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Sabbath School Publications.
Presbyterian Church in Canada

Rev. R. Douglas Fraser
Editor & Business Manager
Confederation Life Building, Toronto

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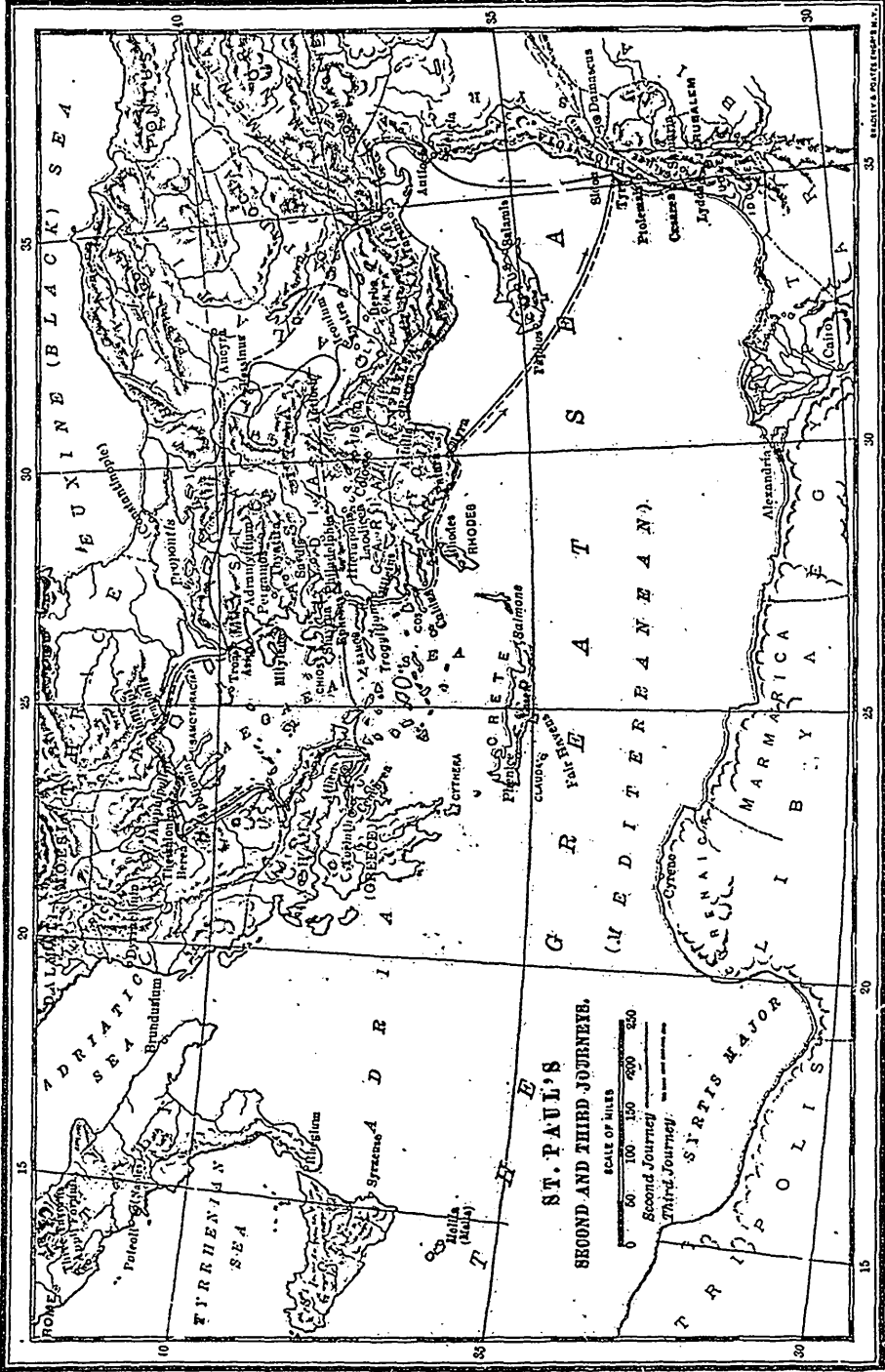
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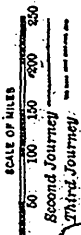




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**ST. PAUL'S
SECOND AND THIRD JOURNEYS.**



Luoro

Rev. G. B. McLeod, M.A., Westville, Nova Scotia, prepared the Explanation for the present Quarter's lessons, and Miss Sara E. Moorcraft, Bowmanville, Ont., the Questions for Juniors, Seniors, and The Home Department.

The Home Study Quarterly

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

Vol. IX.

January, February, March, 1903

No. 1

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where hearth fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest, brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro
Down lowliest ways, if God wills it so.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Acad. Ed.

WHAT ONE READER DOES

The HOME STUDY QUARTERLY has two classes of readers. There are those who attend some Sabbath School and have a teacher to help them. For these the QUARTERLY is an aid in their preparation of the work for their weekly class. There are others who, on account of distance or from some other reason, are not able to attend any Sabbath School. For this second class the HOME STUDY QUARTERLY has to take the place, as far as that is possible, of the living teacher.

It may be helpful to those who must depend on their own efforts in studying the lesson, to know how one reader, in a district far remote from any Sabbath School, makes

use of the HOME STUDY QUARTERLY. It is not an imaginary but an actual case.

Look at this lonely student as she sits down in her quiet home, with her Bible and the QUARTERLY before her, to learn the meaning of the lesson passage. Very likely there are very few, if any, other books in the home from which she can find assistance. The first thing she does is to read carefully, and often, the lesson itself. She opens her mind and heart to receive the impression of the living Word. The Word of God itself has the first place in all her study.

Then all the comments on the passage are attentively read and carefully noted. In this way this distant scholar, who has few books and little time to read them if she had them, reaps the result of the work done by the writer of the Lesson Helps in their study and among their books.

The next step is to use the questions in "For Further Study" as a test of the knowledge gained in the way described. The answers to the questions in "For Written Answers" are also carefully put down.

This painstaking scholar completes her work by writing out on a sheet of the same size as the page of the QUARTERLY in her own language, what she has learned by her diligent study. This sheet is then fastened neatly in the QUARTERLY and becomes a permanent record of the work done.

On the page given to the Quarterly Review, the answers to the questions are written out in the space provided, and thus the results of the three months' patient work are gathered up.

This is what one busy person, with only an ordinary education and living far away

from any Sabbath School, has done in the way of Bible study, with the aid of the HOME STUDY QUARTERLY. There are, no doubt, others who are doing equally good work. Surely there are many more who can follow this good example, and, although not able to attend a Sabbath School, so use their time and opportunities as to gather for themselves a rich store of the highest knowledge by the regular and diligent study of the weekly lessons.

We shall not need to fear for the religious future of our great country if, in the homes of the people generally throughout the Dominion, there is such interest taken in Bible study as in the case we have described.

A GREAT GENERAL

When we speak of Paul as the great founder of foreign missions, we mean that there was one grand organization, which his statesmanlike mind found ready to his hand and deliberately used.

The Roman roads had made the world one, connecting the various centres of Roman government throughout the provinces. Paul, like Wesley, "regarded the world as his parish." But it was a world already organized for him. He chose the ganglia of the nerves, the central points of the roads, the chief Roman centres, such as Puteoli, Corinth, Ephesus, Antioch. At Rome itself he established a church, with the distinct purpose of making that the headquarters, the natural base of operations, for a missionary campaign throughout Western Europe. Elsewhere he chose the commercial, military, and intellectual centres in which to establish the gospel.

What fascinating work it must have been! how full of excitement and adventure! As we see that solitary figure on the Roman road, quickening his pace as he comes near some new centre, we can feel the more excited beating of the pulse and see the kindling eye. He is out to stand, to speak, to take what comes, even in new towns. It is his life-work. Yet it never can have grown dull upon him; and to the end, driven onward by his great plan, he feels on each occasion the excitement of watching and spec-

ulating as to the result of each new attempt and venture.

A little thought reveals to us at once how original and how Titanic this plan of his was.

Who were they who trod these roads then? Soldiers, out from the capital, merchants, marketing countryfolk, and all the traffic, old and new, that flows on century after century.

Impostures, superstitions, unnatural and shameful luxuries of vice,—every imaginable dégradation and corruption that could be found anywhere in the world,—these also flowed steadily Romewards to find a market there; until Sallust speaks of the city as the cesspool of the world.

It was this that Paul rose up to check, doing what the emperors, the historians, and the philosophers of Rome confessed they could not do. Planting Christianity at the knots, or crossing-places of the roads, he set its stream also flowing Romewards. From all directions the gospel of Christ flowed into the city, along with so many baser things. And it was largely on account of this that Rome attained the pre-eminence she reached as the centre of Christendom in those early days. Surely it was a statesmanlike way of doing foreign mission work.

—Rev. John Kelman, M.A.

"THE DEEPS ARE DUMB"

There is in my Bible class a young man who, when he first came, was so unobtrusively quiet that for months I hardly knew he was there. Soon he began to be always present. His intelligent answers to questions requiring thought attracted my attention. I found that he could be depended upon in little things. There came a certain growth in his spiritual life, and I prayed that "my boy" might become all he was capable of becoming. After a time certain duties were given him, and though the color came to his face he closed his lips a little more tightly and seemed never to think of shirking. His interest in Bible study seemed to increase. His own pertinent questions made me ask what was his life-work, and I found that he was not a college student, as I supposed, but a teacher.

As months and years have gone by, I have

noticed that to other good qualities this young man has always been faithful in emergencies—in fact, one to be depended on at all times.

The other day I learned of an incident in his life which, in my mind, makes him a hero. At the university where he graduated in the technical department of mechanics, when a student, he was one day, with other students, carrying molten metal for molds in the foundry, when the metal, red-hot, fell upon his garments, which instantly blazed up around him. His hands did not unloose on the handle of the ladle. To let go meant danger, perhaps death, to the other students. He held on, saying in a brave tone to the lads near by, "Shovel sand on me," while, at the same time he walked on to the mold and emptied the hot iron. Not a falter nor a flinch; simple, cool, direct, determined purpose with the physical nerve, self-forgetfulness, and self-abnegation that makes a hero.

Heroes are all about us. I know hundreds, and when I meet one, man or woman, boy or girl, I earnestly pray, "God bless that soul!" I find them in the common school, in college, on farm, in workshop, in social life—resisting temptation, practising self-denial, working towards a goal. The world does not see them, for it is the "shallows that roar," while "the ocean deeps are dumb."

✻

The large and changing boarding house population in the midst of which our church is set, composed largely of men employed on railroads and by express companies, was not easily within reach of lady Home Department visitors. A big, bluff, railroad engineer, who had recently moved into the neighborhood, and joined the church, was put in charge. He threw himself into it with soul, mind, and strength. He used his great personal influence with freightmen, trainmen, conductors, expressmen, ferry-men, and within three months had succeeded in establishing one of the most successful Home Departments in our part of the country and in doing unmeasured good to nearly two hundred workmen whose Sabbaths are not days of leisure.—Exchange.

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Bible Dictionary

BIBLE DICTIONARY FOR FIRST QUARTER, 1903

A-cha'-ia. The name of the Roman province of the southern part of Greece. Corinth was its capital.

