

"We have got used to it."

So in order that these facts may make a new impression upon us, and stir us up to better prayer and service, the Foreign Department proposes that we call our World's Week of Prayer, which begins on November 12, "World Fellowship Week."

In these days of bitterness and racial and national hatred we want to affirm our union and our fellowship with our fellow members throughout the world because they and we are all trying to follow our common Master, Jesus Christ.

That we may make the best use of this week, the Foreign Department is issuing a pamphlet giving many definite and helpful suggestions as to how these fellowship days may be observed, with information as to the different parts of the world where our work is found. A simple prayer card is being issued, to be used, both individually and in group prayer meetings, and a little book of "Life Stories of Real Girls" in various lands is also to be sent out for use in story-telling hours, etc. These materials will come to you through your field committees early in October, we hope.

We realize that true fellowship must be based on knowledge and sympathy and prayer. But it is sacrifice and the spirit of service in the hearts of those living in all parts of the British Empire which has so united them together in devotion to a common cause. So one of the most important features of this World Fellowship Week should be the call to world service. To some it should mean the offering of life for work in some foreign land, to others more adequate study and giving, that we may be able to send out new secretaries to these fields. To all of us it should be a call to more constant and more earnest prayer for our Young Women's Christian Association in every land.

A sales leaflet on how we may promote a deeper interest in our associations for foreign work and may cultivate the spirit of world citizenship and world service is also being published and will be most valuable for this World Fellowship Week and for future foreign work.

With the help of this material we hope that every association will plan very definitely for a series of meetings during this Fellowship Week. Perhaps the attention of the membership could best be focused on this week and all that it should mean if there could be some preliminary social event. The first Sunday, November 12, should be devoted if possible to a fine, comprehensive presentation of the work of the World's Young Women's Christian Association. Then as many group meetings should be held during the week as possible. One might be a story telling hour, another might be a luncheon or breakfast for leaders in order to bring before them the needs of our foreign work. There should also be presentations of various phases of the work to different groups in the associations, such as the different classes and clubs.

And the closing Sunday, November 19, might well be devoted to the presentation of the work of the particular foreign secretary whom the association is supporting, and the taking of pledges for the foreign work where that has not already been done. Above all, however, the importance of prayer should be emphasized. Other meetings are of importance as they lead to more earnest and intelligent prayer. Wherever possible, groups should meet for this purpose. Those who cannot join in this way should be urged to use the prayer card themselves in order that this World Fellowship Week may indeed be a week of prayer. Our fellowship with each

other can be real and worth while only as we are united to Christ, and World Fellowship Week can accomplish its purpose only as it brings us into more vital fellowship and service with Him who is the Saviour of the world.—The Association Monthly.

(Continued on page 21.)

THE SUNDAY SCHOOL

SHIPWRECKED ON MELITA (MALTA).

Nov. 5, 1916. Acts 27:38-28:-0.

Golden Text: "The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate." Psalms 34:22.

In our last lesson we had the account of the great storm through which Paul and his fellow travelers passed. Under Paul's encouragement they had broken their fast and had partaken of food. When this was done, in order that they might lighten the ship more, they threw out its cargo of wheat. As they came near to the land they saw a small bay or inlet which had a sandy beach, and they determined to make an effort to run the ship upon this beach to prevent its being driven upon the rocks. In order to do this they cut loose the anchors which they had thrown out and which were dragging behind the ship. The rudders, which were two great paddles, one on each side of the ship, had been taken out of the water and tied up and now they untied them and let them back into the water, so that they could guide the ship. In order to control it better they raised the foresail. They soon ran the ship aground, but it was where two currents of the sea met, and the waves were severe in their beating upon it. The rear part of the ship began to break up owing to the violence of the waves. The soldiers were afraid that their prisoners would escape, and so they took counsel to kill them. The Roman law required the soldier who let a prisoner escape to take the prisoner's place and suffer whatever penalty that was to have been inflicted upon him. The centurion had high regard for Paul and was not willing that he should be killed, and so he prevented the soldiers from killing any of them, in order that Paul might be saved. He told those who could swim to throw themselves overboard and swim ashore and others were to take planks and anything else that they could get hold of and with their help get ashore. In this way they all escaped alive, and reached the shore in safety. Up to this time the soldiers had not been able to tell what land they had reached. But when they came ashore they found that they were on the Island of Melita, which is now called Malta. This island is only a few miles south of Sicily. Luke calls the people of the island barbarous, but that term was not used as we would use it today. In those days everybody who did not belong to the Roman or Greek empire were called barbarians. The kindness which they showed those shipwrecked men proved that they were not barbarians at heart. They at once kindled a fire, because it was cold and was still raining. Paul assisted in gathering sticks for the fire and when he had laid a bundle of them on the fire a viper came out and fastened itself on his hand. The natives thought that he would be seriously injured by the snake, and the fact that he had been attacked by it was evidence to them that he was a great criminal. They supposed that he was a murderer, and said that though he had escaped from the sea, vengeance would not suffer him to live,

but Paul shook off the snake into the fire and showed that he was not hurt in any way. When they found that he received no ill effects from the viper they changed their minds about him, and concluded that he must be a god, as no man could be bitten by such a poisonous snake without suffering severely and possibly dying in consequence of it.

