

people's prejudices so long as he could do so without compromising his own principles. He was a follower of him who just as soon as he reached Rome, sought to put himself into good relations with all his fellow Jews in the greatest city of the world. Like the great heart that he was, he always avoided hurting unnecessarily Jewish sensibilities and ever made a strong bid for Jewish sympathies. There is no one whose friendship we can afford to ignore.

*Make the most of your limitations.* St. Paul, the prisoner of the Lord Jesus Christ, lost no time and missed no opportunity. In his own hired house, from which he was not allowed to wander, he gathered together those who

would listen to the truth. Very likely it would have been very much more to his taste to be speaking in open spaces, in city after city of the Roman empire, but this enforced holiday gave him time to write some of his great epistles. John Bunyan, no doubt, would have preferred to be a pilgrim preacher up and down England, but, were it not for those lonely years in Bedford jail, we should not now have the *Pilgrim's Progress*,—that noblest allegory in the English language. What is the use of saying what worthy things we would do for the kingdom of God under other circumstances, if in our present circumstances we are not diligent in business, fervent in spirit, serving the Lord!

### THE LESSON GRADED

This section embraces teaching material for the various grades in the School.

#### For Teachers of Bible Classes

Trace Paul's journey from Malta to Rome. Briefly refer to Puteoli, Appii Forum, and Three Taverns. The centurion was taking advantage of the first sailing in the spring, vs. 11, 13. The writer notes that the sailing, though somewhat full of risks, was under favorable auspices for the "sign" of the ship was Castor and Pollux,—the divine guardians of sailors.

The Book of Acts closes at this interesting point. Perhaps he intended to add another volume, dealing with the final period of Paul's life and related matters; however, the general purpose of the book had been fulfilled in its description of the spread of Christianity from Jerusalem to the far west (compare ch. 1:8, and notes on Lesson I., First Quarter).

During this year, the teacher ought to have left very definite impressions on the mind of the students respecting the extent and the significance of Paul's work. This lesson will afford the teacher an opportunity to complete his efforts. Briefly review Paul's missionary journeys, referring to the epistles which were written during these travels. Now, remind the class that our best information concerning Paul's life during his imprisonment is to be found in the epistles which he wrote at that time. Indicate roughly the chief teachings of the epistles, Ephesians and Colossians. What light do these epistles shed on the life

of the Pauline churches in Asia Minor? What tender relations between the Christians of Philippi and Paul are revealed in Philippians? Philemon is an example of Paul's private letters; it illustrates, too, his attitude to the slavery of his time. Timothy and Titus may be briefly reviewed in order to show the church organization in the early days of Christianity. (See The Books of the New Testament in the Advanced Standard Teacher Training Course.)

If the teacher wishes to direct attention solely to the lesson passage for the day, he may emphasize:

(1) *The power of sympathy in aiding Christian workers.* When Paul saw the brethren, "he thanked God and took courage." Many a ministry is crippled because of the unsympathetic attitude of the few. Many a Christian leader resigns his work and retires from active participation in the programme of the church because he has suffered more criticisms than compliments. Perhaps these things are happening in your own church. What is wrong with the few? How can the class make the minister "thank God and take courage?"

(2) *The obtuseness of many religious people.* The Jews at Rome were religious; as their eagerness to hear Paul signified, but they were not responsive to his teachings. Why? How do modern Christians compare with them in their response to higher visions of Christian duty and living?