Al'-ex-an'-dri-a. A city in Egypt founded by Alexander the Great, 332 B.C. It had a famous university, and a large commerce. It was on an Alexandrian wheat ship that Paul was wrecked on his way to Rome.

Amphip'-o-lis. The capital of a district of Macedonia, 33 miles south-west of Philippi, and three miles from the Ægean Sea, on the river Strymon.

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

Ap'-ol'-los. An eloquent educated Jew of Alexandria, who became a convert to Christianity and an active Christian worker at Corinth and elsewhere.

Aq'-ui-la and Fris-cil'-la. A Jew and Jewess, husband and wife, from Asia Minor. They were friends of Paul (Acts 18 : 2) and active Christian workers, Acts 18 : 26.

Ar'-ist-arch'-us and Gai'-us. Missionary companions of Paul, mobbed in Ephesus.

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

Ath'-ens. The most cultivated city of Greece, five miles inland from the Saronic Gulf. It had beautiful temples, Parthenon, Theseus, etc., filled with beautiful works of art. But it was cursed with idolatry. Paul had but little success there and remained only a few weeks.

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

Cæ'-sar. An official title of the Roman emperors who succeeded the great Julius Cæsar. Properly the title belonged only to his family; but Augustus and his successors assumed it.

Cor'-inth. A city 48 miles west of Athens, and capital of Achaia. It was a great commercial city situated on the overland route, and with two fine seaports, one on the Adriatic and the other on the Ægean.

Crisp'-us. A ruler of the synagogue at Corinth, who became a convert to Christianity. Nothing more is known of him.

Dam'-ar-is. A Christian convert at Athens. Otherwise unknown.

De-me'-tri-us. A silversmith in Ephesus who headed a riot against Paul because his preaching interfered with the sales of the image of the goddess Diana.

Di-an'-a. A goddess worshipped in Ephesus. Her image was of carved ivory adorned with gold, in a magnificent marble temple 455 feet long, 220 feet wide, supported by 127 columns 60 feet high.

Di'o-nys'-ius, the A'-re-op'-a-gite. A member of the Athenian Court of Areopagus. He became a Christian convert during Paul's visit to Athens.

Eph'-e-sus. The most important city on the west coast of Asia Minor, famous for its magnificent temple of Diana and its terrible vice. It was a great commercial centre. Here Paul preached for three years.

Eu-o'-di-as and Syn'-ty-che. Two Christian women in the church at Philippi.

Ga'-ius. See "Aristarchus."

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.

Ja'-son. A resident of Thessalonica and kinsman of Paul (Rom. 16 : 21), who brought upon himself the wrath of his fellow-townsmen for his kindness to Paul, Acts 17 : 5-9.

John the Baptist. The forerunner of Christ. Imprisoned in the castle of Macherus and then beheaded by order of Herod.

Ju'-pi-ter. A Roman deity whose image the Ephesians thought fell from heaven.

Mac'-edo'-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, where Mars was said to have been tried for murder by the gods. On the top of it a hollow square was formed, and all around this square seats were hewn, tier above tier, from the solid rock. Here the Athenian Court or Areopagus met. Areopagus is the Greek word for Mars' Hill.

Pont'-us. A small Roman province in Asia Minor.

Rome. The capital of the Roman Empire, on the river Tiber in Italy. It had a population of about two millions in Paul's time, half of whom were slaves. It was a very wicked city.

See'-va. A Jew of Ephesus, whose sons attempted to cast out an evil spirit in the name of Jesus, in imitation of Paul, but were roughly handled by the man in whom the evil spirit was.

Si'-las. Sent as a delegate from Jerusalem to Antioch, Acts 15 : 27. He became Paul's missionary companion (Acts 15 : 40) sharing his sorrows and his joys, Acts 16 : 24, 25.

Syn'-ti-che'. See "Euodias."

Thess'-al-on-i-ca. The most populous city in Macedonia under the Romans, 37 miles from Appollonia. It had a large commerce, being a seaport town, and attracted many Jews. Paul organized a church there.

Tim'-o'-the-us. A young man whom Paul found at Lystra (Acts 16 : 1), and who afterwards became Paul's devoted friend and the minister of the Ephesian church. Paul wrote him two Epistles.

AN ORDER OF SERVICE: First Quarter

OPENING EXERCISES

I. SILENCE.

II. SINGING.

Look ye saints! the sight is glorious!
See the Man of Sorrows now;
From the fight returned victorious,
Every knee to Him shall bow:
Crown Him! Crown Him!
Crowns become the Victor's brow.

Hymn 67, Book of Praise.

III. RESPONSIVE SENTENCES—(From the words of our Lord and Saviour.)

Superintendent. Where two or three are gathered together in My name,

School. There am I in the midst of them.

Superintendent. I will not leave you comfortless;

School. I will come unto you.

Superintendent. Yet a little while, and the world seeth me no more.

School. But ye see me: because I live, ye shall live also.

Superintendent. Be not afraid, for I am with thee;

School. And no man shall set on thee to hurt thee.

Superintendent. I will never leave thee, nor forsake thee.

School. I will not fear what man shall do unto me.

IV. SINGING. Psalm or Hymn selected.

V. PRAYER. Closing with the Lord's Prayer.

VI. SINGING.

Jesus, Saviour, pilot me
Over life's tempestuous sea;
Unknown waves before me roll,
Hiding rock and treacherous shoal;
Chart and compass come from Thee,
Jesus, Saviour, pilot me!

Hymn 493, Book of Praise.

VII. READING LESSON PASSAGE.

VIII. SINGING. Psalm or Hymn selected.

CLASS WORK

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

I. ROLL CALL.

II. OFFERING, which may be taken in a class envelope, or class and report envelope.

III. MEMORY VERSES AND CATECHISM.

IV. LESSON STUDY.

CLOSING EXERCISES

I. ANNOUNCEMENTS.

II. SINGING. Hymn selected.

III. REVIEW FROM SUPERINTENDENT'S DESK; which may include recitation in concert of Catechism, Lesson Title, Golden Text, Memory Verses and Heads of Lesson Plan.

IV. SINGING.

Take the name of Jesus with you,

Child of sorrow and of woe;

He will joy and comfort give you;

Take it then where'er you go.

Hymn 228, Book of Praise.

V. RESPONSIVE SENTENCES. Ps. 45: 1-6.

Superintendent. My heart is inditing a good matter: I speak the things which I have made touching the King:

School. My tongue is the pen of a ready writer.

Superintendent. Thou art fairer than the children of men: grace is poured into Thy lips:

School. Therefore God hath blessed thee for ever.

Superintendent. Gird Thy sword upon Thy thigh, O most mighty,

School. With Thy glory and Thy majesty.

Superintendent. And in Thy majesty ride prosperously because of truth and meekness and righteousness;

School. And Thy right hand shall teach Thee terrible things.

Superintendent. Thy throne, O God, is for ever and ever.

School. The sceptre of Thy kingdom is a right sceptre.

Superintendent. Thine arrows are sharp in the heart of the King's enemies;

School. Whereby the people fall under Thee.

VI. BENEDICTION OR CLOSING PRAYER.

Acts 16: 22-34. Study Acts 16: 16-34. Commit to memory vs. 29-32.

Read Acts 15: 36 to 16: 40.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

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

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, sup-

posing that the prisoners had been fled.

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

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas.

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

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

32 And they spake 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, and washed their stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced believing in God with all his house.

Revised Version—1 their garments off them; 2 with rods; 3 But about; 4 were praying; 5 singing hymns; 6 were listening to them; 7 prison-house; 8 jailor being aroused out of sleep; 9 was about to kill himself; 10 escaped; 11 lights; 12 trembling for fear; 13 immediately; 14 up into; 15 greatly, with all his house, having believed in God.

EXPLANATION

Connection—We now return to the lessons which closed the Second Quarter of 1902, where Paul, in obedience to the call of God, was preaching at Philippi, the first city visited in Europe. His first convert was a woman named Lydia; and Paul remained at her house while in the city, ch. 16: 15. Vs. 16-21 tell of the cure of a poor slave-girl possessed with a spirit of divination, and the arrest of Paul and Silas.

22, 23. The multitude; the rabble, the rush. Rose up together; that is, together with the angry owners of the slave-girl. Paul and Silas were now in the hands of the officers, and the mob clamored for their punishment. The magistrates; who were trying the case, v. 19. Rent off their clothes; the garments of Paul and Silas, laying bare their shoulders and back to be beaten with rods (Rev. Ver.). This was one of the three times Paul was beaten with rods (2 Cor. 11: 25), and is referred to in 1 Thess. 2: 2. Many stripes; an illegal act. (For reason, see v. 37), but probably Paul quietly submitted, to keep the mob from turning on the new converts, v. 40. The Jewish law limited the blows to "forty, save one" (Deut. 25: 3; 2 Cor. 11: 24;), but among the Romans the number depended on the will of the judge. Safely; from escaping, or from the mob, or both.

24, 25. The inner prison; a gloomy cell off or below the main prison. The stocks; a heavy piece of wood with holes, into which the feet were put so far apart as to stretch the limbs in a most painful manner. Frequently there were holes for the head and arms as well as the feet. Frayed and sung praises; rejoicing because they were suffering for Christ's sake. The prisoners heard

them; "were listening to them" (Rev. Ver.), for such songs were unusual in a prison.

26, 27. Earthquake; God's answer to prayer. Doors were opened; by the violence of the earthquake. Bands were loosed. Compare the release of Peter, ch. 12: 7. The jailer being aroused (Rev. Ver.); by the earthquake. Would have killed himself; to avoid the disgrace of execution, which was the penalty of losing a prisoner. Loud voice; showing his earnest anxiety to save him. No harm. Suicide would have destroyed soul as well as body. All here. The other prisoners were too panic-stricken to think of escaping.

29, 30. Called for lights (Rev. Ver.). It was midnight, and the inner prison. Sprang in; to the cell where Paul and Silas were. Trembling for fear (Rev. Ver.); realizing that there was something supernatural in the earthquake. Fell down before Paul and Silas. He was convinced that their prayers had to do with it. Sirs; lords, or masters, a title of respect. What must I do? to be saved from sin.

31, 32. Believe, etc. Faith in Christ brings salvation; and faith is just to believe that God loves the sinner and will forgive. Spake unto him; giving him fuller instruction.

33, 34. Washed their stripes; attending to their wounds. Baptized... straightway; thus at once confessing Christ. He and all his. His household, as well as himself, accepted the Lord Jesus. Up into his house (Rev. Ver.); probably above the prison. Set meat (food) before them; which they would greatly need. Rejoiced; a word meaning great, exultant, overwhelming joy.



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Paul and Silas at Philippi

7

GOLDEN TEXT

Acts 16: 31. Believe on the Lord Jesus Christ, and thou shalt be saved.

DAILY READINGS

M. —Acts 16: 16-24. } Paul and Silas at Philippi.
T. —Acts 16: 25-40. } The prison opened.
W. —Acts 5: 17-32. } Peter delivered.
Th. —Acts 12: 1-12. } The persecution remembered.
F. —1 Thess. 2: 1-12. } Life by faith.
S. —John 3: 9-17. } Way of salvation.
S. —1 Peter 1: 1-11.

