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THE HOME STUDY QUARTERLY



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* Presbyterian Church in Canada *

Rev. R. Douglas Fraser

Editor & Business Manager

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The Home Study Quarterly

Rev. R. Douglas Fraser, D.D., Editor
Rev. J. M. Duncan, D.D., Associate Editor

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No. 3

The Master of My Boat

I owned a little boat a while ago
And sailed a morning sea without a fear,
And whither any breeze might fairly blow
I'd steer the little craft afar or near.

Mine was the boat,
And mine the air,
And mine the sea,
Not mine a care.

One day there passed along the silent shore,
While I my net was casting in the sea,
A man, who spoke as never man before ;
I followed him—new life began in me.

Mine was the boat,
But his the voice,
And his the call,
Yet mine the choice.

Once from his boat he taught the curious
throng,
Then bade me let down nets out in the sea ;
I murmured, but obeyed, nor was it long
Before the catch amazed and humbled me.

His was the boat,
And his the skill,
And his the catch,
And his my will.
—Joseph Addison Richards

How Faithfulness Tells

By Rev. W. H. May, B.A.

W— came from a Sunday School in eastern Canada. With his class he had joined the Pocket Testament League. When he came west, he brought his Testament and his pledge with him to his new prairie home.

Every evening he has read his passage of scripture and every Sunday he has walked the long three miles to Sunday School.

Has he been true in vain? By no means. Even careless folk love courage and fidelity. The boy Samuel was God's messenger to the household of his host Eli. So this faithful lad is daily calling every one to higher, holier things. He is gaining ground. He'll win out. He does not know it. But the pastor who visits that family feels it.

Boys be true. Stick to the right. Even the most careless will respect you for it. And remember no worker has a gladder pay day than those who work for God.

Tugaske, Sask.

"Fight the Good Fight"

By Rev. Wilmer B. Rosborough, B.A.

True life must ever be a battle and a conflict. And though, in our spiritual warfare, "we wrestle not against flesh and blood," the same rules which govern the soldier in the field should guide us also in our great struggle with the evil one.

First beware of *thoughtlessness*. He would be considered a very poor soldier who, in the earlier stages of the battle, would spoil his chances by failure to lay his plans carefully and well. And the young Christian warrior, who still has his life before him, "when his every act is a torch to the hind train of future conduct," can ill afford to play with his chances of ultimate success through careless neglect or thoughtless folly.

Secondly, beware of *surprises*. The wise general and the wise soldier must always beware of the ambush attack. And in our spiritual warfare some of the most terrible

temptations are apt to come in the moments of least expectancy. The devil is a past-master in all the arts of treachery.

"Principalities and powers,

Mustering their unseen array,

Wait for thy unguarded hours :

"Watch and pray."

Thirdly beware of *exhaustion*. The lines of communication, which connect the fighting units with the reserves, and with the supplies of food and ammunition, must be very carefully guarded if the army is to be saved from ignominious defeat. And when the human soul is cut off from its basis of spiritual supply the devil soon attains an easy victory. The avenues of communication between the human soul and the divine fulness must be kept continually open or disastrous defeat will be the inevitable result.

Finally, the young Christian soldier must never leave the side of the great captain, who inspires his followers with his own courage and endows them with his own invincible strength.

Loggieville, N.B.

The Two Ways

By Rev. John Mutch, B.D.

There is a tale told by the Jewish rabbis which runs something like this. Two ways are set before every person, the one for the good and the other for the evil. That of evil has four doors at each of which are seated seven guardians, three without and four within. Those outside each door are merciful angels.

When any one is about to enter the first door the merciful angels meet him and say : "Why dost thou wish to enter into this fire amongst the wicked and the evil ? Listen unto us and do repentance."

To one who comes to the second door, the merciful guardians say : "Behold thou hast already passed in through the first door, do not enter into the second ! Why dost thou seek to be removed from the knowledge of God, that people may call thee unclean and flee from thee ?"

At the third door, the merciful ones say : "Thou hast already passed the second door ! Why come into the third ? Why wilt thou

be wiped out from the book of life ? Listen unto us and return !"

When the fourth is reached, they say : "Thou hast passed already the third door ! Do not come into the fourth door ! Thou hast not listened and stayed thy steps hitherto. The Holy One, blessed be he, forgives the sins and pardons and says every day, 'Return ye backsliding children !'" If he listens to the "angels' warnings, well ; if not, woe unto him. Stouffville, Ont.

*Growth in Favor With God

By Taylor Statten

"We will not be home for dinner to-night, mother. Jack is going with me to the Bean Feed."

Jack, the sixteen year old son of a Peel County farmer, was spending the Easter vacation with his city cousin.

"Tom is anxious for me to go with him, auntie, but I get all the church I want at home."

Just then, Tom's mother was called to the telephone, and Jack took advantage of her absence to press his case.

"Look here, Tom, you won't feel hurt if I do not go with you to-night, will you ? You see, I have got out of the way of going to church. All the big fellows I chum with back home are of the same opinion about church and Sunday School, and I know I would feel out of place there to-night. It is all right for youngsters. Will there be any other big fellows like you there to-night ?"

Tom was quick to sense the situation.

"Oh, I see now what is the matter," he replied. "A little over a year ago I was beginning to feel that way too, but just about the time I decided to drop out of Sunday School, our class sent two delegates to a Boys' Work Conference. They came back enthused about the Canadian Standard Efficiency Tests for 'teen-age boys. Mr. Jones, our teacher, became interested and charted several fellows in the class. There were so many things we did not score in that we decided to take up the programme at once. We have been holding sessions every Thurs-

*The third of four articles on the Canadian Standard Efficiency Tests.

day night. We meet at 6.15 for supper. Right after "eats," our teacher leads a twenty-minute Bible discussion on Jesus the Head Coach. It is great. We are going to write an examination on it next week. The fellows in the class arrange for a man each night to give a practical talk following this discussion.

"I never knew that art and religion were so closely related. In fact, almost every talk we have gives me a new idea about religion. About a year ago, I thought I knew all about the Bible that was worth knowing. Now I am beginning to see how much greater God is than I had supposed.

"When Mr. Winthrop gave us a talk on the history of religion, I decided right there that I would do what I could to give other fellows the vision of Christianity he gave me.

"To-night, Mr. Cromton is to talk on nature. I went to see him myself. I showed him in the Canadian Standard Efficiency Tests handbook what he would be expected to talk about, and I know from what he said about God working through nature that we are going to learn something.

"I took notes the night our minister talked on the church and Sunday School. When we go home to-night I will read them to you. I decided that night I would join the church.

"I do wish that you would come with us to-night. I believe that you would be just as much interested as I am."

Jack was beginning to catch some of Tom's enthusiasm.

"All right, old fellow, if you insist, I will go with you."

That night Mr. Jones pictured the Canadian Standard Efficiency Tests as the teenage boy's opportunity to enlist and get into training, not so much to die for his country as to live for it. He told of the hundreds of Canadian boys who were in this way preparing to make their very best contribution to Canada.

The talk on nature followed by a test on art proved most interesting to Jack and furnished the topic of conversation for the two boys on their way home.

That night Jack asked Tom to chart him, and although they were not finished when Tom's father called upstairs, suggesting that they should put out the light and go to bed,

they had gone far enough to convince Jack that there were greater and grander things in religion than he had ever dreamed of.

He went off to sleep with a prayer, that he might catch the spirit of his cousin and not be satisfied with a childish conception of religion, and that he might in a very real sense "grow in favor with God."

Toronto

Earning Her Favors

Margaret Lane hurried blithely along the street toward the Big Store.

"Good morning, Margaret!" called a friend. "You are late this morning, aren't you?"

"Oh, yes," answered Margaret, lightly, "half-hour or so, but that doesn't make any difference. Sometimes Mr. Jason gets cranky, but I laugh him out of it."

Margaret was a clerk in the Big Store where a dozen other girls and a half-dozen men worked. The Big Store was in a country town, and the discipline was not very strict. Besides, Mr. Welton, who owned the store, had been for many years a friend of Margaret's family, and of Margaret herself.

So the young girl took her duties a little more carelessly and lightly every day. She was not particularly lazy, but she had found that she could get out of doing some things that she was expected to do. She thought she knew how to keep Mr. Jason, the manager, in good humor.

But this morning, when Margaret reached the store, she was called to Mr. Welton's office. She went, wondering and a little uneasy. The old merchant asked her to take a seat, and turned to her with a grave face.

"Margaret," he said, "I have recommended to Mr. Jason that you be discharged."

The girl gasped.

"I am sorry," continued the old man, "but I can see, Margaret, that you are ready to presume on the fact that you are a woman. You have seen a bad-tempered small boy annoy an older boy because he knew the older boy would not strike back. Some women in business are like that, I am sorry to say. They demand favors merely because they are women. It is right for men to offer and for

women to accept the courtesies that make life pleasanter and more gracious. But when a girl in business asks favors, takes her employer's time for her own use, asks those of her fellow clerks who are men, to do work that she ought to do ; in short, takes any privilege that she knows would not be granted to a man in the same position, she presumes on her womanhood.

"A business life need not make a woman any less womanly, but it ought to teach her the same standards of fairness and loyalty that we expect men to live up to. Now, Margaret, I have seen you neglect your work a dozen times, come late and go early, simply because you felt that since you were a girl, and a rather pretty girl, Mr. Jason would not discharge you."

Margaret was very pale, and ready to break into tears. She knew that it was all true, although she had never realized it before.

"As I said," continued Mr. Welton, turning slowly back to his desk, "I have recommended to Mr. Jason that you be discharged—if you do not mend your ways."

Margaret earned all the favors she got after that.—Youth's Companion

The Young People of French Canada

An article in a recent number of the *Missionary Messenger*, by Mrs. H. Grace Heine of Montreal, tells about the school life of boys and girls in the Province of Quebec. The writer says of the boys and girls belonging to Roman Catholic families: "They are a very interesting lot of young people, with a happy gaiety, a quickness of movement, and bright intelligence, all of which are very attractive."

Amongst the most striking features seen by a visitor to the cities of Montreal, Quebec and St. Hyacinthe, are, it is said, "the numerous large convents for the education of girls, and colleges (schools) for the education of boys, these besides the ordinary public schools, and the great number of beautiful churches. In looking over the last report of the Superintendent of Public Instruction for the Province of Quebec, I find there an enrolment of 192,527 French-speaking children, throughout the province."

There are two sets of schools in the province,—Roman Catholic and Protestant. In the Roman Catholic schools, the statement is made that "from fifty to eighty per cent. of French children leave school with a mere smattering of education. They know next to nothing of general geography, for example, for only in the fourth year do they reach an outline of the geography, embracing Canada, America, continents and oceans and more than half the scholars do not attend school for more than four years. The history of France is only overtaken in the seventh year, and the history of England in the eighth, or at the end of the course.

"But there is one subject which is studied right through the whole school period, and that is the catechism. The priests see to it that if the children know little or nothing besides, they will know, and know thoroughly well, the doctrines and dogmas of their church.

"The French Protestant children of Quebec form a great contrast to those of the Roman Catholic Church. They are well and carefully instructed in the evangelical doctrines of the scripture, and are taught the same subjects as in our English public schools. About one half of these children are trained in the large schools at Pointe-aux-Trembles, and the Baptist school at Grande Ligne. The work done at these institutions cannot be too highly praised. It is thorough, being done by competent teachers.

"The mayor of a town near Montreal, a Roman Catholic, passed by the schools of his own church, and brought his son to Pointe-aux-Trembles, and gave a prize to the school, because he believed his son would get a better education.

"Think, for a moment, of those nearly two hundred thousand young people without the Bible! What can we do to make them intelligent Christians. and worthy citizens; not Protestants, not proselytes, but enlightened Christians? Mission schools are helping to do this work. They have done a great work. As a result of their efforts, there are now more than 15,000 French Protestants in Canada, and as many more in the United States, all led to a saving knowledge of Jesus Christ, through the influence of these and other mission schools."

AN ORDER OF SERVICE : Third Quarter

Opening Exercises

I. SINGING. All stand.

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.
—Hymn 474, Book of Praise

II. PRAYER.

III. RESPONSIVE SENTENCES. Psalm 27 : 1, 3, 5.

Superintendent. The Lord is my light and my salvation ; whom shall I fear ?

School. The Lord is the strength of my life ; of whom shall I be afraid ?

Superintendent. Though an host should encamp against me, my heart shall not fear : though war should arise against me, in this will I be confident.

School. For in the time of trouble he shall hide me in his pavilion : in the secret of his tabernacle shall he hide me ; he shall set me upon a rock.

IV. SINGING. Hymn 434, Book of Praise.

V. PRAYER.

VI. SINGING. See HYMN FOR OPENING WORSHIP in the TEACHERS MONTHLY in connection with each lesson (also given in the DEPARTMENTAL GRADED QUARTERLIES).

VII. READ RESPONSIVELY. See SCRIPTURE PASSAGE FOR OPENING WORSHIP in the TEACHERS MONTHLY, in connection with each lesson (given also in the DEPARTMENTAL GRADED QUARTERLIES).

VIII. SINGING. See "Great Hymn of the Church" in the TEACHERS MONTHLY in connection with each lesson (given also in the Departmental JUNIOR and PRIMARY TEACHER'S QUARTERLIES).

IX. READING OF LESSON PASSAGE.

X. SINGING. Psalm or Hymn Selected. (This selection may usually be the "Lesson Hymn" in the PRIMARY QUARTERLY. See each lesson.)

Class Work

[Let this be entirely undisturbed by Secretary's or Librarian's distribution or otherwise.]

I. ROLL CALL, by teacher, or Class Secretary.

II. OFFERING ; which may be taken in a Class Envelope, or Class and Report Envelope. The Class Treasurer may collect and count the money.

III. RECITATION. 1. Scripture Memory Passages. 2. Catechism. 3. The Question on Missions. (See TEACHERS MONTHLY, in connection with each lesson, and all QUARTERLIES and LEAFLETS, both Uniform and Departmental, except the BEGINNERS TEACHER'S QUARTERLY and BEGINNERS BIBLE STORIES.)

IV. LESSON STUDY.

Closing Exercises

I. SINGING. Hymn 246, Book of Praise.

II. REVIEW FROM SUPERINTENDENT'S DESK ; which, along with the Blackboard Review, may include one or more of the following items ; Recitation in concert of Verses Memorized, Catechism, Question on Missions, "Great Hymn of the Church" (see also Departmental JUNIOR and PRIMARY TEACHER'S QUARTERLIES), Lesson Title, Golden Text and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

III. RESPONSIVE SENTENCES. Phil. 4: 5-7.

Superintendent. Let your moderation be known unto all men. The Lord is at hand.

School. Be careful for nothing ; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

Superintendent. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

IV. SINGING.

Now to Him who loved us, gave us
Every pledge that love could give,
Freely shed His blood to save us,
Gave His life that we might live :

Be the kingdom

And dominion,

And the glory, evermore. Amen.

—Hymn 614, Book of Praise

Lesson I.

PAUL AT THESSALONICA AND BERCEA

July 2, 1916

BETWEEN THE LESSONS—To-day's lesson continues the narrative from the point reached at the close of Lesson XII., June 18.

GOLDEN TEXT Him did God exalt with his right hand to be a Prince and a Saviour. Acts 5. 31 (Rev. Ver...)

*Memorize John 1: 32-34.

THE LESSON PASSAGE—Acts 17: 1-15.

1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead, and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received, and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus.

Revised Version—custom; 2 for three, 3 from the, 4 it behoved the Christ to suffer, and to rise again, 5 whom, said he, I proclaim unto, 6 the Christ; 7 were persuaded; 8 Jews, being moved with jealousy, took; 9 vile fellows, of the rabble, and gathering a crowd, set the city; 10 assaulting; 11 they sought; 12 forth to; 13 dragged; 14 before; 15 act, 16 multitude; 17 from Jason and the rest; 18 Berea: who when they were come thither; 19 Now these; 20 examining the scriptures; 21 these; 22 Many of them therefore believed; also of the Greek women of honourable estate; 23 proclaimed. 24 Berea also; 25 likewise, stirring up and troubling the multitudes; 26 forth; 27 far as to; 28 and Silas and Timothy; 29 But they; 30 as far as Athens; 31 Timothy that they should come.

HOME DAILY BIBLE READINGS

M.—Paul at Thessalonica and Berea, Acts 17: 1-15.

