a furious gale). . . *Euraquilo*

(Rev. Ver.); a northeast wind. See Light from the East. *Caught*; as in the grip of a giant. *Could not face* (Rev. Ver.); literally, "look at the wind eye to eye." Eyes were painted on the prows of ancient vessels. *Gave way . . . driven* (Rev. Ver.). So suddenly did the storm rush down, that the sailors had no time to take down the large sail carried by ancient ships, which it was very difficult to lower, even in fair weather.

II. Despair, 16-20.

Vs. 16, 17. *Running*; before the wind (Luke uses the proper sailor's term), unable to control the ship or check her mad course. *Under the lee* (Rev. Ver.); into smooth water. *Cauda*; twenty-three miles due south from Phenice. *With difficulty . . . secure the boat* (Rev. Ver.); the small boat which had been towed behind. In the heavy sea it was soon waterlogged, and became a dead weight. Thus, even in the quieter water, it was, with difficulty, got on board. *Undergirding the ship.* This operation is called "frapping." It consisted in passing cables round the ship's hull in four or five turns, to hold the timbers together. Some say that the cables were passed round the ship lengthwise from stem to stern, others that they were put crosswise. *Fearing . . . the Syrtis* (Rev. Ver.). The quicksands off the north coast of Africa near Cyrene, the Syrtis, were the terror

of all Mediterranean sailors. *Lowered the gear* (Rev. Ver.); lessened sail. This would prevent the ship from being driven upon the Syrtis. Enough sail was doubtless left spread to make it possible to keep the ship's head to the wind, that is, to the northwest, instead of drifting southwest to the quicksands.

Vs. 18-20. *Freight overboard* (Rev. Ver.); in order to lighten the ship and thus relieve the strain on its timbers. The part of the cargo referred to her was likely that which was on deck, or, at any rate, was easiest to get at. *Cast out . . . the tackling*; the fittings and equipments of the ship, anything movable. *Neither sun nor stars*; the only guides, before the compass was invented, of sailors out of sight of land. *No small tempest*; which had the vessel wholly at its mercy. *All hope . . . taken away*. Gradually the dread of the hapless voyagers had deepened, until now it had become absolute despair.

III. Encouragement, 21-26.

Vs. 21, 22. *Long without food* (Rev. Ver.). It was difficult to prepare food, and their fear left them no heart to eat. *Sirs*; literally, "men." Let them show a manly courage. *Hearkened unto me*. See vs. 9, 10, where Paul recommended caution. *Now . . . be of good cheer*. In the midst of the panic-stricken crowd he is cool, confident and sure of being saved. *No loss of . . . life . . . only* (Rev. Ver.) . . . *the ship*. How this assurance like a ray of sunlight, would pierce the despair of Paul's hearers.

Vs. 23-26. *Angel of God*. Paul's message was from heaven. *Whose I am*. Anywhere and before any one Paul will confess God. *Whom I serve*; and who will therefore preserve me till my work for him is done. *Fear not, Paul*; in spite of the terrors of wind and sea. *Before Cæsar*. See ch. 23:11. *God hath given thee*, etc. Doubtless Paul had prayed for his fellow voyagers, and the sparing of their lives was God's answer. *All . . . with thee*. So the world is to be saved through the prayers of Christians. *Be of good cheer*;

keep up heart and hope. *I believe God*; who rules the sea, and can stay its storms. *Cast upon a certain island*. This the angel had told Paul.

The story of the storm is continued in vs. 27-38.

Light from the East

SAILING WEST TO ROME—The world's most important shipping line in Paul's days was that which connected Italy and Egypt. For just as Britain depends on America and Australia for her food, so without Egypt Rome would have starved. The connection with the rich wheatlands of Egypt was so important to Rome that she maintained an imperial fleet to carry Egyptian corn to Italy.

