

The Home Study Quarterly

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No. 3

Testing the Tiles

A new house was being built, and some colored tiles were being put down in front of the door. A passer-by noticed a man taking up the tiles, one by one, and tapping them with his knuckles. Every now and then, he found one which, after tapping two or three times, he laid on one side. Asked why he was tapping the tiles, he replied, "I'm finding out the cracked ones."

That man was anxious to put only good tiles into his work. Far more important is it that we put no deeds into our lives but those that are noble and true. For God will test us as the tiles were tested, to find if there is the true ring about us. It is the highest ambition we can have, to be able to endure His testing.

Book Talks

III. "ESTHER"

By Rev. J. M. Duncan, D.D.

Amongst the feasts of the Jewish year was that of Purim held in earliest spring time. It was the merriest of all the feasts, a time of good cheer and boisterous enjoyment. It celebrated a great deliverance of the Jews from their enemies, the story of which is told in the Book of Esther, so named from the heroine of its stirring and romantic tale.

A simple Jewish maiden, brought up in the home of her kinsman, Mordecai, in Susa, the capital of Persia, during the reign of Ahasuerus or Xerxes, the famous invader of Greece, Esther, though of a foreign and a subject race, is elevated to the position of queen.

But this proves to be a position of peril not less than of honor. For the wicked Haman, enraged because of Mordecai the

Jew's refusal to do him homage, plots a massacre of all the Jewish people living in Persia. Only Esther can foil this wicked scheme. But to do this she must risk her own life, by venturing unbidden into the king's presence.

Her courage does not fail her, and she obtains from the king a promise to grant her request, even to the half of his kingdom. Then she matches her woman's wit against the craft of Haman, and wins out in the contest. Haman is hanged on the very gallows, fifty cubits high, which he had erected for the execution of Mordecai. While the queen's kinsman, Mordecai, is raised to the position of highest honor in the kingdom, and her people are delivered from the doom that seemed so certain.

All Persia rang with the joyful shouts and songs of those rescued from a cruel death, because the girl queen had not flinched when the chance came to save her kindred. Our chances of doing good may seem very small compared with hers, but we can be as faithful as she. And it is faithfulness that counts in the sight of heaven.

What the Bible Class Did for the New Church

By Rev. A. J. W. Myers, B.A.

The Adult or Organized Bible Class decided to put in the furnace. It cost about \$175. Some said it was too much to undertake, but long before the building was completed the furnace was paid for. Then the Class asked to be allowed to seat the church. One grade of seats cost \$200, another \$100. After full consideration, the more expensive ones were ordered. They were in place just in time for

the opening, and the Class was very happy because the whole congregation, and strangers as well, were delighted with the beautiful circular seats that looked so well and made the church so cosy.

When the seats were ordered, the funds being low, the members pledged themselves to stand together until the bill was paid. A subscription list was opened, and every young man in the Class who had ever earned any money for himself, subscribed something. The envelope system was also started. The Class was divided up into convenient groups of six or seven, of whom one was chosen group leader, whose duty is to distribute envelopes, properly numbered and dated, and to see that each one in the group contributes regularly. Besides this, the girls made fancy articles for sale and several socials were held; but the Class feels strongly that such expedients to raise money are only legitimate when there has been liberal voluntary giving.

The putting in of the furnace and seats, that is the raising of money, was not the most important thing that the Class did for the new church. It enlisted and drilled a company of young men and women who continue to take an active part and enthusiastic interest in the church; who are attentive and diligent students of the Bible; who are regularly present at all services, not as spectators, but as interested workers; who regularly and systematically give to Christ's cause; who can be counted on whenever help is needed to "lend a hand"; and who are anxious to see the church make progress.

Another Bible Class, which, for good reasons does not raise money as a Class, has developed these other qualities to even a greater degree. Every class, however young, can be trained in the same way. One member can take the offering, another look after the library books, another the Helps and Papers, etc,—the class making its own appointments. It can have seats arranged and everything in order when the teacher comes; it can perhaps plan a little picnic and invite the teacher; it can contribute a motto or map to the school, and help in many other ways that will suggest themselves to the wide awake class. In this way, principles are translated into life and conduct. Above all, the members can be true

to the class and to each other. The object should be to make it the best class possible, a helping class, of which teachers and scholars are proud. Every member should be able to say, "That is the best 'gang' of boys, or the best 'set' of girls, I ever met." Then teachers will be glad to be assigned to it, and all will point to it with pride because of what it has done for the church.

Black River Bridge, N. B.

Bible Strong Men

III. JOHN THE BAPTIST

By Rev. Wylie C. Clark, B.D.

There are many ways in which a man may be strong. "Shock", in Ralph Connor's story, *The Prospector*, was a mighty man on the foot-ball field, because of his large body and hard muscles. He was a strong man also because he always tried to keep his temper, no matter how many cracks and kicks he received. Then, too, he was strong, because he would not tell a lie on the very smallest point, even to win a most important match. Shock got these points of strength from clean living, his mother's teaching and faith in God, and they became the foundations on which he built his life work for men and God in the great West.

The New Testament says nothing about the physical strength of John the Baptist; but it does say that he went away from the luxurious living of the place where he was born, and lived a simple life in a desert place, subsisting on locusts and wild honey. From his godly parents he must have received a knowledge of the Law and Prophets, and they had held up before him the Hope of Israel, the coming of the Messiah. Perhaps they spoke to him of the miraculous circumstances surrounding his own birth, and told him the angel's message.

When the time came for him to receive a wider education and be specially fitted to do the work of a prophet and the herald of the Messiah, he was willing to respond, forsaking everything to do the will of God.

His strength became more evident, when people came to him in the wilderness and he began to preach. His message, like those of the Old Testament prophets, was not an easy

one to deliver, because it was in opposition to the way in which the people of the time were living, and it called upon them to repent. Nor did John confine himself to the poor and outcasts, but faced the powerful scribes and Pharisees, calling them a generation of vipers and warning them to flee from the wrath to come.

Although he was greatest of all the prophets, he was strong enough to be ready to take second place to Jesus, pointing Him out as the Lamb of God, and saying that he, John, was not worthy to unlatch His shoe.

Again, he showed his faith in his message and his strength to deliver it, when he stood before Herod and Herodias and told them they had sinned. He went to prison before he would take anything back, and when the executioner came to take off his head, he died as bravely as he had lived.

Quebec, Que.

Three School Boys in Trinidad

By Rev. Kenneth J. Grant, D.D.

The first of these boys could go to school, but wouldn't; the second would go, but couldn't; the third did go, and succeeded.

When I met the first, he was about eight years old, now he is quite forty-five years. His parents consented to his going, but as no one in his home knew a letter, and as it was before the advantages of instruction impressed the humble East Indian laborer in Trinidad, there was no pressure placed on Gharib. He was left to his own sweet will, and he willed that he wouldn't go. One morning, when on my rounds of school visitation, not finding the boy in school, I went in search of him. When he saw me coming, he took to his heels and made a bee line for a donkey shed a few chains off. I went in pursuit, and after very diligent search I was about to give up, supposing that he had eluded me and got into a cane field near at hand. "He can't be here," said I, "as everything has been ransacked." The only thing I had failed to examine was a new barrel, which appeared as if it had never been opened. I placed my hand on it, and finding it empty and not full as I supposed, I turned it over, and there crouched my truant boy. He very quietly went with me

to school, but daily he had to be pressed or coaxed, otherwise he would not come. After a few months he disappeared, and now he is a poor pagan laborer. He missed his chance. He could go, but wouldn't.

The second boy, who would go, but couldn't, was the eldest of four brothers. Their father was physically unfit for field work; their mother was strong in body, mind and heart—one in a thousand. Their eldest son, whom we shall call Ramdhani, had seen eleven or twelve years. This lad and his mother were the bread-winners for the whole family, and nobly did he work side by side with his mother on a sugar estate, where the feathery palm trees stood out as sentinels on every hill. The three younger boys went to the estate school—proved apt, got on, gave evidence of talent above many, and found places of usefulness and influence. The eldest, the son of toil, showed his nobility in the daily sacrifice that he made for his home, and, by gathering up and improving the odds and ends of time, in learning to read Hindi. His library in after years consisted of the Bible and a hymn book in Hindi. He never rose high, nor did he become prominent, but he served his generation according to the will of God. He made the best of his situation, and now reaps his reward.

Let me now tell briefly of the third boy who went to school, and succeeded. His parents were in humble circumstances, but they sent their boy to school and kept him at his books at home in the evenings, and it was no unusual thing to have complaints that their son was not getting on fast enough. He, however, made good progress in the various branches taught in the Mission School, both in English and Hindi. In scripture knowledge, his attainments were marked. At a tender age he served as a pupil teacher. Later, his parents got a few acres of land, and removed from the sugar estate. The son assisted his parents, taught a small school, and in time was in circumstances to purchase a few acres for himself, planted cocoa and succeeded wonderfully. All along, from early years, he did Christian work voluntarily. He is now one of the religious leaders in our Mission, a strong, fearless preacher of the truth.

Halifax, N. S.

BIBLE DICTIONARY FOR THIRD
QUARTER, 1909

[For additional information in regard to certain of the places, see Geography Lessons.]

Ag'-a-bus. A prophet of Judca. See Acts 11 : 27-30 ; 21 : 10, 11.

Am-phil'-o-lis. The capital of a district of Macedonia, on the river Strymon, 32 miles southwest of Philippi.

Ap-ol-lo'-ni-a. A city 30 miles southwest of Amphipolis in Macedonia.

A-quil'-a and **Pris-cil'-la.** A Jew and Jewess, husband and wife, from Asia Minor. They were friends of Paul and active Christian workers, Acts 18 : 2, 26.

Ar-e-op'-a-gite. A member of the Areopagus or Senate of Athens.

Ar-is-tar'-chus and **Gai'-us.** Missionary companions of Paul, mobbed in Ephesus.

A'-sia. A Roman province in Asia Minor.

Ath'-ens. The centre of Greek learning, 5 miles inland from Piræus on the Gulf of Ægina.

Be-re'-a. A city of Macedonia.

Bi-thyn'-ia. A Roman province in the north of Asia Minor, bordering on the Black Sea.

Cæ'-sar. The official title of the Roman emperors.

Cæs-a-re'-a. A city on the Mediterranean Sea, about 70 miles northwest of Jerusalem.

Claui'-di-us. The fourth Roman Emperor, who reigned from A.D. 41 to A.D. 54.

Co'-os. An island off the coast of Asia Minor.

Cor'-inth. The commercial centre of Greece, 48 miles west of Athens, on an isthmus, with two fine harbors, one on the Adriatic, and the other on the Ægean.

Cris'-pus. A ruler of the synagogue at Corinth, who became a convert to Christianity.

Cy'-prus. An island in the northeastern part of the Mediterranean Sea.

Dam'-a-ris. A woman at Athens, who became a Christian under Paul's preaching.

De-me'-tri-us. A silversmith in Ephesus who headed a riot against Paul.

Di-an'-a. A goddess worshiped in Ephesus. Her image was of carved ivory adorned with gold, in a magnificent marble temple.

Di-o-nys'-i-us. A member of the Athenian Court of Areopagus.

Eph'-e-sus. The most important city of Asia Minor, on the west coast.

Gai'-us. See Aristarchus.

Ga-la'-tia. A Roman province in central Asia Minor.

Greeks. The inhabitants of Greece, a country conquered and governed by the Romans in the time of Paul. The word sometimes stands for Gentiles, as opposed to Jews, Acts 18 : 4.

It'-a-ly. The country containing the headquarters of the Roman empire.

Ja'-son. A resident of Thessalonica (Acts 17 : 5-9) and perhaps a kinsman of Paul, Rom. 16 : 21.

Je-ru'-sa-lem. The capital of Palestine. It was destroyed by the Romans about 40 years after the death of Christ.

Ju-de'-a. The southern province of Palestine.

Ju'-pi-ter. A Roman deity,—“the king of the gods”.

Jus'-tus. A Jewish proselyte in Corinth, in whose house Paul lodged.

Lyd'-i-a. A dealer in purple dyes, dyed goods, from Thyatira in Asia Minor, who lived in Philippi and became Paul's first convert in that city.

Mac-e-do'-ni-a. One of the two great provinces into which Greece was divided by the Romans. Achaia was the other. Philippi, Thessalonica and Berea were cities in Macedonia.

Mars' Hill. A famous hill within the city of Athens. Here the Athenian Court or Areopagus usually met. Areopagus is the Greek word for Mars' Hill.

Mi-le'-tus. A seaport 20 or 30 miles south of Ephesus.

Mna'-son. A disciple with whom Paul lodged at Jerusalem, Acts 21 : 16.

Mys'-i-a. The northernmost district in the province of Asia.

Nc-a'-po-lis. A seaport about 8 miles from Philippi.

Pat'-a-ra. A seaport to the southwest of Asia Minor.

Paul. The great apostle to the Gentiles. His Hebrew name was Saul.

Phe-nic'-i-a. A narrow strip of territory along the Mediterranean to the northwest of Palestine.

Phil'-ip. One of the seven deacons. He was also an evangelist and later lived at Caesarea, Acts 21 : 8.

Phi-lip'-pi. The first city in Macedonia in which Paul preached the gospel.

Phryg'-i-a. A district in Asia Minor divided between the provinces of Asia and Galatia.

Pon'-tus. A province in the northwest of Asia Minor.

Ptol-c-ma'-is. A celebrated seaport town on the frontier between Palestine and Phœnicia.

Rhodes. An island off the southwest coast of Asia Minor.

Rome. The capital of the Roman Empire, on the river Tiber in Italy.

Sam-o-thra'-ci-a. An island in the Ægean, northwest of Asia Minor.

Thess-a-lo-ni'-ca. A city in Macedonia.

Tro'-as. A seaport city in northwestern Asia Minor.

Tyre. A famous commercial city of Phœnicia on the seacoast. It is now a poor city of less than 5,000 population.

*AN ORDER OF SERVICE : Third Quarter

Opening Exercises

I. SILENCE.

II. REPEAT IN CONCERT the Lord's Prayer.

III. SINGING. Hymn 240, Book of Praise. (It is expected that this Hymn from the Supplemental Lessons will be memorized during the Quarter.)

Jesus, Master, whose I am,
 Purchased Thine alone to be
 By Thy blood, O spotless Lamb,
 Shed so willingly for me,
 Let my heart be all Thine own,
 Let me live to Thee alone.

IV. RESPONSIVE SENTENCES. Psalm 34 : 1, 3.

Superintendent. I will bless the Lord at all times :

School. His praise shall continually be in my mouth.

Superintendent. O magnify the Lord with me,

All. And let us exalt His name together.

V. PRAYER.

VI. SINGING. Psalm or Hymn selected.

VII. BIBLE WORK. From the Supplemental Lessons.

VIII. SINGING. Hymn 448, Book of Praise.

IX. READ IN CONCERT. See SPECIAL SCRIPTURE READING in THE TEACHERS MONTHLY in connection with each LESSON.

X. SINGING. Hymn selected. (This selection may usually be that marked, "From the PRIMARY QUARTERLY".)

XI. READING OF LESSON PASSAGE.

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, by the teacher or Class Treasurer.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.

IV. LESSON STUDY

Closing Exercises

I. SINGING.

Glorious things of thee are spoken,
 Zion, city of our God !

He whose word cannot be broken
 Formed thee for His own abode.

On the Rock of Ages founded,
 What can shake thy sure repose ?

With salvation's walls surrounded,
 Thou may'st smile at all thy foes.

—Hymn 463, Book of Praise

II. ANNOUNCEMENTS.

III. 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, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review : it should be pointed, brief and bright.)

IV. RESPONSIVE SENTENCES. Hebrews 2 : 1-3.

Superintendent. Therefore we ought to give the more earnest heed to the things which we have heard,

School. Lest at any time we should let them slip.

