

sacrifice; but how about ourselves? Do we realize the solemn words, do we grasp the wonderful promises, do we make the great sacrifices that we think so easy for others? Christ deserves the best of everything; nothing short of entire consecration to Christ and His service can keep our hearts attuned to His great heart of love!—*Eva Travers Evered Poole, in Rest and Reaping.*

THE BIBLE CLASS.

FROM EPHESUS TO ROME.

(For Sept. 26th.—Review.)

BY PHILIP A. NORDELL, D.D.

The quarter's work covers that portion of the life of Paul which intervenes between the close of his long ministry in Ephesus, as narrated in the Acts, and the close of Luke's narrative in this book. It leaves Paul still a prisoner in Rome awaiting his trial before the imperial court.

FROM EPHESUS TO CORINTH.

Paul's work in Ephesus practically closed with the riot stirred up by Demetrius. His anxiety concerning the church in Corinth, to which he had written a sharp letter and to which he had sent Titus to ascertain more definitely the situation, prompted him to leave Ephesus and go to Troas where he had agreed to meet Titus. The failure of Titus to keep this appointment stirred Paul with still greater anxiety. He had no rest in his spirit. Pushing on to Macedonia, where he seems to have been greatly assailed by enemies, he finally met Titus, who brought news from Corinth that was in the main comforting. Paul's severe letter had not alienated but humbled them. Still there was some in the church who assailed his character and denied his apostolic authority. This occasioned the writing of the letter known as 2 Corinthians. Shortly afterwards he himself reached Corinth. During this journey through Macedonia one of the chief matters on his heart was the completion of the great collection for the poor saints in Jerusalem, as a testimony of the love and loyalty of the Gentile churches. From Corinth he would gladly have gone on to Rome, but the desire to present the collection in person delayed this visit. In the meantime he wrote from Corinth the Epistle to the Christians in Rome for the purpose of preparing the way for his coming, and of instruction in the fundamental truths of the Gospel as apprehended by himself.

FROM CORINTH TO JERUSALEM.

A plot of the Jews to kill him as he was on the point of sailing for Syria changed his course. The delegates in charge of the collection were sent on to Troas while he himself went on to Philippi where he spent the Passover week and was rejoined by Luke. At Troas also he spent a week, the last night of affectionate leave-taking and earnest counsel being marked by the restoration of Eutychus. At Miletus he met the elders of the Ephesian church to whom in an address of touching pathos he recounted his faithfulness in his work among them and exhorted them to like zeal and unselfishness. A few days were spent at Tyre and at Caesarea, in both of which places he encountered ominous predictions of his impending fate at Jerusalem. Disregarding these he pushed on to the Jewish capital.

FROM JERUSALEM TO CAESAREA.

In Jerusalem the church welcomed him with joy and timidity. In transferring to the elders the great collection he completed what he regarded as his crowning work for the union of the Gentile and Jewish Christians. The elders, fearful of violence from provincial Jewish Christians who had come up to the feast with bitter prejudices against him, persuaded him to engage in certain Jewish rituals to prove thereby his loyalty to the Mosaic law. Paul consented, but was soon afterwards set upon by a mob of unbelieving Jews, who would have killed him had he not been rescued by the Romans. His request to address his countrymen was granted, but at his mention of his divine mission to the Gentiles the storm of hatred broke out again. The Roman officer, ignorant of the reasons for such demonstration, supposed his prisoner to be some noted desperado from whom a confession ought to be extorted by scourging. An appeal to his Roman citizenship saved the Apostle from this indignity, and from that moment secured him kind and courteous treatment from his custodians. A hearing the next day before the Sanhedrin ended in another stormy scene from which Paul was again rescued by the Roman officers. The discovery of a determined plot against his life led to his immediate transfer to Caesarea where his accusers were summoned to appear.

FROM CAESAREA TO ROME.