The voyage to Egypt in the season was easy; it was scarcely attempted in winter. The prevailing summer winds in the Mediterranean are from the west and northwest; they would carry a ship from Puteoli on the Gulf of Naples to Alexandria in Egypt in from 10 to 20 days. But the same winds made the return voyage long and tedious. Ships had to depend mainly on the breezes of the coasts. The African coast would be avoided lest a ship might be driven on the Syrtis, or great quicksands. Shipmasters were compelled, therefore, to sail northwards and make for the east end of Crete, for Rhodes, or for the Lycian Coast, according as the westerly wind permitted. It was at Myra, the chief port of Lycia, that the centurion of the lesson found an imperial corn-ship proceeding from Alexandria to Italy (see vs. 6, 7). From the coast of Lycia progress was bound to be slow and uncertain, for a ship could creep from port to port only when the wind blew strong enough to carry her round the headlands. It had taken Paul 15 days to come in another ship from Cæsarea to Myra. An ordinary journey from Alexandria to Rome might last 50 days. And many a belated ship did what Paul wanted to do: it wintered in some harbor of Crete.

THE GEOGRAPHY LESSON

[SEE SKETCH MAP, LESSON II.]

Our map on page 480 shows where Sidon stands on the seashore about seventy miles northeast of Cæsarea. If we use a stereo-

graph made at Sidon we may see one of the water-front buildings which was standing when Paul landed there. We look from a

flat house-roof across a strip of sandy beach and a cove of the sea to an old stone fortress, connected with the mainland by a long bridge with many arches. The Turkish flag is flying now above the buildings to show that the Turkish government controls this port. Nineteen hundred years ago the Roman government was in control, and that building—or mass of buildings—was the Roman citadel. Of course the walls we see in 1916 are not just as Julius and Paul saw them; they have been many times damaged and repaired. But the foundations are the same as when Paul came ashore. We have no knowledge of

Paul's friends whom he visited, but their homes must have been on ground that lies behind us. It was a very old town, mentioned by name in the ancient chronicle of Joshua's campaigns (Josh. 19:28); like other towns of Palestine it must have had a mixed population of Jews and pagans. It is quite possible that the vessel on which Paul belonged may have cast anchor in this very cove that we see now between the sandy beach and the rock-walled citadel.

Use a stereograph entitled, Ancient Citadel in the Sea at Sidon.

THE LESSON APPLIED

How soft the south wind blows in days of childhood. Our voyage o'er life's solemn main begins auspiciously. God is kind to childhood, as he is to all young things. See how the bud is seldom unprotected. It is usually covered with firm scales, which shield it from the cold winds and frosts of early springs. So does the heavenly Father fling about the weakness of our beginnings the mantle of parental love and human pity. O children, you will never again know such days as these.

"When the breeze of a joyful dawn blows free
In the silken sail of infancy."

How rude the northeast wind blows in days of youth. Still onward; and the "sea-wind sings, shrill, chill and with flakes of foam." Still onward; and the rushing wind and rolling cloud and rocking sea carry us out of the teens into the twenties. Now be careful while the stormy moments fly, and mingle with the past.

"Jesus, Saviour, pilot me

Over life's tempestuous sea."

The rough winds of life are broken by many a sheltering island. We need not ever and always be exposed to the pelting of the pitiless storm as from wave to wave we're driven. There are the happy islands of God's Word, God's day, God's church and God's people. A good man, the church, the Sabbath, the scripture may be to us as the shadow of a great rock in a weary land or as a covert from the tempest on the desolate seas. Let us often take cover in those quiet and sure retreats where spiritual repairs are possible.

We need to be strengthened with might in our inner man. What strong hours of trial and temptation come to all mankind. On one occasion a conference of Oriental scholars was held in Cambridge, and Professor Robertson Smith was the centre-point of attraction. From the bustle and confusion of tongues he withdrew to hear the decision of a consultation of doctors who had just examined him. As usual, he insisted upon the truth, and when told that he had a certain fatal disease, he said, "I know what that means. My brother died of it." He then returned to the conference and that evening presided at a banquet but never by word or look did he betray his anxiety. That man was surely girt with more than mortal power.