CATECHISM

Q. 57. Which is the fourth commandment?

A. The fourth commandment is, Remember the sabbath day to keep it holy. [For the Fourth Com-

mandment in full, see Exodus 20: 8-11 or in the Shorter Catechism itself.]

TIME AND PLACE

A. D. 52, during Paul's second missionary journey; Philippi, a chief city of Macedonia, famous as the place of two decisive battles in 42 B. C., between Brutus and Cassius, two of Julius Caesar's leading assassins, and Octavius and Antony, his chief avengers.

LESSON PLAN

- I. A Wonderful Joy, 22-25.
Overcoming wounds, hunger and shame.
- II. A Wonderful Deliverance, 26-28.
Requiring a great earthquake.
- III. A Wonderful Conversion, 29-34.
Changing a heart and a home.

LESSON HYMNS

Book of Praise. 273; 34 (Ps. Sel.); 14b, 545; 264; 553.

FOR FURTHER STUDY

Miss Margaret Brown
26-28 At what place was Paul preaching? How did he come to go there? (vs. 9, 10.) Who was his first convert? Tell about the damsel possessed with a spirit. What change wrought in her by Paul? What was her name? Why were her masters angry? What did they do? What was the accusation?

22-25 What part did the crowd take? What did the magistrates do? Was it lawful? (v. 37.) Why did Paul submit? How did he afterwards speak of it? (2 Cor. 11:25; 1 Thess. 2:2.) Where were they thrust? Describe stocks. How was the night spent?

26-28 How did God answer them? What gives power to prayer? (Jas. 1:6; Heb. 10:22.) Who was alarmed? Why? How did Paul comfort the jailer?

29-32 Why did the jailer ask for a light? Who did he think had caused what had happened? What respect shown them? What was the jailer's question? What is the true answer? What is faith in the Lord Jesus Christ? (S. Catechism, Q. 86.) What does it do? (Eph. 2:8; Acts 15:9; Gal. 5:6.)

33, 34 How were Paul and Silas now treated? By whom? From what was the jailer washed? (1 John 1:9.) How did he and his family confess Christ?

Seniors and the Home Department—In which of Paul's missionary journeys did this incident occur? Where was Paul now? Who was with him? With whom were they making their home? Relate the cure effected by Paul. To what does the love of money lead? (See 1 Tim. 6:9, 10; Prov. 1:18, 19.) Describe the arrest.

22-25. Why was the multitude so angry? What limit to scourging under Jewish law? (Deut. 25: 3; 2 Cor. 11: 24.) Wherein did the Roman custom differ?

26-28 Describe the plight of the prisoners. What did they do? What should accompany a Christian's prayer? (Phil. 4: 6, Col. 4: 2; 1 Thess. 5: 18.) Tell what followed this prayer. What was the penalty of the Roman law for allowing a prisoner to escape? What assurance given by Paul?

29-34 What was the great question asked? What great answer given? What great decision made? What brings salvation? Who shared the jailer's blessings? What is our only way of salvation?

Prove from Scripture—That we should always praise God.

Practical Points—1. It would be a poor soldier who should look upon wounds as a disgrace.

2. No walls are thick enough and no locks are strong enough to keep Christ away from His followers who are in trouble.

3. Paul and Silas had a key as well as the jailer. His key could lock them into the prison. Theirs could open the treasures of God's promises. That key we all may have. Its name is prayer.

4. There is nothing that fills a man with fear like a guilty conscience.

5. The gospel teaches us to do good to those who injure us.

6. The jailer was afraid of three things, (1) the earthquake; (2) punishment by the magistrates; (3) the wrath of God. The first soon passed away. The second vanished, when he saw the prisoners all safe. And the third was taken away when he believed in Christ. This cure for fear never fails.

7. If we truly repent of sin, we shall strive to make amends for it as far as we are able.

FOR WRITTEN ANSWERS

1. What suffering did the apostles here endure?.....

2. In what spirit did they endure it?.....

3. What good came out of it?.....

Philippians 4: 1-13. Commit to memory vs. 6-8. Read the whole epistle.

1 Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2 I beseech ² Euodias, and beseech Syn'tyche, that they be of the same mind in the Lord.

3 And I ³ intreat thee also, true yokefellow, help those women ⁴ which laboured with me in the gospel, with Clem^t also, and *with* other my fellowlabourers, whose names are in the book of life.

4 Rejoice in the Lord alway: ⁵ and again I say, Rejoice.

5 Let your ⁶ moderation be known unto all men. The Lord is at hand.

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

7 And the peace of God, which passeth all understanding, shall ⁸ keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are ⁹ honest, whatsoever things are

just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I ¹⁰ rejoiced in the Lord greatly, that now ¹¹ at the last your care of me hath flourished again, wherein ye ¹² were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, ¹³ *therewith* to be content.

12 I know both how to be abased, and I know how to abound: every where and in all things ¹⁴ I am instructed both to be full and to be hungry, both to abound and to ¹⁵ suffer need.

13 I can do all things ¹⁶ through Christ which strengtheneth me.

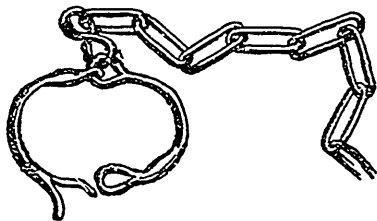
Revised Version—¹ exhort; ² Euodia; ³ beseech; ⁴ for they laboured; ⁵ again I will say; ⁶ forbearance; ⁷ In nothing be anxious; ⁸ guard your hearts and your thoughts in Christ Jesus; ⁹ honourable; ¹⁰ rejoice; ¹¹ at length ye have revived your thought for me; ¹² did indeed take thought; ¹³ therein; ¹⁴ have I learned the secret; ¹⁵ be in want; ¹⁶ in him that.

EXPLANATION

Connection—Several years after the last lesson Paul was a prisoner at Rome, 700 miles from Philippi. The Christians at Philippi, though suffering persecution (ch. 1:23) sent gifts to cheer him (4.1b); and in reply he sent them a tender, touching letter from which this lesson is taken.

1. **Therefore;** because they are citizens of a heavenly country. (See ch. 3:20, 21.) **Dearly beloved.** He had brought them to the Saviour and loved them greatly. **Longed for.** He was anxious to see them, 1:24-26. **My joy and crown;** his triumph and joy. The crown was a wreath awarded to the victor in Grecian games, or a garland worn at festivals. **Stand fast;** in faith and duty.

2, 3. **Euodias . . . Syntyche;** two Christian women in the church at Philippi. **Same mind.** Paul urges them to make up this quarrel. **In the Lord;** as Christians, in union with Christ. **True**



Part of Old Roman Chain

yokefellow; a close and intimate fellow-laborer, whose name is unknown. **Help those women;** to make up their quarrel, v. 2. **For they laboured with me** (Rev. Ver.); in Christian work at Philippi. They are excellent and worthy women, although now estranged. **Clement;** not certainly known. **The book of life;** in heaven, Luke 10:20; Rev. 13:8.

4-7. **Rejoice in the Lord.** The key-note of the epistle is Christian joy, 3:1. **Your moderation** ("forbearance" Rev. Ver.); gentleness that

yields in love. **Known unto all men;** whether Christian or heathen, Matt. 5:16. **The Lord is at hand;** referring to His second coming. **Careful for nothing;** not anxious about worldly things, Matt. 6:25-34. **But in everything, etc.** Refer every need to God in thankful prayer, Acts 16:25. **Peace of God;** which comes from trust in God. **Passeth all understanding;** but is known in Christian experience. **Shall guard your hearts** (Rev. Ver.), keeping worry out, and controlling the thoughts (Rev. Ver.) **In Christ Jesus;** in His presence and within His influence, John 14:27.

8, 9. **Finally;** He gives a parting exhortation to virtue. **True;** in thought, word and deed. **Honest;** honorable, worthy of respect. **Just;** towards God and man. **Pure;** see Matt. 5:8. **Lovely;** calling forth love. **Good report;** things good in their nature. **Any virtue;** good qualities of any kind. **Any praise;** anything praiseworthy, 2 Cor. 3:21. **Think, etc.;** estimate the value of these things. **Those things . . . do;** not only think of, but practice them. **Learned and received;** from his preaching when among them. **Heard;** in his absence. **Saw;** in his conduct. **The God of peace;** who gives peace, v. 7.

10, 11. I rejoiced, etc.; practising his own preaching, v. 4. **Now at the last.** There had been some delay in sending the gifts. **Hath flourished;** like a tree putting out fresh shoots (See 4: 13). **Ye were also careful.** Not lack of care, but of opportunity (2 Cor. 3: 1, 2), caused the delay. **Not that I speak, etc.** It was not his need of the gift, but the spirit which prompted them to give it, that made Paul so glad to receive it. (See v. 17.)

12, 13. **Abased;** to live in humble circumstances. **To abound;** to have plenty of everything. **Everywhere and in all things, etc.;** complete contentment. V. 13 reveals the secret of omnipotence.

In Christ's power he could "bear any trial, perform any duty, subdue any evil propensity and meet all temptations."

GOLDEN TEXT

Phil. 4 : 4. Rejoice in the Lord alway.

DAILY READINGS

- | | |
|------------------------|-------------------|
| M. —Phil. 4 : 1-13. | Christian living. |
| T. —Luke 12 : 22-31. | Without care. |
| W. —Phil. 2 : 12-18. | A shining life. |
| Th. —Phil. 3 : 13-21. | True walking. |
| F. —Titus 2 : 1-15. | Rules for life. |
| S. —Ps. 37 : 27-40. | The upright life. |
| E. —1 Peter 1 : 13-25. | Be ye holy! |

CATECHISM

Q. 58. What is required in the fourth commandment?
 A. The fourth commandment requireth the keeping holy to God such set times as He hath appointed in His word; expressly one whole day in seven, to be a holy sabbath to himself.

TIME AND PLACE

The Epistle to the Philippians was written in A.D. 62 or 63 from Rome where Paul was a prisoner living in his own hired house, to the church at Philippi, a chief city of Macedonia, the first church founded by Paul in Europe. This was on Paul's second great missionary journey, A.D. 52.

LESSON PLAN

- I. Sin Rebuked, 1-3.
In the form of strife between Euodias and Syntyche.
- II. Virtues Enforced, 4-9.
In a series of precepts and promises.
- III. Strength Provided, 10-13.
Through the knowledge and indwelling of Christ.

LESSON HYMNS

Book of Praise, 549; 76 (Ps. Sel.); 387; 218; 255; 524.

FOR FURTHER STUDY

Juniors—1-3 What is an epistle? How many epistles in the New Testament? Name the five authors. How many written by Paul? Where was Paul when he wrote this letter? Why was it written? (v. 18.) What advice given in this verse? What two women are here mentioned? What is meant by "of the same mind"? What other helpers are spoken of? What was their reward?

4, 5 Of what is joy a fruit? (Gal. 5: 22.) Where is joy complete? (Ps. 16: 11.) How made full? (John 15: 10, 11.)