T.—Paul's boldness for Christ, 1 Thess. 2: 1-16.

W.—Paul's anxiety and comfort, 1 Thess., ch. 3.

Th.—Christ accused, Luke 23: 1-11.

F.—Search th. scripture, John 5: 39-47.

S.—The word in the heart, Deut. 6: 1-9.

Sunday—God's law perfect, Ps. 19: 7-14.

THE LESSON EXPLAINED

I. AT THESSALONICA.—1. They; instead of "we" (ch. 16: 10), because Luke, the writer of the story, had ceased, for a time, to be one of Paul's company.

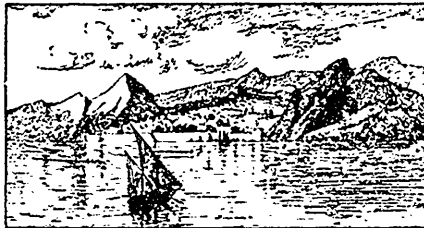
Passed through; literally, "went along the road," through the famous Egnatian Way, which ran right through to the Adriatic Sea. Amphipolis; the "all-round city," either because it was so easily seen from every side, or because the river Strymon flowed almost round it. It was about 32 miles southwest of Philippi. Apollonia; some 30 miles farther on, still to the southwest. Thessalonica; 37 miles from Apollonia.

2-4. Paul, as his custom was (Rev. Ver.), to offer the gospel to the Jews first (see chs. 13: 5, 14; 14: 1, etc.); and compare Rom. 1: 16). Three sabbath

days; being busy, during the week, earning his living (1 Thess. 2: 9) and, therefore, having less time to preach. Besides, the Jews would be gathered together

on the Sabbath. Reasoned with them; held discussions with them. Out of the scriptures; the Old Testament, of course, no part of the New Testament being then written. Opening; making the scriptures plain. Alleging; bringing forward scripture proofs that Christ (the promised Messiah) must needs have suffered; and was not to be merely a conquering king, as the Jews believed. (See

Isa., ch. 53.) Risen again. See Ps. 16: 10. Jesus . . . is Christ; the Messiah promised in the Old Testament. Some . . . believed; that is, of the Jews by birth. Consorted; joined as fellow believers. De-



THESSALONICA: MODERN SALONIKI

* For the recitation of the Scripture Memory Passages in any one Part of List IV., a Diploma in Colors is given. A Red Seal and a Golden Seal are added for the verses of the other two Parts respectively. For Form of Application, apply to Rev. J. C. Robertson, our General Secretary for Sabbath Schools, Confederation Life Building, Toronto.

†Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

vout Greeks; Gentiles who had become proselytes to the Jewish faith. Chief women; women of influence.

5-9. Jews . . moved with jealousy (Rev. Ver.); because they were losing, while the Christians were gaining ground. Vile fellows of the rabble (Rev. Ver.); good-for-nothing marketplace loafers. House of Jason; the stopping-place of Paul and Silas. To the people; to the public assembly, which, in Thessalonica, shared authority with the rulers of the city; that is, the magistrates who were called politarchs. World upside down; so great had been the success of the new religion. Contrary to the decrees (laws) of Cæsar; the Roman emperor. a charge of treason. Another king, one Jesus. Compare John 19. 12, 15. They; the mob. Security of Jason, etc. These were bound over to pay a sum of money if the missionaries should bring about another riot.

II. AT BEREÄ.—10-12. By night; for safety's sake. Unto Berea; about 40 miles to the southwest of Thessalonica. More noble; free from hatred and envy. Readiness of mind; willingness to receive the truth. Searched the scriptures daily; to see if Jesus fulfilled the Old Testament teachings and promises. Many . . believed; of the Jews. Honourable women . . Greeks; Gentiles. Men; also Gentiles.

13-15. Jews of Thessalonica . . stirred up the people; probably bringing forward once more the charge of treason. To the sea; probably to Dium, the nearest seaport. Conducted Paul; accompanied him for protection and guidance. Athens; a voyage of 250 miles.

THE GEOGRAPHY LESSON



THESSALONICA, now known as Saloniki, a place of special interest at the present time because of its having been occupied by the forces of the Allies, is situated on the gulf of the same name, about 100 miles southwest of Philippi, and in Paul's time there was a well built and much traveled highway between the two places, known as the Egnatian Way. BEREÄ is on the same road, about 40 miles still further to the southwest.

LESSON QUESTIONS

1 Through what cities did Paul and his companions pass? To what city did they at last come?

2-4 What custom did Paul follow at Thessalonica? Where did he find his proofs that the Messiah was to suffer? In what words of Jesus do we find similar teaching? (Luke 21: 26, 27.) From what three classes were converts won?

5-9 Who became jealous of the missionaries? What was it said that the missionaries had done? What charge was brought against them now? What charge laid against Jesus does v. 7 recall? (John 19: 12.)

10-12 Whither were Paul and Silas sent? How did the Bereans receive their message? What did Jesus say about searching the scriptures? (John 5: 39.)

13-15 Who stirred up opposition against the missionaries? Whither was Paul taken?

FOR DISCUSSION

1. Should ministers nowadays support themselves as Paul did?

2. Is it ever right for Christians to go to law?

A PRAYER

We praise thee, O God, for the message of life and truth thou dost give to us in thy Word. We thank thee for thy Holy Spirit, who helps us to understand the message. Make us more hungry for the Word, more ready to see in it the provision thou hast made for our need and the necessity for keeping close to Christ if we are to have our need supplied. Create in our hearts such eagerness for the coming of blessing to others in need. For Christ's sake. Amen.

Prove from Scripture—That we should be Bible searchers.

Shorter Catechism—Ques. 61. What is forbidden in the fourth commandment? A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works about worldly employments, or recreations.

The Question on Missions—(Third Quarter, THE POINTE-AUX-TREMBLES SCHOOLS)—1. What are the Pointe-aux-Trembles Schools? They are mission schools of our church, situated 8 miles northeast of Montreal. They were founded 75 years ago. The scholars, numbering about 270, are boys and girls from 12 to 25 years old. Some are the children of the French Protestants scattered throughout Canada, while most are children of Roman Catholic parents. There are 12 teachers.

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 583, Junior and Upward, Ps. Sel. 97, 51, 59, 6 (Ps. Sel.), 566, 61.

FOR WRITTEN ANSWERS

1. What were the main points in Paul's preaching in the synagogue at Thessalonica?.....

.....

2. Why were the Berean Jews more noble than those of Thessalonica?.....

.....

SIGN NAME HERE.....

Lesson II.

THE THESSALONIAN CHRISTIANS

July 9, 1916

LESSON SETTING—Paul wrote 1 Thessalonians from Corinth.**GOLDEN TEXT**—If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him.—1 Thessalonians 4 : 14 (Rev. Ver.).***Memorize John 1 : 35-37. THE LESSON PASSAGE**—1 Thessalonians, chs. 1 ; 4 : 13-18. Study 1 Thessalonians, chs. 1 ; 2 : 17-20 ; 4 : 13-18.

1 Paul, and Silvanus, and Timothy, unto the church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ : Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers ;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father :

4 Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance ; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost :

7 So that ye were ensamples to all that believe in Macedonia and Achaia :

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad : so that we need not to speak any thing.

Revised Version—1 Timothy : 2 Omit which is ; 3 Omit in ; 4 to you and peace (Omit rest of verse) ; 5 before our God and Father ; 6 beloved of God, your election, how that our gospel ; 7 even as ; 8 shewed ourselves toward you ; 9 imitators ; 10 became an ensample ; 11 in ; 12 hath sounded forth ; 13 Omit also ; 14 gone forth ; 15 report concerning us ; 16 unto ; 17 a ; 18 delivered ; 19 we ; 20 Omit to be ; 21 that fall asleep ; 22 the rest ; 23 that are fallen asleep ; 24 that are alive, that are left unto ; 25 in no wise precede them that are fallen asleep ; 26 that are alive, that are left, shall together with them be caught up in the clouds.

†HOME DAILY BIBLE READINGS

M.—The Thessalonian Christians, 1 Thess. 1 : 1-10.

Th.—Light and darkness, Matt. 13 : 36-43.

T.—The Thessalonian Christians, 1 Thess. 2 : 17-20 ; 4 : 13-18.

F.—God's word sure, Matt. 24 : 29-35.

W.—A little while, John 16 : 15-20.

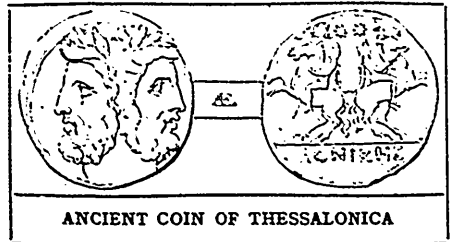
S.—"Watch, therefore," Matt. 24 : 36-46.

Sunday—Be diligent, and beware 2 Peter 3 : 10-18.

THE LESSON EXPLAINED

I. A CHURCH'S BEGINNING.—1. Paul, and Silvanus (Silas), and Timothy. Paul joins his two companions with him in addressing the Thessalonians, though the letter is Paul's own. **Unto the church,** etc.; which Paul had founded so shortly before. **In God the Father;** the beautiful Christian title for God. **In the Lord Jesus Christ.** "Lord,"—a title of honor and reverence; "Jesus,"—the Saviour's personal name; "Christ,"—the Greek for the Hebrew Messiah. The word "in" shows how closely Christian people are united to God and Christ. **Grace;** the free favor of God and its happy effects. **Peace;** with God, in their own hearts and with one another.

2-5. **We give thanks to God;** a usual beginning for a letter in those days. **Your work of faith;** work that comes from faith or trust in God. **Labour of love.** "Labor" suggests strenuous effort. But "love" makes hard work easy. **Patience;** shown in bearing up strongly against the ills of life. **Of hope.** It is hope that helps one to bear up. **In our Lord Jesus Christ;** that is, "hope" in him. Christian hope rests on what Christ is and what he will do. **Beloved of God** (Rev. Ver.). Salvation begins in the divine love.



ANCIENT COIN OF THESSALONICA

Your election; God's choice of you out of all the people in Corinth. **Our gospel;** which Paul and his companions had preached. **In power;** shown in the effects of the preaching. **In the Holy Ghost;** the coming of the Holy Spirit on the converts. **In much assurance;** or "fulness," pointing to the abundance of blessing.

II. A CHURCH'S GROWTH.—6-10. **Imitators of us;** earnestly following the missionaries' example. **Of the Lord;** whose servant Paul was. **In much**

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†Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

affliction ; a reference to the persecution of Acts 17 : 5-9. **Joy of the Holy Ghost** ; the joy that comes from receiving the Holy Ghost. **An ensample** (Rev. Ver.). The Thessalonians having followed the example of the missionaries, themselves became examples to others. **Macedonia** ; the Roman province of northern Greece. **Achaia** ; the Roman province of southern Greece. **Sounded forth** (Rev. Ver.). Their joy was like merry bells pealing forth the Christian message. **The word of the Lord** ; the Lord's teaching and commands. **Turned . . from idols** ; gods of wood and stone. **To wait for his Son** ; for the return of Jesus. **Wrath to come** ; the anger of God against sin.

III. A CHURCH'S HOPE.—Ch. 4 : 13-15. **Them that fall asleep** (Rev. Ver.) ; a beautiful picture of death as a safe and peaceful rest, with a joyful awakening. **Sorrow not, even as others.** Christians cannot help sorrowing for their dead, but their sorrow is to be different from that of others. **No hope** ; such as Christians have, of meeting their dead again. **Jesus died** ; a real, terrible death. **Rose again** ; to live forever. **By the word of the Lord** ; by the authority of Jesus Christ. **Not prevent** ; Rev. Ver., "in no-wise preclude."

16-18. The Lord himself ; no less a person. **From heaven** ; where he now sits at God's right hand. **With a shout** ; a shout of command like that of a ship's officer to the rowers. **The voice of the archangel** ; echoing the Lord's word of command. **The trump of God** ; the trumpet heralding God's presence. **Dead in Christ** ; Christians who have died. **Comfort one another** ; in your grief for loved ones taken away.

THE GEOGRAPHY LESSON

In Paul's time the houses and shops of THESSALONICA were enclosed by a high wall of stone, where soldiers were always on guard. Of course the explosive shells used in modern warfare can destroy such stone masonry like so much cardboard. Looking down over the town from the hill behind it we see roofs covered with earthen tiles. In the part of the town nearest to this standpoint there are a many trees, showing that this is a region of homes. Farther away, towards the harbor, on the streets occupied by shops and offices, factories and warehouses, there are few trees to be seen. Few chimneys are to be seen.

LESSON QUESTIONS

1 What title is here used for God? Explain the different titles given to the Saviour. What does the word "in" show? What is meant by "grace"? How is "peace" obtained? (Rom. 5 : 1.)

2-5 For what three things in the Thessalonian Christians did Paul give thanks? How had the gospel come to them? Where is the gospel called "the power of God unto salvation"? (Rom. 1 : 16.)

6-10 Whom did the Thessalonian Christians imitate? To whom did they become an example? What had they formerly worshiped? To whose worship had they turned?

Ch. 4 : 13-15 What description is here given of death? How are Christians not to sorrow for their dead? What leads us to believe that Christians will be raised from the dead?

16-18 Describe the second coming of Christ. What two classes of Christians are here mentioned? What will happen to each class?

FOR DISCUSSION

1. Can Christians enjoy peace at all times?
2. Should we expect the second coming of Jesus soon?

A PRAYER

May we be of those who wait eagerly for thine appearing, Lord Jesus. Teach us the necessity of keeping on guard always if we are to be ready to respond to thy call. Moment by moment may our eyes be fixed on thee, our lives be patterned after thy life, filled with thy Spirit. Teach us how to pray for others' salvation. Led by thy love, may we be shown how to plead with them to accept thee. Warned by thee, may we steer clear of the temptations in our pathway. And always may we live to the glory of thy holy name. Amen.

Prove from Scripture—*That the gospel is powerful.*

Shorter Catechism—*Ques. 62. What are the reasons annexed to the fourth commandment?* A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the sabbath-day.

The Question on Missions—2. Where do the scholars come from? They come from every part of the Province of Quebec, from the Saguenay, the Metapedia, the Gaspé, and the Ottawa districts. Some come from the cities, but the majority come from the country places. Besides the French-speaking scholars, there are some Italians and Syrians from Montreal.

Lesson Hymns—*Book of Praise*: The "Great Hymn of the Church"—Primary, 583; Junior and Upward, Ps. Sol. 97, 101, 162, 66 (Ps. Sol.), 547, 83.

FOR WRITTEN ANSWERS

1. For what in the Thessalonian Christians did Paul give thanks?
2. What comfort did he give to those whose friends had died?

SIGN NAME HERE

Lesson III.

* PAUL AT ATHENS

July 16, 1916

BETWEEN THE LESSONS—The lesson continues the narrative of the Acts from the point reached at the close of Lesson I., vs. 1-15, July 2, 915.

GOLDEN TEXT—In him we live, and move, and have our being.—Acts 17 : 28.

†Memorize John 1 : 32-37.

THE LESSON PASSAGE—Acts 17 : 22-34. Study Acts 17 : 16-34.

22 ¹ Then Paul stood in the midst of ² Mars' hill and said, Ye men of Athens, ³ I perceive that in all things ye are too superstitious.

23 For as I passed ⁴ by, and beheld your devotions, I found an altar with this inscription, TO ⁵ THE UNKNOWN GOD. ⁶ Whom therefore ye ignorantly worship, him declare I unto you.

24 ⁷ God that made the world and all things therein, ⁸ seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands ;

25 Neither is ⁹ worshipped with men's hands, as though he needed any thing, seeing he ¹⁰ giveth to ¹¹ life, and breath, and all things ;

26 And ¹² hath made of one ¹³ blood all nations of men for to dwell on all the face of the earth, ¹⁴ and hath determined the times before appointed, and the bounds of their habitation ;

27 That they should seek ¹⁵ the Lord, if haply they might feel after him, and find him, though he ¹⁶ be not far from ¹⁷ every one of us :

28 For in him we live, and move, and have our

Revised Version—¹ And Paul ; ² the Areopagus, and said ; ³ in all things I perceive that ye are somewhat superstitious ; ⁴ along, and observed the objects of your worship, I found also an altar ; ⁵ AN ; ⁶ What therefore ye worship in ignorance, this set I forth unto you ; ⁷ The God ; ⁸ he, being Lord ; ⁹ he served by men's ; ¹⁰ himself ; ¹¹ he made ; ¹² every nation of men ; ¹³ having determined their appointed seasons, and the bounds ; ¹⁴ God, if ; ¹⁵ is ; ¹⁶ each one ; ¹⁷ even of ; ¹⁸ Being then the ; ¹⁹ device of man ; ²⁰ The times of ignorance therefore God overlooked ; but now he commandeth men that they should all everywhere repent ; ²¹ inasmuch as he ; ²² the ; ²³ Now when ; ²⁴ but others ; ²⁵ concerning this yet again ; ²⁶ Thus Paul went out from ; ²⁷ But certain ; ²⁸ whom also was

being ; as certain ¹⁷ also of your own poets have said, For we are also his offspring.

