

are set, the Sabbath before, to search for the seven "walks", so much the better. In any case, have them turn to, and read, each passage as it is taken up.

1. *This world's walk*, ch. 2 : 2 ; that is, doing as the baser part of our nature says (v. 3), and as the devil dictates (v. 2). This walk is almost sure to lead to drink, and to tempting other people to drink.

2. *Walk in good works*, ch. 2 : 10. "Do all the good you can, by all the means you can, in all places you can, as long as ever you can, for Christ's sake." Have the scholars recite this golden sentence until they know it by heart. To walk in good works, will be to do all you can to keep people away from the drink evil.

3. *Walk worthy of your vocation* (calling), ch. 4 : 1. Show what this calling is—called of the Lord, to be like the Lord, and to do the Lord's work : in one word, called to be Christians. That is the loftiest title on earth. Be sure that no drunkard can wear it—1 Cor. 6 : 10. To dabble in drink, is to besmire the title, and to run the risk of losing it.

4. *Walk not as other Gentiles*, ch. 4 : 17. The Ephesians were Gentiles, heathen ; and were very wicked, as this whole Epistle shows. Wickedness was the fashion. Don't follow the fashion, when the fashion is bad, is Paul's advice. This would do away with treating,

or accepting a treat ; and hence would break the backbone of the liquor drinking customs among us.

5. *Walk in love*, ch. 5 : 2, following Christ's blessed example. If we love God, we shall seek to keep our bodies pure for God's indwelling. They are His temples, 1 Cor. 3 : 16. If we love our fellow men, we shall seek to set them a good example, and not lead them astray.

6. *Walk as children of the light*, ch. 5 : 8. The Christian is one in whose heart and conscience the light of God shines, and whose life should be a light to all around (Matt. 5 : 14-16). That light within the Christian shows him, too plainly for any mistake, the sin of drunkenness. And it is a false light, not a true one, that the drinker's life throws out to others.

7. *Walk circumspectly*, ch. 5 : 15 ; that is, looking carefully about you, lest you run into danger, or bring other people into danger. Every boy knows of a dozen instances of young men who have been caught by the drink habit because of their heedlessness, and of instances, too, where the careless example of others has led young men astray.

The signing of the temperance pledge, a promise to walk in the right way, so far as strong drink is concerned, will make a fitting ending to the Lesson.

THE GEOGRAPHY LESSON

Rome was the capital of an Empire which, in the New Testament times, included roughly Europe (except the British Isles, Norway, Sweden, Denmark, Germany and Russia), the whole of Asia Minor, Syria, Egypt and the northwest of Africa.

At the height of its greatness, it measured 3,000 miles from east to west and 2,000 miles from north to south, and contained 120,000,000 people. Roads from all parts of the Empire converged upon the capital, situated on the Tiber, 17 or 18 miles from its mouth, on seven hills, hence called "the seven-hilled city". For Paul's residence as a prisoner, though allowed to dwell in "his own hired house", see Acts



28 : 30, 31. It was here that he wrote the Epistle to the Ephesians.

For the situation of Ephesus, see the QUARTERLIES. The city was known as the "temple-keeper" (Acts 19 : 35, Rev. Ver.)

of the goddess Diana, whose temple at Ephesus was the greatest and most influential in Asia. The crowds which attended the festivals of Diana added largely to the wealth of the city. Many trades depended mainly on the visitors, "who required entertainment, food, amusement, victims to sacrifice, offerings to dedicate, curiosities and images for worship to carry home". The making of these images was an important industry.