6, 7 What command here given? What was Christ's teaching? (Matt. 6: 25-34.) In what spirit were they to pray? What happy result would follow?

8, 9 On what things were they to think? (Name them one by one.) What more than think? Whose teaching and example were they to follow? What promise given? Why called the "God of peace"?

10-13 How had Paul been remembered by the Philippian Christians? (v. 18.) Why did he rejoice in this? (v. 17.) What great lesson had Paul learned? In what words does he describe his contentment? (v. 12.) What was Paul's secret?

Seniors and the Home Department—1-3 To whom was the epistle written? By whom? By whom delivered? (ch. 2: 25.) Where was Philippi? What reason does Paul give for steadfastness? (3: 20, 21.) Who were Paul's joy and crown? Of what was a crown an emblem and when worn? Name some of the active Christian workers at Philippi. Between whom had trouble broken out? What advice given?

4, 5 What rule in regard to rejoicing? Through

whom? (Rom. 5: 11.) How long? (1 Thess. 5: 16.) 6. ; What should keep us from undue care of earthly things? (Matt. 6: 26, 28, 30; Heb. 12: 5.) Upon whom should we cast our care? (Ps. 37: 5; 1 Pet. 5: 7.) In what way? From whom is peace a gift? On what condition here promised?

8, 9 What virtues here spoken of? Explain each. How had Paul enforced them?

10-13 In what did Paul rejoice? What had he received? What caused the delay in receiving? What made Paul content even when suffering? Who was his great Exemplar? How is strength made perfect? (2 Cor. 12: 9.)

Prove from Scripture—That joy is a Christian duty.

Practical Points -1. The jewels in Paul's crown were those who had heard the Gospel from him. Do loving deeds, speak kind words, and so be a jewel for the crown of Jesus.

2. To "stand fast" when temptations come, we must be "in the Lord", as the branch is in the vine, depending on His love and strength.

3. It is an old saying that "it always takes two to make a quarrel." We can refuse to be one of the two.

4. Peacemakers are needed in every home, and school, and church, and neighborhood.

5. Someone asked a Christian woman why she was always singing and so cheerful. She replied that she wished people to see how good a Master she served.

6. "That lovely bird of paradise, Christian content, can sit and sing in a cage of affliction and confinement, or fly at liberty through the vast expanse of heaven with equal satisfaction."

FOR WRITTEN ANSWERS

1. In what words did Paul address the Philippians?

2. What rule did he give us to rejoicing?

3. How did he feel about his own lot?

Lesson III. PAUL AT THESSALONICA AND BEREA January 18, 1903

Acts 17: 1-12. Study Acts 17: 1-15. Commit to memory vs. 2-4.

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

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

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

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

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

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the

city, crying, These that have turned the world upside down are come hither also;

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

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

Revised Version—1 custom; 2 it behoved the Christ to suffer and to rise again; 3 proclaim; 4 the Christ; 5 were persuaded; 6 Omit which believed not; 7 jealousy; 8 vile fellows of the rabble; 9 dragged; 10 before; 11 act; 12 multitude; 13 the rest; 14 examining the scriptures daily; 15 the Greek women of honourable estate.

EXPLANATION

Connection—We now go back to the lesson where Paul and Silas were cast into prison at Philippi. When the magistrates found the next morning that they had punished them unlawfully, being Roman citizens, they were very much afraid, and begged them to leave the city, which they did, ch. 16: 35-40.

1. When they had passed through; along the great Roman road called the Egnatian Way, 500 miles long. The cities named were on that road—Amphipolis, 33 miles S. W. from Philippi, Apollonia, 30 miles further west, Thessalonica, 37 miles further on. It was a busy seaport and commercial centre with a large Jewish population. A synagogue. The other two places had none.

2-4. As his manner was; to preach to the Jews first (See Luke 4:16.) Out of the scriptures; the Old Testament scriptures, their own sacred books. Opening and alleging; explaining the meaning of scripture, and proving that Jesus was the Messiah or Christ, of whom the scriptures spoke and that the scriptures said He should be slain and rise again (See such passages as Isa. 53 and Ps. 110). Some of them; of the Jews. Were persuaded (Rev. Ver.); by Paul's arguments. Consorted with; attached themselves to Paul and Silas as their converts. The devout Greeks; Gentiles converted to the Jewish faith. The chief women; first in social rank and influence (See ch. 13:50).

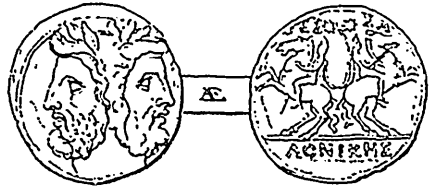
5. Moved with envy; jealous of Paul's success and influence. Lewd (worthless) fellows of the baser sort; market loungers. Jason; a kinsman of Paul's (Rom. 16:21) and probably one of his converts, for Paul was stopping with him. To the people; who, as in all ancient Greek cities, were the supreme authority.

6, 7. Found them not. They were probably warned to make their escape. They drew; implying violence. Certain brethren; Christian converts. The rulers of the city. The local name for the seven magistrates chosen by the people to rule over the city is used here—a proof of the writer's accuracy. Whom Jason hath received; and so

shares in the wrong charged against Paul and Silas. These all, etc. They charge the Christians as a class with being disloyal to the Roman emperor, Cæsar. Another king. Jesus was and is, indeed, a King, but not in the sense they intended it. (See John 18:36, 37.)

3, 9. They troubled the people, etc.; by raising the false charge that the Christians were traitors. Taken security; a sum of money to be forfeited if the missionaries or converts did anything unlawful. Let them go; the Thessalonian converts, not the missionaries, who had been kept out of sight, v. 6.

10, 11. Sent away Paul and Silas; see Matt. 10:23. Berea; 60 miles from Thessalonica. These; the Berean Jews. Were more noble; than the narrow, jealous Jews of Thessalonica. Received the word; listened to Paul's preaching. With readiness of mind; open to truth from any source. Searched the scriptures; not tak-



Ancient Coin of Thessalonica

ing things on hearsay, but seeking the truth for themselves. "Search for truth is the noblest occupation of man."

12. Therefore; as a result of this honest enquiry. Many believed; in Christ. Honourable women; of good position, rank and wealth, as in Thessalonica, v. 4. Which were Greeks. The term "Greeks" belongs both to the men and women.

The Jews of Thessalonica followed the apostles to Berea and made trouble. Paul, therefore, went to Athens, where he was joined soon by Silas and Timothy, vs. 13-15.

GOLDEN TEXT

Ps. 119 : 105. Thy word is a lamp unto my feet.

DAILY READINGS

- M. —Acts 17 : 1-12. } Paul at Thessalonica and Berea.
- T. —1 Thess. 1. } Power of the Gospel.
- W. —1 Thess. 3. } Good tidings.
- Th.—2 Tim. 3 : 10-17. } Early knowledge of scripture.
- F. —Deut. 6 : 1-9. } Constant study.
- S. —John 5 : 31-39. } Searching the scriptures.
- S. —Ps. 119 : 97-112. } God's Word studied.

CATECHISM

Q. 59. Which day of the seven hath God appointed to be the weekly sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the

week to be the weekly sabbath; and the first day of the week, ever since, to continue to the end of the world, which is the Christian sabbath.

TIME AND PLACE

A. D. 52; Thessalonica, the capital of a Roman district in Macedonia, 100 miles west of Philippi. It is now called Saloniki and has a population of 100,000. Of these a large number are Jews.

LESSON PLAN

- I. Earnest Discussion, 1-4.
- II. In the synagogue at Thessalonica.
- III. Bitter Persecution, 5-9.
- IV. Of Thessalonian converts by unbelieving Jews.
- V. Exact Enquiry, 10-12.
- Among Jews and Greeks at Berea.

LESSON HYMNS

Book of Praise, 35; 16 (Ps. Sel.); 46; 293; 119; 538.

FOR FURTHER STUDY

Juniors—1-4 How had Paul and Silas been treated at Philippi? Why were the magistrates afraid? Why did the missionaries leave the city? Where did they go? To whom did Paul first preach? Out of what book? What is the object of the scriptures? (Ps. 19:7; John 5:39; 2 Tim. 3:15.) Who accepted Paul's message? What did he establish at Thessalonica? (1 Thess. 1:1.) How was he supported? (1 Thess. 2:9; Phil 4:16.)

5-7 How did some of the Jews act? With whom was Paul stopping? With what were the Christians charged?

8, 9 How did the people and the rulers feel? What did they do?

10-12 What was done with Paul and Silas? Where was Berea? What did they do there? Compare the Bereans with the Thessalonians. Why called "more noble"? How should the scriptures be searched? (Jas 1:21; Matt. 7:24.) What was the result of the work in Berea? What was done by the Jews of Thessalonica? Whither was Paul sent? Who afterwards joined him there?

Seniors and the Home Department—1-3 What circumstances to Paul and Silas being at Thessalonica? Of what province was it the capital?

2, 3 What custom of his did Paul now follow? What was the subject of his preaching? What its object? For what purpose was Christ's death? (1 Cor. 15:3; Heb. 9:28.) Why so much stress laid on Christ's resurrection? (1 Cor. 15:14, 17, 18; Eph. 5:2.)

4-9 Who became members of the church? What does Paul say about these converts? (1 Thess. ch. 1.)

What opposition offered by the Jews? Who was Jason? (Rom. 16:21.) What charge brought forward? In what sense did they use the word "king"? Why were the people and rulers "troubled"?

10-12 What command of our Lord here obeyed? (Matt. 10:23.) Why were the Berean Jews praised? Of whom do the Scriptures testify? (John 5:39.) Who gave them? (2 Pet. 1:21; 2 Tim. 3:16, 17.) Why written? (Rom. 15:4.) What do they contain? (Rom. 1:2.) How did Christ sanction them? (Matt. 4:4, 7, 10; Mark 12:10; John 7:42.) What success had the Gospel at Berea? Describe the conduct of the Thessalonians and the results.

Prove from Scripture—*That we ought to search the scriptures.*

Practical Points—1. The church-going habit is like a balance wheel in a watch. It keeps us steady.

2. The Bible is like the famous jewel which consisted of a silver egg, opening by a spring and showing a golden chicken; the chicken again opened and displayed a crown studded with gems; always something new and wonderful. So the Bible always has something new.

3. A wrestler was so envious of another to whom a statue had been built that he wrestled with the statue every night till it fell and crushed him to death.

4. Here are the divisions of a sermon. (1) The world at first was right side up; (2) Sin came and turned it upside down; (3) The world has got to be set right again; (4) We are the chaps to do it. "Quaint," you say. "Yes, but true."

FOR WRITTEN ANSWERS

1. What did Paul preach at Thessalonica?

.....

2. How was his message received, (a) By a few, (b) By the many?

.....

3. Wherein were the Jews of Thessalonica more noble?

.....

Lesson IV. PAUL'S COUNSEL TO THE THESSALONIANS Jan. 25, 1903

1 Thess. 5: 14-28. Study 1 Thess. 5: 1-28. Commit to memory vs. 16-18. Read the whole Epistle.

14 Now we exhort you, brethren, ¹ warn them that are unruly, comfort the feeble-minded, support the weak, be ² patient toward all *men*.