29 ¹⁸ Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and ¹⁹ man's device.

30 ²⁰ And the times of this ignorance God winked at ; but now commandeth all men every where to repent.

31 ²¹ Because he hath appointed a day, in the which he will judge the world in righteousness by ²² that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32 ²³ And when they heard of the resurrection of the dead, some mocked ; ²⁴ and others said, We will hear thee ²⁵ again of this matter.

33 ²⁶ So Paul departed from among them.

34 ²⁷ Howbeit certain men clave unto him, and believed ; among ²⁸ the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

HOME DAILY BIBLE READINGS

M.—Paul at Athens, Acts 17 : 16-34.

T.—Give to God the glory, Ps. 96 : 1-13.

W.—Not to be compared, Isa. 40 : 18-25.

Th.—Idols abolished, Isa. 2 : 10-22.

F.—We persuade men, 2 Cor. 5 : 10-17.

S.—Before all things, Col. 1 : 9-17.

Sunday—The resurrection foretold, John 5 : 17-25.

THE LESSON EXPLAINED

In synagogue and marketplace of Athens, to Jews and Greeks, Paul preached the true God as revealed in Jesus. So much stir did his preaching make that he was brought before the Council or Court of Areopagus. Vs. 16-21.

I. THE UNKNOWN GOD.—22, 23. **Midst of the Areopagus** (Rev. Ver.). This council took its name from the hill "Areopagus" (from

"Ares," the Greek for the Roman Mars, and "pagos," hill) on which it usually met. **Men of Athens ;** a title of which they were very proud. **Somewhat superstitious** (Rev. Ver.). Moffatt translates "most religious." The meaning is that the Athenians were full of reverence for their false gods. **Objects of your worship** (Rev. Ver.); the temples and altars



ATHENS : Showing Mars' Hill and Acropolis

and images. **TO AN UNKNOWN GOD,** some god, who, they feared, had been omitted. **Ignorantly worship ;** longing, like the heathen of our own day, for a fuller knowledge of the great unseen power that made and rules the world. **Him declare I.** No "babblers" (v. 18) is Paul, but one who can tell of the true God.

II. GOD THE CREATOR.—24, 25. **God that**

made the world, etc. The world did not come to be by chance, but by the planning and working of an all-wise creator. **Lord ; ruler of all, because maker of all.** **Temples made with hands ;** not even such splendid ones as those in Athens, or the one at Jerusalem (compare Stephen's words, ch. 7 : 48). **Neither . . . served by men's hands** (Rev. Ver.); unlike earthly lords,

*This Lesson has been selected to be treated as a Special Missionary Lesson for the Quarter.

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who depend on their servants as much as their servants on them. **Giveth . . . life** ; calls us into being. **Breath** ; keeps us alive. **All things** ; provides for our needs.

26, 27. **Of one blood all nations**. Other peoples, despised by the proud Athenians, are of the same nature as themselves. **Appointed seasons** (Rev. Ver.) ; as day and night, seed-time and harvest, and also the course of each nation's history. **Habitation** ; where each nation is to dwell. **Seek the Lord** ; beholding him in his works. **Feel after him** ; like men groping in the dark. **Not far** ; present in our own consciences and hearts, as well as in his outward works.

III. **GOD THE FATHER**.—28, 29. **In him we live** ; by his care. **Move**. Neither body nor mind can act without God. **Have our being**. Without him we never should have existed. **Certain . . . of your own poets**. One of these was Aratus, a native of Cilicia, Paul's own native province. **Offspring** ; children. **We ought not to think**, etc. Men are worthy of more honor than material things ; how much more is this true of God, their maker and Father.

IV. **GOD THE JUDGE**.—30, 31. **Times of ignorance** (Rev. Ver.) ; of the true God. **God overlooked** (Rev. Ver.). He would not punish sins committed through ignorance as severely as wilful sin against light and knowledge. **But now** ; since he has made himself known so clearly in Christ. **All men . . . repent** ; turn from idolatry and other sins, and live as children of a holy God. **Appointed a day**. See Matt. 25 : 31, etc. **Judge . . . in righteousness** ; giving to every one what his character and life deserve. **That man** ; Jesus. **Ordained** ; appointed (compare 2 Cor. 5 : 10). **Assurance . . . raised him from the dead**. This is God's guarantee that Jesus' teachings, including his words regarding the future judgment, were true.

THE GEOGRAPHY LESSON



¹ ATHENS is situated about 3 miles inland from its seaport of Piræus on the Gulf of Ægina. From Piræus the visitor walks up a long, straight avenue to where the

city buildings were grouped on and around the famous hill known as the Acropolis. From the side of the Acropolis may be seen to the northwest a hill, or rather a rocky knoll, called the Areopagus or Hill of Mars.

LESSON QUESTIONS

22, 23 What is meant by the Areopagus (Rev. Ver.)? For what purpose was Paul brought before this court? What did he say of the Athenian people? How had he learned this? What did the inscription "to an unknown God" signify? How can the heathen know God? (Rom. 1 : 19-21.)

24-27 Why would v. 26 offend the Athenians? Where is it promised that the succession of the seasons shall not fail? (Gen. 8 : 22.) Find a promise in Isaiah to those who seek God. (Isa. 45 : 19.)

28, 29 How did Paul prove the folly of idol worship? What psalm describes the helplessness of idols? (Ps. 115 : 4-8.)

30, 31 What does God require all men to do? By whom will he judge the world? Where does Paul speak of "the judgment seat of Christ?" (2 Cor. 5 : 10.)

32-34 What was the effect of Paul's address?

FOR DISCUSSION

1. Are the heathen responsible for their ignorance of God?
2. Is God the father of all mankind?

A PRAYER

We thank thee, Lord Jesus, that thou art the Saviour of all who will put their trust in thee. Teach us to confide in thee, to wait for thee, to receive thee as thou art offered to us in the gospel. Empty us of self and fill us with thyself. Teach us to find our joy in thee and to share our joy in thee with those who know thee not, to whom we may tell of our longing to have them come to thee. For thine own name's sake. Amen.

Prove from Scripture *That God is the creator of all things.*

Shorter Catechism—*Ques. 63. Which is the fifth commandment? A. The fifth commandment is, Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.*

The Question on Missions—3. Why should we be interested in these scholars? Because it is our duty and privilege to share with them our knowledge of the Bible and the Saviour. Besides, all good Canadian citizens, who wish to see the various races in Canada united into one nation, must be interested in these Schools, because they help to bring French-speaking and English-speaking Canadians together.

Lesson Hymns—*Book of Praise: The "Great Hymn of the Church"—Primary, 583, Junior and Upward, Ps. Sel. 97, 6, 13, 76 (Ps. Sel.), 561, 19.*

FOR WRITTEN ANSWERS

1. Why did Paul say it is foolish to worship idols?
2. Describe the results of Paul's address before the Areopagus.

SIGN NAME HERE

Lesson IV.

PAUL AT CORINTH

July 23, 1916

BETWEEN THE LESSONS—There is no break between Lesson III. and Lesson IV.

GOLDEN TEXT—Be not afraid, but speak, and hold not thy peace.—Acts 18 : 9.

*Memorize John 1 : 38, 39.

THE LESSON PASSAGE—Acts 18 : 1-11. Study Acts 18 : 1-22.

1 After these things Paul departed from Athens, and came to Corinth.

2 And he found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome;) and he came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timothy were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.

6 And when they opposed themselves, and blas-

Revised Version—1 he; 2 a man of Pontus by race; 3 Priscilla, because Claudius; 4 the; 5 trade; 6 they. 7 Omit the; 8 But when; 9 Timothy came down from; 10 constrained by the word, testifying; 11 out; 12 went into the house of a certain man named Titus Justus; 13 Omit chief; 14 in; 15 And the Lord said unto Paul, 16 harm; 17 dwelt.

phemed, he shook his raiment, and said unto them, Your blood be upon your own heads, I am clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace.

10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued there a year and six months, teaching the word of God among them.

HOME DAILY BIBLE READINGS

M.—Paul at Corinth, Acts 18 : 1-11.

T.—Paul at Corinth, Acts 18 : 12-22.

W.—Christ's command, Luke 10 : 1-11.

Th.—Warn, and be warned, Ezek. 3 : 15-21.

F.—Be not dismayed, Jer. 1 : 7-19.

S.—The true foundation, 1 Cor. 3 : 1-11.

Sunday—The freeness of the gospel, 1 Cor. 9 : 13-23.

THE LESSON EXPLAINED

I. IN THE HOME OF AQUILA.—1, 2. Paul . . came to Corinth. See Geography Lesson. Paul may have traveled from Athens to Corinth by the coast road, or a few hours' sail with a fair wind would bring him to Cruchres. A Jew named Aquila. Like all commercial centres, Corinth had a considerable Jewish population. Pontus; a large region in Asia Minor, on the shores of the Black Sea. Because . . Claudius (the Roman emperor) had commanded, etc.; probably on account of some disturbance in the Jewish quarter in Rome over the Christian teaching, which may have been earned thither by visitors to Jerusalem at Pentecost, ch. 2 : 9, 10.

3, 4. Same craft; Rev. Ver., "trade." It may be that those Jews engaged in the same occupation sat together at the synagogue services; at any rate, Paul would easily find his fellow craftsmen in Corinth. Abode with them; made their house his home. Tentmakers; a handicraft probably much practised in Cilicia, Paul's native district in Asia Minor, where a material of goat's hair used for

tents was called cilicium after the name of the district. (Compare 1 Thess. 2 : 9; 2 Thess. 3 : 8.) Reasoned in the synagogue; preaching "Jesus Christ, and him crucified" (1 Cor. 2 : 2) as the only Saviour. Every sabbath; working hard for a living through the week. Persuaded; literally "sought to persuade" (Rev. Ver., Margin), to believe in, and follow, Jesus. The Jews and the Greeks; those born Jews and Gentile proselytes.

5, 6. Silas and Timotheus (Timothy) . . come from Macedonia. These had been left in Berea (ch. 17 : 14), but afterwards joined Paul in Athens, ch. 17 : 15. 1 Thess. 3 : 1. From Athens, Timothy was sent

back to Thessalonica (1 Thess. 3 : 2), and Silas, perhaps, to Philippi. The two now rejoined Paul at Corinth. Pressed in the spirit ("constrained by the word," Rev. Ver.); so grieved by his message, that he could think of nothing else. Testifying . . that Jesus was the Christ (Rev. Ver.); the Messiah; proving this from scripture, and his own wonderful conversion (see ch. 9 :



MODERN TENTMAKERS

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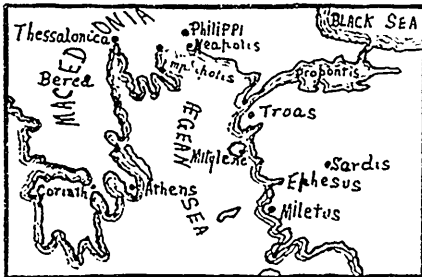
† Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

1-30). **Opposed themselves**; like an army in battle array. **Blasphemed**; spoke evil of the preacher and his message (compare 2 Pet. 2: 2). **Shook his raiment**; as if to rid himself of the very dust of the synagogue (see Matt. 10: 14). **Your blood**; your destruction. **Upon your own heads**. The blame is yours, because you would not receive the message of salvation. **I am clean**; free from responsibility. **Henceforth . . . unto the Gentiles**; that is, so long as he stayed in Corinth.

II. **IN THE HOUSE OF JUSTUS**.—7, 8. **House of . . . Titus Justus** (Rev. Ver.), a proselyte to the Jewish faith. Jews who wished to hear the gospel would come more readily to his house, than to that of a heathen, and the Gentiles also would feel welcome there. **Hard (close) to the synagogue**; a standing invitation, therefore, to the Jews. **Crispus**; one of the elders in charge of the synagogue services.

9-11. **The Lord**. Over against Paul's many foes, stood this almighty friend. **By a vision**; as in ch. 16: 9; 27: 23. **Be not afraid**. Even Paul's courage sometimes failed, like Elijah's (1 Kgs. 19: 4-14), and Jeremiah's, Jer. 1: 6-8; 15: 15-21. **Speak**. He who commands, will enable. **Hold not thy peace**. Let no human foes silence thee. **I am with thee**; the secret of courage and the guarantee of success. **No man shall . . . harm thee** (Rev. Ver.). The worst the enemies of God's servants can do, will turn out for good. **Much people in this city**. With this sure promise of harvest, the toil of cultivating and sowing would be light. **He continued**; literally, "sat down," settled to his work. **A year and six months**; probably the whole period of his stay in Corinth. **Teaching the word of God**; with the result that a strong church grew up.

THE GEOGRAPHY LESSON



CORINTH was situated about 50 miles to the southwest of Athens, on the narrow isthmus between the Gulf of Corinth to the west and the Saronic Gulf to the east. To-day, a ship canal cut through the isthmus

makes an island of the southern part of Greece. The city, in ancient times, had two harbors, Lechæum, 1½ miles westward, and Cenchræ, 8½ miles eastward.

LESSON QUESTIONS

- 1, 2 Describe the situation of Corinth. For what was it famous? Who were Aquila and Priscilla? How had they come to settle in Corinth? Find places in Paul's Epistles where they are named. (Rom. 16: 3, 1 Cor. 16: 19; 2 Tim. 4: 19.)
- 3, 4 What was Paul's trade? What did he do on the Sabbath? Where does he teach that if any one would eat he should work? (2 Thess. 3: 10.)
- 5, 6 How did the Jews in Corinth treat Paul? What did he then say? Where does Paul call himself "the apostle of the Gentiles?" (Rom. 11: 13.)
- 7, 8 To whose house did Paul now go? Why would both Jews and Gentiles alike feel free to go to him there?
- 9-11 Describe Paul's vision. What promise was given to him? How much longer did he remain in Corinth?

FOR DISCUSSION

1. Which has helped Christianity most, learning or commerce?
2. Is popularity a sure test of success in Christian work?

A PRAYER

Unto thee we lift our hearts, O thou who art the rock on which we build. Give us clear vision, earnest purpose, a sincere desire to do thy will, so that all our thoughts, words and deeds may be for thy glory. Empty us of self, teach us how to love, give us the joy of the Lord in our dealings with friends and loved ones. And to thee shall be the glory. Amen.

Prove from Scripture—That God speaks to men.

Shorter Catechism—*Ques. 61. What is required in the fifth commandment?* A. The fifth commandment requireth the preserving the honour, and performing the duties, belonging to everyone in their several places and relations, as superiors, inferiors, or equals.

The Question on Missions—4. Describe the home life of the Schools. The girls, with the lady teachers, live in the north wing of the building; the boys, with the men teachers, in the south wing. In the centre there are the class rooms, chapel, office, and the Principal's residence. All the scholars, and their teachers, take their meals together in a large refectory below the chapel.

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 353, Junior and Upward, Ps. Sel. 97, 111, 122, 71 (Ps. Sel.), 260, 126.

FOR WRITTEN ANSWERS

1. How was Paul's ministry in the synagogue at Corinth brought to an end?
2. What encouragement did he receive to continue his work?

SIGN NAME HERE

Lesson V.

THE WORD OF THE CROSS

July 30, 1916

LESSON SETTING—While Paul was in Ephesus (see Acts, ch. 19), he wrote the Epistle called First Corinthians in reply to a letter from Corinth. To-day's lesson is from this Epistle.

GOLDEN TEXT—Far be it from me to glory, save in the cross of our Lord Jesus Christ.—Galatians 6 : 14 (Rev. Ver.).

*Memorize John 1 : 40-42.