Lay aside every weight. When human life was in danger the tackling was thrown overboard. The soul is supreme over all and often things good enough in themselves must be cast as rubbish to the void in order that the voyage of life may be more safely made. "If we only knew how to omit," said R. L. Stevenson, "we should make an Iliad out of the morning papers." Carlyle once said, "Thou must go without, go without; that is the everlasting song which every hour all our life, though hoarsely sings to us."

We are saved by hope. It was hope that saved the ship. Hopelessness would have led to panic and panic to disaster. Hope steadied all concerned. O the power of hope! Provisions may fail, the ship may leak; the seas may rise, but let another ship appear and hope revives and new energy is

released and the very last reserve called forth. The poet speaks about memory as that faculty which "steals fires from the fountains of the past to glorify the present." Hope differs only in that it steals its fires from the fountains of the future. It lifts the curtain and shows us the new Jerusalem rising beyond the doubts and fears of time.

Hopefulness is contagious. The invincible hopefulness of Paul roused the spirits of all the others. Had he given expression to pessimism, the nervousness of all on board would have been greatly increased. In this time of national danger when the winds are straining at the shrouds of empire, it is the duty of all to cultivate hope, to inspire hope in others, for while hope springs eternal in the human breast, there can be no defeat.

Christ is the ground of all our hopes. Without faith in something or somebody there

can be no hope. St. Paul hoped when the others despaired, because he had a hopeful conception of life to fall back upon. One time Carlyle and Bishop Wilberforce were walking together and speaking of the death of a mutual friend. "Bishop," said Carlyle, suddenly, "have you a creed?" "Yes," was the answer of the other, "and the older I grow, the firmer that creed becomes under my feet. There is only one thing that staggers me." "What is that?" said Carlyle. "The slow progress that creed seems to make in the world." Carlyle remained silent for a moment and then said, slowly and seriously, "Ah, but if you have a creed, you can afford to wait." Yes, if we have a creed we can sing our songs of expectation marching to the promised land. He will bring it to pass.

THE LESSON GRADED

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

For Teachers of Bible Classes

The following outline may guide the discussion after the lesson facts have been brought out:

1. *Foundation building.* Read 2 Cor. 11 : 23-27. Recall some of the privations which Paul's labors involved. The incident related in this lesson is only one of the many perils through which Paul passed. Like that of David Livingstone, his life plan seemed to court dangers. But his life plan was formed not by a love of adventure and a reckless attitude to life, but by the desire to lay the foundations of a Christian organization. And just as the foundations of our great buildings must be laid by men who work deep down out of sight in the mire, so, laying the foundations of a great Christian work, involves much that cannot be called easy and pleasant. It is often more comfortable to resign it to others and to stay at home. Paul's experiences may be used to fire those Christian workers or slackers who are tempted to resign Christian work because they meet, as every earnest laborer in the vineyard has met, little sympathy, few helpers and arduous toil. Paul knew that in all these things he

was only measuring up to the stature of his master. Recall the work of MacKay of Formosa.

2. *A voice in the tempest.* An artist painted a picture of a sea in the fury of a storm and in the foreground he portrayed a face on which was stamped the agonies of terror. Then he painted a companion picture of the same sea in the same storm, but in the foreground he sketched a rock, in the cleft of which a dove was brooding on its nest. The latter picture represents Christian peace. The word of God, the promises of Jesus, the prophecy of our own past, and the comfort of the presence of the master, are sources of peace in tempestuous days. Refer to Gordon's calm faith during the siege of Khartoum. What part has pessimism in the life of a Christian? Eleanor Porter's book, "Pollyanna," may suggest some wholesome lessons. Have the class read Ps. 46 : 1-3 ; Ps. 37 : 5.

3. *Faith and practice.* Note that the divine promise did not cause Paul to relinquish all reasonable efforts to save the ship. The old proverb, "the Lord helps those who help themselves," is a homely way of stating the truth that God works with us only to supply what our own efforts cannot effect. New visions come with new needs. The world will not be saved nor any great reform

accomplished by those who only believe in the promises of God. A man once prayed, "Lord, go out into the highways and compel them to come in," but the Lord gave that commission to us.