Superintendent. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward ;

All. How shall we escape, if we neglect so great salvation ?

V. SINGING. Psalm or Hymn selected.

VI. BENEDICTION.

*Copies of the above ORDER OF SERVICE on separate sheet may be had at 50c. a hundred

PAUL'S SECOND MISSIONARY JOURNEY
—ANTIOCH TO PHILIPPI

July 4, 1909

BETWEEN THE LESSONS—The last three Lessons of the Second Quarter were from the Epistles, two from James and one from Hebrews. In to-day's Lesson, returning to the Acts, we begin the story of Paul's Second Missionary Journey.

GOLDEN TEXT—Come over into Macedonia, and help us.—Acts 16 : 9.

*Memorize vs 9, 10. **THE LESSON PASSAGE**—Acts 16: 6-15. Study Acts 15: 36 to 16: 15.

6¹ Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to² preach the word in Asia,

7³ After they were come⁴ to Mysia, they assayed to go into Bithynia :⁵ but the Spirit suffered them not.

8 And⁶ they passing by Mysia came down to Troas.

9 And a vision appeared to Paul in the night ; There⁷ stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

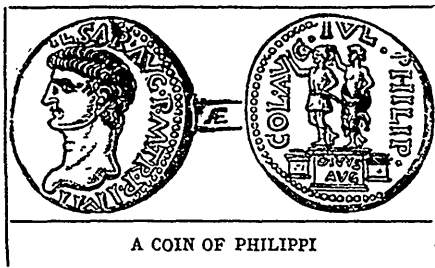
10 And⁸ after he had seen the vision,⁹ immediately we endeavoured to go into Macedonia,¹⁰ assuredly gathering that¹¹ the Lord had called us for to preach the gospel unto them.

11¹² Therefore loosing from Troas, we¹³ came with a straight course to¹⁴ Samothracia, and the

Revised Version—And they went through the region of Phrygia and Galatia, having been forbidden ;² speak ;³ and when they :⁴ over against Mysia ;⁵ and the Spirit of Jesus ;⁶ passing by Mysia, they ;⁷ was a man of Macedonia, standing, beseeching him, and saying ;⁸ when ;⁹ straightway we sought to go forth into ;¹⁰ concluding that ;¹¹ God ;¹² Setting sail therefore ;¹³ made a ;¹⁴ Samothrace ;¹⁵ day following ;¹⁶ a city of Macedonia, the first of the district, a Roman colony ;¹⁷ this city tarrying ;¹⁸ day ;¹⁹ forth without the gate ;²⁰ we supposed there was a place of prayer ;²¹ were come together ;²² one that ;²³ to give heed ;²⁴ by.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Second Missionary Journey—Antioch to Philippi, Acts 15 : 36-41. T.—Second Missionary Journey—Antioch to Philippi, Acts 16 : 1-15. W.—Paul's reference, 2 Cor. 2 : 12-17. Th.—Paul's letter, Phil. 1 : 1-11. F.—Timothy commended, Phil. 2 : 12-23. S.—Acceptable worship, Isa. 65 : 17 to 66 : 2. S.—Other sheep, John 10 : 9-16.

THE LESSON EXPLAINED



A COIN OF PHILIPPI

Ch. 15 : 36-41 tells how, after Paul and Barnabas had spent some time in Antioch, Paul proposed that they should again set out on a missionary expedition. Barnabas agreed, but wished to take John Mark with them, as on their first journey, ch. 13 : 5. To this Paul objected, on the ground of Mark's former desertion, ch. 13 : 13. So sharp was the dispute over this matter, that Paul and Barnabas agreed to separate. Barnabas, therefore, taking with him John Mark, sailed once more to Cyprus, while Paul, with Silas (v. 22), set out on his Second Missionary Journey.

Coming to Derbe and Lystra, Paul found Timothy (Timothy), and chose him as a companion in his further travels. Other cities were then visited, including Iconium and Antioch, and in each church the decision of the Council at Jerusalem (ch. 15 : 23-29), was announced, ch. 16 : 1-5.

I. A CALL.—6-8. Region of Phrygia and Galatia (Rev. Ver.) ; that is, the region called both Phrygia and Galatia.—Phrygia the name from the race dwelling in it, and Galatia the name of the Roman province. **Forbidden of the Holy Ghost.** "Wherefore they were forbidden he does not say, but that they were forbidden he does say—teaching us to obey and not ask questions." (Chrysostom.) Asia ; the Roman province to the west of Asia Minor. **Over against Mysia ;** opposite to the eastern boundary of Mysia, the northern district of Asia. **Assayed ;** made the attempt. **Bithynia.** See Geography Lesson. **Spirit of Jesus** (Rev. Ver.) ; so called because sent by Him (John 16 : 7), as well as by the Father, Matt. 10 : 20. **Suffered them not ;** did not permit them. **Passing by Mysia ;** going through it without staying to preach. **Troas ;** the Troy of ancient Greek story, chief port of north-western Asia Minor on the Ægean Sea.

9-12. A man of Macedonia ; recognized as such by his dress or speech. **Beseeching** (Rev. Ver.) ; a cry of need, such as the heathen world to-day sends out more loudly than ever. **Come over ;** across the sea to the new continent of Europe. **Help us ;** "run to the cry," an urgent appeal. **Straightway** (Rev. Ver.) ; promptly responding to God's call. **We.** Evidently Luke, the writer of the Acts, here joins Paul's company. **Go forth** (Rev. Ver.) ; the first missionary expedition from Asia to Europe. **Loosing ;** Rev. Ver. "setting sail". **Samothracia ;** an island in the Ægean Sea, sixty

*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

miles from Troas. Neapolis; "New City", a Macedonian seaport, seventy-five miles from Samothracia. Thence to Philippi; about nine miles inland from Neapolis. A Roman colony (Rev. Ver.); as those places were called which were under the direct authority of the Roman Emperor, having the same government, laws and customs as Rome.

II. A CONGREGATION.—13. On the sabbath . . . out of the city; there being probably no synagogue in the city, so few were its Jewish inhabitants. By a river side . . . a place of prayer (Rev. Ver.). These places, when in the open air, were generally on the sea shore or beside some river, because of the ceremonial washings in Jewish worship. Spake unto the women. Perhaps the absence of men was due to the banishment of Jews from the colony of Philippi, as from Rome (see ch. 18 : 2).

III. A CONVERT.—14, 15. Lydia, a seller of purple; cloths and garments dyed purple. Thyatira; a city in the Roman province of Asia, noted for its dyeing works. (See also Rev. 1 : 11). Worshipped God. She was a Jewish proselyte. Heart the Lord opened; influenced by the Holy Spirit. Only through such divine influence can any one be converted, John 3 : 3. That she attended. "To open is the part of God, to pay attention that of the woman." Baptized. Lydia accepted Paul's message and believed on the Saviour whom he preached, and was baptized as an outward sign of her inward faith. Household; including women slaves or freedwomen, who also believed, and possibly children. (Compare v. 34; 1 Cor. 1 : 16.) Judged me . . . faithful (a sincere believer); as they had done in baptizing her. She constrained us; urged us, so eager was she to show her gratitude.

THE GEOGRAPHY LESSON



In Paul's Second Missionary Journey, the apostle, leaving ANTIOCH IN SYRIA, traveled northward through SYRIA to the northeastern angle of the Mediterranean. Turning sharply here to the west, he passed through CILICIA, and thence proceeded to

DERBE and LYSTRA and ICONIUM. The next place visited was the BITHYNIAN region of the Province of GALATIA. Being forbidden by the Spirit to go westward into the Province of Asia, Paul turned northward toward BITHYNIA. This province also, on the coast of the Black Sea, the Spirit forbade him to enter, and he therefore turned westward to Troas.

LESSON QUESTIONS

What led Paul and Barnabas to separate? Whom did Barnabas take as his companion, and whither did they go? Who went with Paul, and what churches did they visit? Where did Paul find a new companion? What was his name?

6-12 Through what region did the missionaries go? Explain the two names of this region? Whither were they forbidden to go? By whom were they forbidden? Why did they not enter Bithynia? To what seaport did they come? Who there appeared to Paul? What did the man ask? What did the missionaries conclude from the vision? How did they act? Who joined Paul's company at Troas? What miracle did Paul afterwards work at Troas? (Acts 20 : 9, 10.) To what city did they come?

13 Whither did they go on the Sabbath? To whom did they speak? What woman became an instructor of another great preacher? (Acts 18 : 24-28.)

14, 15 Who was the first convert won at Philippi?

FOR DISCUSSION

1. The call of the heathen world.
2. How the Lord opens hearts.

A LESSON FOR LIFE

When the fiery cross, passed from hand to hand, called the Highland clansmen to follow their chief to battle, to hold back from that call was to incur the deepest disgrace. It is a shame far blacker, to shrink from the fight that is to conquer the world for Christ, to which He so urgently summons us.

Prove from Scripture—That salvation is ours for the asking.

Shorter Catechism—Ques. 21. Who is the Redeemer of God's elect? A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one person, for ever.

The Question on Missions—(Third Quarter, THE TRINIDAD SCHOOL BOY.)—1. What races are found in our Trinidad Mission Schools? Our Mission Schools were established for the East Indians, and we aim chiefly at reaching these, but in districts where there are no other schools, we have some Creole (Negroes), Spanish, Portuguese and Chinese children.

FOR WRITTEN ANSWERS

1. How was Paul guided to Troas?
2. How was he led to pass over into Europe?
3. Who was the first convert in Europe, and how was she won?

Lesson II.

PAUL'S SECOND MISSIONARY JOURNEY
—THE PHILIPPIAN JAILER

July 11, 1909

BETWEEN THE LESSONS—The Lesson continues the story of Paul's ministry in Philippi.**GOLDEN TEXT**—Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—Acts 16 : 31.**Memorize vs. 29-31. THE LESSON PASSAGE**—Acts 16 : 25-40. Study Acts 16 : 16-40.

25 ¹ And at midnight Paul and Si²las ² prayed, and sang praises unto God : and the prisoners ³ heard them.

26 And suddenly there was a great earthquake, so that the foundations of the ⁴ prison were shaken : and immediately all the doors were opened, and every one's bands were loosed.

27 And the ⁵ keeper of the prison awaking out of his sleep, and seeing the prison doors open, ⁶ he drew ⁷ out his sword, and ⁸ would have killed himself, supposing that the prisoners had ⁹ been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm : for we are all here.

29 ¹⁰ Then he called for ¹¹ a light, and sprang in, and ¹² came trembling, and fell down before Paul and Si¹³las.

30 And brought them out, and said, Sirs, what must I do to be saved ?

31 And they said, Believe on the Lord Je¹⁴sus Christ, and thou shalt be saved, ¹⁵ and thy house.

32 And they spake ¹⁶ unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night,

Revised Version—¹ But about midnight ; ² were praying and singing hymns ; ³ were listening to them ; ⁴ prison-house ; ⁵ jailer being roused out of sleep ; ⁶ *Omit* he ; ⁷ *Omit* out ; ⁸ was about to kill ; ⁹ escaped ; ¹⁰ And he ; ¹¹ lights ; ¹² trembling for fear, fell ; ¹³ *Omit* Christ ; ¹⁴ thou ; ¹⁵ the word of the Lord unto him, with all ; ¹⁶ immediately ; ¹⁷ he brought them up into ; ¹⁸ and set ; ¹⁹ greatly, with all his house, having believed in God ; ²⁰ But ; ²¹ jailer reported the words to Paul, saying ; ²² come forth ; ²³ publicly ; ²⁴ men that are Romans ; ²⁵ do they now cast ; ²⁶ bring ; ²⁷ reported ; ²⁸ when they had brought them out, they asked them to go away from the city.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The Philippian jailer, Acts 16. 16-24. T.—The Philippian jailer, Acts 16. 25-40. W.—"Shamefully entreated", 1 Thess. 2. 1-9. Th.—Pleasure in suffering, 2 Cor. 12. 1-10. F.—Safe in the furnace, Dan. 3 : 19-27. S.—Faith and life, John 6 : 37-47. S.—"Whosoever", John 3 : 9-17.

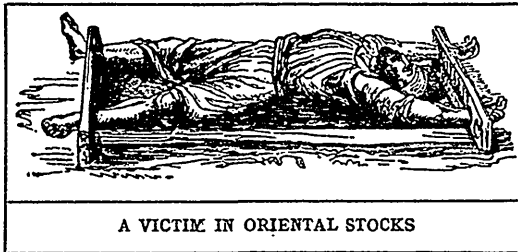
THE LESSON EXPLAINED

Paul's casting an evil spirit out of a slave girl at Philippi led to his being cruelly beaten and thrown into prison, with Silas, vs. 16-24.

I. THE PRISON SHAKEN.—25. At

midnight ; in the unlighted gloom of their dungeon, their backs torn by the flogging rods (v. 23), their feet made fast in the stocks (v. 24) so as to cause intense pain. Prayed, and sang praises. Thus they opened heaven, and while their minds were there, their limbs did not so feel the pain. Unto God ; whose "servants" they were (v. 17), and who now gave them comfort in their dire need. Prisoners were listening (Rev. Ver.) ; astonished at hearing songs of praise instead of the groans and curses that would have come from most prisoners.

26. Suddenly . . . a great earthquake ; God's answer to His servants' prayers. Foundations . . . shaken ; so severe was the shock. Doors . . . opened. These were fastened, likely, as in Turkish prisons of to-day, by bars. The earthquake forced the door posts apart, so that the bars slipped down, and the doors swung open. Every one's (all the



A VICTIM IN ORIENTAL STOCKS

prisoners') bands (chains and stocks) . . . loosed. These were fastened to the walls, and were loosened by the shock.

27, 28. Jailer . . . roused . . . seeing . . . doors open (Rev. Ver.). The moment he was awake he would rush to the outer door of the

prison to prevent the escape of the prisoners. Drew . . . his sword ; which, in the case of a jailer, would be close at hand, ready for use in any emergency. Killed himself ; knowing that, unless he did this, he would suffer, by Roman law, a disgraceful death (see ch. 12 : 19 ; 27 : 42), if the prisoners, as he supposed, had escaped (Rev. Ver.). Paul cried . . . Do thyself no harm. Death had no terror for the apostle, but it was to him a dreadful thing that one should take his own life. All here ; and there was, therefore, no reason for the jailer's taking his own life.

II. THE JAILER CONVERTED.—29-31. Lights (Rev. Ver.) ; torches or lamps. Trembling for fear ; fell down (Rev. Ver.) ; sure that the miracle had been on account of Paul and Silas, "servants of the most high God" (v. 17). Sirs, what must I do to

be saved? The earthquake had brought home to him his guilt as a sinner before God, and from this he sought salvation. Believe on the Lord Jesus (Rev. Ver.); accept Him as Saviour (the meaning of "Jesus", Matt. 1: 21) and "Lord", that is King and Master. Thou shalt be saved; from the guilt of sin, and its power and punishment. And thy house; who would share salvation with the jailer, by following him in his faith.

32-34. Spake.. the word of the Lord; explained how all may be saved through the life and death of Christ, and how the followers of Christ ought to live. Baptized, he and all his; after the needed instruction, so that baptism would not be a mere form, but a sign of intelligent repentance and faith and resolve to live in obedience to their new Master. Up into his house (Rev. Ver.); from the dungeon which was underground. Set meat (food) before them; Laving already "washed their stripes" (v. 33),—manifesting the kindness and love which should mark Jesus' followers. Rejoiced; having come out of darkness into light, 1 Pet. 2: 9.