15 See that none render evil for evil unto any *man*; but ever follow that which is good, ³ both among yourselves, and to all *men*.

16 Rejoice ⁴ evermore.

17 Pray without ceasing.

18 In everything give thanks: for this is the will of God in Christ Jesus ⁵ concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things; hold fast that which is good.

Revised Version—¹ admonish the disorderly; encourage the faint-hearted; ² longsuffering toward all: ³ one toward another and toward all; ⁴ always; ⁵ to you ward; ⁶ every form; ⁷ the God of peace himself; ⁸ may your spirit and soul and body be preserved entire, without blame at the coming; ⁹ adjure; ¹⁰ Omitt holy.

22 Abstain from ⁶ all appearance of evil.

23 And the ⁷ very God of peace sanctify you wholly; and ⁸ I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful *is* he that calleth you, who also will do *it*.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I ⁹ charge you by the Lord that this epistle be read unto all the ¹⁰ holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

EXPLANATION

Connection—Paul went from Berea to Athens, followed by Silas and Timothy. From Athens Timothy seems to have been sent to Thessalonica (ch. 3: 1, 2) where the Christians were suffering persecution, ch. 2: 14. Paul went on to Corinth (Acts 18: 1) and was joined by Timothy (Acts 18: 5), bringing him good news from the Thessalonian church, ch. 3: 6. Paul then wrote this letter.

In ch. 4 he comforts mourning ones with the thought of Christ's second coming, vs. 13-18. But since Christ will come unexpectedly, he exhorts them

ch. 4: 13-18.) **Be patient towards all**; in bearing their offences, weaknesses, failures.

15-17. **See that none render evil for evil.** Banish revenge. (Compare Matt. 5: 38-48; Rom. 12: 19-21; 1 Pet. 2: 18; 25.) **Follow that which is good**; doing what is just and right to everyone. **Rejoice always** (Rev. Ver.); even amid sufferings. (See ch. 1: 6; 2: 14; 3: 2-4; 2 Thess. 1: 4.) **Pray without ceasing.** (1) Pray till the answer comes; (2) Keep up the habit of prayer; (3) Live in the spirit of prayer.

18-20. **In everything give thanks**; in health or sickness, sunshine or shadow. **For this is the will of God.** A thankful heart is a praying heart (v. 17), and a praying heart is a glad heart (v. 16), and God would have His children glad. **Quench not the Spirit.** As fire may be put out with water or by being covered from the air, sin quenches the flame of the Spirit. (See Matt. 3: 11.) **Despise not**; by lightly valuing, by neglecting to hear, by refusing to obey them. **Prophesyings**; the messages of God through inspired men.

21-23. **Prove all things.** As grain is sifted from the chaff, all teaching is to be tested by the scriptures. **That which is good**; like genuine coin. **Every form of evil** (Rev. Ver.); that is, all kinds of evil. **The God of peace**; who gives peace, John 14: 27. **Sanctify you**; make you holy. **Wholly**; perfectly, in every part of your nature. **Spirit and soul and body**; the whole man. **Blameless**; unstained by sin.

24-28. **Faithful**; true to His promises. **Is he that calleth you**; to the new life with all its blessings. **Pray for us.** He had prayed for them (v. 23), but he also needs their prayers. **An holy kiss**; the customary sign of brotherly love. **I charge you by the Lord**; a very strong expression. **This epistle**; the first Paul is known to have written. **The grace of our Lord Jesus Christ**; His goodwill and the gifts which express it. **The grace of God in Christ is "manifold"** (1 Pet. 4: 10), corresponding to our "manifold temptations" (1 Pet. 1: 6). **Grace** has a key to unlock all human problems. **Need abounds**, but, as we are told in Rom. 5: 20, **God's grace is more abounding still.**



Ancient Arch in Modern Salonika (Thessalonica)

to be ready (ch. 5: 1-3), to be ever watchful and sober, walking in love (vs. 4-11), obeying their rulers and living in peace, vs. 12, 13.

14. **We exhort you.** The word Paul used means to aid, strengthen, encourage. **The unruly**; those who are like disorderly soldiers, not obeying their leader. **Comfort the feeble-minded**; faint-hearted (Rev. Ver.). **Comfort** means "to strengthen together." Those who have more courage and strength are to share with those who have less. (See

GOLDEN TEXT

1 Thess. 5 : 21. Hold fast that which is good.

DAILY READINGS

- | | |
|-------------------------|---|
| M. —1. Thess. 5: 14-23. | { Paul's counsel to the
Thessalonians.
The unruly.
Good for evil.
Well doing.
Giving thanks.
Prayer for sanctification.
Kept by God. |
| T. —2 Thess. 3: 6-18. | |
| W. —Rom. 12: 9-21. | |
| Th.—Gal. 6: 1-10. | |
| F. —Col. 3: 12-17. | |
| S. —John 17: 5-17. | |
| S. —Jude, 17-25. | |

CATECHISM

Q. 60. How is the sabbath to be sanctified?

A. The sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private

exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

TIME AND PLACE

The two Epistles of Paul to the Thessalonians were written at Corinth A.D. 52. The First Epistle to the Thessalonians is the earliest of Paul's epistles. The church at Thessalonica was founded by Paul on his second missionary journey, and the epistle containing the lesson was written later on the same journey.

LESSON PLAN

- I. Christian Duties, 14-22.
 To others, 14, 15; to ourselves, 16-22.
- II. Christian Character, 23, 24.
 Sanctified by divine power and faithfulness.
- III. Christian Fellowship, 25-28.
 With one another and with Christ.

LESSON HYMNS

Book of Praise, 303; 24 (Ps. Sel.), 9; 217; 590; 582.

FOR FURTHER STUDY

Juniors—Whence did Paul go from Berea? From Athens? Who joined him there? What news did he bring? (ch. 3: 6.) What comfort given in ch. 4: 13-18? How will Christ come? (Mark 13: 36; Luke 12: 40; 2 Pet. 3: 10.) How were they to prepare for the coming of Christ?

14 How many classes of people spoken to? What does patience produce? (Rom. 5: 4.) Who our great Example of patience? (Matt. 27: 14.)

15-18 What is the Golden Rule? What should take the place of revenge? (Prov. 25: 21; Rom. 12: 20.) What is the Christian rule of rejoicing? Of prayer? Of thanksgiving?

19-22 What symbol here used? What will quench the Spirit? What is sin? (Shorter Catechism, Ques. 14.) What is prophesying? What was to be done with this teaching?

23-28 Who is the Author of peace? Who is ever faithful? For what great event was Paul looking? What are Paul's closing words?

Seniors and the Home Department—1-13 What is a chief subject in this epistle? (ch. 4: 13-18.) Is the time known? (Mat. 24: 39; Mark 13: 32.) What descriptions are given of the event? (Tit. 2: 13; 2 Pet. 3: 10-12.) When does it come to each one? (Heb. 9: 27.) How is preparation to be made for it? What are the purposes of Christ's second coming? (Heb. 9: 28; 1 Cor. 4: 5; 1 Cor. 15: 23.) What three graces are the best defence? (1 Cor. 13: 13.)

14, 15 What evils does Paul here seek to correct? What was to be the rule of life?

16-18 With whom are we to rejoice? (Rom. 12: 15.)

When? (Ps. 89: 16; Phil. 4: 4.) What goes with joy? When are thanks to be given? Why?

19-22 How may we sin against the Holy Spirit? (Eph. 4: 30; Acts 7: 51; Isa. 63: 10; Acts 5: 9.) How were they to prove all things? What is the best rule against evil?

23-28 What was Paul's prayer? Why did he expect this answered? What was his request of the church? Why made? (2 Thess. 3: 1.) What does "grace" mean?

Prove from Scripture—*That we should always be thankful.*

Practical Points—1. When an army is marching through an enemy's country, the soldiers must keep in the ranks and follow their leader. If one should wander away by himself, he would be in great danger. So we can be safe only if we obey God. There is peril in every other path.

2. Said a good minister: "Of all the delegates that I met at the convention, I liked him best who, on being asked what his business was, said, 'I am a cheer-up-odist.'"

3. To be patient is to have a *long spirit*, a spirit that does not soon become vexed when others do not please us.

4. The sunlight makes every particle of dust beautiful by shining upon it. We help to make others good by showing goodness to them.

5. Look on the bright side, and if there is no bright side, polish up the dark side.

6. Precious as are the teachings of the epistle, the best is last, the "grace" for which Paul asks in closing.

FOR WRITTEN ANSWERS

1. How are the unruly to be dealt with? The fainthearted? The weak?

2. How may we quench the Spirit?

3. What is Paul's prayer for the Thessalonians?

Lesson V.

PAUL AT ATHENS

February 1, 1903

Acts 17: 22-34. Study Acts 17: 13-34. Commit to memory vs. 28, 29.

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

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

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

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

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

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

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

Revised Version—1 the Areopagus; 2 somewhat; 3 along; 4 observed the objects of your worship; 5 also; 6 AN; 7 What therefore ye worship in ignorance, this set I forth unto you; 8 The God; 9 he, being Lord of heaven and earth; 10 served by men; 5 hands; 11 Omit blood; 12 having determined their appointed seasons; 13 seek God; 14 every; 15 Being then the offspring; 16 The times of ignorance therefore God overlooked; 17 concerning this yet again.

EXPLANATION

Connection—Paul (See Lesson III.) driven from Berea, went to Athens, 240 miles distant, probably by sea, Acts 17: 13-15. There he spoke strongly against idolatry, preaching Jesus to all. Some Athenian philosophers took him to Mars' hill to hear his religious views, vs. 16-21

22, 23. Mars' hill; Areopagus (Rev. Ver.) is the Greek form. It means either the Athenian Council or the place where it met. It was a famous spot. Too superstitious; fuller of reverence for the gods than others were. Passed along (Rev. Ver.); through the city. Observed the objects of your worship (Rev. Ver.); temples, altars and images. I found also (Rev. Ver.); besides the altars of the gods whose names were known TO AN UNKNOWN GOD (Rev. Ver.); any God whose name was unknown, lest none should be missed out. Ignorantly worship; not knowing his name and nature.

24, 25. God that made the world. Paul proclaims Him as Creator. Lord of heaven, etc.; the ruler of all things and not a helpless idol. Dwelleth not in temples. Compare Stephen's words, ch 7: 48. Neither is he served by men's hands (Rev. Ver.); for He needs no help from any creature.

26-28. He made of one every nation (Rev.

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

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

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

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

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

33 So Paul departed from among them.

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

Ver.); of one ancestor, or family. Since all have sprung from God, all should worship God. Their appointed seasons (Rev. Ver.); changes and periods in history as well as seasons of the year. The bounds of their habitation; the limits of their territory. That they should seek God (Rev. Ver.). This is the purpose of God's love and care. Feel after him; like a blind man groping his way. In him we live. We are kept in life by God's power and love. Certain of your own poets; Aratus or Cleanthes. Paul is trying to win them (as in v. 23) by quoting their own literature.

