

and not by man. The elders of the church laid their hands approvingly on the chosen instrument, but the real onction came from on high. Men can make professional clergymen. God only can make the successful minister.

The missionary policy which Paul adopted at the outset was one that he pursued through the rest of his life. It embraced several leading principles. First, to give his time and strength to those countries whose populations held the promise of the future. He was the Apostle to the Gentiles. These were found in Western Asia as well as in Southern Europe. Souls were as precious in the one place as in the other. But Paul swiftly recognized the fact that the civilizations in Mesopotamia were decaying while those in Italy and Greece were destined to control the world. Hence, other things being equal, a sanctified common sense and an unerring conception of Christianity as a religion destined for the whole world, enabled Paul to see that the swiftest way to insure for Christianity this ultimate victory over the world was to plant it among those nations whose moral, intellectual, and political qualifications gave them a promise of the future. This is not a bad policy to pursue in heathen lands to-day. Secondly, Paul made the prominent Greco-Roman cities, situated in the leading lines of travel and commerce, the centres of his missionary work. The adjacent country could be evangelized from these, as it actually was from Ephesus. In no instance does he appear to have extended his personal work into little towns and villages, nor unto barbarous tribes. Thirdly, in every instance where it was possible he began his work in the synagogue of the Jewish colony in these great centres of population. This was not merely because he considered it his duty to present the Gospel first of all to his own people, but because by so doing he obtained access to the large number of proselytes who had attached themselves to the synagogue, and through them, when this was closed against him, to the still larger mass of Gentiles to whom they might be related by a variety of ties. In this way he established a line of churches in Derbe, Lystra, Iconium, Pisidian Antioch, Philippi, Thessalonica, Beroea, Corinth and Ephesus, the leading cities in the Roman provinces of Galatia, Macedonia, Achaia, and Asia, and made his way from the outskirts toward the very heart of the empire.

During the last few years of these labors Paul wrote a part of that series of letters which has been a priceless legacy to the whole Christian world. Of these the two letters to the church in Thessalonica, relating mainly to his ministry in that place, and to certain questions touching the coming again of Christ, were probably the first. Next in order comes that to the Galatians, called out by the efforts of the Judaizers to bring the Gentile converts under the bondage of the Jewish law. After these comes the first letter to the church in Corinth evoked by the party spirit and by the tendency to relapse into heathen practices, which had shown themselves there.

In all the toils and sufferings which attended Paul's labors during these years he shows himself the untiring, zealous, patient, humble, loving servant of Christ, whom no dangers could appal, and whom no earthly banishments could seduce from his appointed work. During this time he also fought and won the great battle between Christianity and Judaism. That Christianity was transformed from a despised Jewish sect into a great world-religion was, under God, due to the work of Paul.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON XIII.—REVIEW OF THE QUARTER—JUNE 27.

GOLDEN TEXT—"This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations." Matthew xxiv. 14.

REVIEW CHART.—I.—Acts ix. 32-43, "Peter Working Miracles"; II.—Acts x. 30-44, "Conversion of Cornelius"; III.—Acts xi. 19-26, "Gentiles Converted at Antioch"; IV.—Acts vii. 5-17, "Peter delivered from Prison"; V.—Acts xiii. 1-13, "Paul Begins his First Missionary Journey"; VI.—Acts xiii. 26-39, "Paul Preaching to the Jews"; VII.—Acts xiv. 11-22, "Paul Preaching to the Gentiles"; VIII.—Acts xv. 16, 22-29, "The Conference at Jerusalem"; IX.—James ii. 14-23, "Christian Faith Leads to Good Works"; X.—James iii. 1-13, "Sins of the Tongue"; XI.—2 Tim. i. 1-7, iii. 14-17, "Paul's Advice to Timothy"; XII.—Rom. xiv. 10-21, "Personal Responsibility"; XIII.—Review.

QUESTIONS.—I. What is the title of the first lesson? Time? Place? Persons mentioned? Golden Text? What miracles did Peter work?

II. What is the title of the second lesson? Time? Place? Persons mentioned? Golden Text? Who was Cornelius? Can you relate the story of his conversion?

III. What is the title of the third lesson? Time? Place? Persons mentioned? Golden Text? By whom was the Gospel first preached in Antioch? Who was sent to inquire about it?

IV. What is the title of the fourth lesson? Time? Place? Persons mentioned? Golden Text? By whom was Peter put in prison? By whom was he delivered?

V. What is the title of the fifth lesson? Time? Place? Persons mentioned? Golden Text? From what place did Paul start upon his first missionary journey? Who went with him?

VI. What is the title of the sixth lesson? Time? Place? Persons mentioned? Golden Text? Where did Paul preach the Gospel to the Jews? With what results?

VII. What is the title of the seventh lesson? Time? Place? Persons mentioned? Golden Text? Where did Paul preach to the Gentiles? How was he treated by them?

VIII. What is the title of the eighth lesson? Time? Place? Persons mentioned? Golden Text? For what purpose was the conference at Jerusalem held? How was the question before the conference decided?

IX. What is the title of the ninth lesson? Time? Place? Persons mentioned? Golden Text? Who was the author of the text of this lesson? What does he show about the relation of faith to good works?

X. What is the title of the tenth lesson? Time? Place? Golden Text? In what way is "the tongue an evil"? How may this evil be controlled?

XI. What is the title of the eleventh lesson? Time? Place? Persons mentioned? Golden Text? What advice did Paul give to Timothy? What does Paul call Timothy?

XII. What is the title of the twelfth lesson? Time? Place? Persons mentioned? Golden Text? Who wrote the Epistle to the Romans? For what are we personally responsible?

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—Praise for deliverance. Psalm xxx.
Second Day—A Psalm of Penitence. Psalm xxxii.
Third Day—"He Careth for Thee." Psalm xxxiv.
Fourth Day—Under God's Wings. Psalm xxxvi.
Fifth Day—Fret not Thyself. Psalm xxxvii.
Sixth Day—Waiting for God. Psalm xl.

PRAYER MEETING TOPIC, June 27—HOW TO GET PATIENCE, AND WHY.—Jas. v. 7-20.

PATIENCE.

Patience, accomplish thy labor; accomplish thy work of affection, Sorrow and silence are strong, and patient endurance is Godlike, Therefore accomplish thy labor of love, till the heart is made God-like,
Purified, strengthened, perfected, and rendered more worthy of heaven!

LONGFELLOW.

"Patience is bitter, but the fruit is sweet."

"The greatest and sublimest power is often simple patience."

"He surely is most in want of another's patience, who has none of his own."

"Patient waiting is often the highest way of doing God's way."

Exercising patience in hours of severe conflict and cleaving to the Lord with full purpose of heart, not only renders our trials comparatively easy, but it is the surest way to obtain a speedy relief. God will cause peace and joy to take the place of sorrow in the heart of a person who endures patiently.

PATIENCE OF HOPE.

The hope of salvation supports the soul in the greatest afflictions. The Christian's patience is, as it were, his back, on which he bears his burdens; and some afflictions are so heavy that he needs a broad one to carry them well. But if hope lay not the pillow of the promise between his back and his burden, the least cross will prove insupportable; therefore, it is called the "Patience of Hope."

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