For Teachers of the Senior Scholars

Refer to life as a voyage, and ask for representations of this kind in literature, such as Shakespeare's "There's a tide in the affairs of men," and the familiar hymn, "Jesus, Saviour, pilot me." Question the class about Paul's voyage from Caesarea to the Fair Havens. Call attention to the contrary winds, v. 4. Paul knew that he was in the way of the divine planning and yet the winds were contrary. Refer to mysteries of this kind in the development of our lives, and in the work which God has given us to do. Why did the vessel not winter at the Fair Havens? What was the final inducement to sail? (V. 13.) They knew that it was risky at that season of the year, but, lured by the south wind which blew softly, they ventured forth. Note how suggestive all this is of certain experiences in the voyage of life, when men take terrible risks,—financial, moral, spiritual—when the south wind blows softly.

1. *The Tempest*, vs. 14-20. Question the class about the experience of those on board during this hurricane. Note that they at last gave up all hope of being saved, v. 20. What makes it more terrible to face death in this way than in the quietude of the home? Why do soldiers often seem to lose all fear of death when the battle is on? Refer to storms of another kind which often come down upon the sea of life and take for a time all hope away,—sin, and sorrow, and suffering, and financial distress, and intellectual doubts and difficulties. Cite Charles Kingsley's case who, as a young man lost faith in God, and felt that everything was lost, till he was led to pray:

"Hide me, O my Saviour, hide,
Till the storm of life is past."

2. *Light in the Darkness*, vs. 21-26. Bring out that among all on board, Paul, the aged prisoner, was the only one able to speak a word of hope and encouragement. What was the source of Paul's confidence? He

might know very little about the sea, but he was well acquainted with one who did, one who measured the waters in the hollow of his hand. What comforting revelation had Paul to make? What human touch comes out in Paul's words? (V. 21.) Paul had not risen above saying, "I told you so." Impress upon the class that we can always find some light in the darkness if we look for it, if we look up. In writing to a friend, Stevenson said: "For fourteen years I have wakened sick and gone to bed weary." But through it all he remained bright and cheerful, never complaining, never finding fault. The secret of this brave, beautiful soul is found in his faith in God.

For Teachers of the Boys and Girls

The scholars will be ready to learn of Paul's commencing his journey to Rome. Have them name over, from the first verses of the chapter, those who were on board the boat,—captain, sailors, the centurion, the soldiers, Paul and the other prisoners. Have a good map before the scholars and let them follow quickly the course of the early part of the voyage. Begin at Caesarea and note the ship's course to Sidon, then around north of the island of Cyprus, and across to Myra, where a change of ships was made. Have the class note the points mentioned to v. 12.

Remind the scholars that Paul's journey was just at the usual time of the year for storms. Speak of the storms that sometimes occur on our lakes in the fall. Have some one tell of Paul's warning to his fellow travelers at Fair Havens. (See v. 10 and locate.) Ask why it was unheeded. Take up the lesson story:

1. *A Stormy Passage*. Ask one of the scholars to describe the peaceful departure of the ship, as related in v. 13. Another should picture the contrast when the storm breaks. The class will be eager to discuss the tempest. Bring out the meaning of Euroclydon and the details of the first day's voyage in the teeth of the gale. Ask what steps were taken to safeguard the ship on the first, second and third days. (See Lesson Explained on vs. 17-19.) How far did their fear finally carry them? See v. 20.

2. *Paul, the Messenger of Cheer*, vs. 21-26.

Ask what is meant by "long abstinence." Have the scholars explain the cause. Who was the means of cheering up the terrified voyagers? Discuss whether Paul was the one whom we should expect to be the most cheerful of all on board, and have the class give reasons for the view taken. Bring out by questioning the nature of Paul's message, —while he reminds them of his warning, his word now is not a mere comfortless, "I told you so," but he brings them a promise of sure safety. When vs. 22-26 have been read

aloud, have the class tell why Paul could speak so cheerfully. Was it natural that he should have great faith in visions? The class will readily tell why.

In closing, get the class to draw the various lessons from this story. Emphasize especially the power of trust to cast out fear, and the good cheer and comfort which come to us from those who follow Christ and trust him and his word. Urge the scholars to be like Paul—among those who *bring* the comfort to others.