29-31. Being then the offspring of God (Rev. Ver.); as your own poets teach. We ought not, etc.; to worship idols. The times, etc.; when men worshipped idols ignorantly. God winked at; overlooked, did not punish fully. But

now; since Christ came. Repent; turn from sin. A day; when every thought and act will be judged. By that man. Jesus Christ is both Judge and Saviour. Raised him from the dead. Christ's resurrection is an assurance of His second coming.

32-34. Some mocked; compare ch. 2: 13. Departed. It was a friendly discussion, not a trial. Dionysius; a member of the Areopagus, a man of distinction. Damaris; otherwise unknown. The converts here were from amongst the higher classes



The Acropolis or Citadel of Athens, the Parthenon in the foreground

GOLDEN TEXT

Acts 17 : 18. He preached unto them Jesus, and the resurrection.

DAILY READINGS

M. —Acts 17 : 13-21. Something new.
 T. —Acts 17 : 22-34. Paul at Athens.
 W. —Ps. 50 : 1-16. Ignorant worship.
 Th. —Isa. 40 : 18-26. Incomparable.
 F. —Rom. 1 : 16-25. The great Creator.
 S. —2 Thess. 1 : 1-12. Judgment by Christ.
 S. —John 5 : 24-30. Jesus and the resurrection.

CATECHISM

Q. 61. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works, about our worldly employments, or recreations.

TIME AND PLACE.

A. D. 52; Athens, the capital of Attica, one of the Greek states. It had become the centre for the ancient world in science, literature and art. The city was founded about 1556 B. C., and named after the goddess Athene or Minerva. The highest point in the city was the Acropolis. (See illustration opposite page.) Athens reached its greatest glory about 400 B. C.

LESSON PLAN

- I. God Declared, 22-28.
By Paul to the Athenians.
- II. Duties Enforced, 29-31.
Which spring from the knowledge of God.
- III. Hearers Divided, 32-34.
Into mockers, procrastinators and believers.

LESSON HYMNS

Book of Praise, 14; 69 (Ps. See 22; 515; 90; 560 541.

FOR FURTHER STUDY

Juniors—From what place had Paul been driven? Where did he go? How far apart were these places? Where was Paul taken? By whom? For what purpose?

22, 23 How did his discourse begin? What does "superstitious" mean? What is an altar? To whom was this altar erected? Whom did Paul preach?

24, 25 Who created the world? What does the creation reveal? (Rom. 1 : 20; Ps. 19 : 1.) Who is the author of natural life? (Gen. 2 : 7.) Who preserves life? (Ps. 36 : 6.)

26-28 What bond of union has God made between the nations? Why should they seek after God? How near to us is God? To how many is God thus near? In what very close relation do we stand to God? (Matt. 6 : 9.)

29-31 What follows from this relationship? How did God treat man's ignorance? What does He now command? What strong motive to repentance here given?

32-34 What were the three effects of the discourse?

Seniors and the Home Department—What circumstances led to Paul's visit to Athens? How did he begin his work? To what part of the city was he taken? Who made up the congregation?

22, 23 How was their great devotion to their gods shown? Which is the first commandment? Had the Athenians any notion of the true God?

24, 25 What great work of God does Paul here speak of? In whose hand is life? (Job 12. 10; Dan. 5 : 23.) How should he be spent? (Rom. 14 : 8; Luke 1 : 75.)

26-29 What argument is here used? When should we seek God? (Isa. 55; 6.) How? (Heb. 11 : 6.) Whom did Paul quote? For what are we dependent on God? To what should this lead us?

30 What is repentance? Why commanded here? What should lead to it? (Rom. 2 : 4.) What day referred to? Who will be Judge? (Rom. 14 : 10; 2 Cor. 5 : 10.)

31-34 In what different ways were Paul's words received? Where did Paul go? Who became his friends?

Prove from Scripture—That Christ rose from the dead.

Practical Points—1. Paul was always the Christian gentleman. We should be careful, as he was, not to wound the feelings of others.

2. One boy found Christ by reading a certain book. He read the book to another boy who could not read, and he, too, was saved. Each of us can find some way to preach Jesus.

3. If all nations are of one blood, they are all brothers. That is what the Gospel teaches, and it is what the Gospel brings about.

4. We open our eyes in the morning and behold the light all about us. If we only had the eyesight that we shall have by and by in heaven, we should open our eyes and see GOD, for He is nearer to us than the light itself.

5. "The house of Never is built, they say,
 Just over the hills of By-and-By;
 Its gates are reached by a devious way,
 Hidden from all but an angel's eye."

FOR WRITTEN ANSWERS

1. What did Paul say about the true God?

2. What did he say about the judgment?

3. What was the result of his preaching?

Lesson VI. THE CHURCH AT CORINTH FOUNDED February 8, 1903

Acts 18: 1-11. Study Acts 18: 1-17. Commit to memory vs. 9-11.

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; (because that Claudius had commanded all Jews to depart from Rome;) and came unto them.

3 And because he was of the same ³ craft, he abode with them, and ⁴ wrought: for by their ³ occupation they were tentmakers.

4 And he reasoned in the synagogue every sabbath, and persuaded ⁵ the Jews and the Greeks.

5 And when Silas and Timotheus ⁶ were come from Macedonia, Paul was ⁷ pressed in the spirit, and testified to the Jews that Jesus was Christ.

6 And when they ⁸ opposed themselves, and blasphemed, he shook ⁸ his raiment, and said unto them,

Revised Version—¹ he; ² a man of Pontus by race; ³ trade; ⁴ they wrought; ⁵ Jews and Greeks; ⁶ came down from Macedonia, ⁷ constrained by the word, testifying, ⁸ out, ⁹ Titus Justus; ¹⁰ Omit chief, ¹¹ in; ¹² harm; ¹³ dwelt.

EXPLANATION

Connection—Paul probably did not stay at Athens more than three or four weeks. The audiences were cold and critical and the field not promising; so he left for Corinth.

1, 2. After these things; recorded in the last lesson, Corinth; a great commercial city on a narrow isthmus and with two fine seaports—45 miles west of Athens. It was a city of wealth, luxury and wickedness. **A certain Jew, Aquila** is a Latin name; but the Jews often took Roman names when living outside of Palestine. **Pontus;** a province of Asia Minor. **Claudius;** the fourth Roman Emperor, A.D. 41-54. **Commanded, etc.;** because of their frequent disturbances. The edict could not have remained long in force, for Aquila and his wife, Priscilla, were in Rome not long afterwards, Rom. 16: 3. **Came unto them;** to lodge with them.

3-5. The same craft (trade). Every Jewish boy was required to learn a trade. **Wrought;** worked at making tents, which were much in demand by travellers and soldiers. **Every sabbath.** He worked for his living during the week. **Persuaded;** sought to persuade them of the truth of Christianity. **The Greeks;** the Gentiles who worshipped in the synagogue. **Silas;** the missionary companion of Paul, 15: 40. **Timotheus;** a young man whom Paul first met at Lystra, 16: 3. Two of Paul's epistles are addressed to him. **Macedonia;** one of the two great provinces into which Greece was divided by the Romans, who subdued it, 168 B.C. **Was constrained by the word (Rev. Ver.).** The one aim of preaching for the saving of souls possessed him. **Testified to the Jews;** proving from the

Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

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

8 And Crispus, the ¹⁰ chief ruler of the synagogue, believed ¹¹ on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

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

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

11 And he ¹² continued there a year and six months, teaching the word of God among them.

scriptures that Jesus was the Messiah, 1 Cor. 2: 2.

6. Opposed themselves. The opposition was very strong, as of a force in battle array. **Blasphemed;** spoke abusively of Paul and reviled Christ. **Shook his raiment;** as a sign that all intercourse between them had ceased (See Matt. 10: 4). **Your blood, etc.** The responsibility was theirs. **I am clean.** He had done his duty, and was blameless. **Henceforth;** that is, in Corinth. He preached to Jews in other places. **Gentiles.** The way is widening for his great mission, ch. 9: 15.

7, 8. Departed thence; from the synagogue, v. 4. **Justus;** not otherwise known. **Worshipped God.** Justus was a proselyte to the Jewish faith. **Joined hard to;** was near by. **Crispus;** a Jew with a Latin name (See on v. 2). **The chief ruler, etc.;** therefore an important convert. **Believed.** He was one of the two in Corinth whom Paul himself baptized, 1 Cor. 1: 14. **His house;** the members of his family. **The Corinthians;** the Gentiles in Corinth.

9-11. Then spake the Lord; to encourage His servant. **Be not afraid;** of Jewish opposition, v. 6. **But speak;** preach the Gospel without any hesitation. **I am with thee;** a promise of special protection. **No man shall set on thee.** Paul may have feared bodily harm. (See v. 12.) **I have much people;** and, therefore, Paul must preach without fear, that they might be brought to God. **He continued.** Encouraged by the vision, he remained in Corinth. **The Jews, angry at Paul's success,** brought him before the Roman governor, who would not have anything to do with their religious quarrels, and dismissed the case, vs. 12-17. Here the Roman law befriended Paul.



Modern Tentmakers. (Illustrative Notes.)

GOLDEN TEXT

1 Cor. 3 : 11. Other foundation can no man lay than that is laid, which is Jesus Christ.

DAILY READINGS

- | | |
|-----------------------|----------------------------------|
| M. —Acts 18 : 1-11. | { The Church at Corinth founded. |
| T. —1 Cor. 2 : 1-8. | { Paul's teaching. |
| W. —1 Cor. 9 : 9-18. | { A free Gospel. |
| Th. —Matt. 10 : 5-15. | { Danger of refusing. |
| F. —2 Cor. 11 : 1-12. | { A reminder. |
| S. —Jer. 1 : 7-19. | { Be not afraid. |
| S. —1 Cor. 3 : 9-15. | { The true foundation. |

CATECHISM

Q. 62. What are the reasons annexed to the fourth commandment ?

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special pro-

priety in the seventh, his own example, and his blessing the sabbath-day.

TIME AND PLACE

A. D. 52; Corinth, the chief city of Achaia, about 48 miles west of Athens. It was situated on the narrow isthmus connecting the two parts of Greece, had two fine harbours and was thus open to trade from both the east and the west.

LESSON PLAN

- I. Faithful Work, 1-4.
By Paul at tent-making and preaching.
- II. Fierce Conflict, 5-8.
Between Paul and unbelieving Jews.
- III. Divine Encouragement, 9-11.
Given to Paul in a night vision.

LESSON HYMNS

Book of Praise, 20; 65 (Ps. Sel.); 54; 221; 175; 2. 1.

FOR FURTHER STUDY

Juniors—1-3 How long was Paul at Athens? Why did he leave? Where did he go? Where was Corinth? What kind of city was it? With whom did Paul lodge? Where had they lived? Why had they left? What was their occupation? What was every Jewish boy required to learn? What trade did Jesus learn? (Mark 6 : 3.)

4, 5 To whom did Paul first preach? Where? When? Who were the Greeks? Who were two helpers of Paul? From what place had they come? Where had Paul met and called Timothy? (Acts 16 : 3). Whom did Paul preach? What did he preach about Christ? (1 Cor. 2 : 2.)