THE LESSON PASSAGE—1 Corinthians 1 : 18 to 2 : 2.
Study 1 Corinthians 1 : 1 to 2 : 5.

18 For the ¹ preaching of the cross is to them that ² perish foolishness ; but unto us which are ³ saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and ⁴ will bring to nothing the understanding of the prudent.

20 Where is the wise ? where is the scribe ? where is the disputer of this world ? hath not God made foolish the wisdom of ⁵ this world ?

21 For ⁶ after that in the wisdom of God the world ⁷ by wisdom knew not God, it ⁸ pleased God by the foolishness of ⁹ preaching to save them that believe.

22 ⁹ For the Jews require a sign, and the Greeks seek after wisdom :

23 But we preach Christ crucified, unto ¹⁰ the Jews a stumblingblock, and unto ¹¹ the Greeks foolishness ;

24 But unto them ¹² which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men ; and the weakness of God is stronger than men.

Revised Version—¹ word ; ² are perishing ; ³ being saved ; ⁴ the prudence of the prudent will I reject ; ⁵ the ⁶ seeing that ; ⁷ through its wisdom ; ⁸ was God's good pleasure through the ; ⁹ Seeing that Jews ask for signs, and Greeks ; ¹⁰ Omit the ; ¹¹ Gentiles ; ¹² that are ; ¹³ behold your ; ¹⁴ Omit men ; ¹⁵ chose ; ¹⁶ world, that he might put to shame them that are wise ; ¹⁷ world, that he might put to shame the things that are strong ; ¹⁸ did God choose, yea and the things that are not, that he might bring , ¹⁹ before God , ²⁰ was made unto us wisdom from God ; ²¹ unto ; ²² proclaiming to you the mystery of God.

26 For ¹³ ye see your calling, brethren, how that not many wise ¹⁴ men after the flesh, not many mighty, not many noble, *are called* :

27 But God ¹⁵ hath chosen the foolish things of the ¹⁶ world to confound the wise , and God ¹⁵ hath chosen the weak things of the ¹⁷ world to confound the things which are mighty ;

28 And ¹⁸ base things of the world, and ¹⁹ things ¹⁷ which are despised, ¹⁸ hath God chosen, *yea*, and things which are not, to bring to nought ¹⁹ things that are ;

29 That no flesh should glory ¹⁹ in his presence.

30 But of him ²⁰ ye in Christ Je'sus, who ²⁰ of God is made unto us wisdom, and righteousness, and sanctification, and redemption :

31 That, according as it is written, He that glorieth, let him glory in the Lord.

Ch. 2 : 1 And I, brethren, when I came ²¹ to you, came not with excellency of speech or of wisdom, ²² declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Je'sus Christ, and him crucified.

HOME DAILY BIBLE READINGS

M.—The word of the cross, 1 Cor. 1 : 1-9.

T.—The word of the cross, 1 Cor. 1 : 10-21.

W.—The word of the cross, 1 Cor. 1 : 22 to 2 : 5.

Th.—The gospel of peace, Isa. 52 : 7-15.

F.—The power of the cross, Isa. 63 : 1-9.

S.—The victory of the cross, 2 Tim. 1 : 1-12.

Sunday—Praise for salvation, Ps. 98.

THE LESSON EXPLAINED

I. THE MIGHT.—18-20. The preaching of the cross ; the story of the cross and what it means. **Them that perish** ; because they refuse God's offer of salvation. **Foolishness.** They mock at the idea of one crucified, as if he were a criminal, being able to save men. **Us which are saved** ; through simple faith in Jesus Christ. **The power of God** ; shown in changing the hearts and lives of those who trust in Jesus as their Saviour. **It is written,** etc. See Isa. 29 : 14. The passage tells of the leaders in Jerusalem, who, instead of obeying God's message through his prophet, trusted in plans of their own which ended in failure. **The wise . . . the scribe . . . the disputer of this world.** Not one of these can stand before God. **Made foolish** ; turned it into foolishness.

21-25. **In the wisdom of God** ; according to God's wise plan. **By wisdom knew not God** ; did not have the knowledge of God that saves. **It pleased God** ; "it was God's good will." **By the foolishness of preaching** ; by preaching which the wise people of the world counted foolish. **To save** ; from sin and its consequences. **Them that believe.** It is through faith in Christ that all must be saved. **Jews ask for**

signs (Rev.

Ver.) ; mira-

cles to prove

that Jesus is

the Messiah

(see Luke 11 :

16). **Greeks**

seek after

wisdom ; the

explanation

by the human

intellect of all

perplexities.

We preach

Christ cruci-

fied ; as the

only Saviour.

A stum-

blingblock ;

A HOUSE IN

MODERN CORINTH

an offence.

The Jews held every one who was crucified as accursed, and therefore could not believe that such an one was the Messiah. **Foolishness.** The Greeks mocked at



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such a Saviour. Called; chosen of God. Power of God; to save from sin and change the heart and life. Wisdom of God; a wise, simple way to be saved.

II. THE METHOD.—26-29. Your calling; God's choice of you. Not . . . wise . . . mighty . . . noble; not the learned or powerful or great. God chose (Rev. Ver.). Three times this is repeated to make it clear that salvation is all of God. Foolish . . . weak . . . base; the ignorant, the lowly, the despised according to the world's judgment. All this was true of the Corinthian Christians. No flesh should glory; no one of the human race should boast, as if he could save himself

30, 31. Of him; that is, of God's good will In Christ Jesus; closely united to him as Saviour. Wisdom. God's wisdom comes to us in Christ. Righteousness; acceptance in God's sight as righteous. Sanctification; separation from sin to God's holy service. Redemption; complete salvation.

III. THE MESSAGE.—Ch. 2 : 1, 2. When I came to you. See last lesson, Acts 18 : 1-11. Not with excellency of speech. Paul did not go to the Corinthians as a great orator. Or of wisdom. He did not appear as a great teacher. The testimony of God. It was as if God witnessed through Paul to the true gospel. I determined not to know, etc. Paul did not plan to speak of any but one thing. Save Jesus Christ; who alone is the Saviour of mankind. And him crucified. Jesus saves by his death on the cross.

THE GEOGRAPHY LESSON



Amongst the discoveries made in modern excavations on the site of ancient CORINTH is the famous Spring of Pirene, an oblong pool of water surrounded by stone masonry. Near the spring part of the old pavement is still in place, just as it was when Corinthian house-keepers used to come here to fill their water jars. Some distance westward from the Spring of Pirene, and on

much higher ground, are to be seen half a dozen tall stone pillars, holding up a fragment of a cornice. On this spot stood the pagan temple of Apollo, the god of the sun.

LESSON QUESTIONS

18-20 What is meant by "the preaching of the cross?" What two classes are mentioned in v. 18? How did they each regard the preaching? Where does Paul speak of his preaching as a "savor of life" and a "savor of death?" (2 Cor. 2 : 15, 16.)

21-25 Explain "in the wisdom of God." How did it please God that men should be saved? What two things are necessary to salvation? (Rom. 10 : 9, 10.)

26-29 What kind of persons became Christians at Corinth? Where are "the poor of this world" described as "rich in faith?" (James 2 : 5.)

30, 31 What is meant respectively by "righteousness," "sanctification," and "redemption?"

Ch. 2 : 1, 2 What was the manner of Paul's preaching at Corinth? What was its subject?

FOR DISCUSSION

1. Which are worse off, those who have rejected the gospel or those who have never heard it?

2. Is worldly wealth a help or a hindrance to one's becoming a Christian?

A PRAYER

Our Father, we thank thee that salvation is a free gift. We thank thee that Jesus paid the price that we might live. Forgive us when we dishonor thee and grieve him by thinking that we can earn salvation by works of righteousness. But may our love to thee because of the free gift be so great that it finds expression in deeds of devotion and service. Wherever we go may it be apparent that we are saved by grace and are growing in grace. Through Jesus Christ our Lord. Amen.

—*That Christians are crucified with Christ.*

Shorter Catechism—Review Questions 61-64.

The Question on Missions—5. What are the scholars taught in the Schools? All the subjects usually taught in our schools. They study both English and French. Scholars of the higher grades are prepared for entrance into the university. There are sewing classes for the girls, and lessons in carpentry, wood-carving, and printing for the boys.

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary 532; Junior and Upward, Ps. Sel. 97, 50, 52, 23 (Ps. Sel.), 519, 54.

FOR WRITTEN ANSWERS

1. Why was "Christ crucified" a stumblingblock to the Jews?

2. What was the one subject of Paul's preaching?

SIGN NAME HERE

Lesson VI. **THE GREATEST THING IN THE WORLD** August 6, 1916
—TEMPERANCE LESSON

LESSON SETTING—To-day's lesson, like that for last Sunday, is in First Corinthians, the Epistle written by Paul from Ephesus, in reply to a letter received from the Corinthian Christians.

GOLDEN TEXT—Now abideth faith, hope, love, these three; and the greatest of these is love.—1 Corinthians 13 : 13 (Rev. Ver.).

*Memorize John 1 : 38-42.

THE LESSON PASSAGE—1 Corinthians, ch. 13.

1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

Revised Version—1 If; 2 but; 3 love; 4 Omit as; 5 clanging; 6 know; 7 as to remove; 8 Love; 9 its Omit easily; 10 taketh no account of evil; 11 unrighteousness; 12 with; 13 be done away; 14 Omit then; 15 felt now that I am become; 16 have; 17 in a mirror; 18 have been; 19 But now; 20 and.

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

†**HOME DAILY BIBLE READINGS**

M.—The greatest thing in the world, 1 Cor. 13 : 1-13.

T.—The great commandment, Matt. 22 : 34-40.

W.—The commandment of love, 1 John 3 : 14-21.

Sunday—Love enduring, 1 Pet. 2 : 13-25.

Th.—"Above all, put on love," Col. 3 : 12-17.

F.—Love and forgive, Matt. 18 : 21-35.

S.—Love working, James 1 : 17-27.

THE LESSON EXPLAINED

I. THE NECESSITY OF LOVE

—1. **If I speak** (Rev. Ver.). Paul, with true courtesy, illustrates the lesson he has to teach by pointing to himself, saying "If I speak," not "If you speak." **Tongues**; speech uttered while in a state of ecstasy, a power highly valued by the sensation-loving Corinthians (see ch. 12 : 10, 30). **Of men and of angels**, a phrase describing the gift of tongues in its highest possible measure.

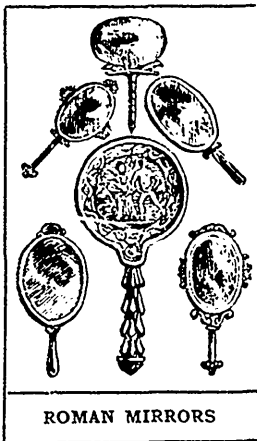
The Jews believed that Hebrew was the language of the angels. **Have not love** (Rev. Ver.); the love of one's neighbor, which seeks the good of others in a self-forgetting way. **Sounding brass**; instruments of brass, which make a mere senseless noise. **Clinging cymbal** (Rev. Ver.); a round disc of brass, producing, when two were struck together, a loud, shrill sound.

2, 3. **Prophecy**; the ability to tell forth the will of God. **Know all mysteries** (Rev. Ver.); have an insight into all God's plans. **All knowledge**; a full understanding of these plans. **All faith . . . to remove mountains** (Rev. Ver.); a proverbial expression for doing great things (compare Matt. 17 : 20; 21 : 21). **I am nothing**. With other gifts a man may accomplish much, but without love he is nothing in the sight of heaven (compare Luke 7 : 22, 23). **Bestow all my goods**; "dole away in mouthfuls all my property and estates." Giving to the poor may be loveless, as in the case of the Pharisees (see Matt. 6 : 1, 2) and of Ananias (Acts 5 : 1, 2) or the outcome of love, as in the case of Barnabas and many others, Acts 4 : 34-37. **Body to be burned**; as did the three Hebrews of Dan. 3 : 19, 20, rather than worship the image set up by the king of Babylon. **Profiteth me nothing**. "Whatever he may have hoped to gain by his loveless sacrifice, he actually gains nothing."

II. THE MARKS OF LOVE.—4, 5. **Love** (Rev. Ver.); here spoken of as a person. **Suffereth long**; literally, "is long-tempered," is patient under injury and provocation. **Is kind**; does as much good as possible to as many people as possible. **Envieth not**; feels no ill-will, but rather rejoices because of the superiority of others. There is a lawful envy, not of persons, but of right and noble things (see ch. 12 : 31). **Vaunteth not itself**; never brags nor boasts. **Not puffed up**; does not cherish inward pride. **Not be-**

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ROMAN MIRRORS

have itself unseemly; but is always gentle and courteous. **Seeketh not her own**; is first and most concerned, not for self, but for others (compare ch. 10: 23). **Is not provoked** (Rev. Ver.), does not become angry when crossed. **Taketh not account of evil** (Rev. Ver.); does not set it down against the one who does it.

6, 7. **Rejoiceth not in unrighteousness** (Rev. Ver.); is not glad when others sin, even though it brings profit to oneself. **Rejoiceth with the truth** (Rev. Ver.); that is, right conduct; when this triumphs, love is glad. **Beareth all things**. "Fires cannot burn nor waters drown love." **Believeth all things**; always, thinks the best of the conduct of others. **Hopeth all things**; looking for stars in the darkest night. **Endureth all things**; like a stout-hearted soldier undaunted by any service.

III. THE ENDURANCE OF LOVE.—8-10. Love never faileth (Rev. Ver.); literally, "never falleth," like a slain warrior. **Prophecies . . . tongues . . . knowledge**. These are like lamps to show the way to God; they will no longer be needed when we have come into the sunlight of his presence. **We know . . . prophecy in part**. It is only a little, at best, that we can know or tell of God's worlds and God's will. **Perfect . . . come . . . part . . . done away**. Compare Eph. 4: 13.

11-13. **Put away childish things**. So the time will come when the church shall no longer need such helps as "prophecies," "tongues" and "knowledge." **See in a mirror, darkly** (Rev. Ver.); literally, "in a riddle," in a baffling way, without clearness. Ancient mirrors, which were made of polished metal, were poor reflectors. **Now abideth faith**; that is, trust in God, which has a place in heaven as well as on earth. **Hope**; the expectation of future blessing. This also has a place in heaven. New objects of desire will come into sight in the life eternal. **Love . . . the greatest** (Rev. Ver.); because "God is love" (1 John 4: 8), and because love is the fulfilment of all that faith strives for, all that hope expects.

LESSON QUESTIONS

- 1 How does this verse illustrate Paul's courtesy? What is meant by "tongues"? How was the gift of tongues regarded in Corinth? What alone gives to it real value? To what is it likened when this is lacking? Where is it said that love fulfils the law? (Gal. 5: 14.)
- 2, 3 With what other gifts does Paul compare love? Explain "prophecy," "mysteries," "knowledge." What

is meant by faith's removing mountains? What does Paul say of himself if he should possess these gifts and lack love? What forms of sacrifice are described in v. 3? What does Paul say of these if they are not accompanied by love?

4-7 How many marks of love are mentioned in these verses? Which are positive and which are negative? What does each mean? Where is love called a "new commandment?" (John 13: 34.)

8-10 Why will love outlast "prophecy," "tongues" and "knowledge"?

11-13 Why is love greater than faith and hope?

FOR DISCUSSION

- *1. Is it possible to love every one?
2. Are the following lines true?
 "Faith will vanish into sight,
 Hope be emptied in delight,
 Love in heaven will shine more bright."

A PRAYER

O love that wilt not let us go, we rest our weary souls in thee! Learning from thee, may we love even as we are loved. Replace fear by confident trust. May our thoughts be fixed on thee and our joy be found in reflecting thy love in our dealings with those in our homes and in the homes of others. For thy name's sake. Amen.

Prove from Scripture—*That love fulfils God's law.*

Shorter Catechism—*Ques. 65. What is forbidden in the fifth commandment?* A. The fifth commandment forbiddeth the neglecting of, or doing anything against, the honour and duty which belongeth to everyone in their several places and relations.

The Question on Missions—6. What about their study of the Bible? An open Bible is the great feature of the Schools. Every day we have a Bible class. All pupils attend. The teaching is so arranged that Roman Catholic pupils cannot object to it. After a few months they are asking questions on the teaching of Rome, and then the teaching of Christ is compared with that of the pope.

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 583; Junior and Upward, Ps. Sel. 97, 185, 42, 60 (Ps. Sel.), 524, 103.

