

## THE QUARTERLY REVIEW

## For the Boys and Girls : TWO MISSIONARY JOURNEYS

Let this be a review by place names. Trace the course of the great apostle, as he went from point to point, full of his message and eager always to make it known. Get the scholars to feel the throb and the thrill of Paul's busy life,—he was never idle, and the work of no mere man has ever counted for more in the world than his. Print the name of the place of each Lesson, and connect the main events with the name.

LESSON I. TROAS. What was the starting point of each of Paul's missionary journeys ? (How Antioch in Syria stands out in missionary history !) How was Paul guided to Troas ? What did he there see ? What did he hear ? Who, was he sure, had called him to Europe ? How did he treat the call ? What place in Europe did he visit first ?

LESSON II. PHILIPPI. Recall the story of Lydia's conversion told in Lesson I., and then go on to question about the wonders of Lesson II.,—the prison songs at midnight, the earthquake, the jailer's conversion, the terror of the magistrates, so eager to set free the men whom they had so unjustly imprisoned, and the departure of the missionaries after bidding their new converts a loving farewell.

LESSON III. There are two names for this Lesson—THESSALONICA and BEREÄ. In connection with Thessalonica, the points to bring out are the synagogue ministry, the assault on the house of Jason, Paul's host, the dragging of Paul before the city rulers, and the night departure. The name Bereä calls up a picture of earnest Bible study. Question about this, and then about the arrival of Jewish enemies from Thessalonica, who forced Paul to leave Bereä.

LESSON IV. ATHENS. The scholars will be keen to tell about Paul's walking about this great city, stirred to indignation at the idolatry, of which he saw the symbols on every side, speaking against this idolatry on every opportunity, and, at last, showing before the Areopagus the true nature of God and how He should be worshiped.

LESSON V. CORINTH. Bring out by questions the remarkable position of this great city, which made it so important a centre for the spread of the gospel. Ask about Paul's tent-making, along with Aquila and Priscilla, his preaching, first in the synagogue, and then in the house of Justus, and his night vision. Ask, too, about the teachings of Lesson VI., from First Thessalonians, which was written in Corinth.

LESSON VII. This Lesson takes us into the Third Missionary Journey, which began, like the first two, at Syrian Antioch. The place of the Lesson is EPHESUS. The twofold ministry of Paul in this city, in the synagogue first, and then in the lecture room of Tyrannus, the miracles wrought by the apostle, the incident of Sceva's sons, and the burning of the magic books,—what a wealth of material for talk and questions. Lesson VIII., also, belongs to Ephesus. It brings up for questioning, Diana worship, the rage of the silversmiths, how it was stirred up, and how it showed itself, the story of the riot and the quelling of it by the town clerk. Lesson IX., "the psalm in praise of love", like the two preceding Lessons, is connected with Ephesus, being from an Epistle written in that city.

LESSON X. MILETUS. The story of Paul's farewell address to the elders of Ephesus will be so fresh in the scholars' minds, that a few brief questions will be sufficient.

LESSON XI. MILETUS TO JERUSALEM. It will be an interesting ending to the review, to trace Paul's voyage from point to point on the way to Jerusalem, until he reaches the holy city, where his Third Missionary Journey comes to a close.