The chief man of the island, probably the head of the tribe of people that inhabited it, was named Publius. He showed his kindness to this shipwrecked company by receiving them into his house, and taking care of them for three days. As the number was quite large, he must have had a pretty large establishment, in order to accommodate them all.

Paul found that the father of Publius was sick, and going in where he was he prayed and laid his hands on him and healed him. A report of this healing was soon spread abroad and others from different parts of the island were brought to him and were healed. No doubt the people were more thoroughly convinced than ever that Paul had divine power. We feel sure that he did not claim any power of his own, but that he worked his miracles here as in all other cases in the name of Christ Jesus and we feel very sure that he did not lose this good opportunity of preaching Jesus Christ and him crucified and the hope of salvation for the sinner.

When they left them the people showed their appreciation for what had been done for them in the healing of the sick by giving them many tokens of their appreciation and supplying them with everything that they needed. We have here another illustration of the way in which God cared for Paul all along this journey. He is always ready to take care of those who are in danger because of their serving him. We have His promise that He will never leave us nor forsake us. Paul showed his willingness to do the work which God had given him to do whenever opportunity presented itself. Though he was a prisoner he had so behaved himself as to gain the high esteem of the captain and the centurion on the ship, and now of the inhabitants of the island, including their chief man. And because of the way he had conducted himself he was given the opportunity of doing good to those who needed his help, and at the same time doing the work which God had given him to do.

1,904 DEFECTIVE SUNDAY-SCHOOLS.

Rev. John I. Armstrong, Educational Secretary.

The records of the Treasurer of Foreign Missions show that in the Church year ending March 31, 1916, 944 Sunday-schools contributed to our Foreign Mission Work, leaving 1,904 schools that contributed nothing. The 944 schools prove, on examination, to be average schools; some of them are large, some are very small, some are in the city, some are in the country, some are comparatively rich, some are relatively poor.

In one thing, however, they are nearly all alike. In practically every one of the 944 schools some form of missionary education is being carried on and generally the literature furnished by the Foreign Mission Committee is being used.

The 1,904 schools are also average schools; some of them are large and some are small, some are in the city and some are in the country, some are comparatively rich and some are relatively poor. In one thing, however, the 1,904 schools are alike. With rare exceptions, they do not use any

of the literature provided by the Foreign Mission Committee, and so far as is known they are not following any plan of missionary education.

The purpose of this article is not so much to call attention to the fact that these schools are not contributing to Foreign Missions as to call attention to the fact that these schools are failing to take advantage of the opportunities of missionary education, together with all of the benefits that would come from missionary education. One of these benefits would be offerings for the cause, which are needed and which can be used with good results. But there are other benefits, such as the development of Christian character in the members of these schools and the training of the future church membership, so that it will adequately do the work of the church in the next generation. Every Sunday-school officer and teacher might well pause and think seriously of the consequences of denying the members of their Sunday-school the benefits that would come through missionary education in their school.

Any thoughtful consideration of this whole question is bound to raise the inquiry as to what a Sunday-school is for. An intellectual acquaintance with the facts and truths of the Bible is certainly not the only thing aimed at; for everybody recognizes that the primary purpose of Sunday-school teaching is to bring scholars to what we call a saving knowledge of Jesus Christ, that is, to knowing him as their own personal Saviour. But when we come to think about it we surely cannot stop here. As soon as our scholars are saved, in the sense that they have accepted Jesus as their personal Saviour, they are already by that act enlisted in his great campaign of saving the world through the preaching of the gospel; and this is missions in the broad and true meaning of the word. It is then perfectly fair to ask the question whether a Sunday-school can be what it ought to be without missionary education in some real form. If this question is answered in the negative, then we are bound to admit that missionary education in a Sunday-school is not something from the outside brought in, but is simply coming to its own place as an essential part of the life of the school.

A leaflet called "The 944," which gives the list of contributing Sunday-schools and their gifts, has been published by the Foreign Mission Committee and will be sent free on request.

WORLD-WIDE SUNDAY-SCHOOL NEWS.

Christianity Imitated.

An increase of 610 Sunday-schools in two months is not a bad record. This has been accomplished by the Buddhists of Japan, according to a report by Rev. K. Mito, secretary of the Japan Methodist Sunday-school Board. The movement to hold the children of Japan for Buddha was inaugurated at the time of the Emperor's coronation in the fall of 1915, and in April of this year, six months after the coronation, there were 800 Buddhist Sunday-schools in Japan with a registration of 120,000 children. The increased interest in Sunday-school work in Japan, caused by the coming world's Sunday-school Convention in Tokyo, has been a large factor in arousing the Buddhists to action.

The Buddhist sect, best known for its imitation of Christianity, is the Nishi Hongwanji, which has a Sunday-school board that acts for all Japan. This board gives a banner to the best Buddhist Sunday-school and confers medals for special merit. The child