ADDED HINTS AND HELPS

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

Something to Look Up

1. "If thou faint in the day of adversity, thy strength is small." Find the saying.
2. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Where are the words found?

ANSWERS, Lesson IV.—(1) 1 Peter 3 : 17.
(2) Matt. 5 : 10.

For Discussion

1. Was the centurion to blame for not following Paul's advice at Fair Havens?
2. If we know that God will save us from some danger, should we exert ourselves to escape?

Prove from Scripture

That God controls the sea.

The Question on Missions

Ques. 5. In classes of little ones the teacher

should first bring out a description of the barracks on the estates,—long rows of buildings divided into rooms 12 feet square, each one of these being the home of a family. Next, turn the conversation to the mud or small frame houses with thatched roofs of the poorer people of those not working on the estates and then to the neat cottages of the better off. The furniture should also be spoken of,—in the case of the poor, a rude bed, a box or two for seats, a few cooking dishes and several brass cups and plates. Tell how the East Indians like to keep their cows near their houses, sometimes under the same roof as themselves.

Additional points to take up with the other classes are: the careful inspection of the barracks houses by officers of the Immigration Department to see that they are kept in good order and are sanitary; and the way in which houses are built,—as lightly as possible and with a view of admitting as much air as possible.

FOR TEACHERS OF THE LITTLE ONES

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

Lesson Thought—Jesus is always with us.

A Stormy Voyage—How many of the children have been on the water in a big boat? Was the water calm? Did they enjoy the voyage? What makes the big ships go? (Contrast the ships of to-day with the ships of Paul's day.)

After the great meeting with King Agrippa, which we heard about last Sunday (recall), Paul and the other prisoners were put in

charge of a soldier named Julius. He kept them in prison till at last a ship was found which was going to sail from Cæsarea. Picture Julius taking Paul and other prisoners down to the wharf where they were put on board this ship. Paul found two friends on board. One was Luke (who wrote all these stories which we are hearing about Paul).

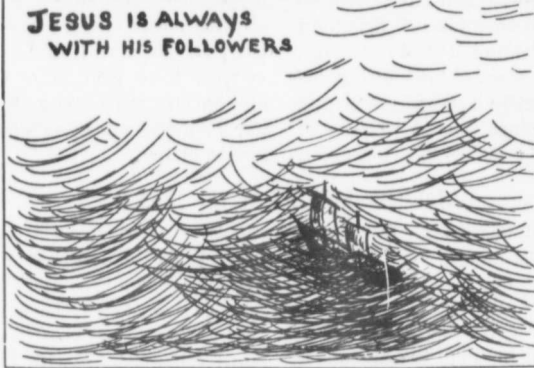
Use a map to trace this voyage of Paul from Cæsarea to Rome. The first place they stopped at was Sidon, where Julius very kindly allowed Paul to go on shore to visit some friends there.

The Storm—After a while the wind began to blow and the waves tossed the ship about (gesture). (Sketch the boat in the storm.) The captain kept close to a big island for shelter from the storm. When the wind began to blow a little more softly, the captain started the boat out to the open sea again, but soon the storm came on worse than ever. They managed to reach an island named Crete, where there was a port and safe harbor named Fair Havens.

Paul advised the captain to stay there for the winter, as the winter storms had begun and it was not safe to sail, but the captain decided to go on. The storm grew worse and worse. Tell the story, vs. 13-19.

Paul's Cheering Words—Describe the fear and hopelessness of the people on board the ship (all but Paul). For many days they had not seen the sunshine, and no moon nor stars at night,—just darkness and storm, day after day. They were too sad and frightened even to take their food.

Paul at last stood up amongst them and said, "You should have listened to me and stayed at Fair Havens and we should not have had all this trouble," but Paul did not scold them. He began to comfort and cheer them.



Jesus Near to Paul—He told them of the visit of the angel whom Jesus had sent with this message, vs. 23, 24. (Jesus was always near Paul.) "Be of good cheer," Paul said, "for I believe God and am sure it shall be as the

angel has told me, but we are going to be shipwrecked and cast upon a certain island."