FOR WRITTEN ANSWERS

1. To what gifts does Paul say that love is superior?
2. How does he say love will show itself?
3. Why will faith and hope abide and why is love greater than these?

SIGN NAME HERE

Lesson VII.

THE GRACE OF GIVING

August 13, 1916

LESSON SETTING—The First Epistle to the Corinthians was written from Ephesus. The Second Epistle was written soon afterwards, probably from Philippi.

GOLDEN TEXT—In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how that he himself said, It is more blessed to give than to receive.
—Acts 20 : 35 (Rev. Ver.).

*Memorize John 1 : 43, 44.

THE LESSON PASSAGE—2 Corinthians, ch. 9.

1 For as touching the ministering to the saints, it is superfluous for me to write to you :

2 For I know ¹ the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia ² was ready a year ago, and your zeal hath ³ provoked very many.

3 ⁴ Yet have I sent the brethren, ⁴ lest our boasting of you should be in vain in this behalf, that, as I said, ye may be ⁵ ready :

4 Lest ⁷ haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ⁸ ashamed in this same confident boasting.

5 ⁹ Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your ¹⁰ bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not ¹¹ as of covetousness.

6 But this I say, He ¹² which soweth sparingly shall reap also sparingly; and he ¹² which soweth bountifully shall reap also bountifully.

7 ¹³ Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

Revised Version—your readiness, of which I glory on your behalf to them; ² hath been prepared for a year past; ³ stirred up very many of them; ⁴ But I have sent; ⁵ that our glorying on your behalf may not be made void in this respect; that even as; ⁶ prepared; ⁷ by any means, if there come with me any of Macedonia, ⁸ put to shame in this confidence; ⁹ I thought it necessary therefore to intreat; ¹⁰ as promised bounty, that; ¹¹ of extortion; ¹² that; ¹³ Let each man do according as he hath purposed in his heart; not; ¹⁴ unto; ¹⁵ having always; ¹⁶ every thing; ¹⁷ scattered abroad; ¹⁸ as if; ¹⁹ And he that supplieth; ²⁰ and bread for food, shall supply and multiply; ²¹ for sowing; ²² ye being; ²³ everything unto all liberality, which worketh; ²⁴ ministrations; ²⁵ fill them up the measure of the wants; ²⁶ as abundantly also through; ²⁷ seeing that through the proving of you by this ministrations; ²⁸ the obedience of your confession unto; ²⁹ the liberality of your contribution; ³⁰ Omit men; ³¹ While they themselves also, with supplication on your behalf, long after you by reason of the exceeding; ³² to.

8 And God is able to make all grace abound ¹⁴ toward you; that ye, ¹⁵ always having all sufficiency in ¹⁶ all things, may abound ¹⁷ to every good work;

9 As it is written, He hath ¹⁷ dispersed abroad, he hath given to the poor: his righteousness ¹⁸ remaineth for ever.

10 ¹⁹ Now he that ministereth seed to the sower ²⁰ both minister bread for your food, and multiply your seed ²¹ sown, and increase the fruits of your righteousness;

11 ²² Being enriched in ²³ every thing to all bountiffulness, which causeth through us thanksgiving to God.

12 For the ²⁴ administration of this service not only ²⁵ supplieth the want of the saints, but ²⁶ is abundant also by many thanksgivings unto God;

13 ²⁷ Whiles by the experiment of this ministrations they glorify God for ²⁸ your professed subjection unto the gospel of Christ, and for ²⁹ your liberal distribution unto them, and unto all ³⁰ men;

14 ³¹ And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks be ³² unto God for his unspeakable gift.

†HOME DAILY BIBLE READINGS

M.—The grace of giving, 2 Cor. 9 : 1-15.

T.—"Scattereth and yet increaseth," Prov. 11 : 24-31.

W.—"Not grudgingly," Deut. 15 : 7-11.

Sunday—"As unto him," Matt. 25 : 31-40.

Th.—Faith and works, James 2 : 14-26.

F.—With cheerfulness, 1 Chron. 29 : 1-9.

S.—A precious gift, Mark 12 : 38-44.

THE LESSON EXPLAINED

I. PROMPT GIVING.—1, 2. The ministering to the saints; the collection already mentioned. "Saints," that is "holy ones," those set apart to God's service, was a common name for the early Christians (see 1 Cor. 1 : 2, etc.). Superfluous (unnecessary); . . . to write; because they had already taken up this matter, ch. 8 : 10. The forwardness of your mind. Rev. Ver., "your readiness." Them of Macedonia. See above. Achaia; the Roman province, corresponding to southern Greece, in which Corinth was situated. Ready a year ago; not that the money was actually gathered, but the Corinthians fully purposed to give it. Your zeal; your earnestness. Hath provoked; Rev. Ver., "stirred up." Very many; Moffatt, "the majority of them," that is, to contribute.

3-5. Yet have I sent the brethren; those mentioned in ch. 8 : 16-22, including Titus. Lest our boasting . . . be in vain in this behalf; just in case there should be any failure in actually giving the



A COIN OF CORINTH

In chs. 8 and 9 Paul speaks of the collection which he was making for the poor Christians in Jerusalem and Judea. He tells how liberal the churches of Macedonia, probably those of Philippi, Thessalonica and Berea, had been, and urges the church at Corinth to show a like generosity in sending relief to their poorer brethren.

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money and so Paul's boasting would be seen to be empty. **That . . . ye may be ready** ; with the completed collection. **Come with me any of Macedonia** (Rev. Ver.) ; in addition to the brethren of ch. 8 : 16-22. When Paul wrote he was planning soon to visit Corinth. **Be ashamed**. Paul wishes to save himself and the Corinthians the shame of any failure to do their part. **Therefore** ; in order to prevent any possibility of being thus mortified. **Bounty** ; literally, "blessing," willing and gracious giving. **Extortion** ; literally "covetousness,"—either as if Paul were dragging the money out of them or as if the Corinthians were holding back all they could.

II. LIBERAL GIVING.—6, 7. **Soweth sparingly** ; grudging to cast the golden grain into the ground. **Reap also sparingly** ; obtain only a scanty harvest. **Soweth bountifully** ; scatters his seed without stint, however wasteful this may seem. **Reap also bountifully**. A generous harvest will be his reward. **As he hath purposed** (Rev. Ver.). Giving is to be a matter of deliberate choice. **Not grudgingly** ; not grudging at being compelled to give. **Of necessity** ; because of being urged. **A cheerful giver** ; one who gives gladly and joyously.

8-11. God is able. There is no limit to his power. **To make all grace abound** ; to bless you with all earthly wealth which he sees to be for your good. **All sufficiency** ; all that your needs require. **Abound unto every good work** (Rev. Ver.) ; help others as God has helped you. **As it is written**. See Ps. 112 : 9, Prov. 11. 24. **He hath dispersed abroad** ; given with a liberal hand. **His righteousness** ; his goodness and kindness. **Shall supply and multiply your seed** (Rev. Ver.). Nobody will ever be the poorer for liberal giving. **Increase the fruits**, etc. ; the blessings which generosity brings to the giver as well as to the receiver. **Enriched** ; with means for giving. **Thanksgiving to God** ; from those who are blessed by the gifts bestowed.

III. BROTHERLY GIVING.—12-15. **This service**. The Greek word means service rendered to God. **The proving of you** (Rev. Ver.) ; the proof, which their gifts supplied, that their Christianity was real. **They glorify God** ; give him praise and thanks. **For your professed subjection** ; Rev. Ver. "for the obedience of your confession,"—the obedience shown by their gifts to the gospel of Christ which they professed to believe. V. 14 means "You have the prayers of those whom you are helping," **which long after you**, that is, "have warm hearts towards you" in whom God's grace has been so wonderfully shown." **His unspeakable gift** ; the gift of Christ himself, which had inspired the Corinthians to show kindness to their brethren.

LESSON QUESTIONS

1, 2 Explain "the ministering to the saints." Who were the saints ? Of what had Paul boasted and to whom ? What is meant by Achaia ? What effect had the zeal of the Corinthians had ? To what should Christians provoke one another ? (Heb. 10 : 24.)

3-5 Whom had Paul sent to Corinth ? For what purpose had he done this ? Explain "bounty" and "covetousness." Find two psalms in which God is praised for his bounty. (Ps. 13 : 6 ; 116 : 7.)

6, 7 What is said of one who sows sparingly ? What of one who sows bountifully ? Out of what should our giving spring ? In what spirit should we give ? Find a promise of Jesus to givers. (Luke 6. 38.)

8-11 What is God able to do ? What Old Testament passages does Paul quote ? Find a promise in Malachi about giving. (Mal. 3 : 10.)

12-15 What did the liberality of the Corinthians prove ? What is God's greatest gift ? Of what else is this gift the pledge ? (Rom. 8 : 32.)

FOR DISCUSSION

1. Is any Christian to be excused from the duty of giving ?
2. Should we be influenced in our giving by what others give ?

A PRAYER

O thou gift of gifts, thou son of God, our Saviour, may we receive thee eagerly, and may we be as eager to give to others in thy name as we are to receive from thee. Teach us what are the best things. Make us discontented with anything but the best. And when we give may we give the best we have, deliberately, freely, joyously. For thy name's sake. Amen.

Prove from Scripture—*That we should give freely.*

Shorter Catechism—*Ques. 66. What is the reason annexed to the fifth commandment ?* A. The reason annexed to the fifth commandment, is a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.

The Question on Missions—7. Tell about their playgrounds and play. Between the buildings and the St. Lawrence river, there is a large playground, surrounded by beautiful aspen trees (French, "trembles"), where the pupils play football and baseball in the fall, and hockey in winter. They have also a large gymnasium, recently erected, with a special section for girls, where they play basketball. The boys have military drill every week.

Lesson Hymns—Book of Praise : The "Great Hymn of the Church"—Primary, 583 ; Junior and Upward, Ps. Sel. 97, 9, 52, 66 (Ps. Sel.), 426, 50.

FOR WRITTEN ANSWERS

1. To what collection does Paul refer in the lesson ?

2. What is the chief reason why we should give for God's work ?

SIGN NAME HERE

Lesson VIII.

THE RIOT AT EPHEBUS

August 20, 1916

BETWEEN THE LESSONS—From Corinth Paul returned to Antioch in Syria, visiting Ephesus on the way and preaching in the synagogue there. Some time afterwards, Paul returned to Ephesus and began to preach there, first in the Jewish synagogue and then in the school of one Tyrannus, ch. 19 : 1-22.

GOLDEN TEXT—The love of money is a root of all kinds of evil.—1 Timothy 6 : 10 (Rev. Ver.).

*Memorize John 1 : 46, 47.

THE LESSON PASSAGE—Acts 19 : 29-41. Study Acts 19 : 23-41.

29 And the ¹ whole city was filled with ² confusion ; and ³ having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, ⁴ they rushed with one accord into the theatre.

30 And when Paul ⁵ would have entered in unto the people, the disciples suffered him not.

31 And certain ⁶ of the chief ⁷ of A'sin, ⁸ which were his friends, sent unto him, ⁹ desiring him that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another : for the assembly was ¹⁰ confused, and the more part knew not wherefore they were come together.

33 And they ¹¹ drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made ¹² his defence unto the people.

34 But when they ¹³ knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Dian'a of the Eph'esians.

35 And when the townclerk had ¹⁴ appeared the

Revised Version—¹ Omit whole ; ² the ; ³ they rushed with one accord into the theatre, having seized Gaius ; ⁴ Omit rest of verse ; ⁵ was minded to enter in ; ⁶ also ; ⁷ officers, ⁸ being his ; ⁹ and besought him not to ; ¹⁰ in confusion, ¹¹ brought ; ¹² a ; ¹³ perceived ; ¹⁴ quieted the multitude, he saith ; ¹⁵ who ; ¹⁶ temple-keeper of the great Diana ; ¹⁷ gainsaid ; ¹⁸ rash ; ¹⁹ temples ; ²⁰ Omit yet ; ²¹ our ; ²² If therefore ; ²³ that ; ²⁴ courts are open ; ²⁵ proconsuls ; ²⁶ accuse ; ²⁷ seek anything about other ; ²⁸ settled in the regular assembly ; ²⁹ indeed ; ³⁰ accused concerning this day's riot, ³¹ for it : and as touching it we shall not be able to give account.

†HOME DAILY BIBLE READINGS

M.—The riot at Ephesus, Acts 19 : 23-31.

T.—The riot at Ephesus, Acts 19 : 32-41.

W.—Deceit, Acts 5 : 1-11.

Th.—Betrayal, Matt. 26 : 6-16.

F.—Covetousness, Josh. 7 : 16-25.

S.—Falsehood, 2 Kgs. 5 : 20-27.

Sunday—"What shall it profit," Mark 8 : 31-33.

THE LESSON EXPLAINED

Paul remained in Ephesus for three years. Near the close of that period, a silversmith named Demetrius, who, with his fellow tradesmen, drove a profitable trade in silver shrines of Diana, the goddess worshiped by the Ephesians and many visitors to their city, found that this business was being injured by Paul's preaching against idolatry. Demetrius, therefore, stirred up a riot against the apostle, who was charged with irreverence towards Diana. Vs. 23-28.

I. PAUL AND HIS FRIENDS.—29-

31. **Confusion** ; a mingling of the crowds like the rushing together of waters. **Caught Gaius.** Nothing more is known of this man. **And Aristarchus** ; from Thessalonica (see ch. 20 : 4 and compare ch. 27 : 2 ; Col. 4 : 10 and Philem. 24). **Into the theatre.** See Geography Lesson. **Paul would have entered** ; too brave a man to desert his friends in danger. **Disciples suffered him not** ; knowing the risk and uselessness of such a course. **The chief of**



DIANA
OF THE EPHESIANS

Asia ; Rev. Ver. Margin, "the Asiarchs, the chief officers of Asia, the Roman province in which Ephesus was situated. The title was one of great dignity and honor.

II. "GREAT IS DIANA."—32-34. **Cried** ; "kept on crying." V. 32 is a vivid description of a lawless mob. **Alexander.** Apparently the Jews, fearing, since Paul was a Jew, that the whole business would turn into an anti-Jewish riot, put Alexander forward, to clear them of the suspicion of having anything to do with the apostle. Another view is that Alexander was a Jewish Christian, and that he was put forward by the Jews that he might be sacrificed to the anger of the mob. **Knew that he was a Jew,** etc. This treatment of Alexander shows what danger Paul would have been in. **Great is Diana of the Ephesians.** This shout was probably looked upon as an act of worship.

III. THE TOWN CLERK.—35-37. **The townclerk** ; "the secretary of

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the city," a very important officer. **A worshipper** ; Rev. Ver., "temple-keeper," literally "temple-sweeper," a title of which the Ephesians were very proud. **Fell down from Jupiter** ; Rev. Ver. Margin, "from heaven;" the image was believed to have fallen from heaven. **These men . . . neither robbers of churches** (Rev. Ver. "temples"), nor . . . blasphemers ; "guilty neither in act nor in speech of disrespect to our goddess."

38-41. The law is open ; Rev. Ver., "the courts are open," that is, are regularly held. **There are deputies** ; Rev. Ver., "proconsuls," representatives of the Roman government. It was as if the speaker had said : "There are such things as law courts and judges." **Other matters** ; not covered by any existing law. **A lawful assembly** ; a regular meeting of the citizens called by the magistrates. **In danger to be accused** (Rev. Ver.) ; before the Roman authorities. **No cause . . . of this concourse** ; no excuse to give for the crowds and the rioting. **Dismissed the assembly** ; who would obey for fear of the Romans.

THE GEOGRAPHY LESSON



Many modern travelers visit the theatre in **EPHESUS** in which the noisy meeting described in to-day's lesson was held. Like all Greek theatres this was roofless. The auditorium of such theatres commonly consisted of a semicircular cavity cut in the side of the hill, much broader at the upper end than at the lower. The curved seats were usually carved out of the rock. The theatres were used for public meetings, as being generally the largest buildings in the cities. The Ephesian temple of Diana was one of the most famous and popular shrines in the world. People traveled hundreds of miles to pray there and to make offerings to an ancient image of the goddess.

LESSON QUESTIONS

29-31 What was the cause of the "confusion"? What two companions of Paul are here mentioned?