III. THE MAGISTRATES ALARMED.—35-40. Sent the serjeants; literally, "the rod-bearers", or lictors, the attendants of Roman magistrates. These had beaten Paul and Silas. Uncondemned; that is, without having their case heard to the end and properly pronounced upon (see v. 22). Being Romans; Roman citizens (see ch. 22: 25-29) and therefore exempt by law from stripes and torture. Magistrates . . feared. A Roman magistrate who punished a citizen unlawfully was liable to lose his office and forfeit the right to hold it again. Brought them out; publicly, that all might see that they were innocent of crime. Departed; after bidding farewell to the Christians gathered in Lydia's house. To remain, would have been needlessly to turn the opposition of their enemies against the infant church.

THE GEOGRAPHY LESSON



PHILIPPI was situated in eastern Macedonia, about nine miles from its seaport of Neapolis. Connecting the two places was the great Roman road, the Egnatian Way, which ran through Macedonia. In B.C. 42, Philippi was made a Roman colony, that is, there were established in it the same government, laws and customs as those of Rome itself. The magistrates had the same powers as

the magistrates of the capital city, and, like them, were attended by officers called lictors ("rod-bearers"), each bearing the fasces or bundle of rods, which was a sign of the magistrates' authority.

LESSON QUESTIONS

What led to the casting of Paul and Silas into prison?

25-28 Describe the condition of the two apostles in the prison. How were they occupied at midnight? What effect had this on the prisoners? How did God answer His servants' prayers? Where do we read of the house being shaken in which the disciples were praying? (Acts 4: 31.) Why was the jailer about to commit suicide? How was he prevented? What does the Sixth Commandment forbid? (S. Catechism, Ques. 69.)

29-35 What great question did the jailer ask? What was Paul's answer? Show that it is required of us to confess Jesus. (Rom. 10: 9.) What kindness did the converted jailer show to Paul and Silas?

36-40 Whom did the magistrates send to the prison in the morning? With what message? What was Paul's answer? Why were the magistrates alarmed? What did they do? To whose house did Paul and Silas go? For what purpose? Why did they then leave Philippi?

FOR DISCUSSION

1. What reasons for joy had Paul and Silas?
2. Why believers in Christ should confess Him

A LESSON FOR LIFE

Christian and Hopeful, in the Pilgrim's Progress, once became the prisoners of Giant Despair, who put them into "a very dark dungeon" in Doubting Castle. There they were in great distress, until Christian remembered a key in his bosom called Promise. This key unlocked the prison door, and set them free. Troubles may shut us in like prison walls; but the key of God's promises will open the way for our souls into the fresh air and bright sunshine of the joy that heaven gives.

Prove from Scripture—That we should love our enemies.

Shorter Catechism—Ques. 22. How did Christ, being the Son of God, become man? A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

The Question on Missions—2. What is the religion of the pupils? The East Indians are chiefly Hindus or Mohammedans; but now there are many Christian families.

FOR WRITTEN ANSWERS

1. What happened to the prison at midnight?
2. What great question did the jailer ask? What was the answer given?

Lesson III. PAUL'S SECOND MISSIONARY JOURNEY July 18, 1909
—THESSALONICA AND BEREÄ

BETWEEN THE LESSONS—There is no break in the narrative between Lesson II, and Lesson III. GOLDEN TEXT—Thy word have I hid in mine heart, that I might not sin against thee.—Psalm 119: 11. Memorize v. 11. 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 into 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 Silvas ; 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 Jewd 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 thither also ;

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

Revised Version—1 custom ; 2 for ; 3 from ; 4 it behoved the Christ to suffer ; 5 to rise ; 6 said he, I proclaim unto you ; 7 the ; 8 were persuaded ; 9 Jews being moved with jealousy ; 10 vile fellows of the rabble ; 11 gathering a crowd, set the city ; 12 assaulting ; 13 they sought ; 14 forth ; 15 dragged ; 16 before ; 17 act ; 18 multitude ; 19 from Jason and the rest ; 20 Berea ; 21 when they were come thither ; 22 now ; 23 examining ; 24 these ; 25 many of them therefore ; 26 the Greek women of honourable estate ; 27 proclaimed ; 28 Berea also ; 29 likewise, stirring up and troubling the multitudes ; 30 as far as ; 31 and ; 32 Timothy ; 33 But ; 34 Timothy, that they should come.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Thessalonica and Berea, Acts 17 : 1-15. T.—Paul's love for the Thessalonians, 1 Thess. 3. W.—In the heart, Deut. 6 : 1-9. Th.—Daily meditation, Ps. 119 : 97-104. F.—Searching the scriptures, John 5 : 31-39. S.—A child's knowledge, 2 Tim. 3 : 10-17. S.—Teaching the scriptures, Luke 24 : 13-32.

THE LESSON EXPLAINED

I. AT THESSALONICA.—1.

They ; instead of " we " (ch. 16 : 10), because Luke had ceased, for a time, to be one of Paul's company, having remained at Philippi. Amphipolis ; "the All-round City" so named, either because it was so easily seen from every side, or because the river Strymon flowed

there are still a large number in Saloniki.

2-4. Paul, as his custom was (Rev. Ver.), " To the Jew first " (Rom. 1 : 16) was the apostle's rule in preaching (see chs. 13 : 5, 14 ; 14 : 1, etc.). Three sabbath days. Paul earned his living (1 Thess. 2 : 9) in Thessalonica by working at his trade of tent-making (ch. 18 : 3), and therefore had less time for preaching on week days. He did, however, make opportunities of preaching to the heathen also, 1 Thess. 1 : 9. Reasoned with them ; held a dialogue with them. Out of the scriptures ; the Old Testament, of course : no part of the New Testament was yet written. Opening ; making plain the meaning of scripture. Alleging ; bringing forward scripture passages to show that Christ (the promised Messiah) must needs have suffered. The Jews expected the Messiah to be a conquering King. But Isa. ch. 53, for example, pictures Him as a lowly Sufferer. Elsen again. See Ps. 16 : 10. Jesus . . . is Christ. Paul shows, by comparing the Old Testament picture of the Messiah with the facts of Jesus' life and teachings, that it was to Him that the Old Testament pointed. Some . . . believed ; that is, of the Jews by birth. Consorted ; joined as followers. Devout Greeks. These were " proselytes " from the Gentiles, who had embraced in part the Jewish religion. A great multitude. The proselytes would be less prejudiced than those born Jews, against the gospel ; hence the preacher



THE MAIN STREET OF SALONIKI

almost round it. It was about thirty-two miles southwest of Philippi, on the great Roman highway called the Egnatian Way. Apollonia ; thirty miles farther on, still to the southwest. No stay was made in these cities, probably because in neither of them was there a Jewish synagogue. Thessalonica ; thirty-seven miles from Apollonia. (See Geography Lesson.) Synagogue of the Jews ; of whom

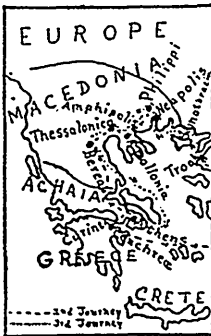
number of converts from amongst that class. **Chief women**; women of position and influence.

5-9. **Jews** . . moved with jealousy (Rev. Ver.); because they were losing, and 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 a public assembly, or "town meeting", which shared authority in Thessalonica with the magistrates. **The rulers**; the magistrates of the city. **World upside down**; unwitting testimony to the influence 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.** They were bound over to pay a sum of money, if the missionaries should be the occasion of another riot.

II. **AT BEREÄ.**—10-12. **By night**; for safety's sake. **Unto Berea**. See Geography Lesson. **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; belonging to the best Gentile families. **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. **Commandment, etc.** 1 Thess. 3: 1, 2 shows that Timothy did join Paul, and was sent back again to Thessalonica.

THE GEOGRAPHY LESSON



THESSALONICA, now known as Saloniki, on the gulf of that name, has from very early times been a place of great importance, and still ranks next to Constantinople amongst the towns of European Turkey. The Egnatian Way ran through the city from west to east, and the remains of arches at either end of a long street mark the site of its gates.

BEREA was about 50 miles southwest of Thessa-

lonica, in a well watered and fertile district.

LESSON QUESTIONS

1 How do we learn that Luke had been left at Philippi? Along what famous road did Paul and his company travel? Through what cities did they pass? To what city did they then come?

2-9 To whom did Paul first preach in Thessalonica? In what place? How was he supported? Show that he preached also to the heathen. What did the Jews believe concerning the Messiah? How did Paul prove that He was to suffer? By what method did he show that Jesus was the Messiah? From what three classes were converts won? Who became jealous of the missionaries? What charge did they bring against them? Whose hearts burned within them while Jesus "opened" the scriptures? (Luke 24: 32.)

10-12 Whither were Paul and Silas sent? How did the Bereans receive the Word? In what way did they show their earnestness? Who became converts? Where does Jesus urge His hearers to "search the scriptures"? (John 5: 39.)

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

FOR DISCUSSION

1. Plans for daily Bible study.
2. When danger should be faced and when shunned.

A LESSON FOR LIFE

Jesus is "another King"; but He is different from earthly kings, and the more loyal we are to Him, the better subjects we shall be of our country's sovereign. Jesus' throne is in the hearts of His followers. It has been built out of the cross. Because He died for us on the cruel tree, we cannot but love Him, and give Him glad homage and willing service.

Prove from Scripture—That we should meditate on God's Word.

Shorter Catechism—Ques. 23. What offices doth Christ execute as our Redeemer? A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

The Question on Missions—3. What are their homes like? On "estates" (sugar, cocoa and cacao plantations), the people live in what are called "barracks", wooden houses built by the estates, covered with corrugated iron. In the country districts, the houses are usually covered with thatch made from palm leaves. As they are able, the people build better houses of wood, with iron roofs.

FOR WRITTEN ANSWERS

1. Of what did Paul seek to convince the Jews concerning the Messiah?
2. How did he prove that Jesus was the Messiah?
3. In what respect were the Jews of Berea more noble than those of Thessalonica?

Lesson IV. *PAUL'S SECOND MISSIONARY JOURNEY July 25, 1909
—ATHENS

BETWEEN THE LESSONS—The Lesson continues the narrative from the point reached in last Sabbath's Lesson, vs. 1-15.

GOLDEN TEXT—God is a Spirit : and they that worship him must worship him in spirit and in truth.
—John 4 : 24.

Memorize v. 29. **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 ⁵ beheld your devotions, I found ⁶ an altar with this inscription, **TO THE UNKNOWN GOD.** ⁷ Whom therefore ye ⁸ ignorantly worship, him declare I unto you.

24 ⁹ God that made the world and all things therein, ¹⁰ seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands ;

25 Neither is ¹¹ worshipped with men's hands, as though he needed any thing, seeing he ¹² giveth to all life, and breath, and all things ;

26 And ¹³ hath made of one 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 ; ³ in all things I perceive that ye are somewhat superstitious ; ⁴ along ; ⁵ observed the objects of your worship ; ⁶ also ; ⁷ AN ; ⁸ What ; ⁹ worship in ignorance, this set I forth ; ¹⁰ The God ; ¹¹ he, being Lord ; ¹² he served by ; ¹³ himself ; ¹⁴ he made of one every nation ; ¹⁵ having determined their appointed seasons ; ¹⁶ God ; ¹⁷ is ; ¹⁸ each one ; ¹⁹ even ; ²⁰ Being then the offspring ; ²¹ device of man ; ²² The times of ignorance therefore God overlooked ; ²³ he ; ²⁴ men that they should all everywhere repent ; ²⁵ inasmuch as he ; ²⁶ the man ; ²⁷ now when ; ²⁸ but ; ²⁹ concerning this yet again ; ³⁰ Thus Paul went out from ; ³¹ whom also.

Daily Readings—(Courtesy, I.B.R.A.)—M.—At Athens, Acts 17. 16-34. T.—Greatness of God, Isa. 40 : 9-17. W.—Creator of all, Isa. 40 : 18-31. Th.—Folly of idolatry, Jer. 10 : 1-16. F.—Promise to seekers, Pa. 50 : 1-15. S.—Real worship, John 4 : 19-29. S.—Judgment by Christ, 2 Cor. 5 : 1-11.

THE LESSON EXPLAINED

As Paul went up and down in Athens, he was moved with grief and indignation at the signs of idolatry on every side. In synagogue and marketplace, to Jews and Greeks, he preached the true God as revealed in Jesus. So much stir did his preaching make that he was taken before the Areopagus, as the Supreme Council or Senate of Athens was called, to explain his doctrine, vs. 16-21.

I. GOD IN CREATION.—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.). Weymouth translates "remarkably religious". The meaning is that the Athenians were full of reverence for their false gods, as was proved by the great number of idols and temples in their city. **Objects of your worship** (Rev. Ver.); the temples and altars 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 "babbling"** (v. 18) is Paul, but one who can tell of the true God.

24-27. **God that made the world, etc.** Not by chance as the Epicureans, a sect of Greek philo-



ATHENS: Showing Mars' Hill and Acropolis

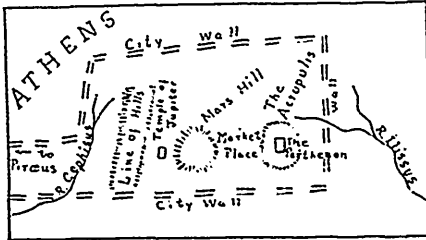
sophers, or by blind fate, as the Stoics, another sect (see v. 18) held, but by the planning and working of an all-wise Creator, did the world come to be. **Lord ; Ruler of all, because Maker of all ; Temples made with hands** ; not even such splendid ones as those in Athens, or the one at Jerusalem (compare Stephen's words, ch. 7 : 48). **Neither** (served by men's hands (Rev. Ver.) ; unlike earthly lords, 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

*This Lesson has been selected by the Sunday School Editorial Association and the Young People's Missionary Movement, as a special missionary Lesson

for our needs. 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. But clearer knowledge will come to those who strive after it, Heb. 11 : 6, last clause. Not far; present in our own consciences and hearts, as well as in His outward works.

II. GOD IN MAN.—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. Offspring; children. We ought not to think, etc. Men are worthy of more honor than material things; how much more God, their Maker and Father.

III. GOD IN CHRIST.—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 willful 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, taking no account of nationality or wealth or position. 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.



32-34. Some mocked; openly contemptuous. Hear thee again. These were interested, but not convinced. Certain men clave unto him, etc.; became his followers, accepting his message. Dionysius the Areopagite; a member of the Areopagus (see above on v. 22). Damaris. She must have been a woman of distinction and influence to be thus specially mentioned.

THE GEOGRAPHY LESSON

ATHENS was situated 5 miles inland from its seaport of Piræus, on the Gulf of Ægina. Along the road between the sea and the city, in Paul's day, were many altars to the gods of the Greeks. Round the Agora, or market place, stood portico after portico, adorned with paintings by famous artists and with the finest statues. On the south side of the Agora were the steep hill of Mars and the heights of the Acropolis, or Citadel (literally, "summit of the city"). The Acropolis was the central point in the city. Its summit was crowned by a platform on which stood a forest of the most perfect statues.

LESSON QUESTIONS

How did Paul come to be brought before the Areopagus? What was this body?

22-27 Why was the Areopagus so called? What did Paul say to the Athenians about themselves? Explain his meaning. What reason had he for saying this? Of what special altar did he speak? What did he say he would do? Who, did he say, had created the world? Show that all men are of the same nature. What promise is there to those who seek wisdom early? (Prov. 8 : 17.) Where is it said that salvation is near at hand? (Rom. 10 : 8, 9.)

28, 29 Why, did Paul say, we should not think that God is like gold, etc.? Where does Isaiah ridicule idol worship? (Isa. 44 : 9-19.)

30, 31 How did God treat men in the "times of ignorance"? What does He now command all to do? By whom will He judge the world?

32-34 Describe the effect of Paul's speech on each of three classes of hearers. Name two persons who became his followers.