Golden Text—Repeat and explain. Paul was a "pray-er." We should pray about everything. Jesus is near us and will hear our prayer.

"Cheer Ups"—What a nice name to be called! Paul was a "cheer up." Try to speak cheering, happy, helpful words, like Paul and like Jesus.

What the Lesson Teaches Me—JESUS IS ALWAYS WITH ME.

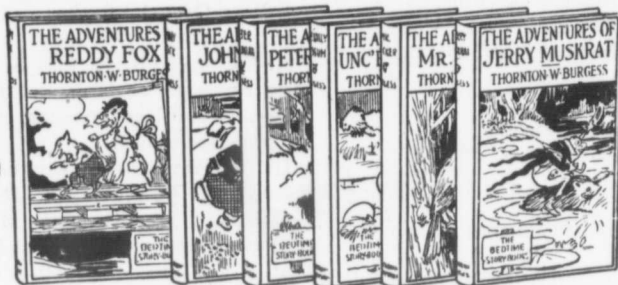
FROM THE PLATFORM

A GREAT PERIL PROMISE

Tell the scholars that, in the lesson, we read of A GREAT PERIL (Print) and a great PROMISE (Fill in). Question about these two things in order. Bring out briefly the various incidents in the story of the storm. Next, ask about the promise (see vs. 23, 24), from whom it came, by whom it was brought, to whom it was given, and what it was. Lay emphasis on Paul's perfect confidence that the promise would be fulfilled because it was God's promise. Speak of some promises which God makes to us, such as forgiveness, our daily bread, protection from danger, guidance, etc.; and speak of the joy and peace which come from trusting God as Paul trusted him.

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AN ORDER OF SERVICE : Fourth Quarter

Opening Exercises

I. SINGING. Hymn 508, Book of Praise.

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

II. SHORT PRAYER. All remain standing.

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

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

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

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

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

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

IV. SINGING. Hymn 351, Book of Praise.

V. PRAYER.

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

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

VIII. SINGING. See "Great Hymn of the Church" in the TEACHERS MONTHLY in connection with each lesson (given also in the Departmental Junior and Primary Teacher's QUARTERLIES).

IX. READING OF LESSON PASSAGE.

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

Class Work

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

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

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

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

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 255, Book of Praise.

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

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

Superintendent. Hold fast that which is good.

School. Abstain from all appearance of evil.

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

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

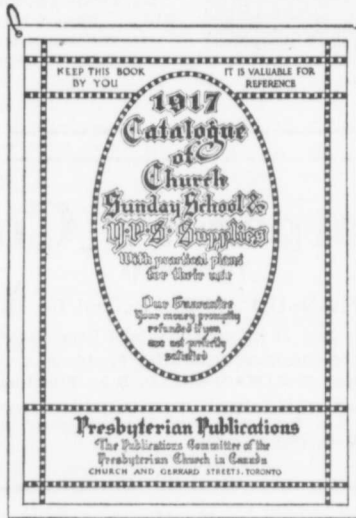
Show forth Thy pity on high where Thou reignest :

Give to us peace in our time, O Lord.

V. BENEDICTION.

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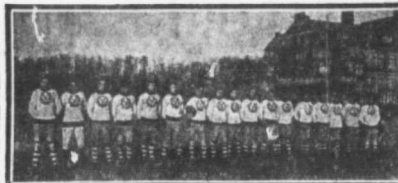
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Action Front (McClelland, Goodchild and Stewart, Toronto, 294 pages, \$1.35 net) is another collection of war sketches and trench stories by Boyd Cable, the author of *Between the Lines*. This new book follows the same plan as the earlier volume,—taking short extracts from official despatches as text and showing the real import covered by the few dry words which pass the censor. There is plenty of the grim horror of war in the second book as there was in the first, for no true picture can conceal the heart-rending happenings which are everyday commonplaces at the front. But the lighter side of war is also described, and the reader is made to see that even life in the trenches, along with much that is terrible, has its lighter side and that amidst the stern business of war, there are occasions for jests. If the reader of *Action Front* is often moved to tears by the pathos and pain of its scenes, he comes also upon not a few humorous situations which stir him to laughter.