What was done to them? Describe the theatre at Ephesus. For what was it used? How was Paul prevented from entering into it? Who were the "Asiarchs"? Where in his writings does Paul refer to his troubles in Ephesus? (1 Cor. 15 : 32 ; 16 : 8, 9 ; 2 Cor. 1 : 8.)

32-34 Describe the mob in the theatre. Who was put forward by the Jews? For what purpose was this done? What did he attempt to do? How was he prevented? Where was Paul treated in a like manner? (Ch. 22 : 22, 23.)

35-37 Who interfered to quell the riot? What did he say was well known? Whence was it believed that the image of Diana had fallen? What did the town-clerk say of Paul and his companions?

38-41 What were Demetrius and his fellow tradesmen advised to do? Against what was the mob warned? What was the effect of the town clerk's interference?

FOR DISCUSSION

1. Is it wrong to love money?
2. Is it right for Christians to go to law?

A PRAYER

Gracious Father, we praise thee for the possibility of living for thee, for the desire to love thee, for the weakness that makes it necessary for us to lean on thy strength. May our lives be more like thine own ; may our desires be transformed as we look into thy face ; may we triumph in spite of weakness, because we know our sin and our need of thee, the sinless. Lead us where thou wilt, use us as thou wilt, and deliver us from evil, as we know thou wilt, if we put our trust in thee. Amen.

Prove from Scripture—That covetousness is idolatry.

Shorter Catechism—Ques. 67. Which is the sixth commandment? A. The sixth commandment is, Thou shalt not kill. **Ques. 68.** What is required in the sixth commandment? A. The sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.

The Question on Missions—8. Tell how Sunday is spent at Pointe-aux-Trembles. After breakfast at 8, there are meetings of the Y.M.C.A., and the Y.W.C.A., and a service in the chapel at 11, with sermon by the Principal. Dinner is at 1, and Sunday School at 3. Before supper at 5.30, pupils take a walk or write their letters. At 7, evening prayer is held, with address or lecture by one of the teachers.

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 583, Junior and Upward, Ps. Sel. 97, 210, 250, 61 (Ps. Sel.), 217, 251.

FOR WRITTEN ANSWERS

1. By whom and wherefore was a riot raised against Paul in Ephesus?
2. How was Paul saved from danger?
3. In what way was the riot quelled?

SIGN NAME HERE

Lesson IX.

JOURNEYING TO JERUSALEM

August 27, 1916

BETWEEN THE LESSONS—Immediately after the riot at Ephesus (see last Lesson, Acts 19 : 29-11), Paul left Ephesus for Macedonia. From Macedonia he went to Corinth, where he remained for three months. Then he returned by the same route to Philippi and Troas. Leaving Troas he went on to Miletus.

GOLDEN TEXT—I commend you to God, and to the word of his grace.—Acts 20 : 32.

*Memorize John 1 : 48, 49.

THE LESSON PASSAGE—Acts 20 : 16-27. Study Acts 20 : 16-38.

16 For Paul had determined to sail ¹ by Ephesus, ² because he would not spend the time in Asia : for he ³ hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called ⁴ the elders of the church.

18 And when they were come to him, he said unto them, Ye ⁵ know, from the first day that I ⁶ came into Asia, after what manner I ⁷ have been with you at all seasons,

19 Serving the Lord with all ⁸ humility of mind, and with ⁹ many tears, and ¹⁰ temptations, which befell me by the ¹¹ lying in wait of the Jews :

20 ¹² And how I kept back nothing that was profitable ¹³ unto you, but have shewed you, and have taught you publicly, and from house to house,

21 Testifying both to ¹⁴ Jews, and also to the Greeks, repentance toward God, and faith toward our Lord

Revised Version—¹ past : ² that he might not have to spend time ; ³ was hastening ; ⁴ to him ; ⁵ yourselves ; ⁶ set foot in ; ⁷ was with you all the time ; ⁸ lowliness ; ⁹ Omit many ; ¹⁰ with trials ; ¹¹ plots of the Jews ; ¹² how that I shrank not from declaring ; ¹³ unto you anything that was profitable, and teaching you publicly ; ¹⁴ Jews and to Greeks ; ¹⁵ testified unto me ; ¹⁶ I hold not my life of any account, as dear ; ¹⁷ may accomplish my course, and ; ¹⁸ Omit have ; ¹⁹ from ; ²⁰ went about ; ²¹ Omit of God ; ²² testify unto you ; ²³ shrank not from declaring unto you the whole counsel.

Je'sus Christ.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there :

23 Save that the Holy Ghost ²⁴ witnesseth in every city, saying that bonds and afflictions abide me.

24 But ²⁵ none of these things move me, neither count I ²⁶ my life dear unto myself, so that I ²⁷ might finish my course with joy, and the ministry, which I ²⁸ have received ²⁹ of the Lord Je'sus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I ³⁰ have gone preaching the kingdom ³¹ of God, shall see my face no more.

26 Wherefore I ³² take you to record this day, that I am pure from the blood of all men.

27 For I ³³ have not shunned to declare unto you all the counsel of God.

HOME DAILY BIBLE READINGS

M.—Journeying to Jerusalem, Acts 20 : 16-27.

Th.—The Lord's will be done, Acts 21 : 4-14.

T.—Journeying to Jerusalem, Acts 20 : 28-38.

F.—To live in Christ, Phil. 1 : 15-26.

W.—"Feed the flock," 1 Peter 5 : 1-7.

S.—Preaching in Troas, Acts 20 : 1-15.

Sunday—"An ambassador in bonds," Eph. 6 : 10-20.

THE LESSON EXPLAINED

I. A SUMMONS.—16, 17. Paul had determined ; when starting from Troas. To sail by Ephesus ; and therefore chose a vessel making no stop at that place. Doubtless, at Ephesus, where he had spent so long a time, there would be many things to delay him should he stop there, and, besides, there may have been some enmity against him which he did not wish to stir up. For he hasted ; Rev. Ver., "was hastening." Jerusalem the day of Pentecost ; a great Christian, as well as Jewish, festival, which would bring many members of the church from all countries to the holy city, to whom Paul would be able to tell the glad news of all that God had done through him. From Miletus ; a seaport 30 miles by the coast line south of Ephesus. Called ; sent an earnest invitation to. The elders ; the rulers of the church, called in v. 28 "overseers" (Rev. Ver., "bishops"). "Bishop" and "elder," in the New Testament, denote the same office.

II. A RETROSPECT.—18, 19. When they were come. It would take a messenger two days to go from Miletus to Ephesus and return with the elders. Paul

would give the third day to the interview. Ye yourselves know (Rev. Ver.). They could confirm Paul's words from their personal intercourse with them. Set foot in Asia ; the Roman province of which Ephesus was the centre. After what manner ; the life I led amongst you. All the time (Rev. Ver.) ; in the wear and tear of everyday life. Serving the Lord ; like the bondsman of God and of Christ that he was (see Rom. 1 : 1 ; Gal. 1 : 10 ; Phil. 1 : 1 ; Tit. 1 : 1). With all lowliness (Rev. Ver.), the opposite of the spirit which seeks honor for oneself (compare Rom. 12 : 16). With many tears ; of anxiety for their salvation. With trials (Rev. Ver.) ; which every day had put his temper and patience and courage to the



A MERCHANT SHIP OF A.D. 50

test. By the plots of the Jews (Rev. Ver.) ; his bitter foes (compare 2 Cor. 11 : 26).

20, 21. Kept back nothing . . . profitable ; but told them plainly the truth about their sin and their need of salvation. Publicly (Rev. Ver.) ; at the church meetings. From house to house ; seeking souls one by one. Testifying ; declaring the need of.

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Both to Jews and to Greeks (Rev. Ver.) ; Jews and Gentiles, who alike had sinned, and must be saved in the same way, Rom. 10 : 12. **Repentance toward God** ; turning from sin to his service. **Faith toward our Lord Jesus Christ** ; trust in him as Saviour and surrender to him as Lord.

III. A PROSPECT.—22-24. **Bound in the spirit**; feeling in his own spirit that he must go to **Jerusalem**. **Not knowing**, etc.; but resolved, whatever might happen, to do the bidding of his master and his conscience. **Holy Ghost testified** (Rev. Ver.) ; "de- clareth." The Holy Spirit had told Paul that wherever he went, he would have to endure imprisonment ("bonds") and sufferings ("afflictions"). These warn- ings Luke has not recorded ; but see ch. 21 : 4, 11. **But I hold not my life of any account** (Rev. Ver.). It was Paul's chief concern to do Christ's will, whether he himself lived or died. **Finish my course** ; like a racer winning the goal. **Ministry . . . received of the Lord Jesus**. See ch. 9 : 15, 16.

IV. A FAREWELL.—25-27. **Behold, I know**, etc. Paul believed at this time, that he would never again come to **Ephesus**. But, in Phil. 2:24 and Philem. 22, the apostle expresses a hope of visiting that part of the world once more, and he may have done so. **Pure from the blood of all men**. No one can blame me if he is not saved. (Compare Ezek. 3 : 18.) **All the counsel of God** ; the whole plan of salvation : what God offers and what he asks of men.

THE GEOGRAPHY LESSON



MILETUS, in very early times a famous and important city, was situated at the southern end of the sea en- trance into which the river Mæander formerly emptied itself. But the silt which the river carries with it, has entirely filled up the gulf and carried the coast line far out to sea. Hence the modern Palatia, which marks the site of Miletus, is 5 or 6 miles from the sea, and an island which once lay in front of the harbor of Miletus, is now a small hill on an alluvial plain.

LESSON QUESTIONS

16, 17 What determination had Paul made ? What was his reason ? Why would it have been hard for him to get away from Ephesus ? What opportunity would Pentecost bring to him at Jerusalem ? At what season did he stop ? For whom did he send ? What were the qualifications of elders or bishops ? (1 Tim. 3 : 1-7.)

18, 19 What did Paul say of his life in Ephesus ? Explain "lowliness." Of what were Paul's tears a proof ? Who had plotted against him ?

20, 21 In what two ways had he taught ? What had he taught ? What is repentance unto life ? (S. Catechism, Ques. 87.) What is saving faith ? (S. Catechism, Ques. 86.)

22-24 Explain "bound in the spirit." What had the Holy Spirit told Paul ? About what was he little concerned ? What was his chief ambition ?

25-27 What did Paul think about his coming to Ephesus again ? Is there any reason to suppose that he did so ? Of what did he say he was pure ? Why could he say this ?

FOR DISCUSSION

1. Is self-commendation ever right ?
2. Would it be a good thing for us to know the future ?

A PRAYER

O thou who art our defence, our help in time of trouble, grant that we may not bring trouble on our- selves or on others by our own wilfulness, but may help them in difficulty, love them in their need, giving ourselves to them in thy spirit. Teach us that it is for us to give the greatest possible help to those who are perishing for want of the bread of life, by telling them of thee. Let our words of invitation be blessed, and our hearts be joyful because we see others coming into thy kingdom. Through Jesus Christ. Amen.

Prove from Scripture—That we are saved by grace.

Shorter Catechism—Review Questions 65-68.

The Question on Missions—9. Do the Schools help to make useful men and women ? There is no doubt about this. Amongst the scholars of the last twenty years are to be found 10 ministers, 42 teachers, 40 colporteurs and missionaries, 8 doctors, 4 dentists, 6 trained nurses, 45 who are in business, 10 agents and despatchers in railway stations, while 25 are now students in various universities and colleges.

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 583 ; Junior and Upward, Ps. Sel. 97, 389, 388, 35 (Ps. Sel.), 297, 404.

FOR WRITTEN ANSWERS

1. Why did Paul pass by Ephesus on his way to Jerusalem ?
2. How did he arrange to meet the elders from Ephesus and what did he say to them ?

SIGN NAME HERE

Lesson X.

PAUL'S SORROWS AND COMFORTS September 3, 1916

LESSON SETTING—The lesson (see also Lesson VII., Aug. 13, ch. 9) is taken from Paul's Second Epistle to the Corinthians, written probably from Philippi during the apostle's Third Missionary Journey, the account of which begins with Acts 18. 23. Certain Jewish Christian teachers had come from Palestine to Corinth, who questioned Paul's right to call himself an apostle. The lesson is part of his reply to these opponents.

GOLDEN TEXT—My grace is sufficient for thee : for my power is made perfect in weakness.—2 Corinthians 12 : 9 (Rev. Ver.).

*Memorize John 1 : 50, 51.

THE LESSON PASSAGE—2 Corinthians 11 : 21-33, Study 2 Corinthians 11 : 21 to 12 : 10.

21 I speak ¹ as concerning reproach, as though we had been weak. ² Howbeit whereinsoever any is bold, (I speak ³ foolishly,) I am bold also.

22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

23 Are they ministers of Christ? (I speak as a fool) I am more : in labours more ⁴ abundant, in stripes above measure, ⁵ in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day ⁶ I have been in the deep :

26 In journeyings often, in perils of ⁷ waters, in perils of robbers, in perils ⁸ by mine own countrymen, in perils ⁹ by the heathen, in perils in the city, in perils

Revised Version—¹by way of disparagement, as though ; ²Yet whereinsoever ; ³in foolishness ; ⁴one beside himself ; ⁵Omit am ; ⁶abundantly, in prisons more abundantly ; ⁷Omit four words ; ⁸have I ; ⁹rivers ; ¹⁰from my countrymen ; ¹¹from the Gentiles ; ¹²labour and travail ; ¹³there is that which presses upon ; ¹⁴anxiety for all ; ¹⁵made to stumble ; ¹⁶that concern my weakness ; ¹⁷the Lord Jesus, he who is ; ¹⁸guarded ; ¹⁹in order to take me ; ²⁰was I let down in a basket.

in the wilderness, in perils in the sea, in perils among false brethren ;

27 In ¹²weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, ¹³that which cometh upon me daily, ¹⁴the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things ¹⁵which concern mine infirmities.

31 The God and Father of ¹⁶our Lord Je'sus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damas'cus the governor under Ar'etas the king ¹⁷kept the city of the Dam'ascenes ¹⁸with a garrison, desirous to apprehend me :

33 And through a window ¹⁹in a basket was I let down by the wall, and escaped his hands.

HOME DAILY BIBLE READINGS

M.—Paul's sorrows and comforts, 2 Cor. 11 : 21-33.

T.—Paul's sorrows and comforts, 2 Cor. 12 : 1-10.

W.—God's promise of comfort, Isa. 40 : 10-20.

Th.—Trust in the Lord, Ps. 11 : 1-7.

F.—Wait patiently for him, Ps. 37 : 1-11.

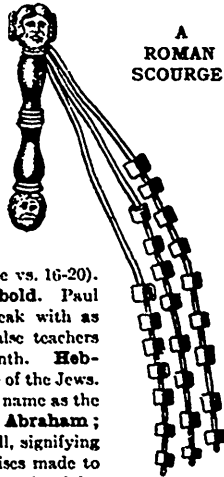
S.—Joyous strength, Phil. 4 : 8-13.

Sunday—Rejoicing in tribulation, 2 Cor. 4 : 8-18.

THE LESSON EXPLAINED

I. PAUL'S FOES.

—21, 23. By way of disparagement (Rev. Ver. ; literally, "dishonor," "disgrace"), as though . . . weak. Paul's opponents had accused him of being weak and cowardly. He here admits that he has been too weak, as these men call it, to treat the Corinthians as they themselves had done (see vs. 16-20). **Whereinsoever any is bold.** Paul declares that he can speak with as much authority as the false teachers who had come to Corinth. **Hebrews ;** the national name of the Jews. **Israelites ;** their sacred name as the people of God. **Seed of Abraham ;** the highest dignity of all, signifying inheritance of the promises made to Abraham. Paul had as good a claim to all these titles as had his foes.



A
ROMAN
SCOURGE

II. PAUL'S SUFFERINGS.—23. **Ministers (servants) of Christ.** The Jewish teachers at Corinth claimed to be more truly ministers of Christ than Paul. **I speak as one beside himself** (Rev. Ver.) ; as a madman. It is sheer insanity, so Paul thinks, to boast of what he has done ; but he has been driven to it. **I am more.** "I am more than a 'minister of Christ.' I am a sufferer for him." **Labours more abundant ;** more widespread and successful. **Stripes.** See below. **Prisons ;** as at Philippi (Acts 16 : 23), the only imprisonment recorded up to this time, but there must have been others (see Rom. 16 : 7). Later imprisonments were at Jerusalem (Acts 21 : 33, etc.), Caesars (Acts 23 : 35) and Rome, Acts 28 : 16. **In deaths oft.** See Acts 9 : 23, 24 ; 14 : 19 ; ch. 1 : 8, and compare ch. 4 : 11.

