

can come upon those who persistently reject the message of a faithful preacher or teacher, is just to be left to themselves, that they may go their own way.

4. *Paul's new field of labor*, vs. 7, 8. Note that Paul did not give up work entirely in Corinth because he had failed in the synagogue. He was more successful amongst the Gentiles.

5. *The night vision*, vs. 9, 10. Paul was evidently discouraged that night. The opposition against him was organized and determined, the burden of that great corrupt city had broken him down. All great souls know what discouragement means. It came to Elijah under the juniper tree, and to Jesus in Gethsemane. Paul greatly needed the heavenly vision that came to cheer him up. The heart vision of Jesus will help us into the light any day.

6. *Paul's success*, v. 10. Note that this success was in spite of renewed opposition. (See Exposition for the incident of Paul's being dragged by the Jews before Gallio, vs. 12-17.) The apostle's departure from Corinth for Antioch, by way of Cenchreæ, Ephesus, Cæsarea and Jerusalem is recorded in vs. 18-22.

For Teachers of the Boys and Girls

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The climax of interest in the Lesson is in v. 10, the Lord's declaration to Paul, in the vision, that He had much people in that city. The teacher will not say this, but keep it in mind in getting before the scholars, Paul's problem in Corinth, and how it worked out.

How far from Athens, Corinth's remarkable situation between two seas on the highway of commerce, its consequent mixed population, wealth, and wickedness?—the class will thus get the problem, the winning of a place for the gospel in such a city.

Who was to do it? "A tent-maker", some scholar, with an imagination, will answer, a working tent-maker is to win rich and wicked Corinth to Christ. Light from the East affords useful information here. All Jewish boys learned a trade. Paul wrought at his trade, that no one might charge him with being burdensome (see 2 Cor. 11 : 9 ; 12 : 13).

By questions on vs. 1-3, bring out the little group—Aquila, a Jew who had traveled much (evidently a broad-minded Jew); his wife, Priscilla, who was perhaps a Gentile; and Paul. One can imagine the earnest talk and the prayers, all the week.

The first attempts—in the synagogue, where the worshipers were, of course, mostly Jews : some Greeks, v. 4. "Persuaded"—tried to persuade. Paul was very eager for the salvation of his own countrymen (compare Rom. 9 : 1-3), gave them the first chance, and was patient in seeking to win them.

New fire—after the arrival of his two fellow laborers, v. 5 (see Exposition for details) : two pieces of fuel together will kindle more quickly than one apart. What kindled the fire? The answer is in the Revised Version, "constrained by the word" (compare Jer. 20 : 9) : when God's word gets thoroughly into one's mind and heart, it makes him eager to tell it to others.

Opposition, and what it led to. How the Jews acted, is one point of interest. Why were, and are, the Jews so set against Jesus as the Christ? is a question to discuss with the class. A second point is Paul's action—turning from those who will not hear, to those who may possibly listen (compare ch. 13 : 46 ; also Matt. 23 : 37, 38).

Fruit expected, and unexpected. Question out the facts of v. 8 : many Corinthian Gentiles believed ; and the unexpected happened in the case of the chief ruler of the synagogue from which Paul had turned away.

A vision of cheer. Discuss with the class the wonder of the case, that Paul's courage failed him, just when success seemed in sight. "The darkest hour is just before the dawn"—will help. Recall the persecutions which befell Paul at Philippi, Thessalonica, Athens, and which were now imminent at Corinth. He was human ; and the tension was too strong (compare 1 Kings 19 : 1-4). God's words in the vision are rich in teaching material. Note Paul's obedience, and the result, a strong church, to which two of his Epistles were written.

The journey ended. If there is time, trace this whole Second Missionary Journey of Paul's, from Antioch (ch. 15 : 36), to Antioch again (ch. 18 : 22).