

SUNDAY
SCHOOL

The Quiet Hour

YOUNG
PEOPLE

THE QUARTERLY REVIEW.

For the Older Scholars and Bible Classes: Two Missionary Journeys.

Introduce the review by reminding the class that we have spent three months more in the first foreign fields of the church, with the greatest foreign missionary who ever lived.

Keep in view, that Antioch is still the headquarters of missionary operations. It is from this city that Paul sets out, and it is to this city that he returns at the close of the Second Missionary Journey, as he had done at the close of the First (ch. 14:26).

Paul's Second Missionary Journey.

Who were his companions? Why did Paul never go alone? Tell of the experience of missionaries in our own day who have gone out alone, men like Gilmour of Mongolia, and McKenzie of Korea. Get the scholars to name the principal places visited in this journey of Paul's and to map out the course.

I. Troas. What happened at Troas? The vision, the voice, the man. Impress upon the class that Paul heard God's voice in the voice of this man, that God's voice is very human, at times; that we can hear it, if we will, in every one who needs our help.

II. Philippi. How many people have we become acquainted with in Philippi? How many families? Get the class to tell something about these people. What is the most important thing we are told about them?

III. Thessalonica. We find the whole city in an uproar, a mob assailing a decent man's house. What does it all mean? What had Paul done to create such a disturbance? What did the ringleaders of the mob say he had done?

IV. Berea. Bring out the leading characteristics of the people of this little town. They belonged to God's nobility, a nobility worth belonging to.

V. Athens. Get the scholars to tell what they know of proud, learned, cultured, gossipy Athens. No harder field for a missionary. A minister who began work in the slums of New York, and who afterwards became pastor of one of the wealthiest churches in Boston, said that he was far more successful in the slums. Paul preached a great sermon at Athens, but seemingly it did not do its hearers much good.

VI. Corinth. What kind of place was Corinth? It was corrupt, but Paul made a lasting impression upon it. Question the class about a letter Paul wrote while in Corinth. From Corinth Paul returned to Jerusalem, and then to the home church at Antioch.

Paul's Third Missionary Journey.

Bring out the fact that Paul, on this Journey, spent most of his time at Ephesus. What were some of the most memorable events in the history of his work at Ephesus? Get the scholars to tell about the burning of the books, and about the riot.

What letter did Paul write while at Ephesus? Have some one repeat the most beautiful passage in this letter, and ask them to try for a week to live in this love land and see how they like it. If it is the best place in the world to live, it will be worth while living there all the time.

Where does Paul go when he leaves Ephesus? On his return from Macedonia and Greece, the vessel in which he sails calls at Miletus. What is there in this farewell meeting at Miletus with the elders of Ephesus to indicate Paul's great love for them and their great love for him? What made the parting so sad? Can anything relieve the sadness of such partings?

The Close of the Journey.

When Paul sails away from Miletus with his companions, he is bound for Jerusalem? Why bound for Jerusa-

lem? Bring out some interesting events which happened by the way, and tell of the glad welcome which awaited him at Jerusalem.

BETRAYING OUR LOVE.

Unlove seems most likely to vent itself upon those whom we love most. And they are the very ones whom unlove hurts most. In the home, where we first learn what love is, and where our loving relationships are more precious than any others in life, we are most likely to give way to the unstrained, unloving impulses of impatience, anger, criticism, denunciation, contempt—all the unworthiest, most cutting and destructive forces of our nature. We do not do this when "company" is present; we wear our "company manners" then. But when the guests—for whom we may care little—are gone, and we are alone with members of the home circle only—for whom we care most—then it is that the "company manners" of polish and courtesy and gentleness often disappear too, and an unlove that we would be ashamed to have outsiders see has full sway. Why this is so, it is hard to explain. Probably we presume confidently upon the very love that we abuse, knowing that it will overlook and forgive and forget. But wounds made too often sometimes go too deep for entire healing. Why not offer the best we have, instead of the worst, to those whom we love the most.

AT THE CHURCH DOOR.

The bell now rings for evening song.
Full toned and sweet;
And seems with angel voice to say,
"Come, come, ye sons of men, and pay
Your worship meet."