6-8 How did the Jews resist the truth? How did Paul treat them? To whom did Paul now preach? In whose house? What are we told of him? Who was Crispus? Who baptized him? (1 Cor. 1 : 14.) What further success? How was Paul cheered?

9-11 Why was Paul discouraged? Who brought words of cheer? Repeat the words? What effect had they? How long did Paul remain? How did the Jews treat him? (vs. 12, 13.) Describe the governor's conduct.

Seniors and the Home Department—1-3 Why was Paul's stay at Athens so short? What place next visited? Tell what sort of city it was? Whom did Paul find there? Why are they noted? (Acts 18 : 26.) How does Paul refer to them? (1 Cor. 16 : 19; Rom. 16 : 3.) Who was the Roman emperor? What edict had he passed? How did Paul support himself?

4, 5 Tell of Paul's first sermon at Corinth, describing the place, the congregation, the subject. Who

were associated with Paul? Where is Jesus called the Messiah? (Dan. 9 : 25; John 1 : 41; John 4 : 25, 26.)

6-8 What opposition offered? What was Paul's great mission? (Acts 9 : 15.) How does he now go about fulfilling it? With what success?

9-11 How was Paul strengthened? How was Moses strengthened? Elijah? (1 Kings 19 : 5-8.) Christ in Gethsemane? (Luke 22 : 43.) How are God's promises described? (2 Pet. 1 : 4.) To whom made? (Jas. 1 : 12; 2 : 5.) Describe Paul's appearing before Gallio. (vs. 12-14.) What was the result of it? (v. 16.) How is God's providence shown? (Phil. 1 : 12.)

Prove from Scripture—That the Lord protects His servants.

Practical Points—1. Corinth was one of the worst cities in the world. Just for that reason it needed the gospel. The gospel is not for the good, but for the bad.

2. "Teach me, my God and King,
In all things Thee to see,
And what I do in anything,
To do it as for Thee."

3. God does not force men to serve Him. In His word and through His servants, He shows them that obedience to Him is reasonable, and persuades them to obey, but He leaves them free to choose for themselves. And they must bear the consequences of the choice.

4. Religion is important enough to be dead in earnest about.

5. One, of whom others spoke evil, said : "They cannot harm me by what they say of me. I am too near the great white throne."

FOR WRITTEN ANSWERS

1. How did Paul support himself at Corinth?

2. Who opposed his work?

3. How was he encouraged?

Temperance Lesson

1 Cor. 8 : 4-13. Study the whole chapter. Commit to memory vs. 8, 9.

4 As concerning therefore the eating of those things ¹ that are offered in sacrifice unto idols, we know that ² an idol is nothing in the world, and that ³ there is none other God but one.

5 For though there be that are called gods, whether in heaven or ⁴ in earth, (as there be gods many, and lords many,)

6 ⁵ But to us there is ⁶ but one God, the Father, of whom are all things, and we ⁷ in him; and one Lord Jesus Christ, ⁸ by whom are all things, and we ⁹ by him.

7 Howbeit ⁹ there is not in every man that knowledge: for some ¹⁰ with conscience of the idol unto this hour eat it as a thing ¹¹ offered unto an idol; and their conscience being weak is defiled.

8 But meat ¹² commendeth us not to God: for

Revised Version—¹sacrificed to idols; ²no idol is anything; ³no God but one; ⁴on; ⁵Yet; ⁶Omit but; ⁷unto; ⁸through; ⁹in all men there is not; ¹⁰being used until now to the idol; ¹¹sacrificed; ¹²will not commend us to God; ¹³Reverse the clauses; ¹⁴sitting; ¹⁵an; ¹⁶will not his conscience, if he is weak; ¹⁷he that is weak perisheth, the brother for whose sake Christ died; ¹⁸And thus, sinning against the brethren, and wounding their conscience when it is weak; ¹⁹stumble; ²⁰for evermore; ²¹that I make not my brother to stumble.

¹³neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge ¹⁴ sit at meat in ¹⁵ the idol's temple, ¹⁶ shall not the conscience of him which is weak be emboldened to eat those things which are ¹¹ offered to idols;

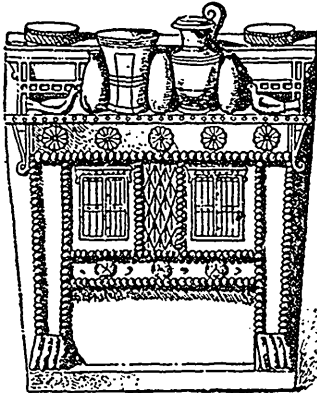
11 And through thy knowledge ¹⁷ shall the weak brother perish, for whom Christ died?

12 ¹⁸ But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to ¹⁹ offend, I will eat no flesh ²⁰ while the world standeth, ²¹ lest I make my brother to offend.

EXPLANATION

Connection—From Corinth Paul went to Jerusalem, and then started out on his third missionary journey (Acts 18:18-23), remaining nearly three years at Ephesus, Acts 20:31. There he heard from the Corinthian church by letter (1 Cor. 7:1), and by report, and wrote the epistle from which this lesson is taken.



A Table from an Ancient Greek Temple

Paul teaches that it must be settled by love, not knowledge. This principle is worked out in the lesson. As concerning the eating, etc. In offering heathen sacrifices, part of the flesh was burned, part given to the priests and part to the offerer. This meat often found its way to the butcher (10:25) and was eaten in the homes (10:27) and at temple feasts, ch. 8:10. **An idol is nothing.** It is only wood and stone. It has no existence as a deity. **In the world.** It has no power in sea, earth or sky. **None other God but one;** the great truth of Jewish and Christian belief.

5, 6. **There be that are called gods;** but they exist only in imagination. **In heaven and in earth.** The heathen worshipped the stars of heaven

and many objects upon earth; so that they had gods many, and lords many. **But to us;** Christians. **But one God.** Therefore things offered to idols are not really offered to other gods, for there are none. **Of whom are all things.** God is the source of all things. **And we unto him** (Rev. Ver.); created for His praise and glory, Eph. 1:5, 6. **Through whom are all things** (Rev. Ver.). All things were created by Christ, John 1:1, 3; Heb. 1:2. **And we through him** (Rev. Ver.); that is, redeemed through Him for God, 2 Cor. 5:18, 19.

7-9. **There is not in every man that knowledge;** that an idol is nothing and that eating meat offered to it is not sharing in idol worship. **With conscience of the idol;** feeling that what they eat belongs to the idol and makes them sharers in its worship. **Eat it as a thing offered unto an idol;** finding it hard to shake off the feeling that the idol is real. **Their conscience being weak;** regarding as wrong what is not really so. **Is defiled;** burdened by a sense of guilt. **Meat commendeth us not to God.** God would not judge them on the ground of eating or not eating such food. **This liberty of yours;** to eat meat offered to idols. **Stumbling block;** an occasion of falling into sin.

10, 11. **Those which hast knowledge;** who knows that an idol is nothing. **In the idol's temple;** where social feasts were held. **Embodened;** Greek "builed up." **The weak are built up in evil,** as charity builds up (edifieth, v. 1) in good. **Shall the weak brother perish;** by sinning against conscience. **For whom Christ died.** We run the risk, through our want of self-denial, of making void the work of Christ.

12, 13. **Ye sin against Christ;** (1) by injuring His followers; (2) by hindering His work; (3) by misrepresenting His spirit. **Wherefore, etc.** Our liberty must yield to love for others. **I will eat no flesh;** will abstain even from all kinds of flesh, lest by chance he should eat that offered to idols, and so offend, that is, cause another to drink.

GOLDEN TEXT

Rom. 14: 19. Let us therefore follow after the things which make for peace.

DAILY READINGS

- M. -1 Cor. 8: 1-13. Christian self-control.
T. -Rom. 14: 12-22. Helping by example.
W. -Rom. 15: 1-7. Pleasing others.
Th. -1 Cor. 9: 18-27. Temperate in all things.
F. -Phil. 2: 1-11. The mind of Jesus.
S. -Gal. 5: 10-26. The best fruit.
B. -1 Cor. 10: 23-33. Giving no offence.

CATECHISM

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

TIME AND PLACE

The First Epistle of Paul to the Corinthians was written during the apostle's long stay in Ephesus. (See 1 Cor. 16: 8, 9, 19; Acts ch. 19.) The probable date of the letter is early in 57 A. D. The note at the close of the epistle in the Authorized Version is a copyist's error.

LESSON PLAN

- I. Knowledge, 4-6. Of the one living and true God.
II. Liberty, 7-9. Of conscience through knowledge of the truth.
III. Love, 10-13. Which denies self for the sake of others.

LESSON HYMNS

Book of Praise, 14; 10 (Ps. Sel.); 91; 230; 533; 529.

FOR FURTHER STUDY

Juniors-Who wrote this epistle? From what place? Why written?

4 What were the different uses made of the flesh of animals offered in sacrifice? What is an idol? Which commandment forbids the worshipping of idols? Are there more Gods than one?

5, 6 What do the heathen worship? Whom do Christians worship? Who is the author of all things? Why did He create man? (Eph. 1: 5, 6.) Through whom were all things created? How are we redeemed? (1 Pet. 1: 18, 19.)

7-9 What does Paul say about meat commending us to God? (v. 8.) Against what are we to guard? What is meant by "a stumbling block"?

10, 11 How may our liberty become a stumbling block? For whom did Christ die? How should the weak be treated? (Isa. 35: 3, 4; 1 Thess. 5: 14; Heb. 12: 12.) What example did Paul give? (1 Cor. 9: 22.)

12, 13 Explain v. 12. (See Matt. 25: 42-45.) What was Paul's noble resolve? Of what is self-denial a test? (Matt. 10: 37, 38; Luke 14. 27-33.) How should it be shown? (Rom. 15: 1-3.)

Seniors and the Home Department-1-3 Departing from Corinth where did Paul go? Which missionary journey was it? How long was he at Ephesus? What is the chief principle taught in this lesson? To whom should love be shown? (Gal. 6: 10.) How shown? (Gal. 5: 13; 1. Thess. 5: 14.) What is a motive to such love? (John 13: 34.) Of what is it an evidence? (John 13: 35.)

4-6 What was Paul's reply to the question about "meat offered to idols?" What great Christian doctrines here taught?

7-9 What is meant by a weak conscience? By a conscience defiled? Whose service is liberty? (1. Cor. 7: 22.) How do we receive liberty? (John 8: 32.)

10, 11 Show how a misuse of liberty may cause a brother to perish. How are the weak to be helped?

12, 13 Show that sinning against the brethren is sinning against Christ. Who is our great Example of self-denial? (Rom. 15: 3.) When is self-denial necessary? (Luke 9: 23.) What was Paul's resolve?

Prove from Scripture-That we should deny ourselves for others.

Practical Points-1. Some boys once formed a club. After a while, liquor was brought into the club-room. What was the result? One, after nearly driving his mother crazy, disappeared from his home. Another forged a cheque. A third cheated his employers. A fourth in a few years died a drunkard. The point is easily seen.

2. If we love a person, we shall want to build him up. But drink pulls him down. It injures health, destroys home, kills the soul. Can we love a person and show him the example of using strong drink?