FOR DISCUSSION

1. How God's works lead us to Himself.
2. In what respects we are like God.

A LESSON FOR LIFE

The tiniest dewdrop glistening on a blade of grass can reflect the light of the great glowing sun as truly as the vast ocean. And there is no one of us but can reflect the image of God, and, by his life, help others to understand Him.

Prove from Scripture—That God searches the heart.

Shorter Catechism—Review Questions 21-23.

The Question on Missions—1. What games do the boys play? Cricket is the great game, but there are also marbles, rounders, flying kites, and hoop (hide-and-seek). The East Indian boy is ingenious at making spool carts and other playthings.

FOR WRITTEN ANSWERS

1. On what grounds did Paul say that the Athenians were very religious?

2. What did he tell them about the true God?

Lesson V. **CLOSE OF PAUL'S SECOND MISSIONARY JOURNEY** August 1, 1909

BETWEEN THE LESSONS—The Lesson continues the narrative without a break.

GOLDEN TEXT—In the world ye shall have tribulation : but be of good cheer ; I have overcome the world.—John 16 : 33.

Memorize vs. 9, 10. **THE LESSON PASSAGE**—Acts 18 : 1-11. Study Acts 18 : 1-22.

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

2 And ¹ found a certain Jew named Aquila, ² born in Pontus, lately come from Italy, with his wife Priscilla ; ³ (because that Claudius had commanded all ⁴ Jews to depart from Rome :) and ¹ came unto them.

3 And because he was of the same ⁵ craft, he abode with them, and ⁶ wrought : for by their ⁶ occupation they were tentmakers.

4 And he reasoned in the synagogue every sabbath, and persuaded ⁷ the Jews and ⁷ the Greeks.

5 ⁸ And when Silas and ⁹ Timothy were come from Macedonia, Paul was ¹⁰ pressed in the spirit, and testified to the Jews that Jesus was ⁴ Christ.

6 And when they opposed themselves, and blasphemed, he shook ¹¹ his raiment, and said unto them,

Revised Version—¹ he ; ² a man of Pontus by race ; ³ because Claudius (*Omit brackets*) ; ⁴ the ; ⁵ trade ; ⁶ they ; ⁷ *Omit* the ; ⁸ But ; ⁹ Timothy came down ; ¹⁰ constrained by the word, testifying ; ¹¹ out ; ¹² went into the house of a certain man ; ¹³ Titus Justus ; ¹⁴ *Omit* chief ; ¹⁵ in ; ¹⁶ And the Lord said unto ; ¹⁷ harm ; ¹⁸ dwelt.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Close of Second Missionary Journey, Acts 18 : 1-11. T.—Close of Second Missionary Journey, Acts 18 : 12-22. W.—“Without charge”, 1 Cor. 9 : 13-23. Th.—Paul's affection, 2 Cor. 12 : 10-19. F.—Paul's entreaty, 1 Cor. 4 : 1-16. S.—“Be not afraid”, Jer. 1 : 7-19. S.—Tribulation and peace, John 16 : 25-33.

THE LESSON EXPLAINED

I. WORK COMMENCED.

—1, 2. Paul . . . came to Corinth ; the centre of Greek trade and commerce, as Athens was the centre of learning. (See Geography Lesson.) Aquila. Like all commercial centres, Corinth had a large settlement of Jews. Pontus ; an extensive region in Asia Minor, on the southern 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 carried thither by visitors to Jerusalem at Pentecost, ch. 2, 10.

3, 4. Same craft (“trade”, Rev. Ver.). Amongst the Jews, people engaged in the same occupation sat together at the synagogue services; hence Paul easily found his fellow craftsmen in Corinth. Abode with them; made his home with them. Wrought. Every Jewish boy, no matter what his station in life, was taught a trade, that he might have a sure means of livelihood. Tentmakers; a common handicraft in Cilicia, Paul's native district in Asia Minor, where the goats' hair cloth, called cilicium from the name of the country, was much used for tents. Reasoned in the synagogue; holding up “Jesus Christ, and Him crucified” (1 Cor. 2 : 2) as the only Saviour. Every sabbath. On week days he had to work for



AN ARAB TENT

a living. Persuaded (literally, “tried to persuade”); to believe in and follow Jesus. The Jews and the Greeks; born Jews, and proselytes.

II. WORK OPPOSED.

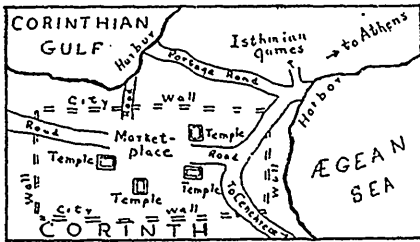
—5, 6. Silas and Timothy (Timothy) . . . come from Macedonia. These had been left in Berea (ch. 17 : 14), but afterwards joined Paul in Athens, ch. 17 : 15; 1 Thess. 3 : 1. From Athens, Timothy was sent back to Thessalonica (1 Thess. 3 : 2), and Silas, perhaps, to Philippi. The two now rejoined Paul at Corinth. Pressed in the spirit (“constrained by the word”, Rev. Ver.); so gripped 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 : 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): he was finally done preaching there. 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.

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. He, with his household and many others, became **Christians**.

III. WORK ESTABLISHED.—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 incident of Paul's being dragged by the Jews before Gallio, and his departure some time afterwards for Jerusalem, whence he went to Antioch, are narrated in vs. 12-22.

THE GEOGRAPHY LESSON



CORINTH is called by the Roman poet Horace, "the two-sea'd Corinth", because it had two harbors, namely, Cenchræ, $8\frac{1}{2}$ miles east of the city, on the Aegean Sea; and Lechæum, $1\frac{1}{2}$ miles westward, on the Ionian Sea. It lay on the main highway of commerce from east to west of the Roman empire, and, situated as it was on the isthmus between Central Greece and the southern peninsula of the Pelopon-

nesus, it commanded all land communication between these two regions.

LESSON QUESTIONS

1, 2 To what city did Paul go from Athens? With whom did he there live? Why had Aquila left Italy? On what account probably had Claudius given this command? Find places in Paul's Epistles where Aquila and Priscilla are mentioned. (Rom. 16 : 3 ; 1 Cor 16 : 9 ; 2 Tim. 4 : 19.)

3, 4 How would Paul easily find Aquila and Priscilla in Corinth? How did he occupy his week days? What did he do on the Sabbath? Where does he teach that those who "preach the gospel should live of the gospel"? (1 Cor. 9 : 14.)

5-8 What did Paul testify to the Jews? How did these treat him? What did he then say? To whose house did he go? What converts were won?

9-11 Who appeared to Paul? What did He say to him? How long did Paul stay in Corinth? What was the result of his work there?

Before what Roman ruler was Paul brought in Corinth? Whither did he go from that city?

FOR DISCUSSION

1. Paul's practice of carrying the gospel first to the great centres.
2. Bible teaching as to the support of those set apart to preach the gospel.

A LESSON FOR LIFE

A late well known minister of our church was once, in a large Canadian city, swept along with a crowd on its way to a circus. At last he got firm standing ground on a little elevation, and taking out his pocket Bible, began to preach to the great multitude. We may not be called upon to do just what he did, but wherever we are, and in spite of any opposition, we should be ready to witness for Christ. And He will give us the needed courage.

Prove from Scripture—That the Christian can joy in suffering.

Shorter Catechism—Ques. 24. *How doth Christ execute the office of a prophet?* A. Christ executeth the office of a prophet, in revealing to us, by his word and Spirit, the will of God for our salvation.

The Question on Missions—5. Are there many Schools in the Mission? There are about sixty Schools in the Mission. Teachers' houses, School buildings and apparatus are paid for by the Mission. The Government pays the teachers' salaries, and gives rent for some of the houses.

FOR WRITTEN ANSWERS

1. With whom did Paul make his home in Corinth, and why?

.....

2. How did the Jews there treat his message?

.....

3. To whom did he then preach, and with what results?

.....

Lesson VI.

PAUL'S INSTRUCTIONS TO THE THESSALONIANS August 8, 1909

LESSON SETTING—First and Second Thessalonians were the first Epistles written by the apostle Paul, which form part of the New Testament. They were written from Corinth, not long after Paul had left Thessalonica on his Second Missionary Journey. The purpose of the epistles was to encourage the Thessalonian Christians, and to carry on their instruction, which had been interrupted by Paul's departure from them, Acts 17 : 10. The Lesson contains a number of rules for the Christian life.

GOLDEN TEXT—See that none render evil for evil unto any man ; but ever follow that which is good.—
1 Thessalonians 5 : 15.

Memorize vs. 16-18. **THE LESSON PASSAGE**—1 Thessalonians 5 : 12-24.

12 ¹ And we beseech you, brethren, to know them ² which labour among you, and are over you in the Lord, and admonish you ;

13 And to esteem them ³ very highly in love for their work's sake. ⁴ And be at peace among yourselves.

14 ⁵ Now we exhort you, brethren, ⁶ warn them that are unruly, comfort the feeble-minded, support the weak, be ⁷ patient toward all ⁸ men.

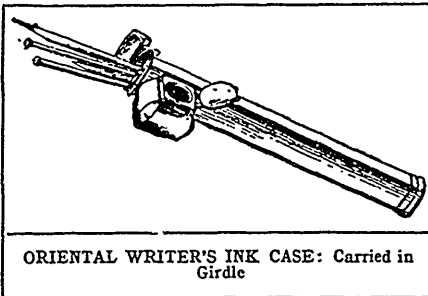
15 See that none render ⁹ evil for evil unto any man ; but ¹⁰ ever follow that which is good, ¹¹ both among yourselves, and to all men.

16 Rejoice ¹² evermore.

Revised Version—¹ But ; ² that ; ³ exceeding highly ; ⁴ *Omit* And ; ⁵ And we ; ⁶ admonish the disorderly, encourage the fainthearted ; ⁷ long-suffering ; ⁸ *Omit* men ; ⁹ unto any one evil for evil ; ¹⁰ always follow after ; ¹¹ one toward another, and toward all ; ¹² always ; ¹³ to you-ward ; ¹⁴ every form ; ¹⁵ God of peace himself ; ¹⁶ may your spirit ; ¹⁷ entire, without blame at ; ¹⁸ will also.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Paul's instructions to the Thessalonians, 1 Thess. 5 : 12-24. T.—Love to teachers, Heb. 13 : 7-17. W.—Caution against disorder, 2 Thess. 3 : 6-16. Th.—Doing good to all, Rom. 12 : 10-21. F.—Constant prayer, Luke 18 : 1-8. S.—Thankfulness, Isa. 25 : 1-9. S.—"Think on these things", Phil. 4 : 1-9.

THE LESSON EXPLAINED



ORIENTAL WRITER'S INK CASE: Carried in Girdle

I. THE CHRISTIAN AND HIS FELLOW MEN.—12, 13. **We.** In this Epistle Paul joins Silas and Timothy ("Silvanus and Timotheus") with himself, ch. 1 : 1. **Beseech you.** Paul seeks to persuade his readers by loving entreaty, not to compel by stern command. **Brethren.** As such Paul thinks of the Christians in Thessalonica, and remembers them in prayer "before our God and Father", ch. 1 : 3 (Rev. Ver.). **To know ;** to pay proper respect to. **Which labour among you ;** teaching and guiding them in the Christian life, like our ministers. **Are over you ;** as rulers and leaders. **In the Lord.** Their authority is from Christ, the Head of the church. **Admonish you ;** literally, "put you in mind", blaming you when you do wrong : this is a mark of genuine love. **Esteem them very highly in love ;** because love is the only true recompense for the love shown to us by those who wisely warn us. **For their work's sake ;** the work they do for the church. **Be at peace among yourselves ;** for

nothing is more un-Christlike and nothing hinders the church's work more, than quarrels among its members

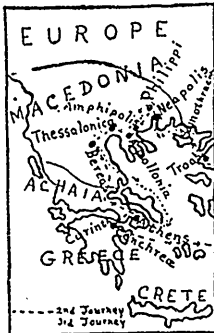
14, 15. **We exhort you ;** call upon you as loyal followers of Christ. **Admonish** (Rev. Ver.). This is the duty, not only of church rulers, but of all church members. **The disorderly** (Rev. Ver.) ; those who act like soldiers breaking from the ranks. **Encourage the fainthearted** (Rev. Ver.) ; cheer them up and hearten them, by word and example. **Support the weak ;** literally, "lay hold of the weak", so as to keep them up and help them along. **Be long-suffering toward all** (Rev. Ver.). "Long-suffering is the opposite of short or quick-tempered." **None render evil for evil.** The Thessalonian Christians were enduring much "evil" from others (ch. 2 : 14) ; they were not to take revenge. **Follow that which is good ;** aim constantly at being helpful to others. **Among yourselves ;** within the circle of church members. **To all ;** including those outside the church.

II. THE CHRISTIAN AND GOD.—16-18. **Rejoice** (Rev. Ver.) ; even in sorrow and trouble (compare Matt. 5 : 10-12 ; Rom. 5 : 3-5 ; 2 Cor. 12 : 10 ; Phil. 4 : 4 ; 1 Pet. 4 : 12-14). **Pray without ceasing ;** keep on praying till the answer comes (Luke 18 : 1-8), and look to God for help and blessing in all work. **In every thing give thanks ;** for there are always many things to be thankful for,—a loving Father, a mighty and faithful Saviour, daily mercies, great promises, the hope of heaven. Even the ills of life work good to God's children, Rom. 8 : 28. **This is the will of God.** God means His children to be joyful, prayerful and thankful. **In Christ Jesus ;** who is our Example in these things, and will help us to practise them.

19-22. **Quench not the Spirit.** Fire is an emblem of the Holy Spirit (Acts 2: 3); therefore He may be "quenched", that is driven from our hearts by sin or neglect. **Despise not prophesyings;** messages from God through inspired men (see Rom. 12: 6; 1 Cor. 12: 10; 14: 1-5). Some Christians in Thessalonica were inclined to think lightly of such utterances. **Prove all things;** make sure that the message is from God (see 1 Cor. 12: 3; 1 John 4: 1-3). **Hold fast that which is good;** receive and retain the message which you are sure is from God. **Abstain from every form of evil** (Rev. Ver.); keep clear from every kind of wrong-doing.

23, 24. **The God of peace himself** (Rev. Ver.). God is here named from His great gift in the gospel, John 14: 27; Phil. 4: 7. **Sanctify you wholly;** purify you from all evil and make you altogether His own. **Spirit and soul and body;** the whole man. **Preserved blameless;** kept free from fault or defect. **Unto the coming, etc.;** when Christ shall come in judgment. **Faithful is he;** sure to keep His promises. **That calleth you;** to the Christian life. **Who also will do it;** bring that life to perfection.

THE GEOGRAPHY LESSON



The modern name of THESSALONICA is Saloniki. Of the cities in the Turkish empire, it is second in importance only to Constantinople. A third of the population is Jewish, the remainder being chiefly Greeks, mixed with Turks and Bulgarians. It is the terminus of a railway from the north which gives it largely the command of the trade of central Europe with the East. The broad and well sheltered Gulf of Saloniki, anciently called the Thermaic Gulf, on which the city is placed, forms the northwestern corner of the Aegean Sea. Running down, also, to Saloniki are the chief passes through the Macedonian uplands, giving access to the wide plains of the Danube to the north.

LESSON QUESTIONS

From what city did Paul write First and Second Thessalonians? What was the purpose of the

apostle in writing these two Epistles?

12-15 What is our duty to rulers and teachers in the church? Why should we respect and love these? What is the effect of quarreling in the church? What is our duty to "the disorderly"? What to "the fainthearted"? To "the weak"? What is it to be "longsuffering"? Who produces such a spirit in us? (Gal. 5: 22.)