Here let me leave the world behind
With all its care;
Lay down a while my weary load,
E'en at the gate of this abode
Of peace and prayer.

Here let me keep my foot aright,
And pure my heart;
Put on Humility—for near
Is One who reads my soul most clear
In every part.

Here let me ask of Him who said:
"I am the Door"
That I through Him may entrance find,
And e'er dispose my heart and mind
To love Him more.
—Austin Griffin.

LOVING OTHERS INTO THE
TRUTH.

We need more than a clear knowledge of the truth in order to get others to see the truth. We may even know the truth and live the truth, and yet utterly fail in winning others to live that truth for themselves. To knowing and doing, we must add love; a loving confidence in others, freely and constantly expressed; a quick appreciation of their best points, and a loving blindness, most of the time, to their weaker and unworthy side. Only thus can we lead them on into the knowledge and the acceptance of the truths that they lack and need. If we would effectively close the door to their recognition of truths that we know they lack, all we need to do is to tell them of their lack, to show our disapproval of this, and to keep after them on every possible occasion in critical determination that they shall realize their failure and adopt our course. Probably no human being that ever lived responded to this course of treatment. Yet it is mistakenly administered by many of the best-meaning followers of Christ, who nevertheless fail to follow their Master in the love without which they themselves would never have been won to him.

DARKNESS AND LIGHT—A CONTRAST.

Dr. Brown, a Scotch missionary in Central Africa, gives a vivid picture of how the moral darkness there is increased by drunkenness. "I shall never forget," he says, "the poor drunken chief who staggered along the path waving his arms in the air—drunk and debased by the white man's rum; or the drunken village I passed through where half-naked, maudlin women were collected drinking beer; or another village in which the people had gathered for a night of rioting and wantonness, dancing and fighting. These scenes make us sick at heart, especially when we know that the traders of so-called Christian countries are helping to increase the darkness."

The only safe way to cast off the works of darkness is at the same time to put on the armor of light. Other methods of reform have been tried and have failed; the surest way is to "put on the Lord Jesus Christ." This method of transformation has proved effective in city missions, in the mining towns and lumber camps of Canada, and in the wilds of Africa.

In contrast to the other picture, notice the description of a Christian community in old Calabar, West Africa, where, under the ministry of T. J. Fuller, the people built chapels, founded schools, cleaned up their villages, learned to read their Bible, introduced daily family worship, gave thousands of dollars to carry the gospel to the interior tribes, and many offered themselves to go as missionaries to their former enemies. They had "put on the Lord Jesus Christ." This is the surest way to overcome the evils of intemperance.

MARTYR GRACE.

"I don't want to pose as a martyr," said a worried house-mother, "but I confess I do pray for martyr grace every blessed morning! I need it!" A silently sympathetic observer could well credit the confession. It was Monday morning, and anything that four lively youngsters could do to put a house out of order over Sunday had been thoroughly and satisfactorily accomplished. "Dyin' would be easy!" grumbled a usually good-tempered "Mammy," when the children of her foster-care had been unusually trying. "It's livin' that's hard!" Those are the extravagances of a worried moment; few of us seriously compare ourselves with the "early Christians" in point of trial. And yet there is a sense in which martyr grace is just the right word for the kind of Christian temper we are needing. Its essence is the willing spirit that made them "court the cross [and] flames." There is nothing to hinder taking up common, everyday toils and trials in just that willing spirit. No good workman thinks of running a machine, the parts of which are rusty or gritty with dust. What rust and dust are to its mechanism, that distaste and revolt of spirit are to all our service. Not only is the work badly done, but we ourselves are disastrously worn in the process. It is the same with suffering. To accept a trial is almost to rob it of its power to hurt us. It is the willing spirit—the martyr grace—that makes all trial easy. Surely no one will deny that

More than martyr's aureole,
And more than hero's heart of fire
We need the humble strength of soul
That daily toils and lifts require.
—Congregationalist.

To every man, as he confronts, one by one, the opportunities of life, comes the solemn admonition: "To him that knoweth to do good and doeth it not, to him it is sin."