Paul's trial before Festus would have resulted in his release but for the venality of the governor. Here he was kept in lax confinement for the space of two years, or until Felix was recalled to Rome to answer for his numerous crimes. At the succession of Festus, Paul had another trial which would also have resulted in his release had he not appealed to Caesar. As Festus was unable to transmit with the prisoner adequate charges, he availed himself of a visit of King Agrippa to acquire the desired information. Paul's address before the king again vindicated him from having in any way transgressed Roman law. Then followed the eventful voyage to Rome, the horrors of the storm, the shipwreck at Malta, the wintering there, and the completion of the voyage the following spring. Arrived in Rome at length he was quartered near the Prætorian guard, and enjoyed many liberties. His effort to win the Jews in Rome to a reception of the Gospel proved in large part a failure and resulted in his turning to the Gentiles. Here the progress of the Gospel was very marked, furthered rather than hindered by his bonds. While in Rome he wrote the Epistle to Philemon, and that to the Philippians, probably also those to the Colossians and to the Ephesians. For the space of two years he lived in his own hired house, chained to a soldier, indeed, but rejoicing that the word of God was not bound.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON XIII.—REVIEW OF THE QUARTER.—SEPT. 26.

GOLDEN TEXT—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. v. 16.

REVIEW CHART:—

- I.—Acts xvi. 6-15, First Converts in Europe.
- II.—Acts xvi. 22-34, Paul and the Philippian Jailor.
- III.—Acts xvii. 1-12, Paul at Thessalonica and Berea.
- IV.—Acts xvii. 22-34, Paul Preaching in Athens.
- V.—Acts xviii. 1-11, Paul's Ministry in Corinth.
- VI.—1 Thess. iv. 9; v. 2, Working and Waiting for Christ.
- VII.—1 Cor. viii. 1-13, Abstaining for the Sake of Others.
- VIII.—1 Cor. xiii. 1-13, The Excellence of Christian Love.
- IX.—Acts xix. 21-34, Paul Opposed at Ephesus.
- X.—2 Cor. ix. 1-11, Gentiles Giving for Jewish Christians.
- XI.—Rom. xii. 9-21, Christian Living.
- XII.—Acts xx. 22-35, Paul's Address to the Ephesian Elders.
- XIII.—Review.

QUESTIONS:—

I. What is the title of the first lesson? Time? Place? Golden Text? Persons mentioned? In what city did Paul first preach the Gospel in Europe?

II. What is the title of the second lesson? Time? Place? Golden Text? Persons mentioned? Can you repeat the story of the jailer's conversion?

III. What is the title of the third lesson? Time? Place? Golden Text? Persons mentioned? How are the Jews of Berea compared with those of Thessalonica?

IV. What is the title of the fourth lesson? Time? Place? Golden Text? Persons mentioned? What was the text of Paul's sermon in Athens?

V. What is the title of the fifth lesson? Time? Place? Golden Text? Persons mentioned? What did the Lord tell Paul about his people in Corinth?

VI. What is the title of the sixth lesson? Time? Place? Golden Text? Persons mentioned? With what words did Paul comfort the disciples in Thessalonica?

VII. What is the title of the seventh lesson? Time? Place? Golden Text? Persons mentioned? What did Paul teach about Christian liberty? How may this become a stumbling-block to others?

VIII. What is the title of the eighth lesson? Time? Place? Golden Text? Persons mentioned? How is charity or love described in this lesson?

IX. What is the title of the ninth lesson? Time? Place? Golden Text? Persons mentioned? By whom was Paul opposed at Ephesus?

X. What is the title of the tenth lesson? Time? Place? Golden Text? Persons mentioned? What reasons did Paul give for Christian liberality?

XI. What is the title of the eleventh lesson? Time? Place? Golden Text? Persons mentioned? Can you give some of the rules for Christian living found in this lesson?

XII. What is the title of the twelfth lesson? Time? Place? Golden Text? Persons mentioned? Where did Paul meet the elders of Ephesus?

*An Exposition of Lesson 39 in *The Bible Study Union* Sunday School Lessons on "The Three Great Apostles."