16-18 When should we rejoice? When give thanks? When pray? Whose will is it that we should thus do? Who is our Example and Helper in thus acting? Mention other passages in which Paul teaches the duty of constant prayer. (Rom 1: 9; 12: 12; Eph. 6: 18; Col. 4: 2.)

19-22 What is it to quench the Spirit? What are "prophesyings"? How should these be treated? From what should we abstain?

23, 24 What title is here given to God? Wherefore? What does Paul pray that God will do? To whose coming does he point forward?

FOR DISCUSSION

1. How we can help our minister.
2. Why Christians often are glad when those not Christians would be sad.

A LESSON FOR LIFE

The Greek word for "character", spelled exactly like the word in English, meant at first the sculptor's chisel. Afterwards it came to mean the statue chiseled out of marble. That statue was the sculptor's "character", the image of the thought he had in his mind. Our character should be the likeness of God. It should express what we know and think about Him. Jesus Christ has shown us the perfect character of God in a human life. It is our business to copy Him.

Prove from Scripture—That peacemakers are blessed.

Shorter Catechism—Ques. 25. How doth Christ execute the office of a priest? A. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God; and in making continual intercession for us.

The Question on Missions—6. Are the scholars regular in attendance at School? Among the East Indian people the children are often kept home to work, or to take care of the baby. The by-roads are muddy, and rivers overflow during the rainy season, so that it is hard to keep up the School attendance.

FOR WRITTEN ANSWERS

1. How should we feel towards teachers and rulers in the church, and why?
2. What three things, does Paul say, the will of God for us includes?
3. For what did Paul pray on behalf of the Thessalonians?

Lesson VII.

PAUL'S THIRD MISSIONARY JOURNEY August 15, 1909
—EPHESUS

BETWEEN THE LESSONS—The Lesson follows immediately on Lesson V., Aug. 1, Acts 18 : 1-22

GOLDEN TEXT—The name of the Lord Jesus was magnified.—Acts 19 : 17.

Memorize vs. 19, 20. THE LESSON PASSAGE—Acts 19: 8-20. Study Acts 18: 23 to 19: 22.

8 And he ¹ went into the synagogue, and spake boldly for the space of three months, ² disputing and persuading ³ the things concerning the kingdom of God.

9 But when ⁴ divers were hardened, and ⁵ believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, ⁶ disputing daily in the school of ⁷ one Tyrannus.

10 And this continued ⁸ by the space of two years ; so that all they which dwell in A'sia heard ⁹ the word of the Lord ¹⁰ Je'sus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul :

12 ¹² So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out ¹³ of them.

13 ¹⁴ Then certain of the ¹⁵ vagabond Jews, exorcists, took upon them to ¹⁶ call over them which had ¹⁷ evil spirits the name of the Lord Je'sus, saying, ¹⁸ We adjure you by Je'sus whom Paul preacheth.

Revised Version—¹ entered ; ² reasoning ; ³ as to ; ⁴ some were ; ⁵ disobedient, speaking evil of the Way ; ⁶ Omit one ; ⁷ for ; ⁸ Omit Jesus ; ⁹ inasmuch that unto the sick were carried away from his body handkerchiefs ; ¹⁰ Omit of them ; ¹¹ But certain also ; ¹² strolling ; ¹³ name ; ¹⁴ the ; ¹⁵ I ; ¹⁶ a chief priest ; ¹⁷ this ; ¹⁸ unto them ; ¹⁹ mastered both of them ; ²⁰ became known ; ²¹ all, both ; ²² that dwelt ; ²³ upon ; ²⁴ many also of them ; ²⁵ had ; ²⁶ confessing ; ²⁷ declaring ; ²⁸ And not a few of them that practised ; ²⁹ in the sight of all ; and ; ³⁰ the Lord.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Third Missionary Journey—Ephesus, Acts 18 : 23 to 19 : 7. T.—Third Missionary Journey—Ephesus, Acts 19 : 8-22. W.—Baptism of repentance, Mk. 1 : 1-8. Th.—Fruits of repentance, Luke 3 : 7-18. F.—Evil spirits acknowledge Jesus, Mk. 1 : 21-28. S.—Growth of the kingdom, Mk. 4 : 26-32. S.—Paul's prayer for the Ephesians, Eph. 3 : 13-21.

THE LESSON EXPLAINED

How Paul came to Ephesus from Antioch, is told in the Geography Lesson. Meanwhile Priscilla and Aquila, who had come with him from Corinth to Ephesus (ch. 18 : 18) and remained there, had become the instructors of the eloquent preacher Apollos from Alexandria, who afterwards went to Corinth. Paul, immediately upon his arrival at Ephesus, met twelve disciples of John the Baptist, and imparted to them the gift of the Holy Spirit, ch. 18 : 23 to 19 : 7.

I. WONDERS WROUGHT.—8. Went into the synagogue ; on the Sabbath days, when the people met for worship. Spake boldly ; fearlessly, summoning them to repent and believe in Jesus as the Messiah and the world's Saviour. This synagogue ministry lasted three months. Reasoning (Rev. Ver.) ; putting forward the arguments from scripture (ch. 17 : 2) for the new faith. Persuading ; urging his hearers with loving earnestness to accept his message. The kingdom of God ; the kingdom which the Jews were expecting the Messiah to establish, and which, Paul taught, Jesus had brought in.

9. Some were hardened (Rev. Ver.). Their hearts became like dry, baked soil, refusing to admit the good seed of the gospel message. Disobedient



SPELLS OR CHARMS: In common use at Ephesus for the purposes of magic and called Ephesian Letters

(Rev. Ver.) ; to God's word through Paul. Spake evil ; the malice in their hearts finding its way to their lips. Of the Way (Rev. Ver.) ; a common name in those days for the Christian religion (see ch. 9 : 2, Rev. Ver., etc.). Before the multitude. Unbelieving themselves, they tried to keep others from believing, Rom. 1 : 32. Departed from them ; gave up preaching in the synagogue. Separated the disciples ; formed a Christian congregation apart from the synagogue. Disputing daily ; after working hours (ch. 20 : 34, compare ch. 18 : 3) were over. These were from before sunrise to an hour before noon. School of one Tyrannus ; either a Jewish school, or the lecture hall of a Greek teacher of philosophy.

10-12. Two years ; reckoned in ch. 20 : 31, with the three months of v. 8 and the time in v. 21, as three years. All . . . in Asia heard. The gospel spread throughout the Roman province of Asia, of which Ephesus was the chief city. Special miracles ; God's confirmation of Paul's message. From his body ; to which they had been touched. Handkerchiefs ; literally, sweat cloths, from their being used chiefly to wipe the perspiration from hands or face. Aprons ; made of colored cotton,

and used by workmen to protect the clothes from dust and stains. The people showed their faith in this way, and God accepted it, so that by His power, diseases departed and evil spirits went out.

II. PRETENDERS EXPOSED.—13-16. Certain . . . **strolling Jews** (Rev. Ver.); wanderers from place to place. **Exorcists**; men pretending to cast out evil spirits by charms and spells. **I adjure you by Jesus** (Rev. Ver.). These men used the name of Jesus as a charm. **Seven sons of one Sceva**; a priest of the higher class (see Rev. Ver.). **The evil spirit**; the one they were trying to drive out. **Jesus I know.** I am aware of His authority and power. **Paul I know**; as the servant of God. **Who are ye?** No followers of Jesus, and therefore with no authority to use His name. **The man**, impelled by the evil spirit, fiercely attacked the pretenders, and drove them out of the house, with their clothes torn and their bodies wounded.

III. MAGIC GIVEN UP.—17-20. Fear; reverence for the name of the Lord Jesus; which the sons of Sceva had used irreverently and thus brought upon themselves such severe punishment. **Magnified**; honored as a real power for healing and salvation. **Many that believed . . . confessed**; their practices connected with sorcery and witchcraft; they were now convinced that these were sinful. **Showed their deeds**; explained their old tricks, that no one henceforth might be deceived by them. **Curious arts**; magical arts. **Books . . . burned**; which contained their spells and charms. **Price . . . fifty thousand pieces of silver**; equal in value to about \$50,000 of our money. **So mightily grew the word of God**; spread far and wide. **Prevailed**; accomplished so great effects.

Paul now planned to go back to Jerusalem, and thence to Rome, first, however, visiting the churches in Macedonia, where Philippi, Thessalonica and Berea were, and Achaia, with Corinth as its capital. He sent Timothy and Erastus to Macedonia in advance, while he remained some time longer in Ephesus, vs. 21, 22.

THE GEOGRAPHY LESSON



After spending a year and a half in Corinth, Paul set out for Jerusalem. He sailed from Cenchræ,

the eastern port of Corinth, in a ship bound for Ephesus. Ephesus, by far the largest and busiest city in the Roman province of Asia, was situated on the river Cayster, not far from where that stream enters the Mediterranean. From Ephesus, Paul went to Jerusalem for the Feast of the Passover, and at its close journeyed to Antioch. After a brief rest here, he went by land through Asia Minor back to Ephesus.

LESSON QUESTIONS

From what city did Paul come to Ephesus? Whom did he meet on his arrival? What gift did he impart to these?

8-12 To whom did Paul preach first in Ephesus? In what place? Describe his preaching. How was his message received by the Jews? Of what did these speak evil? Where did Paul then establish his headquarters for preaching? How widely did the gospel spread? How many churches in Asia are mentioned in the Revelation? (Rev. 1: 11.) In what manner did God confirm Paul's message? How was healing power carried from his body? Who was healed by touching the hem of Jesus' garment? (Matt. 9: 20-22.) Where are we told that Peter's shadow had power to heal? (Acts 5. 15.)

13-16 What pretenders tried to cast out an evil spirit in the name of Jesus? With what result?

17-20 What books were burned by the Ephesians? Why? What was the money value of the books?

Whither did Paul purpose to go from Ephesus? Whom did he send before him into Macedonia?

FOR DISCUSSION

1. Jesus' authority over spirits, good and evil.
2. Religion in business, and business in religion.

A LESSON FOR LIFE

At a meeting of farmers, not long ago, it was said that land nowadays must be mined, not farmed. It is so in the Christian life. We need to get deep down into the soil of our hearts, and see that this is rich and deep and free from evil weeds. Worth while? The harvest of joy and peace and usefulness promised us, is worth any trouble or cost.

Prove from Scripture—That Christ's kingdom shall triumph.

Shorter Catechism—Ques. 26. How doth Christ execute the office of a king? A. Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

The Question on Missions—7. What subjects are taught in our Schools? The Government curriculum embraces all elementary subjects, sewing for girls, agriculture, and nature study, all of which are taught in English. Hindi is taught in all our Schools, and special emphasis is placed on Bible teaching.

FOR WRITTEN ANSWERS

1. Where did Paul first preach in Ephesus? Where afterwards? By what was his message confirmed?

.....

2. What sort of books did the Ephesians burn? Why did they burn them?

.....

Lesson VIII. PAUL'S THIRD MISSIONARY JOURNEY August 22, 1900
—THE RIOT IN EPHESUS

BETWEEN THE LESSONS—The Lesson continues the narrative of Paul's ministry in Ephesus.
GOLDEN TEXT—He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness.
—2 Corinthians 12 : 9.

Memorize v. 26. THE LESSON PASSAGE—Acts 19: 23-30, 35-41. Study Acts 19: 23 to 20: 1

23 And ¹ the same time there arose no small stir ² about that way.

24 For a certain man named Demetrius, a silversmith, which made silver shrines ³ for Dian'a, brought ⁴ no small gain unto the craftsmen :

25 Whom he ⁵ called together with the workmen of like occupation, and said, Sirs, ye know that by this ⁶ craft we have our wealth.

26 ⁷ Moreover ye see and hear, that not alone at Ephesus, but almost throughout all A'sia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands :

27 ⁸ So that not only this our craft is in danger to be set at nought ; but also that the temple of the great goddess Dian'a ⁹ should be despised, and her magnificence should be destroyed, whom all A'sia and the world worshippeth.

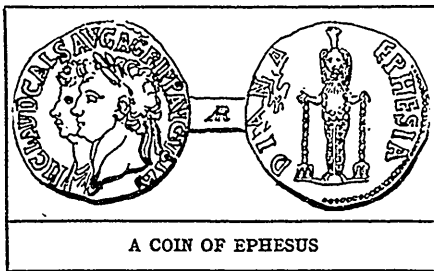
28 And when they heard ¹⁰ these sayings, they were ¹¹ full of wrath, and cried out, saying, Great ¹² is Dian'a of the Ephe'sians.

29 And the ¹³ whole city was filled with ¹⁴ confusion : and ¹⁵ having caught Gaius and Aristarchus, men of Macedo'nia, Paul's companions in travel, ¹⁶ they rushed with one accord into the theatre.

Revised Version—¹ about that time ; ² concerning the Way ; ³ of : ⁴ no little business ; ⁵ gathered ; ⁶ business ; ⁷ And ye ; ⁸ And not only is there danger that this our trade come to disrepute ; ⁹ be made of no account, and that she should even be deposed from her magnificence ; ¹⁰ this ; ¹¹ filled with ; ¹² Omit whole ; ¹³ the ; ¹⁴ they rushed with one accord into the theatre, having seized Gaius, etc. ; ¹⁵ Verse ends at travel ; ¹⁶ was minded to enter in ; ¹⁷ quieted the multitude ; ¹⁸ saith ; ¹⁹ who ; ²⁰ temple-keeper ; ²¹ Omit goddess ; ²² gainsaid ; ²³ rash ; ²⁴ temples ; ²⁵ Omit yet ; ²⁶ our ; ²⁷ If therefore ; ²⁸ that ; ²⁹ courts are open ; ³⁰ proconsuls ; ³¹ accuse ; ³² seek anything about other matters ; ³³ settled in the regular assembly ; ³⁴ indeed ; ³⁵ accused concerning this day's riot ; ³⁶ for it ; and as touching it we shall not be able to give account.

Daily Readings—(Courtesy, I.B.R.A.)—M.—The riot in Ephesus, Acts 19: 23-31. T.—The riot in Ephesus, Acts 19: 32 to 20: 1. W.—Vanity of idols, Isa. 44: 9-19. Th.—One God, Ps. 115. F.—Many adversaries, 1 Cor. 16: 1-9. S.—Far off, but made nigh, Eph. 2: 11-22. S.—Stand fast, Eph. 6: 10-20.

THE LESSON EXPLAINED



A COIN OF EPHESUS

I. A RIOT INCITED.—23, 24. About that time (Rev. Ver.); of the book burning (Lesson VII., vs. 18, 19). Stir; as of the sea in a storm. Concerning the Way (Rev. Ver.); the name by which the Christian religion was known. Demetrius; probably the president of the silversmiths' guild or association. Silver shrines of Diana (Rev. Ver.); small models of Diana's temple, containing an image of the goddess. Craftsmen; the skilled designers or manufacturers.

25, 26. Workmen of like occupation. Silver was used in making shrines for the rich, marble and terra-cotta for the poor, so that several trades would be affected. This business . . . our wealth (Rev

30 And when Paul ¹⁶ would have entered in unto the people, the disciples suffered him not.

35 And when the townclerk had ¹⁷ appeased the people, he ¹⁸ said, Ye men of Ephesus, what man is there ¹⁹ that knoweth not how that the city of the Ephe'sians is ²⁰ a worshipper of the great ²¹ goddess Dian'a, and of the *image* which fell down from Ju'piter ?

36 Seeing then that these things cannot be ²² spoken against, ye ought to be quiet, and to do nothing ²³ rashly.

37 For ye have brought hither these men, which are neither robbers of ²⁴ churches, nor ²⁵ yet blasphemers of ²⁶ your goddess.