The War has given great prominence and interest to the discussion of the inter-relations of the various parts of the British empire. The self-governing dominions who are standing side by side with the motherland in the present tremendous conflict, are feeling with ever-increasing keenness, that, having poured out blood and treasure without stint in defence of the empire, they can justly claim a greater share than they have hitherto had in the control of its affairs. Many of the best minds in the English-speaking world are studying the problem of how this desirable end may be attained. In **Imperial Unity and the Dominions**, by Arthur Berriedale Keith, D.C.L., D.Litt. (Oxford, the Clarendon Press, Toronto, S. B. Gundy, 626 pages, \$4.15), we have a comprehensive and thoroughgoing discussion of the whole subject. Dr. Keith's book contains a full and clear exposition of the powers of self-government now exercised by each of the dominions, followed by a discussion of various possible plans for a closer union embracing Great Britain and all the dominions.

One of the results certain to follow the War is a better understanding on the part of Britain and Russia of each other's national character. To this result such a book as **The Dark Forest**, by Hugh Walpole (George H. Doran Company, New York, The Musson Book Co., Toronto, 320 pages, \$1.35 net), will contribute in no small measure. Mr. Walpole's new story has for its chief characters a group of doctors and nurses, with their "sanitars,"—two of the last class being Englishmen—who care for the wounded of the Russian army. It has its setting in those dark days, when the Russians were being steadily driven back before the advancing foe. The scenes of carnage and death, of bloody conflicts and sudden retreats have for their background Russia itself, and we feel ourselves, as we read, transported out of our ordinary atmosphere and moving amongst the people of that vast, mysterious empire, entering into their loves and hates, their ideals and their beliefs. The love story of Sister Marie Ivanovna holds

the central place in the book, and around it all the other events group themselves. Those who wish to understand the soul of Russia will not neglect this tale.

The German Soul, by Baron F. Von Hugel (J. M. Dent and Sons, London, 222 pages, 75c., postpaid), deals with the spiritual forces which have determined the attitude of the German people in relation to the War. The book is an interesting study of national character and the influence of the religious and philosophical views held by various groups of thinkers and writers in Germany. Some of the newest issues in Dent's Wayfarer's Library (30c. each, postage 6c.) are: **The Pillars of Society**, by A. G. Gardiner; **The Grey Man**, by S. R. Crockett; **Cupid, V.C.**, by J. A. Steuart; and **Rising Fortunes**, by John Oxenham.

"Because I am a German, I would not, upon any inducement set my country higher than truth." These words are a full justification of the remarkable little volume **Because I am a German**, by H. Fernau, (McClelland, Goodchild and Stewart, Toronto, 154 pages, \$1.00). The author is a patriot in heart and soul, who will not sacrifice justice and reason to his own private zeal. His book is a critical appreciation of the famous J'accuse, several of the German replies to which are carefully weighed and refuted as superficial investigations of the truth. Anxious as Mr. Fernau is to falsify the charges against Germany in J'accuse, he cannot do so. He pleads in the name of Europe for the placing of the responsibility for the crime of the great war and for the punishment of the criminal. His book helps to place that responsibility on his own country. The clearness and cogency of argument in the book doubtless explains its prohibition in Germany.

Other War books received are: **A Visit to the Three Fronts**, Glimpses of the British, Italian, and French lines, by Arthur Conan Doyle (Hodder and Stoughton, London and Toronto, paper, 79 pages, 15c. net); **Halt! Who Goes There?** by Wilfrid Meynell, the author of *Aunt Sarah and the War* (McClelland, Goodchild and Stewart, 112 pages, 75c. net); and **German Atrocities: An Official Investigation**, by J. H. Morgan, M.A. (The Musson Book Co., 128 pages, 75c.).

