

THE CHILDREN'S RECORD.

Sabbath School Lessons.

Sep. 10. PAUL AT ROME.
 Les. Acts 28: 20-31. Gol. Text, Rom. 1: 10.
 Mem. vs. 28-31. Catechism Q. 78, 80.

HOME READINGS.

M. Acts 28: 1-15.... Paul Going to Rome.
 T. Acts 28: 16-31.... Paul at Rome.
 W. Phil. 1: 1-18.... The Furtherance of the Gospel.
 Th. Phil. 2: 17-30.... Lack of Service Supplied.
 F. Col. 4: 1-18.... Synpaths in Bonds.
 S. Eph. 3: 1-13.... A Prisoner of Christ.
 S. 2 Tim. 4: 1-22.... Paul's Last Words.

For two years Paul remained in Rome, from the spring of A.D. 61 to A.D. 63; all this time a prisoner of state, bound by his chain to his soldier guard, his expenses borne by his friends at Rome and in the provinces. Four of his epistles were written during this imprisonment to the Ephesians, Colossians, Philippians and to Philemon. After two years he was set at liberty and spent several years in earnest missionary labor. Then he was a second time arrested and brought to Rome, where he was tried and condemned to death, dying under the axe, A.D. 68, or 66.

Upon what island was Paul wrecked? How long did he remain there? What miracles did he perform? Describe the course to Rome. What privilege was given to Paul? How was he guarded? Whom did he call together? What did he say of his arrest, trial and appeal to Caesar? Title of this lesson? Golden Text? Lesson plan? Time? Place? Memory verses? Catechism?

I. *Conferring with the Jews*, vs. 20-24.—What reason did Paul give for calling the Jews together? What is meant by *the hope of Israel*? How was Paul a prisoner for this hope? What did the Jews reply? What request did they make? What arrangements were made for hearing him? What did Paul do? Of what did he persuade them? With what result?

II. *Turning to the Gentiles*, vs. 25-28.—What warning did the apostle give? From what prophet is it taken? Who had used it before? What further did Paul say? What would the Gentiles do?

III. *Preaching in Chains*, vs. 29-31.—Where did Paul dwell? How long? Whom did he receive? What did he do? Why was he unmolested? What other work did he do during his imprisonment? How was his imprisonment overruled? What had he said about preaching in Rome? Rom. 1: 10-15.

1. Bonds and imprisonment cannot prevent the preaching of the gospel.

2. The opposition of enemies is sometimes overruled for the furtherance of the gospel.

3. Not all are saved who hear: some receive the truth; others harden their hearts.

4. Sinners are lost only because they will not be saved.

Sep. 17. PERSONAL RESPONSIBILITY.

Les. Rom. 14: 12-23. Gol. Text, Rom. 14: 21.
 Mem. vs. 19-21. Catechism Q. 81.

HOME READINGS.

M. Rom. 14: 1-13.... The Strong must Bear with the Weak.
 T. Rom. 14: 14-23.... Must not Abuse their Liberty.
 W. Rom. 15: 1-14.... For even Christ Pleased not Himself.
 Th. 1 Cor. 10: 15-33.... All Things Lawful, but all Things not Expedient.
 F. Rom. 2: 1-16.... "The Righteous Judgment of God."
 S. 1 Cor. 11: 18-34.... Self Examination Enjoined.
 S. 1 Cor. 13: 1-13.... Christian Love.

Written from Corinth, at the close of the three months residence there of Acts 20: 3; the wintering of 1 Cor. 16: 6.

13. *Let us not therefore*—do not judge one another, but determine rather to avoid giving offence. 14. *Nothing unclean of itself*—the distinction between clean and unclean meats is no longer valid. *To him it is unclean*—though not unclean in itself, it ought not to be used by those who regard its use as unlawful. 15. *For whom Christ died*—if Christ so loved him as to die for him, how base in you not to submit to the smallest self-denial for his welfare! 17. *The kingdom of God is not meat*—another reason for forbearance; no principle of duty is to be sacrificed. 20. *For meat destroy not the work of God*—do not, for the sake of indulgence in certain kinds of food, injure the cause of true religion. 21. *It is good neither to eat flesh*—abstaining from flesh, wine or anything else which is injurious to others is a duty morally binding upon us. 23. *Is damned*—is condemned. *Whatsoever is not of faith is sin*—whatever we do which we are not sure is right, is wrong.

LESSONS LEARNED.

1. It is often morally wrong to do what, in itself considered, may be innocent.

2. It is wrong to do anything which we think to be wrong.

3. But it is not always right to do what we think to be right.

4. We should be willing to give up our own ease or pleasure or gratification or the good of others.

5. Regard for the evil influence of our example on others, to say nothing of other and higher grounds of obligation, should lead us to abstain from the use of intoxicants as a beverage.

6. No one should "endeavor to persuade the scrupulous man to disregard his scruples."