38 ²⁷ Wherefore if Demetrius, and the craftsmen ²⁸ which are with him, have a matter against any man, the ²⁹ law is open, and there are ³⁰ deputies : let them ³¹ plead one another.

39 But if ye ³² inquire any thing concerning other matters, it shall be ³³ determined in a lawful assembly.

40 For ³⁴ we are in danger to be ³⁵ called in question for this day's uproar, there being no cause ³⁶ whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

Ver.). The shrines were purchased by the throngs of pilgrims who came from all parts of Asia Minor to visit the temple of Diana at Ephesus. Throughout all Asia; that is, the Roman province of Asia, whose main roads all met in Ephesus. This Paul; an expression of contempt. Persuaded and turned away much people; from idolatry and other heathen customs,—unwitting testimony to the apostle's zeal and success. Saying . . . they be no gods. Compare Ps. 115: 4-8.

27. Our craft (business). "As here and in Philippi (ch. 16: 19), when the pocket was touched, the riot began." Set at nought; brought into contempt. Idolatry vanishes, and the occupation of idol makers is gone, wherever Christianity prevails. Also . . . the temple; one of the seven wonders of the ancient world. Great goddess Diana; the goddess of the moon, who was worshipped, under various names, throughout a large part of Asia Minor. Despised. The selfish greed of gain was covered up by a pretended zeal for religion. Magnificence . . . destroyed. There was a saying that the sun saw nothing in his course more magnificent than Diana's temple. All Asia and the world worshippeth. Wealth from the whole province of Asia, and from Greece over the sea, had been spent in adorning the temple.

II. THE RIOT IN PROGRESS.—28-30. Full

of wrath ; at the apostle, whose preaching threatened their false religion and their gains. Cried out ; again and again. Great is Diana of the Ephesians ; a sort of prayer to Diana to show her power against Paul. Confusion ; a mingling of the crowds like the waters of a cascade. Caught Galus. Nothing more than his name is known. Aristarchus ; from Thessalonica, ch. 20 : 4. 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 the uselessness of such a course.

Vs. 31-34 take us into the theatre. There the Jews, fearing lest the crowd should turn on them, as the race to which Paul belonged, put forward one of their number, Alexander, to explain that they had nothing to do with the apostles. The mob however, refused to listen to him, drowning his voice with shouts of "Great is Diana of the Ephesians". This tumult lasted for two hours.

III. THE RIOT QUELLED.—35-37. Town-clerk ; and the secretary to the city council of Ephesus. A worshipper ; "temple-keeper", Rev. Ver., literally, "temple sweeper". The lowliest service of the great goddess was counted a high honor. Image . . . from Jupiter ; Rev. Ver. Margin, "from heaven", where Jupiter, the king of the gods, was supposed to dwell. Cannot be spoken against. If it were a fact that the image had fallen from heaven, Paul's speech could not alter it, nor could rioting make it surer. Do nothing rashly ; as they had been doing. These men (Paul and his companions) . . . neither robbers of churches ; that is, temples. Blasphemers. They had not violently attacked the worship of Diana.



38-41. Courts are open (Rev. Ver.); are held regularly. Proconsuls (Rev. Ver.); the representatives of the Roman government, Implead; Rev. Ver., "accuse". Other matters . . . 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 for the crowds and the rioting. Dismissed the assembly ; who would obey him, for fear of the Romans. After the riot Paul left Ephesus, ch. 20 : 1.

FOR WRITTEN ANSWERS

1. What was the cause of the riot in Ephesus, and who incited it?
2. By whom and in what manner was it quelled?

THE GEOGRAPHY LESSON

THE THEATRE AT EPHEBUS was a large circular space in the open air on a mountain side, enclosed by a beautifully ornamented wall. The seats for the audience were of marble, and rose tier above tier from the stage. This theatre was the largest structure of the kind ever erected, being 660 feet in diameter.

LESSON QUESTIONS

- 23-26 Of what trade was Demetrius ? What position did he probably hold among his fellow tradesmen ? What was it their business to make ? Of what different sorts were these shrines ? By whom were they purchased ?
- 27 What did Demetrius say was likely to happen to the shrine-makers' trade ? What to Diana's temple and its worship ?
- 28-30 For what two reasons were the crowd angry at Paul ? What cry did they utter again and again ? What companions of Paul were seized ? Whither were they taken ? Where does Paul speak of "fighting with beasts at Ephesus" ? (1 Cor. 15 : 32.)
- 35-41 By whom was the riot quelled ? What did he say should be done ? Of what did he warn ?

FOR DISCUSSION

1. Greed for gain—the evil it may work.
2. "Going with the crowd."

A LESSON FOR LIFE

In buying silverware, one looks for the sterling mark. That stamp shows that the metal is genuine. There is a sterling stamp in religion. It is borne by those whose religion is no mere outside covering for all kinds of evil and meanness, but which goes through and through the whole character and life. It is the noblest ambition we can have, to bear heaven's sterling mark.

Prove from Scripture—That God's power will not fail.

Shorter Catechism—Ques. 27. Wherein did Christ's humiliation consist ? A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross ; in being buried, and continuing under the power of death for a time.

The Question on Missions—8. Where do we get our teachers ? Bright boys, who become Christians, are given pupil teachers' work, and are taught after school hours by the head teacher. Later they attend the Teachers' Training School in San Fernando, where they obtain Government diplomas according to their success in examinations. Besides the instruction by the missionary, Dr. Coffin conducts classes in the various mission centres.

Lesson IX.

PAUL ON CHRISTIAN LOVE

August 29, 1909

LESSON SETTING—While Paul was in Ephesus (see Lesson VII., Acts 19 : 8-20, and Lesson VIII., Acts 19 : 23-30, 35-41), he wrote First Corinthians in reply to a letter from Corinth. This Epistle includes the "wonderful hymn in praise of love" which forms the Lesson for to-day.

GOLDEN TEXT—And now abideth faith, hope, charity, these three ; but the greatest of these is charity.—
1 Corinthians 13 : 13.

Memorize v. 8. **THE LESSON PASSAGE**—1 Corinthians 13 : 1-13.

1 ¹ Though I speak with the tongues of men and of angels, ² and have not ³ charity, I am become ⁴ as sounding brass, or a tinkling cymbal.

2 And ¹ though I have the gift of prophecy, and ⁶ understand all mysteries, and all knowledge ; and ¹ though I have all faith, so ⁷ that I could remove mountains, and have not charity, I am nothing.

3 And ¹ though I bestow all my goods to feed the poor, and ¹ 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 ⁹ easily provoked, ¹⁰ thinketh no evil ;

6 Rejoiceth not in ¹¹ iniquity, but rejoiceth ¹² in the truth ;

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

Daily Readings—(Courtesy, I.B.R.A.)—M.—Paul on Christian love, 1 Cor. 13 : 1-13. T.—The royal law, James 2 : 1-9. W.—A pleasant sight, Ps. 133. Th.—Two commandments, Matt. 22 : 34-40. F.—Christ's command, John 15 : 10-17. S.—Love in action, Luke 10 : 25-37. S.—God is love, 1 John 4 : 7-21.

THE LESSON EXPLAINED

I. LOVE EXCELS.—1, 2. Tongues of men ; not foreign languages, as at Pentecost (Acts 2 : 4), but speech uttered while in a state of ecstasy, a power highly valued by the sensation-loving Corinthians (see ch. 12 ; 10, 30). Of angels ; a higher form of speech than that "of men" (compare 2 Cor. 12 : 4). The Jewish rabbis held that Hebrew was the language of angels. **Have not love** (Rev. Ver.) ; the highest gift, without which all others are of no real worth. **Sounding brass** ; instruments of brass, which make a mere senseless noise. **Clanging cymbal** (Rev. Ver.) ; a round disc of brass, producing, when two were struck together, a loud, shrill sound. **Prophecy** ; the forthtelling of a special revelation from God. **Know all mysteries** (Rev. Ver.) ; clearly understand the revelations so received. **Faith . . . to remove mountains** (Rev. Ver.) ; such faith as Jesus described, 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 Matt. 7 : 22, 23).

3. **Bestow all my goods ; "dole away in mouthfuls all my property and estates"**. **To feed the poor**. Giving to the poor may be loveless, as in the case of the Pharisees (compare 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. LOVE LOVES.—4, 5. **Love suffereth long** (Rev. Ver.) ; literally, "is long-tempered", that is,

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

8 **Charity never faileth ; but whether there be prophecies, they shall ¹³ fail ; whether there be tongues, they shall cease ; whether there be knowledge, it shall ¹³ vanish away.**

9 **For we know in part, and we prophesy in part. But when that which is perfect is come, ¹⁴ then that which is in part shall be done away.**

11 **When I was a child, I spake as a child, I ¹⁵ understood as a child, I thought as a child ; ¹⁶ but when I became a man, I ¹⁷ put away childish things.**

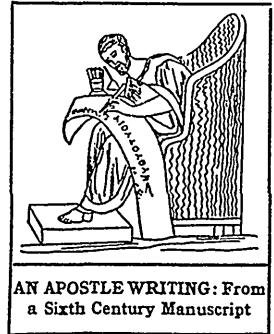
12 **For now we see ¹⁸ through a glass, darkly ; but then face to face : now I know in part ; but then shall I know even as also I ¹⁹ am known.**

13 **And now abideth faith, hope, charity, these three ; ²⁰ but the greatest of these is charity.**

patient when others injure or provoke. **Is kind** ; busies itself in doing good. **Envieth not** ; has no ill-feeling, but rather generous admiration for those more richly gifted. There is a lawful envy, not of persons, but of right and noble things (see ch. 12 : 31). **Vaunteth not itself** ; never brags or boasts. **Not puffed up** ; does not cherish inward pride. **Not behave itself unseemly** ; but ever shows to others a gentle courtesy. **Seeketh not her own** ; looks out first, not for self, but for others (compare ch. 10 : 33). **Is not provoked** (Rev. Ver.) ; does not become angry when crossed. **Taketh not account of evil** (Rev. Ver.) ; does not set it down to the one who has done it.

6, 7. **Rejoiceth not in unrighteousness** (Rev. Ver.) ; but, on the contrary, is troubled at the sight of wrong. **Rejoiceth with the truth** (Rev. Ver.) . When truth triumphs, love is glad. **Beareth all things**. "Fires cannot burn nor waters drown love." **Believeth all things** ; determined to think the best of others' conduct. **Hopeth all things** ; looking for the stars in the darkest night. **Endureth all things** ; like a stouthearted soldier undaunted by any service.

III. LOVE LASTS.—8-10. **Love never faileth**

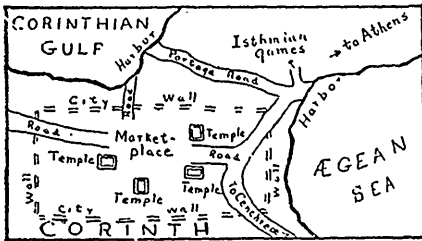


AN APOSTLE WRITING: From a Sixth Century Manuscript

(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 learn or tell of God's worlds and God's will. **Perfect . . . come . . . part . . . done away.** Compare Eph. 4: 13.

11-13. Spake . . . understood . . . thought as a child; needing instruction and guidance at every turn. **A man . . . put away childish things;** and so the church will outgrow its need of such helps as "prophecies", "tongues" and "knowledge". **Now we see in a mirror darkly** (Rev. Ver.); literally, "in a riddle": in a baffling way, without clearness. The metal mirror of those days reflected very imperfectly. **Then face to face.** Compare Num. 12: 8. **Now I know in part;** with the knowledge of a learner. **Then . . . as also I have been known** (Rev. Ver.). See ch. 8: 3. **Now abideth faith;** that is, trust in God, which belongs to heaven as well as earth. **Hope;** the expectation of future blessing. This also has a place in heaven. **Love . . . the greatest** (Rev. Ver.); because "God is Love" (1 John 4: 8), and because without love there would be no faith or hope.

THE GEOGRAPHY LESSON



Near Corinth was the scene of the **ISTHMIAN GAMES**. These athletic contests were held at the shrine of the god Poseidon (the Greek equivalent of the Latin Neptune), a little way to the northeast of the city, at about the narrowest part of the isthmus, and close to the shore of the gulf which opens out into the Aegean Sea. The games were of the kind common in all Greek cities,—including foot races, chariot races, boxing, etc. The prize of the victor was a wreath of foliage of the pine tree, which grows abundantly on the coast. Immense multi-

tudes were spectators of the games, and the highest honors were paid to successful competitors by their fellow citizens.

LESSON QUESTIONS

From what city did Paul write First Corinthians?

1-3 What is meant by "speaking with tongues"? How was this power regarded in the church at Corinth? To what does Paul compare it, if love be lacking? With what other gifts does Paul compare love? What does he say he would be, if he possessed all these and lacked love?

4-7 How many points are mentioned in the behavior of love? Which of these are positive and which negative? Explain the meaning of each.

8-13 How long will love endure? To what may "prophecy" and "tongues" and "knowledge" be likened? When will they no longer be needed? What two illustrations does Paul use of the growth of the church? What were ancient mirrors like? With whom did God talk face to face? Show that faith and hope belong to heaven as well as to earth. Why is love greater than either of these?

FOR DISCUSSION

1. How love helps.
2. Discuss the accuracy of the following lines:
 "Faith will vanish into sight,
 Hope be emptied in delight,
 Love in heaven will shine more bright."

A LESSON FOR LIFE

At the lifting of a lever on the canal, gates swing open, and the higher waters rush down to fill up the lock that before was empty and dry. Love is like that lever: it opens our hearts and sets free a whole flood of kindly feelings and generous thoughts, which shape themselves into numberless deeds that fill the lives of others with blessing, and bring back to us the reward of the purest and most lasting happiness we can ever know.

Prove from Scripture—That love is the highest law.

Shorter Catechism—Review Questions 24-27.

The Question on Missions—9. Do many of the boys become Christians? Many of the boys declare themselves Christians, and are baptized, as soon as their parents will allow them. Most of the teachers, preachers and elders now working in Trinidad for their fellow countrymen, were once boys in our Schools.

FOR WRITTEN ANSWERS

1. To what five things does Paul say love is superior?

.....

2. In what ways, does he say love shows itself?

.....

3. Wherein is love greater than faith and hope?

.....

Lesson X.

PAUL'S THIRD MISSIONARY JOURNEY September 5, 1909
—FAREWELLS

BETWEEN THE LESSONS—Immediately after the riot at Ephesus (ch. 20 : 1, Lesson VIII.) Paul left Ephesus for Macedonia.

GOLDEN TEXT—I can do all things through Christ which strengtheneth me.—Philippians 4 : 13.

Memorize vs. 31, 32. THE LESSON PASSAGE—Acts 20 : 17-35. Study Acts 20 : 2-38.

17 And from Mile'tus he sent to Eph'esus, and called the elders of the church.

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

19 Serving the Lord with all humil'ity of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews :

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

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord 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 witnesseth in every city, saying that bonds and afflictions abide me.

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

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

26 Wherefore I take you to record this day, that

Revised Version—to him ; 2 yourselves ; 3 set foot in ; 4 was ; 5 all the time ; 6 lowliness ; 7 Omit many ; 8 with trials ; 9 plots of ; 10 how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly ; 11 Omit the ; 12 Omit also ; 13 testifyeth unto me ; 14 I hold not my life of any account, as dear ; 15 may accomplish my course ; 16 Omit have ; 17 from ; 18 went about ; 19 Omit of God ; 20 testify unto you ; 21 shrank not from declaring ; 22 the whole ; 23 Omit therefore ; 24 in ; 25 bishops ; 26 Omit bath ; 27 Omit For ; 28 Omit this ; 29 grievous wolves shall ; 30 and from among ; 31 the ; 32 Wherefore watch ye, remembering ; 33 admonish ; 34 Omit brethren ; 35 the ; 36 that ; 37 Omit have ; 38 Omit Yea ; 39 In all things I gave you an example, how ; 40 help ; 41 himself.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Paul's Third Missionary Journey—Farewells, Acts 20 : 2-12.