24, 25. **Five times . . . forty stripes save one ;** not mentioned in Acts. The "one" stripe was remitted for fear of exceeding the limit of the "fofty" laid down by the law, Deut. 25 : 3. **Thrice . . . with rods ;** by Roman officials as at Philippi, Acts 16 : 22. **Once . . . stoned.** See Acts 14 : 19. **Thrice . . . shipwreck ;** not mentioned in Acts : the shipwreck on the voyage to Rome was later (see Acts, ch. 27). **In the**

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deep; perhaps floating about on some "plank" (compare Acts 27 : 44).

26-29. In journeyings often; full of toil and danger. **Perils of rivers** (Rev. Ver.); swollen torrents, bridgeless and risky to ford or swim. **Robbers;** who infested, as they do now, every road in Asia Minor. **Countrymen;** the Jews (see Acts 9 : 23, 29, etc.). **Heathen.** See Acts 16 : 20. **City;** Damascus (Acts 9 : 23); Jerusalem (Acts 9 : 29); Ephesus (Acts 19 : 31). **Wilderness;** perhaps of Arabia (Gal. 1 : 17), but likely also elsewhere. **The sea;** already mentioned, v. 25. **False brethren.** See Gal. 2 : 4. **Labour and travail** (Rev. Ver.); working in the night that he might preach in the day, 2 Thess. 3 : 8.

III. PAUL'S BOASTING.—30-33. If I must needs glory. Paul's boasting was not willing on his part, but had been forced from him. **Things that concern my weakness** (Rev. Ver.). Paul's enemies gloried in their wisdom or eloquence: he prided himself on his hardships and sufferings. **The God and Father.** He appeals to God as a witness to his truthfulness. **In Damascus,** etc. See Acts 9 : 23-25. **Through a window;** probably in some disciple's house situated on the city wall. (Compare Josh. 2 : 15.) **In a basket;** probably made of rope. Paul tells this story as a further proof that in himself he was so weak and helpless, that he could not have done his work without God's strength in which he boasts.

Ch. 12 : 1-10 tells of Paul's wonderful vision and of "the thorn in the flesh."

LESSON QUESTIONS

21, 22 Of what had Paul's opponents accused him? What was his reply? What did he say about his own authority? Explain the titles which he claims for himself. What promise had God made to Abraham? (Gen. 12 : 2, 3.) Who are the true seed of Abraham? (Gal. 3 : 29.)

23 What office did Paul's enemies claim? What greater claim did he make? How did he support this claim? Where did Jesus say that his disciples would have tribulation? (John 16 : 33.) Where does Paul speak of glorying in tribulation? (Rom. 5 : 3.)

24, 25 Explain "forty stripes save one." By whom was Paul "beaten with rods?" Where was he "stoned?"

26-29 What is meant by "perils of rivers" (Rev. Ver.)? Mention cities in which Paul had been in danger? Explain "labour and travail" (Rev. Ver.).

30-33 Why had Paul spoken of his sufferings? To whom does he appeal as a witness to his truthfulness? What wonderful escape did he relate? Why did he tell of this?

FOR DISCUSSION

1. Are wars needed to furnish opportunities for heroism?
2. Should we answer back when evil is spoken of us?

A PRAYER

Strong Son of God, we come to thee in response to thine invitation. We would abide in thee that we may receive thy strength. We would be pure like thee, resolute in the face of opposition and wrong, full of faith when clouds hang low over us. By faith may we pierce the clouds, see thee as thou art, and cling to thee in our need. O thou who satisfiest need, satisfy us, for thy name's sake. Amen.

Prove from Scripture—*That God is a comforter.*

Shorter Catechism—*Ques. 69. What is forbidden in the sixth commandment? A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, and whatsoever tendeth thereunto. Ques. 70. Which is the seventh commandment? A. The seventh commandment is, Thou shalt not commit adultery.*

The Question on Missions—10. How do the scholars help their own people after they leave the School? The first help to their own people by our pupils after they leave us, is to encourage some other young boy or girl to come to the School. There are a large number who contribute towards the support of the Schools. The Alumni Association gives annually about \$1,000.

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—*Primary*, 583; *Junior and Upward*, Ps. Sel. 97, 262, 251, 34 (Ps. Sel.), 304, 250.

FOR WRITTEN ANSWERS

1. With whom and in what respects did Paul compare himself?
2. Why did he tell of his sufferings?
3. What were some of these?
4. Of what wonderful escape did he tell?

SIGN NAME HERE

Lesson XI.

THE ARREST OF PAUL

September 10, 1916

BETWEEN THE LESSONS—After Paul had bidden farewell to the elders of Ephesus (see ch. 20: 36-38, Lesson IX., Aug 27), he, with his companions, continued his journey to Jerusalem, stopping at Tyre and Caesarea by the way. Vs. 1-16.

GOLDEN TEXT—Thou shalt be a witness for him unto all men of what thou hast seen and heard.—Acts 22: 15 (Rev. Ver.).

*Memorize John 1. 47-51.

THE LESSON PASSAGE—Acts 21: 27-40. Study Acts 21: 17-40.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together, and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded him to be bound with two chains;

Revised Version—¹ completed; ² from Asia; ³ multitude; ⁴ moreover he brought; ⁵ defiled; ⁶ before seen; ⁷ the; ⁸ laid hold on; ⁹ dragged; ¹⁰ straightway; ¹¹ were seeking to; ¹² up to; ¹³ confusion; ¹⁴ And forthwith he took; ¹⁵ upon; ¹⁶ they, when; ¹⁷ left off beating Paul; ¹⁸ inquired; ¹⁹ shouted; ²⁰ crowd; ²¹ uproar; ²² brought; ²³ out; ²⁴ about to be brought; ²⁵ saith; ²⁶ say something; ²⁷ And he said, Dost thou know Greek; ²⁸ thou not then the; ²⁹ stirred up to sedition and led out; ³⁰ of the Assassins; ³¹ Jew of Tarsus in Cilicia; ³² give me leave; ³³ leave, Paul, standing on; ³⁴ Omit and; ³⁵ people; and; ³⁶ language.

HOME DAILY BIBLE READINGS

M.—The arrest of Paul, Acts 21: 17-26.

T.—The arrest of Paul, Acts 21: 27-40.

W.—Vow of Nazarite, Num. 6: 13-31.

Sunday—Happiness in suffering, 1 Pet r 3: 12-18.

Th.—Sent to bear witness, John 1: 6-18.

F.—Christ condemned, Luke 23: 13-26.

S.—Contending for the faith, Gal. 2: 1-9.

THE LESSON EXPLAINED

Vs. 17-26 tell what steps Paul took, on his arrival at Jerusalem, to silence a slander raised against him.

I. THE MOB.—27. Seven days.. almost ended; the seven days for which Paul had taken his vow (see



PART OF OLD ROMAN CHAIN

v. 26). Jews from Asia (Rev. Ver.); probably from Ephesus in particular (see v. 29), who had come to Jerusalem for the Feast of Pentecost then in progress. These Jews were full of enmity against Paul for escaping

from them at Ephesus, ch. 20: 3. In the temple; probably in the inner Court of the Men of Israel, approached from the outer Court of the Gentiles through the Court of the Women. Stirred up all the multitude (Rev. Ver.): incited the crowds in the temple courts against Paul.

28, 29. Men of Israel; a title which would arouse all their pride in their race and country. Help; as if some great outrage had been committed. This is the man; easily recognized by his shaven head which was the mark of his vow (see v. 24), and which was proof to all eyes, save those blinded by passion, of his respect for the law. Teacheth all men every where. The charge was exaggerated to the utmost limit. Against the people; Israel, putting them on a level with the hated Gentiles. Brought Greeks (that is, Gentiles) into the temple; beyond the outer Court of the Gentiles, forbidden upon pain of death. Trophimus an Ephesian. See ch. 20: 4.

30, 31. All the city was moved. The fire of pre-judice quickly spread far and wide. People ran to-

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†Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

gether; a tumultuous crowd. **Dragged him out** (Rev. Ver.). They wished to get Paul outside the temple so as not to pollute the sacred place with his blood. **Doors were shut**; the heavy gates between the Courts of the Gentiles and of the Women. **Seeking to kill him** (Rev. Ver.); meaning to beat him to death in the crowd, so that no one person could be charged with murder. **Tidings came unto the chief captain**; a Roman officer corresponding to our colonel. **Of the band**; the "cohort" of soldiers quartered in the Tower or Castle of Antonia at the northwest corner of the temple area.

II. THE ARREST.—32-36. **Soldiers and centurions** (captains of a hundred men) . . . **ran down upon them** (Rev. Ver.). The tower was on a height above the temple. **Left off beating Paul** (Rev. Ver.); frightened by the coming of the soldiers with the dreaded Roman law at their back. **Bound with two chains**; one fastening each of his arms to that of a soldier (compare ch. 12 : 6), as if he were a desperate criminal. **Brought into the castle** (Rev. Ver.); literally, "the encampment," here the soldiers' barracks in the Tower of Antonia. **Upon the stairs**; from the temple to the tower. **Borne of the soldiers**. Some of these carried Paul up the steps, while their comrades kept back the onrushing crowds. **Away with him**. Compare Luke 23 : 18 ; John 19 : 15.

III. THE SPEECH.—37-40. **Paul . . . said**. He was the coolest of all the throng. **Canst thou speak Greek?** A language which, along with Hebrew, Paul had known from a child. **That Egyptian**; a pretended Messiah. **Madest an uproar**; stirred up a revolt. **Wilderness**; the desolate region between Jerusalem and the Dead Sea. **Four thousand . . . Assassins** (Rev. Ver.); literally, "dagger men," members of a Jewish patriotic league, who removed their opponents secretly. **Give me leave to speak** (Rev. Ver.). Paul hoped even yet that "the people" he so loved (see Rom. 10 : 1) would listen to his gospel. In v. 40 we see Paul standing on the castle stairs speaking to the people.

LESSON QUESTIONS

- 27 Explain "seven days." What enemies of Paul had come to Jerusalem? In what part of the temple did these see Paul? Whom did they stir up against the apostle? By whom have we the right to go into God's immediate presence? (Heb. 10 : 19.)
- 28, 29 What effect would the use of the title "Men

of Israel" have? How would Paul be recognized? What would this mark show as to his regard for the law? What charge was laid against him? Into what part of the temple area might Gentiles go? From what parts were they shut out? Who was Trophimus?

30, 31 Whence was Paul dragged? By whom were the temple gates shut? What did the mob mean to do to Paul? To whom were the tidings of the tumult carried? What did Jesus say of the Pharisees' regard for the temple? (Matt. 23 : 16-22.)

32-36 Describe the arrest of Paul.

37-40 Who did the Roman commander think Paul was? What did Paul say of himself? What request did he make?

FOR DISCUSSION

- 1. Is it right to judge people by their companions?
- 2. Which is wiser in dealing with angry people, speech or silence?

A PRAYER

Give us, O God, the assurance of thy promises, the knowledge of thy love, the certainty that thou art our defence. May it be our one purpose in life to do thy will, no matter what temporary pain this may involve. Enable us by faith to look beyond the present to the glorious future which thou hast prepared for those who love thee. May the vision give us strength to do, to bear, to live for thee and thy people. Through Jesus Christ our Lord. Amen.

Prove from Scripture—That the law should protect the innocent.

Shorter Catechism—*Ques. 71. What is required in the seventh commandment?* A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech and behaviour.

The Question on Missions—11. What are the children and young people of our church doing to help support these Schools? Sunday Schools and Young People's Societies of our church contribute to this purpose annually, by means of scholarships of \$50, or half-scholarships of \$25, each, over \$5,000. Each scholar, in addition, is required to pay something, according to his or her ability, for board, teaching and books. The amount received in this way is over \$8,000 a year.

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 593; Junior and Upward, Ps. Sel. 97, 263, 272, 61 (Ps. Sel.), 101, 264.

FOR WRITTEN ANSWERS

1. Why did the mob attack Paul?

2. How was he rescued?

SIGN NAME HERE

Lesson XII.

A PRISONER IN THE CASTLE

September 17, 1916

BETWEEN THE LESSONS—There is no break between to-day's lesson and that for last Sunday.

GOLDEN TEXT—He is my refuge and my fortress; my God, in whom I trust.—Psalm 91 : 2 (Rev. Ver.).

*Memorize John 1 : 43-51.

THE LESSON PASSAGE—Acts 22 : 17-29. Study Acts, ch. 22.

17 And it came to pass, that, when I¹ was come again to Jeru'salem,² even while I prayed in the temple, I³ was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jeru'salem :⁴ for they will not receive⁵ thy testimony concerning me.

19 And I said, Lord, they⁶ know that I imprisoned and beat in every⁷ synagogue them that believed on thee :

20 And when the blood of⁷ thy martyr Ste'phen was shed, I also was standing by, and⁸ consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart : for I will send thee⁹ far hence unto the Gen'tiles.

22 And they gave him audience unto this word, and¹⁰ then lifted up their¹¹ voices, and said, Away with such a fellow from the earth : for it is not fit that he should live.

23 And as they cried out, and¹² cast off their¹³ clothes, and¹⁴ threw dust into the air,

Revised Version—¹ had returned to; ² and while; ³ fell into a trance; ⁴ because; ⁵ of thee testimony; ⁶ themselves; ⁷ Stephen thy witness; ⁸ consenting, and keeping the garments; ⁹ forth far; ¹⁰ they lifted; ¹¹ voice; ¹² threw; ¹³ garments; ¹⁴ cast; ¹⁵ bidding; ¹⁶ for what cause they so shouted against; ¹⁷ when they had tied him up with the thongs; ¹⁸ And when; ¹⁹ it; ²⁰ to the chief captain, and told him, saying, What art thou about to do? for; ²¹ And the; ²² And he; ²³ citizenship; ²⁴ am a Roman born; ²⁵ They then which were about to examine him straightway departed from him; ²⁶ when he.

24 The chief captain commanded him to be brought into the castle,¹⁵ and bade that he should be examined by scourging; that he might know¹⁶ wherefore they cried so against him.

25 And¹⁷ as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Ro'man, and uncondemned?

26¹⁸ When the centurion heard¹⁹ that, he went²⁰ and told the chief captain, saying, Take heed what thou doest : for this man is a Ro'man.

27²¹ Then the chief captain came, and said unto him, Tell me, art thou a Ro'man? ²² He said, Yea.

28 And the chief captain answered, With a great sum obtained I this²³ freedom. And Paul said, But I²⁴ was free born.

29²⁵ Then straightway they departed from him which should have examined him; and the chief captain also was afraid,²⁶ after he knew that he was a Ro'man, and because he had bound him.

HOME DAILY BIBLE READINGS

M.—A prisoner in the castle, Acts 22 : 1-16.

T.—A prisoner in the castle, Acts 22 : 17-30.

W.—"For my name's sake," Luke 21 : 10-19.

Th.—The Lord our protector, Ps. 124.

F.—Not forsaken, Gen. 39 : 20-23.

S.—Christ's message to a prisoner, Matt. 11 : 1-10.

Sunday—Suffering wrongfully, John 18 : 28-40.

THE LESSON EXPLAINED

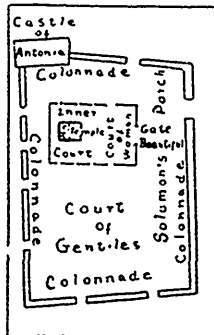
Paul, in his address to the Jews from the castle stairs (see ch. 21 : 40, last lesson), begins by telling how he had himself been an intense Jew and a persecutor of the Christians (v. 1-5), and describes his conversion and instruction by Ananias, vs. 6-16.

I. PAUL AND JESUS.—17, 18. **Come again to Jerusalem**; after the escape from Damascus (ch. 9 : 25, 26) and three years (Gal. 1 : 17, 18) spent chiefly in Arabia. **I prayed in the temple**; a proof of his respect for Jewish customs. **In a trance**; like Peter's (see ch. 10 : 10), a condition in which the mind, so to say, passes out of the body and beholds things unseen by the senses. **Saw him**; that is, Jesus. **Saying unto me**. Ch. 9 : 29, 30, says that the disciples sent Paul away. Here we learn that there was, besides, a divine command to depart. **Make haste**. Paul's stay in Jerusalem was only fifteen days, Gal. 1 : 18. **Will not receive thy testimony**; will not believe your story.

the Christians—and must, therefore, believe that only divine power could have made so great a change in him.