The Way of the Rivers (249 pages) and **The Way of the Hills** (265 pages) are two of the eight volumes in The King's Highway Series published by The Macmillan Company of Canada, Toronto, price 55c. the volume. The purpose of the series is to provide "a graded system of elementary moral and religious training for the home and private school." The subject matter of each volume relates to the virtues and vices peculiar to children of the age with which it deals. The method is that of the story. The scheme of virtues and vices was determined by a questionnaire circulated amongst a selected number of specially qualified teachers. The indirect or story method was fixed upon because of the results of a similar questionnaire. These little volumes will be of great value to parents in the training of their children, and should find a place in every Sunday School library. The series as projected includes not less than six hundred Biblical stories and selections in the form of verses, proverbs, parables and scripture classics.

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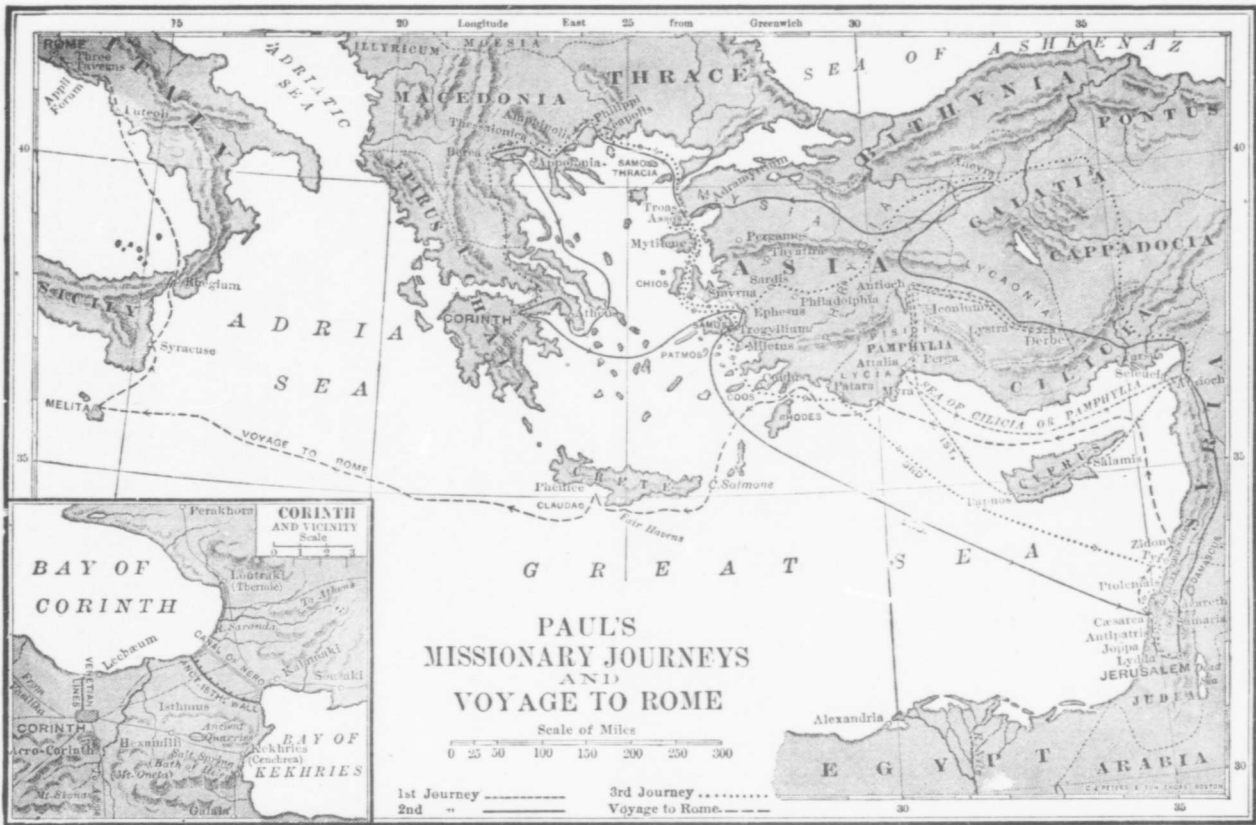
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