T.—Paul's Third Missionary Journey—Farewells, Acts 20 : 13-24. W.—Paul's Third Missionary Journey—Farewells, Acts 20 : 25-38. Th.—Faithful labor, Col. 1 : 21-29. F.—Established in the faith, Col. 2 : 1-9.

S.—Warning against deceivers, 2 John. S.—"Speaking perverse things", 2 Tim. 4 : 1-8.

THE LESSON EXPLAINED



A MERCHANT SHIP OF A.D. 50

Paul went through Macedonia to Corinth, and returned by the same route to Philippi and Troas, vs. 2-16.

I. FAITHFUL SERVICE.—17, 18. From Mile'tus ;

a seaport twenty or thirty miles by land south of Ephesus. Called ; sent an earnest invitation. 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. Ye yourselves know (Rev. Ver.) ; by their personal intercourse with him can confirm Paul's words Set foot in Asia (Rev. Ver.) ; the Roman province of which Ephesus was the centre.

I am pure from the blood of all men.

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

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Je'sus, how he said, It is more blessed to give than to receive.

After what manner ; the life I led among you. All the time (Rev. Ver.) ; in the wear and tear of everyday life.

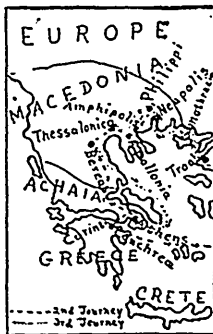
19-21. **Serving the Lord** ; gladly counting himself the bond-servant of God and Christ (see Rom. 1 : 1 ; Gal. 1 : 10 ; Phil. 1 : 1 ; Tit. 1 : 1). **With all lowliness** (Rev. Ver.) ; the opposite of the spirit that seeks honor for oneself (compare Rom. 12 : 16). **With many tears** ; of anxiety for their salvation. **With trials** (Rev. Ver.). Every day his temper and patience and courage had been put to the test. **By the plots of the Jews** (Rev. Ver.) ; Paul's bitter foes (compare 2 Cor. 11 : 26). **Kept back nothing** . . . profitable ; but told them plainly the truth about their sins and their need of salvation. **Publicly** ; at the meetings of the church. **From house to house** ; seeking souls one by one. **Testifying** ; declaring the need of. **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** ; the turning from sin to His service. **Faith toward . . . Jesus Christ** ; trust in Him as Saviour.

22-27 **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 testifieth**; Rev. Ver., "declareth". The Holy Spirit had told Paul that wherever he went, he would have to endure imprisonment ("bonds") and sufferings ("afflictions"). These warnings 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. **Pure from the blood of all men**. No one can blame me, if he is not saved. (Compare Ezek. 3 : 18.)

II. TENDER COUNSEL.—28-32. Take heed; as shepherds of the flock of God's people. **Unto yourselves**; lest you should be careless and neglectful. **Feed the church**; teach them in God's Word and guide them in His ways. **Of God**; that is, Jesus Christ: He is God. **Purchased with his own blood**; made His own by paying for it the price of His death on the cross. **Grievous wolves**; false teachers, likened to the fierce beasts which are the terror of Eastern flocks (compare Matt 7 : 15). **Therefore watch**; lest the sheep be led astray. **Remember**. Think upon, and follow, my example. **Command you to God**; praying that He will ever guard and guide you. **Word of His grace**; the promises of His gospel. **Build you up**; in Christian character. **An inheritance**; a share in the joys of heaven. **Sanctified**; made holy

33-35. **Coveted (desired) no man's silver, or gold**. Not for money, but for love of souls, had Paul labored. **Or apparel**. Oriental wealth largely consisted of costly clothing, Gen. 24 : 53; 2 Kgs. 5 : 5. **These hands, etc.** Paul had earned his living at his trade of tent-making. **Support the weak**; take hold of their burden and help them.



The words of the Lord Jesus; it is not found in the gospels, but is preserved for us by Paul.

Vs. 36-38 tell of Paul's tender leave-taking.

THE GEOGRAPHY LESSON

From Ephesus, Paul sailed first to Troas and thence to Philippi. Passing through MACEDONIA, he seems to have gone to Illyricum (Rom. 15: 19), the Roman province which extended along the

Adriatic Sea. After this missionary tour into new regions, he went to Corinth, where he remained for some time. Leaving this city, he went by land to Philippi, and thence by ship to Troas and, a week later, on to Miletus.

LESSON QUESTIONS

17-21 Where is Miletus? For whom did Paul send to meet him here? What did he say of his life in Ephesus? What is "lowliness"? Of what were Paul's tears a proof? Who had plotted against him? In what two ways had Paul taught? What had he taught? What is repentance unto life? (S. Catechism, Ques. 87.) What is saving faith? (S. Catechism, Ques. 86.)

22-27 Explain "bound in the spirit". What had the Holy Spirit told Paul? About what was he little concerned? What was his chief ambition?

28-32 What were the elders to do for the church? To whom does the church belong? With what price did He purchase it? What proof here that Christ is God?

33-35 What had been Paul's motive in his work at Ephesus? How had he supported himself? What words of Jesus does he quote?

Describe Paul's leave-taking of the Ephesian elders

FOR DISCUSSION

1. The influence of a good life.
2. The strong helping the weak.

A LESSON FOR LIFE

It was shrewd counsel given by a successful business man to one who applied for advice, that he should invest his capital in one of the great "feeding industries". People must buy food, whatever else they go without, and one is reasonably sure of success, who makes it his business to supply this universal need. People, all the world over, need the gospel for their souls as much as bread for their bodies; and there is no life work that promises a surer or richer reward than that of carrying the bread of life to soul-hungry mankind.

Prove from Scripture—That we may be strong in the Lord.

Shorter Catechism—Ques. 23. *Wherein consisteth Christ's exaltation?* A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

The Question on Missions—10. What other professions do the pupils afterwards follow? Some enter the Government offices, some become clerks in stores or law offices, while many follow agriculture, taking up land of their own, and becoming proprietors.

FOR WRITTEN ANSWERS

1. What had Paul taught while in Ephesus, and in what spirit?

.....

2. What duty did he lay upon the Ephesian elders?

.....

Lesson XI. CLOSE OF PAUL'S THIRD MISSIONARY JOURNEY September 12, 1909

BETWEEN THE LESSONS—There is no break between Lessons X. and XI.

GOLDEN TEXT—The will of the Lord be done.—Acts 21 : 14.

Memorize vs. 13, 14. THE LESSON PASSAGE—Acts 21 : 1-17.

1 And ¹ it came to pass, that ² after we were ³ gotten from them, and had ⁴ launched, we came with a straight course unto ⁵ Co^s, and the ⁶ day following unto Rhodes, and from thence unto Pat^ara :

2 And ⁷ finding a ship sailing over unto ⁸ Phenicia, we went aboard, and set ⁹ forth.

3 Now when we had ¹⁰ discovered Cy^prus, ¹¹ we left it on the left hand, ¹² and sailed ¹³ into Sy^ria, and landed at Tyre : for there the ship was to unlade her burden.

4 And ¹⁴ finding disciples, we tarried there seven days : ¹⁵ who said to Paul through the Spirit, that he should not ¹⁶ go up to Jeru^salem.

5 And when ¹⁷ we had accomplished ¹⁸ those days, we departed and went ¹⁹ our way ; and they ²⁰ all brought us on our way, with wives and children, till we were out of the city : and ²¹ we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship ; and they returned home again.

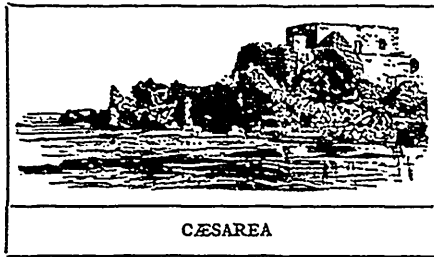
7 And when we had finished ²² our course from Tyre, we ²³ came to Ptolemaⁱs, and saluted the brethren, and abode with them one day.

8 And ²⁴ the next day we that were of Paul's company departed, and came unto Cesare^a : and ²⁵ we entered into the house of Philip the evangelist, ²⁶ which was one of the seven ; ²⁷ and abode with him.

Revised Version—¹ when ; ² On^{ly} after ; ³ parted ; ⁴ set sail ; ⁵ Cos ; ⁶ next day ; ⁷ having found a ship crossing ; ⁸ Phenicia ; ⁹ sail ; ¹⁰ come in sight of ; ¹¹ leaving it ; ¹² we ; ¹³ unto ; ¹⁴ having found the disciples ; ¹⁵ and these said ; ¹⁶ set foot in ; ¹⁷ it came to pass that we ; ¹⁸ the ; ¹⁹ on our journey ; ²⁰ all, with wives and children, brought us on our way ; ²¹ kneeling down on the beach, we prayed, and bade each other farewell ; and we went on board the ship, but they returned ; ²² the voyage ; ²³ arrived at ; ²⁴ on the morrow we departed ; ²⁵ entering ; ²⁶ who ; ²⁷ we abode ; ²⁸ Now this man ; ²⁹ coming to us, and taking ; ³⁰ he bound ; ³¹ feet and hands ; ³² do ye, weeping and breaking my heart ; ³³ these ; ³⁴ baggage ; ³⁵ And there ; ³⁶ from ; ³⁷ bringing ; ³⁸ early.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Close of the Third Missionary Journey, Acts 21 : 1-17. T.—“ One of the seven”, Acts 6 : 1-7. W.—Agabus the prophet, Acts 11 : 22-30. Th.—Taking up the cross. Mk. 8 : 31-35. F.—Blessing in reproaches, Luke 6 : 17-23. S.—Facing persecution, Luke 18 : 28-34. S.—By life or death, Phil. 1 : 12-21.

THE LESSON EXPLAINED



CÆSAREA

I. THE VOYAGE.—1, 2. Gotten from them ; a sad and difficult parting (see ch. 20 : 36-38). Launched ; set sail. A straight course. For most of the places touched on the voyage, see Geography Lesson. A ship crossing over (Rev. Ver.) ; a larger ship fit to venture across the open sea. Unto Phenicia (Rev. Ver.) ; the strip of sea coast to the northwest of Palestine.

3, 4. Discovered ; sighted, a sailor's word. Cyprus . . on the left ; the island formerly visited by Paul and Barnabas, ch. 13 : 4. Unto Syria (Rev. Ver.) ; the Roman province which included Phenicia. At Tyre . . to unlade. Tyre was one of the chief ports of Phenicia. Having found

9 ²⁸ And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried *there* many days, *there* came down from Juda^a a certain prophet, named Ag^abus.

11 And ²⁹ when he was come unto us, he took Paul's girdle, ³⁰ and bound his own ³¹ hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jeru^salem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gen^tiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jeru^salem.

13 Then Paul answered, What ³² mean ye to weep and to break mine heart ? for I am ready not to be bound only, but ³³ to die for the name of the Lord Je^sus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after ³⁴ those days we took up our ³⁵ carriages, and went up to Jeru^salem.

16 ³⁶ There went with us also *certain* of the disciples ³⁷ of Cesare^a, ³⁸ and brought with them one Mna^son of Cy^prus, an ³⁹ old disciple, with whom we should lodge.

17 And when we were come to Jeru^salem, the brethren received us gladly.

the disciples (Rev. Ver.) ; looked up the little company of Christians. Tarried . . seven days. It must have been a large ship to take so long to unload. Said . . through the Spirit. The Spirit had revealed to the disciples at Tyre, as He had already revealed to Paul himself (ch. 20 : 22, 23), that suffering and imprisonment awaited him at Jerusalem. Should not set foot in (Rev. Ver.). This was the counsel of the disciples, not part of the Spirit's instruction.

5, 6. Accomplished those days ; while the ship was being unloaded. We departed, etc. ; in spite of the persuasions of the friends at Tyre, v. 4. Brought us on our way ; clinging to the apostle till the last possible moment. Kneeling . . on the beach (Rev. Ver.). The beach at Tyre is level and sandy for a considerable distance. Prayed ; that Paul might be saved from threatening dangers.

7-9. Ptolemais ; about thirty miles south of Tyre. Saluted the brethren ; visited and conversed with the disciples. Unto Cesare^a . . house of Philip ; Philip the deacon, chs. 6 : 5 ; 8 : 5, 26, etc. Evangelist ; one who preaches the gospel. Four daughters . . did prophesy ; not necessarily the foretelling of future events, but often, as here, simply to tell forth God's will.

II. THE WARNING.—10-14. Many days ; ten,

according to Ramsay's account of the journey from Miletus to Jerusalem, just before Pentecost. From Judæa . . . prophet . . . Agabus. See ch. 11 : 28. Took Paul's girdle; sometimes made of leather, but mostly of silk, cotton or wool, used to bind the loose flowing Eastern robes. Bound his own hands and feet; to picture how Paul would be bound by the Jews at Jerusalem and handed over to the Gentiles. Thus saith the Holy Ghost; who gave to the prophets their revelations, 1 Pet. 1 : 12. We; the members of Paul's company. They; the disciples at Cæsarea. What do ye? (Rev. Ver.). The meaning is, "Why do you unman and unnerve me?" I am ready, etc. No suffering, not even the peril of death, could keep Paul from following his Lord's leading. Would not. He would not follow their counsel, because it was contrary to the higher guidance of his Lord. We ceased; from trying to hold him back. The will of the Lord. They knew that if the Lord would have His servant go to Jerusalem, He would strengthen him for every suffering and peril.

III. THE ARRIVAL.—15-17. Took up our carriages; packed up our baggage. Went up to Jerusalem; a journey of about sixty miles. At Jerusalem Paul and his companions were the guests of Mnason of Cyprus, an early (Rev. Ver.) disciple; who had met them at Cæsarea. He had now taken up his residence in Jerusalem. Brethren received us gladly; coming with earnest and affectionate greetings to Mnason's house.

THE GEOGRAPHY LESSON



Leaving Miletus, Paul's ship would run in six hours down to the island of Cos. From Cos the course lay 50 miles southeast to Rhodes, an island long famous for its ship-building and for its beauty and fertility. The sun, it was said, shone every day in Rhodes. The next stop was at PATARA, a port on the southwest coast of Asia Minor. Here a change of ships was made for the voyage of 350 miles across

the open sea to TYRE. A week at Tyre, a day's sail to PROLEMAIS, another to CÆSAREA, one more day's journey by land, and the apostle was in JERUSALEM.

LESSON QUESTIONS

1-4 Trace the course of Paul's ship from Miletus to Patara. Why was a change of ships made here? At what Phœnician port did they land? Whom did they seek out here? How long did they stay? What did the Holy Spirit reveal to the Christians at Tyre? What did they urge Paul not to do?

5-9 Describe the farewell of Paul and the Tyrian disciples. Whither did the apostle next go? How long did he stay there? To whose house in Cæsarea did he go? Tell-what you can of Philip. What is said of his daughters?

10-14 What prophet came from Judæa? Of what did he warn Paul? What did Paul's companions and the Cæsarean disciples try to persuade him? What did he answer?

15-17 In whose house at Jerusalem did Paul and his companions lodge? How were they received by the Jerusalem disciples?

FOR DISCUSSION

1. When dangers should be avoided and when faced.
2. How to know God's will.

A LESSON FOR LIFE

A very simple experiment, is to sprinkle some black steel filings on the flame of a burning candle. Instead of putting the flame out, the filings themselves sparkle and blaze like brilliant fireworks. From this experiment we may learn that when we are doing our duty, all the injuries and insults our enemies can heap upon us will only cause our character to shine with greater brightness.

