

him. Paul's work consisted in ministering to the physical wants, as well as to the spiritual, vs. 11, 12. Talk about miracles of a similar kind, Matt. 9 : 20 ; Acts 5 : 15. What part did the handkerchiefs and aprons play in these miracles ? Refer to the case of the woman healed by touching the hem of Jesus' garments (Matt. 9 : 20-22), and those who sought healing from the very shadow of Peter. Lead the class to see that the essential in these instances and in that of the Lesson was the faith of the sick ones ; the particular form of manifesting that faith was of secondary importance.

3. *The vagrant Jews*, vs. 13-17. These tried to mimic Paul in working miracles. Note the wide distinction in purpose between the missionary and the miracle-mongers. This was evident even to the evil spirit. Doing good from wrong motives is a poor business. It is most uncomfortable and unprofitable. In order to do good, it is necessary to be good.

4. *Unmistakable evidences of the wonderful success of the gospel at Ephesus*, vs. 18, 19. Public confession made. Was this necessary ? Public sacrifice made. Putting away all that is false and impure, is the best of all tests of the genuineness of Christian character.

For Teachers of the Boys and Girls

This Lesson and the next are on Paul's work in Ephesus, a great city of Asia Minor. Athens, Corinth, Ephesus,—have the scholars note that the first of these was noted for its learning, the second for its wealth, the third for its superstitions, all kinds of forms of worship, from the East and from the West, flourishing there.

A moment or two on the first stages of Paul's Third Missionary Journey, on which he now enters, ch. 18 : 23, the strengthening of his previous work over a wide territory. Then, his coming to Ephesus (ch. 19 : 1), where he was to remain three years. Note the apostle's method, to plant the gospel in the great centres. He was an able strategist, and to capture the strategic points, was finally to win the whole territory.

The Lesson may be taken up in three divisions :

I. THREE MONTHS IN A SYNAGOGUE, vs. 8, 9a. Question on this now familiar procedure of Paul's—to begin with the Jews, and to utilize their synagogue services as his opportunity. Question also as to why it required "boldness" on Paul's part ; and on the two features of his preaching—"disputing" ("reasoning", the Revised Version gives it), that is, arguing from the scriptures and with those who disbelieved his message, and "persuading", that is, tenderly, lovingly, as a man with his brethren. Dwell a moment on the results, "divers were hardened" ; examine 2 Cor. 2 : 15, 16.

II. TWO YEARS IN A SCHOOL, vs. 9b, 10. See Light from the East, for a most instructive account of Greek schools. The scholars will admire Tryannus as having a courage almost equal to Paul's, in that he made Paul and his teaching free of his school. Note the zeal and the steady perseverance of Paul—"daily", and for two years. Note, too, how far his message reached—throughout the whole populous province, of which Ephesus was the chief city.

III. SOME REMARKABLE INCIDENTS, vs. 12-20 :

1. *Special miracles*. Refer the class to Mark 16 : 17, 18—a promise to believers in Jesus. Have the scholars cite miracles of, say, Peter ; and show in what respects the present miracles of Paul deserve the title "special". Discuss the part miracles had in the ministry of Christ and His apostles : they verified their claim to divine power, and they showed God's tender care for the weak and suffering.

2. *Impostors confounded*. "Vagabond" ; explain as "wandering". Exorcist ; men who dealt in spells and charms,—too common exorcists were amongst the Jews of that time. Get one of the scholars to tell of Sceva's seven sons, and their rash and wicked attempt to do as Paul had done, and of what the evil spirit said, and of the fierce attack on the impostors. Have them turn to Luke 4 : 33, 34 ; also to Jas. 2 : 19.

V. 17 now becomes interesting : in what strange ways does God convince men !

3. *Genuine repentance*. V. 18 will recall the confessions made by the Manchurian and Chinese Christians in the recent revival under