Stephen thy witness (Rev. Ver.). Paul, like Stephen, was now testifying to Jesus. What a change, and how could the Jews help being convinced by it? **He (Jesus) said**; setting aside Paul's opposition. **Unto the Gentiles**. This was Paul's commission as the "apostle of the Gentiles."

II. PAUL AND THE JEWS.—22, 23. **Gave him audience**; listened to him, though they were not well pleased at something which they heard. **Unto this word**; until they heard him say that he had been sent to preach to the Gentiles. **Lifted up their voices**, etc. The word "Gentiles" acted like a spark on their passionate hatred of the Gentiles, and they clamored for the death of one who should put these on the same level with the children of Abraham. **Cried out . . . cast off their garments** (Rev. Ver.; "tossed their garments about") . . . **threw dust**; all to express their excitement and abhorrence, after the manner of an Eastern mob.



GROUND PLAN OF TEMPLE AND ITS COURTS

19-21. **Lord, they know**. Paul argued, as a reason why he should not leave Jerusalem, that the Jews know what he had been,—a fierce persecutor of

III. PAUL AND THE ROMANS.—24, 25. **Exam-**

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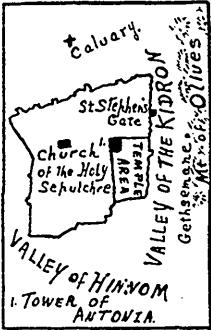
†Courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.

ined by scourging; a brutal method, common in ancient times, of compelling a prisoner to tell the truth concerning himself. The scourge was made of three lashes of leather or small cords, to the ends of which sharp pieces of metal were sometimes fastened. **Tied him up** (Rev. Ver.); to the whipping post, with his back bent forward. **Lawful . . . to scourge . . . a Roman . . . uncondemned.** It was against the law to torture a Roman citizen and to torture any one before his case had been looked into.

26-29. Centurion. He had superintended the work of tying up the prisoner which had been done by common soldiers. **Take heed, etc.;** not to do an unlawful act. **Art thou a Roman?** Could a poor bedraggled Jew, such as Paul appeared, have this great honor? **With a great sum,** etc. The rights of Roman citizenship were often sold to fill the treasury of the emperors. **I am a Roman born** (Rev. Ver.). In some way Paul's father had become a Roman citizen.

The next day Paul was brought by the chief captain before the Sanhedrin.

THE GEOGRAPHY LESSON



The site of the temple in Jerusalem is now occupied by the Mosque of Omar. Several rods to the north of the mosque, is a long mass of connected buildings with a tall tower rising at its farther end. That tower stands almost exactly on the site of the **TOWER OF ANTONIA**, the Roman fortress and barracks to which Paul was taken to get him away from the mob. The Roman government wisely kept a body of soldiers there near the temple grounds, ready to control any uprising which might occur when great crowds of excitable Jews come together, especially at the time of great religious festivals.

LESSON QUESTIONS

17, 18 Explain "come again to Jerusalem." What proof does Paul mention of his respect for Jewish customs? Describe the vision which Paul saw. What

command did he receive? What reason was given for this command? What were the "seventy" sent forth by Jesus to do when a city would not receive them? (Luke 10 : 10, 11.)

19-21 What reason did Paul give why he should not leave Jerusalem? What was the answer of Jesus? Where does Paul call himself the "apostle of the Gentiles?" (Rom. 11 : 13.)

22, 23 How long did the Jews listen to Paul? What made them very angry? What did they demand to have done with Paul? How did they express their excitement and abhorrence? When did a mob act in a similar way toward Jesus? (John 19 : 15.)

24, 25 Why did the chief captain order Paul to be scourged? How was this prevented?

26-29 What question was asked of Paul? What was his answer?

FOR DISCUSSION

1. Are missionaries to the heathen nowadays called as was Paul?
2. Should Christians always claim their rights?

A PRAYER

Lord Jesus, may the remembrance of Paul's readiness to serve strengthen us so that, as we hear thy call, "Follow me," we may not in self-confidence say, "Lord, I will follow thee whithersoever thou goest," only to fall by the wayside; but, relying on thee, may we be obedient to the vision of duty as thou dost reveal it to us. Show us how to grow in grace,—by resisting sin, by abiding in thee, and by pointing others to thee. Amen.

Prove from Scripture—That Christ gives true freedom.

Shorter Catechism—Review Questions 69-71.

The Question on Missions—12. What are some of the needs of the Schools? They need, most of all, the interest and prayers of the church. Besides, there is need of more scholarships regularly paid, clothing for the poorer scholars, bed linen, books, magazines and papers for the library and reading room, an equipment for teaching chemistry and physics, and gymnastic apparatus. A special need just now is a house for the Principal on the School grounds.

Lesson Hymns—Book of Praise: The "Great Hymn of the Church"—Primary, 583; Junior and Upward, Ps. Sel. 97, 434, 447, 46 (Ps. Sel.), 34 (Ps. Sel.), 457.

FOR WRITTEN ANSWERS

1. How had Paul been sent to preach to the Gentiles?
2. At what did the Jews listening to him become angry?
3. Why was he about to be scourged and how did he escape?

SIGN NAME HERE.

TO MAKE READY FOR THE REVIEW—Read over each Lesson carefully, and see that you know by heart the Lesson Title, Golden Text and Lesson Plan, as given below. Revise your Scripture Memory Passages, Shorter Catechism (Questions 61-71), and the Question on Missions for the Quarter.

GOLDEN TEXT—We look not at the things which are seen, but at the things which are not seen : for the things which are seen are temporal ; but the things which are not seen are eternal.—2 Corinthians 4 : 18.

Read 2 Corinthians 4 : 1 to 5 : 4.

***HOME DAILY BIBLE READINGS**

M.—Paul at Thessalonica and Berea, Acts 17 : 1-15.

Th.—Paul at Corinth, Acts 18 : 1-11.

T.—The Thessalonian Christians, 1 Thess. 1 : 1-10.

F.—The riot at Ephesus, Acts 19 : 29-41.

W.—Paul at Athens, Acts 17 : 16-34.

S.—The arrest of Paul, Acts 21 : 27-40.

Sunday—A prisoner in the castle, Acts 22 : 17-30.

A PRAYER

Our Father, who hast given us parents who love us and homes full of happiness, help us to be worthy of these great gifts. May we, like Jesus, grow daily in wisdom and in stature and in favor with God and man, until we are fitted for our life work. And when we transgress thy law, bring us, we humbly pray thee, to repentance, forgive us and strengthen us for better living. For Christ's sake. Amen.

Prove from Scripture—*That we can rejoice in the unseen Christ.*

Lesson Hymns—Book of Praise : The "Great Hymn of the Church"—Primary, 583 ; Junior and Upward, Ps. Sel. 97, 304, 301, 1 (Ps. Sel.), 320, 297.

REVIEW CHART—THIRD QUARTER

ACTS, EPISTLES AND REVELATION	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Acts 17 : 1-15.	Paul at Thessalonica and Berea.	Him did God exalt.—Acts 5 : 31.	1. At Thessalonica. 2. At Berea.
II.—1 Thess., chs. 1 : 4 : 13-18.	The Thessalonian Christians.	If we believe that Jesus.—1 Thess. 4 : 14.	1. A church's beginning. 2. A church's growth. 3. A church's hope.
III.—Acts 17 : 22-34.	Paul at Athens.	In him we live.—Acts 17 : 28.	1. The unknown God. 2. God the creator. 3. God the Father. 4. God the judge.
IV.—Acts 18 : 1-11.	Paul at Corinth.	Be not afraid.—Acts 18 : 9.	1. In the home of Aquila. 2. In the home of Justus.
V.—1 Cor. 1 : 18 to 2 : 2.	The Word of the Cross.	Far be it from me.—Gal. 6 : 14.	1. The might. 2. The method. 3. The message.
VI.—1 Cor., ch. 13.	The Greatest Thing in the World — Temperance Lesson.	Now abide th faith.—1 Cor. 13 : 13.	1. The necessity of love. 2. The marks of love. 3. The endurance of love.
VII.—2 Cor., ch. 9.	The Grace of Giving.	In all things I gave you.—Acts 20 : 35.	1. Prompt giving. 2. Liberal giving. 3. Brotherly giving.
VIII.—Acts 19 : 29-41.	The Riot at Ephesus.	The love of money.—1 Tim. 6 : 10.	1. Paul and his friends. 2. "Great is Diana." 3. The town clerk.
IX.—Acts 20 : 16-27.	Journeying to Jerusalem.	I commend you.—Acts 20 : 32.	1. A summons. 2. A retrospect. 3. A prospect. 4. A farewell.
X.—2 Cor. 11 : 21-33.	Paul's Sorrows and Comforts.	My grace is sufficient.—2 Cor. 12 : 9.	1. Paul's foes. 2. Paul's sufferings. 3. Paul's boasting.
XI.—Acts 21 : 27-40.	The Arrest of Paul.	Thou shalt be a witness.—Acts 22 : 15.	1. The mob. 2. The arrest. 3. The speech.
XII.—Acts 22 : 17-29.	A Prisoner in the Castle.	He is my refuge.—Ps. 91 : 2.	1. Paul and Jesus. 2. Paul and the Jews. 3. Paul and the Romans.

The Golden Texts

Recall the Golden Texts and answer the following questions :

- Lesson I.—To what position did God exalt Jesus ?
 Lesson II.—What promise is given to those who "fall asleep" in Jesus ?
 Lesson III.—What is the true relation of mankind to God ?
 Lesson IV.—By whom and when was the Golden Text spoken ?
 Lesson V.—What do we owe to the cross of Jesus ?
 Lesson VI.—Why is love the greatest of all virtues ?
 Lesson VII.—What should be the measure of our gifts to God's work ?
 Lesson VIII.—By whom and how was love of money shown in the lesson ?
 Lesson IX.—To whom and where was the Golden Text spoken ?
 Lesson X.—How was Paul enabled to endure his sufferings ?
 Lesson XI.—What does the Golden Text teach about the outcome of Paul's arrest ?
 Lesson XII.—Why did Paul need a "refuge" and a "fortress" ?

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance, on the other side, may, if so desired, be detached and handed in to Home Department Visitor or Superintendent by members of the HOME DEPARTMENT.]

Lesson I. For what are Paul's hearers at Berea noted ?

Lesson II. How did Paul comfort the Thessalonians concerning their dead friends ?

Lesson III. How did Paul at Athens show the folly of idol worship ?

Lesson IV. Describe Paul's vision at Corinth.

Lesson V. What was the main subject of Paul's preaching at Corinth ?

Lesson VI. With what other gifts does Paul compare love ? Which is the greatest ?

Lesson VII. What is the chief reason why we should give to God's work ?

Lesson VIII. What caused the riot at Ephesus and how was it quelled ?

Lesson IX. How did Paul arrange a meeting with the Ephesian elders ?

Lesson X. Describe some of Paul's sufferings.

Lesson XI. What led to Paul's arrest in Jerusalem ?

Lesson XII. How did Paul escape scourging in Jerusalem ?

SCHOLAR'S REGISTER

JULY-SEPTEMBER, 1916

[This Record, with questions for Written Answers on the other side of the page, may be detached for Quarterly Report by members of the HOME DEPARTMENT]

Name		Address					Class	
DATE	S.S. Att'dance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
1916								
July 2.....								
July 9.....								
July 16.....								
July 23.....								
July 30.....								
August 6.....								
August 13								
August 20								
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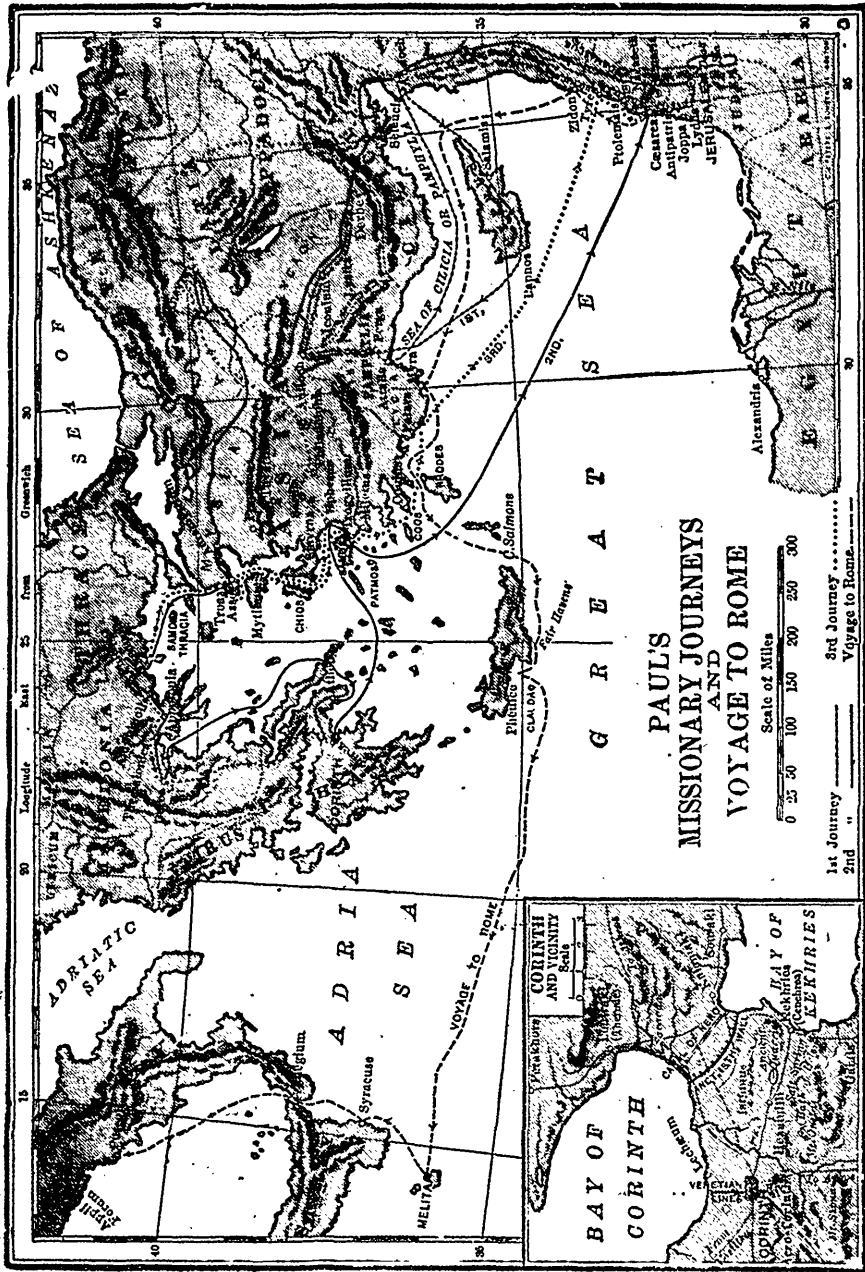
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Boys prepared for the Universities, the Royal Military College and Business

Autumn Term commences September 12th, 1916.

Calendar sent on application.

Rev. D. BRUCE MACDONALD, M.A., LL.D.
Headmaster



G R E E K I S E A

A D R I A T I C S E A

A E G E A N S E A

S E A O F C R E T E

S E A O F P R O P O N T I S

A E G E A N I S L A N D S

ATHENS

THESSALONICA

PHILIPPI

TRACIA

MACE

G R E E C E

ALEXANDRIA

JERUSALEM

CEASAREA

ANTIPATRIS

JOPPA

LYONS

ROME

MELITA

SYRACUS

VIENNA

CLAUDIA

PHILIPPI

CLAUDIA

ST. IRENEA

ST. SALMONS

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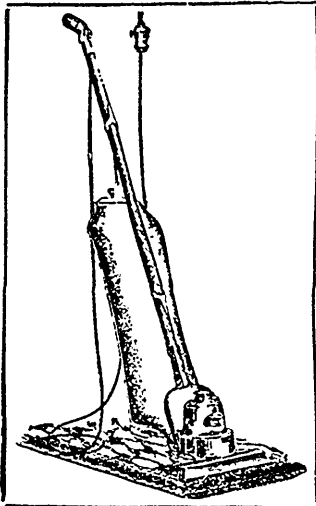
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