Prove from Scripture—That God wills our salvation.

Shorter Catechism—Ques. 29. How are we made partakers of the redemption purchased by Christ? A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

The Question on Missions—11. How do the boys spend the Sabbath? There are Sabbath Schools in all our School buildings and churches, where the International Lessons are taught in English and Hindi. Reading matter is given to the scholars as far as funds will allow, and picture cards and rolls are used for little children. There are also preaching services held in Hindi in all our Schools every Sabbath.

FOR WRITTEN ANSWERS

1. Make a little sketch map tracing Paul's voyage from Miletus to Jerusalem

.....

2. By whom and why was he warned not to go thither?

.....

3. Why did he not yield to these warnings

.....

Lesson XII.

REVIEW

September 19, 1909

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. Review Quces. 28, 29, Shorter Catechism. (As the Quarterly Review comes one Sabbath in advance this Quarter, the Review of the Supplemental Lessons will be given with Lesson XIII. for next Sabbath.)

GOLDEN TEXT—So mightily grew the word of God and prevailed.—Acts 19 : 20.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Call to Macedonia, Acts 16 : 6-15. T.—The Philippian jailer, Acts 16 : 23-40. W.—At Berea and Athens, Acts 17 : 10-23. Th.—At Ephesus, Acts 18 : 24 to 19 : 10. F.—The riot, Acts 19 : 22-41. S.—Farewells, Acts 20 : 17-38. S.—Close of journey, Acts 21 : 1-17.

Prove from Scripture—*That the knowledge of God shall fill the earth.*

The Question on Missions—12. What provision is made for higher education? In San Fernando there is Naparima College, and in Port of Spain there is Queen's Royal College, where students are prepared for the University examinations; and there are bursaries given for merit, which enable successful candidates to attend British Universities.

REVIEW CHART—Third Quarter

STUDIES IN THE ACTS AND EPISTLES	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Acts 16 : 6-15.	Paul's Second Missionary Journey — Antioch to Philippi.	Come over into Macedonia.—Acts 16 : 9.	1. A call. 2. A congregation. 3. A convert.
II.—Acts 16 : 25-40.	Paul's Second Missionary Journey — The Philippian Jailer.	Believe on the Lord Jesus Christ.—Acts 16 : 31.	1. The prison shaken. 2. The jailer converted. 3. The magistrates alarmed.
III.—Acts 17 : 1-15.	Paul's Second Missionary Journey — Thessalonica and Berea.	Thy word have I hid.—Ps. 119 : 11.	1. At Thessalonica. 2. At Berea.
IV.—Acts 17 : 22-34.	Paul's Second Missionary Journey—Athens.	God is a Spirit.—John 4 : 24.	1. God in creation. 2. God in man. 3. God in Christ.
V.—Acts 18 : 1-11.	Close of Paul's Second Missionary Journey.	In the world ye shall have.—John 16 : 33.	1. Work commenced. 2. Work opposed. 3. Work established.
VI.—1 Thess. 5 : 12-24.	Paul's Instructions to the Thessalonians.	See that none render evil.—1 Thess. 5 : 15.	1. The Christian and his fellow men. 2. The Christian and God.
VII.—Acts 19 : 8-20.	Paul's Third Missionary Journey—Ephesus.	The name of the Lord.—Acts 19 : 17.	1. Wonders wrought. 2. Pretenders exposed. 3. Magic given up.
VIII.—Acts 19 : 23-30, 35-41.	Paul's Third Missionary Journey—The Riot in Ephesus.	He said unto me.—2 Cor. 12 : 9.	1. A riot incited. 2. The riot in progress. 3. The riot quelled.
IX.—1 Cor. 13 : 1-13.	Paul on Christian Love.	And now abideth faith.—1 Cor. 13 : 13.	1. Love excels. 2. Love loves. 3. Love lasts.
X.—Acts 20 : 17-35.	Paul's Third Missionary Journey—Farewells.	I can do all things.—Phil. 4 : 13.	1. Faithful service. 2. Tender counsel.
XI.—Acts 21 : 1-17.	Close of Paul's Third Missionary Journey.	The will of the Lord be done.—Acts 21 : 14.	1. The voyage. 2. The warning. 3. The arrival.

Two Missionary Journeys

The Lessons of the Quarter are full of hurry and stir. Paul is Spirit-guided to Troas, there a wonderful vision calls him across the sea to Europe, and in Lessons I. and II., we see him in Philippi. Freed from imprisonment by an earthquake, this prince of missionaries presses forward to Thessalonica and Berea (Lesson III.), and on, on to Athens (Lesson IV.) and Corinth (Lesson V.), where he finds time, on one of the busy days of his year and a half's work there, to write to the Thessalonian Christians (Lesson VI.). Back again to Antioch, and the Second Missionary Journey is completed.

But Paul can never rest long. Soon he is off again, this time to Ephesus (Lessons VII. and VIII.), writing while here, First Corinthians, with its beautiful Psalm of Love (Lesson IX.). Three years and a half he stays at Ephesus, and every day is crammed full of work. Then he pushes on, through Macedonia again, to Athens and Corinth, and at long last comes to Jerusalem (Lessons X. and XI.), where the Third Missionary Journey ends.

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance, on page 96, may, if so desired, be detached and handed in to Home Department Visitor or Superintendent by Members of the HOME DEPARTMENT.]

Lesson I. What vision led to Paul's crossing from Asia to Europe ?

Lesson II. How were Paul and Silas set free from prison in Philippi ?

Lesson III. What description is given of the Bereans ?

Lesson IV. Describe the results of Paul's preaching at Athens.

Lesson V. Tell about Paul's vision at Corinth.

Lesson VI. How did Paul charge the Christians of Thessalonica to treat their teachers ?

Lesson VII. What led to the burning of the books of magic at Ephesus ?

Lesson VIII. What was the cause of the riot at Ephesus ? How was it quelled ?

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

Lesson X. What duty did Paul lay on the Ephesian elders ?

Lesson XI. Trace Paul's course from Miletus to Jerusalem.

Lesson XIII. REVIEW, SUPPLEMENTAL LESSONS September 26, 1909

TO MAKE READY FOR THE REVIEW—Revise your Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Questions 21 to 29), and the Question on Missions for the Quarter.

TEMPERANCE LESSON

LESSON SETTING—Amongst the questions which the Corinthian Christians had asked Paul, in their letter to him while he was in Ephesus (see Lesson Setting, Lesson IX., Aug. 29, 1 Cor., ch. 13), was one as to whether they might lawfully eat food that had been offered to idols,—a common practice in heathen cities like Corinth. Paul's answer to the question is given in chs. 8 to 10. The Lesson for to-day contains certain principles which bear on the question of temperance.

GOLDEN TEXT—Let every one of us please his neighbor for his good to edification.—Romans 15 : 2.

Memorize v. 24. **THE LESSON PASSAGE**—1 Corinthians 10 : 23-33.

23 All things are lawful ¹ for me, but all things are not expedient : all things are lawful ¹ for me, but all things edify not.

24 Let no man seek his own, but ² every man another's *weal*.
25 Whatsoever is sold in the shambles, ³ that eat, asking no question for conscience sake :

26 For the earth is the Lord's, and the fulness thereof.

27 If ⁴ any of them that believe not ⁵ bid you to a feast, and ye ⁶ be disposed to go ; whatsoever is set before you eat, asking no question for conscience sake.

28 But if any man say unto you, This ⁷ is offered in sacrifice unto idols, eat not for his sake that shewed

it, and for conscience sake : ⁸ for the earth is the Lord's, and the fulness thereof :
29 Conscience. I say, not thine own, but ⁹ of the other : for why is my liberty judged ¹⁰ of another ¹¹ man's conscience ?

30 ¹² For if I by grace ¹³ be a partaker, why am I evil spoken of for that for which I give thanks ?
31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.
32 Give ¹⁴ none offence, neither to the Jews, nor to the Gen'tiles, nor to the church of God :
33 Even as I ¹⁵ please all men in all things, not seeking mine own profit, but the *profit* ¹⁶ many, that they may be saved.

Revised Version—¹ Omit for me ; ² each his neighbour's good ; ³ Omit that ; ⁴ one of ; ⁵ biddeth ; ⁶ are ; ⁷ hath been offered in sacrifice, eat not ; ⁸ Omit rest of verse ; ⁹ the other's ; ¹⁰ by ; ¹¹ Omit man's ; ¹² Omit For ; ¹³ partake ; ¹⁴ no occasion of stumbling, either to Jews, or to Greeks, or to the church of God ; ¹⁵ also ; ¹⁶ the.

Daily Readings—(Courtesy, I.B.R.A.)—M.—Consideration for others, 1 Cor. 10 : 23-33. T.—Temperate in all things, 1 Cor. 9 : 19-27. W.—For a brother's sake, 1 Cor. 8. Th.—Be sober ! 1 Pet. 5 : 1-11.

F.—Sober living, Tit. 2 : 6-15. S.—Pleasing others, Rom. 15 : 1-7. S.—Sowing and reaping, Eph. 6 : 1-10.

THE LESSON EXPLAINED

I. OUR OWN LIBERTY.—23. All things ; except those forbidden by God, or, with His sanction, by some human authority, such as parents, rulers in church and state, teachers, etc. Are lawful. No fault can be found with one for doing them. Amongst the things which are "lawful" for Christians, Paul would reckon all kinds of eating and drinking, even of food which had been offered to idols. Not expedient ; from the Latin *expes*, "foot-free". The snares of temptation beset every one. We should make it our business to see that no one is led into these by our persuasion or example. Edify not ; "build not up". The Christian's main business is to form in himself and in others a Christlike character. This is here likened to building a house. Everything that hinders it must be shunned.

II. OUR NEIGHBOR'S GOOD.—24-27. No man... his own... each his neighbour's good (Rev. Ver.). We should act so as to help others, and not merely to please ourselves. Whatsoever is sold in the shambles ("anything that is offered for sale in the meat market")... eat ; even though, before being brought to the market, it might have been offered in sacrifice to an idol. It did not,—so Paul teaches,—continue to be a sacrifice, as some thought, but was mere flesh, which might be freely bought and eaten. For the earth is the Lord's, etc. Paul quotes the usual Jewish "grace before meat" from Ps. 24 : 1. Whatsoever is set before you, eat ; at feasts, in the homes of heathen acquaintances ("them that believe not"), to which

Christians were sometimes invited. Asking no question for conscience' sake ; not one's own conscience, but that of another. In such a case as this, the Christian guest would not be eating the meat as an idol sacrifice, and therefore his example would lead no one to act against his conscience.

28-30. But if any man say, etc. The reference is to a fellow guest. This one sees by some mark on the meat, or knows otherwise, that it has been offered to an idol, and his conscience checks his partaking of it. He tells others what he has discovered. How shall the Christian act now ? To go on eating the sacrificial meat, will encourage his companion to disobey his conscience ; to abstain, will help



A HOUSE IN MODERN CORINTH

him to do what his conscience bids. **Eat not for his sake.** This is Paul's counsel: do not tempt the man to set aside the command of conscience. In vs. 29, 30, it is claimed for the Christian, that he is free to eat any kind of food, whether it has been offered to idols or not, so long as his own conscience approves; but he is urged not to use this freedom, if others will in any way suffer from his so doing.

III. OUR LORD'S GLORY.—31-33. All to the glory of God. See Shorter Catechism, Ques. 1. This rule settles the question as to the use of strong drink, in short order. **No occasion of stumbling** (Rev. Ver.). No one should find it dangerous to follow us. **Jews**; those among them still unconverted. **Gentiles**; heathen. **Church of God**; Christians. **Profit of many**; which Paul sought, even to his own loss, Rom. 9: 3. **Saved**; from loss and ruin. Any self-denial should be welcomed, if this will be its outcome.

THE GEOGRAPHY LESSON



About 200 years before Paul's visit to Corinth, it had been completely destroyed by the Romans. The temples and buildings were leveled to the ground; the men were slain, and the women were sold as slaves; and the paintings and sculptures, in which Corinth abounded, were carried off to Rome. For a century Corinth lay in ruins. At the end of that time, it was rebuilt by Julius Caesar, and made a Roman colony. It was settled by veterans from his armies and freed slaves. The descendants of these coloni, as they were called, in Paul's time would form the aristocracy of the place. Besides the coloni, there were many Romans who came to live there for business reasons, as well as government officials; a large Greek population; a considerable settlement of Jews; and a sprinkling of many other nationalities naturally drawn to it, from its central position

on the highway from West to East. The Corinthians were the first to build war galleys or triremes. The arts of painting and sculpture attained the highest perfection at Corinth; the finest bronze was "Corinthian brass"; our small fruit, the currant, derives its name from Corinth.

LESSON QUESTIONS

What question, amongst others, had the Corinthian Christians asked Paul? In what chapters does he answer this question?

23 What are excepted from "all things", v. 1? Explain "lawful". From what Latin word is "expedient" derived? What is its meaning here? To what is the formation of a Christlike character here likened? Where does Paul urge Christians not to let go their liberty? (Gal. 5: 1.) What rule did Jesus give His disciples as to their eating and drinking? (Luke 10: 7.)

24-27 Who is our great Example in not pleasing ourselves? (Rom. 15: 3.) What Jewish "grace before meat" does Paul here quote? What right does this give the Christians as to the use of food?

28-30 When, do these verses say, the Christian should abstain from using meat offered to idols? Where are Christians told to "be servants one to another"? (Gal. 5: 13, 14.)

31-33 What should be our highest rule as to eating and drinking? What example does Paul himself set us?

FOR DISCUSSION

1. The evils of the treating system.
3. Does prohibition interfere unduly with personal liberty?

A LESSON FOR LIFE

Some years ago a steamer load of people from a place quarantined on account of smallpox, came to a certain Canadian port. The health officer would not allow them to land, but kept them out in the harbor till all fear of contagion was passed. The personal liberty of these people had to be interfered with for the good of the whole community. So we should be ready to give up our own pleasure and enjoyment, if, by our doing so, others will be benefited.

Prove from Scripture—That we should live for God's glory.

FOR WRITTEN ANSWERS

1. What are the Christian's rights as to eating and drinking?
2. Why should he be willing to give up these rights?
3. What is the highest rule of Christian conduct?

SCHOLAR'S REGISTER

JULY-SEPTEMBER, 1909

[This Record, with Questions for Written Answers on page 93, may be detached for Quarterly Report by members of the HOME DEPARTMENT.]

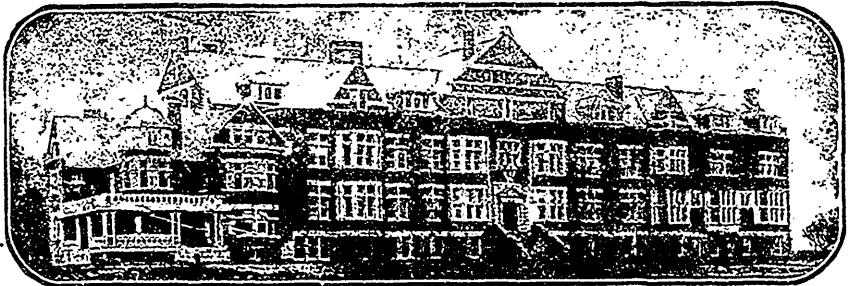
Name..... Address..... Class.....

DATE 1909	S.S.Att'dance	Mem. Verses	Catechism	Time Spent Lesson Study	Contributions	Church Attendance	PREACHER	TEXT
July 4.....								
July 11.....								
July 18.....								
July 25.....								
Aug. 1.....								
Aug. 8.....								
Aug. 15.....								
Aug. 22.....								
Aug. 29.....								
Sept. 5.....								
Sept. 12.....								
Sept. 19.....								
Sept. 26.....								
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