3. Liberty does not mean that we have the right to do what will injure others. One who has smallpox has no right to go among other people.

4. Temperance is having all our powers and passions under the control of reason and conscience, as a horse is under the control of its rider.

- 5. "Think gently of the erring one! And let us not forget, However darkly stained by sin, He is our brother yet."

FOR WRITTEN ANSWERS

1. What dispute arose at Corinth?

2. What did Paul say about idols?

3. Why should Christians deny themselves?

Lesson VIII.

CHRISTIAN LOVE

February 22, 1903

1 Cor. 13 : 1-13. Commit to memory vs. 1-3. Read 1 John 4 : 7-21.

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

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

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

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

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

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

Revised Version—1 If; 2 but; 3 love; 4 Omilas; 5 clanging; 6 know; 7 as to remove; 8 its; 9 Omit easily; 10 taketh not 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; 20 and.

EXPLANATION

Connection—The principle of love in the Christian life, touched upon in last lesson, is the theme of this chapter. Every boy and girl should learn this thirteenth chapter of First Corinthians by heart.

1, 2. **Though I speak**; a supposed case to show the great worth of love, **Tongues of men**; the gift of tongues (ch. 14 : 2, 4), which seems to have been used in Corinth for show. It was a kind of utterance different from every known human speech. **Of angels**; a perfect language. **And have not charity**; the gift of love. Charity is from a Greek word for love. **Sounding brass**; noise and nothing more. **A clanging cymbal** (Rev. Ver.);



Cymbals

two pieces of metal smitten together and making a harsh sound. **Prophecy**; the gift of speaking God's will, Num. 23 : 5-10. **Mysteries**; the secret purposes of God. **All knowledge**; all that can be learned by study. **All faith**; to do the greatest miracles, Matt. 21 : 21.

3. **Though I bestow** etc.; like the alms of the Pharisees, and the gift of Ananias (Acts 5 : 2), from other motives than love. **To be burned**. One may even give his life through pride or self-glory. These verses show love's supremacy; the following its fruits.

4, 5. **Suffereth long**; is very patient when provoked. **Kind**; doing good to others. **Envieth not**; is not grieved when others prosper. **Vaunteth not**; is not boastful. **Not puffed up**; with pride and conceit. "like a soap bubble, large in size, but mostly wind." **Doth not behave . . . unseemly**; is never rude or vulgar, but ever kind and courteous; 1. Pet. 3 : 3. **Seeketh not her own**; does not act in a selfish spirit, forgetful of the interests of others. **Is not provoked** (Rev. Ver.); temper always under control. **Thinketh no evil**; not suspicious of others, not imputing evil motives to them.

6, 7. **Rejoiceth not in iniquity**; not glad when

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

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

9 **For we know** in part, and we prophesy in part.

10 **But when that which is perfect is come**, then that which is in part shall be done away.

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

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

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

others sin. **Rejoiceth in the truth**; in its triumph over evil. **Beareth all things**; patiently endures wrongs rather than resent them, Matt. 5 : 39. **Believeth all things**; takes the most kindly view of the actions and motives of others, 1. Pet. 4 : 8. **Hopeth, etc.**; looks on the sunny side. **Endureth all things**; bearing patiently the many trials of life. Such are love's fruits; the next verses show its permanency.

8-10. **Never faileth**; neither in this world nor the next. **But the gift of "tongues"** (see on v. 1), "prophecies", and "knowledge" (see on v. 2) shall fail. **Know in part**. Present knowledge is very limited. **Prophecy in part**. Even inspired men did not know the whole truth. **When . . . perfect is come**; when made perfect in Christ, Eph. 4 : 13. **That which is in part**; shall be lost in the perfect.

11, 12. **When I was a child**; an illustration of v. 10. **I spake, etc.** The language, thought and feelings of the child are put away in manhood; so the imperfect knowledge of the present will be lost in the perfect knowledge of the future. **For now**; under present conditions. **We see in a mirror** (Rev. Ver.). We behold a reflection of truth, not truth itself. **Mirrors** were commonly made of polished bronze and were dim compared with our glass mirrors. **Darkly**; literally, "in a riddle." There is much guessing and uncertainty in our knowledge. **Face to face**; not as in a dim glass. **Then shall I know**; perfectly, fully. **As . . . known**; by God, who had known and redeemed him.

13. **Now abideth**; amid the passing gifts of vs. 8-12, three gifts are permanent. "Faith is reliance on God, and this confidence in God can exist through life, survive death, and last throughout eternity. Hope is the expectation of future good—the hope 'that maketh not ashamed,' that is ever being renewed, and that will have a function even in heaven. Love is not merely natural love, but sanctified love—the love of God in the soul." Faith saves, hope sustains, love makes perfect. Love is the greatest, because it includes them all.

GOLDEN TEXT

1 Cor. 13: 13. Now abideth faith, hope, charity, but the greatest of these is charity.

DAILY READINGS

- | | |
|----------------------|--------------------|
| M. —1 Cor. 13. | Christian love. |
| T. —Psa. 133. | A pleasant sight. |
| W. —Luke 6: 27-38. | Love your enemies. |
| Th. —Luke 10: 25-37. | Love exemplified. |
| F. —John 13: 1-17. | An example. |
| S. —1 John 3: 10-18. | Love indeed. |
| S. —1 John 4: 7-21. | Love made perfect. |

CATECHISM

Q. 64. What is required in the fifth commandment?

A. The fifth commandment requireth the preserving the honour, and performing the duties, belonging to everyone in their several places and relations, as superiors, inferiors, and equals.

TIME AND PLACE

As in last lesson; the epistle was written A.D. 57 by Paul from Ephesus to the church at Corinth. It is for the most part an epistle of argument and reproof, for many of the Corinthian Christians, so recent idol worshippers, had serious faults and failings. This 13th chapter is like a very wellspring and fountain of love.

LESSON PLAN

- I. The *Love of Love*, 1-3.
Cannot be filled by any other gift.
- II. The *Fruits of Love*, 4-7.
Which should appear in our lives.
- III. The *Permanence of Love*, 8-12.
Contrasted with tongues, prophecy, knowledge.
- IV. The *Greatness of Love*, 13.
Shown by comparison with faith and hope.

LESSON HYMNS

Book of Praise, 163; 7 (Ps. Sel.); 216; 535; 575.

FOR FURTHER STUDY

Juniors—1-3 What had Paul just been saying? (ch. 12: 31.) What "more excellent way" does he now show? What does the word "charity" here mean? What is meant by "the tongues of men"? What by the tongues "of angels"? What are these, as compared with love? What meant by "prophecy"? By "faith"? How much are these worth without love? How much, almsgiving and martyrdom?

4-7 Pick out the thirteen good things here said of love. Some of the hard words—explain them: "envieth," "vaunteth," "behave itself unseemly," "prophecies."

8-10 What alone shall never fail? When shall "prophecies," "tongues," "knowledge" fail? What is meant by "that which is in part"? When shall it be done away?

11, 12 How did the child Paul act? The man Paul? What difference between seeing in a mirror and "face to face"? What is the measure of our knowledge now? What shall it be in heaven?

13 Which three graces abide? Which is the greatest of the three? Wherefore the greatest?

Seniors and the Home Department—1-3 On what subject is Paul speaking? Define charity. What value here put on it? How is love produced? (Gal. 5: 22; 1 John 4: 19.) What acts, good in themselves, without it are useless? Give some great Bible examples of what faith can do.

4-7 Name the fruits of this love. Who is the great example of love? From whom do we receive the gift of love? (1 John 4: 7.) Where commanded to use it? (1 John 4: 21; John 15: 12.) With what should it be connected? (Rom. 12: 10;

2 Pet. 1: 7.) How should it be shown? (Gal. 5: 13; 1 Pet. 4: 8.) What kind of bond is it? (Col. 2: 2; 3: 14.)

8-10 Contrast "charity" with other gifts mentioned. What is one defect of our knowledge? In whom are we "complete"? (Col. 2: 10.)

11-13 Compare childhood with manhood. Compare this life with the life to come. The three most important gifts and the reason therefor. The reason for the permanence of faith, hope and love.

Prove from Scripture—*That love is patient.*

Practical Points—1. A man may know a great deal, and be able to speak well, and even have power to work miracles, and yet not be a good man. But if he loves, he is a good man. To be loving is to be good.

2. Socrates said: "Envy is the daughter of Pride, the author of Murder and Revenge. Envy is the filthy slime of the soul; a venom, a poison, a quicksilver, which consumeth the flesh and drieth up the bones."

3. "Can I bestem, and another be wheat?
Can I be shell, and another be meat?
Another be head, while I am feet?
If God will."

4. "Politeness has been defined as love in trifles. Courtesy is said to be love in little things. And the one secret of politeness is to love. You know the meaning of the word 'gentleman.' It means a gentle man—a man who does things gently; with love."

5. "As every hue is light,
So every grace is love."

FOR WRITTEN ANSWERS

1. With what is love contrasted?

2. How does love show itself?

3. Which other virtues does love surpass?

Lesson IX.

PAUL AND APOLLOS

March 1, 1903

Acts 18:24 to 19:6. Study Acts 18:18 to 19:7. Commit to memory vs. 4-6.

24 And a certain Jew named Apollos¹ born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

25 This man² was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught³ diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard they took him unto them, and expounded unto him the way of God more⁴ perfectly.

27 And when he was disposing to pass into Achaia, the brethren⁵ wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he⁶ mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

1 And it came to pass, that, while Apollos was at

Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,
2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.
3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.
4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.
5 When they heard this, they were baptized into the name of the Lord Jesus.
6 And when Paul had laid his hands upon them the Holy Ghost came on them; and they spake with tongues, and prophesied.

Revised Version—1 an Alexandrian by race, a learned man; 2 had been; 3 carefully; 4 encouraged him, and wrote to the disciples to receive him; 5 powerfully confuted, 6 the, country; 8 did ye receive the Holy Ghost when ye believed; 9 whether the Holy Ghost was given; 10 into; 11 Omit verily; 12 Omit Christ.

EXPLANATION

Connection—At the close of Lesson VI, Paul was in Corinth, ch. 18:12-16. He has now started on his third missionary journey. (Read vs. 18-23.)

24, 25. Apollos; an eloquent Jew, the story of whose work follows. He was born at Alexandria, a great city on the Egyptian sea coast founded by and named for Alexander the Great. Mighty; in quoting and explaining scripture. Ephesus; the capital of the Roman province of Asia Minor. Instructed; though very imperfectly, v. 26. The way of the Lord Jesus; the Christian faith. Fervent; from Latin "to boil," "to ferment." The things of the Lord; the gospel in so far as he knew its meaning. The baptism of John; the baptism of repentance that pointed to the Christ (See Acts 19:4), in contrast with baptism by the Messiah Himself, with the Holy Ghost and with fire, Matt. 3:11.

26. To speak boldly; full of zeal for the truth as he knew it. In the synagogue; as a Jew he would have the privilege of preaching there. Aquila and Priscilla. We were introduced to them in Lesson VI. Took him; to their home.

27, 28. Into Achaia; to preach at Corinth, which was the capital city, ch. 19:1; 1 Cor. 3:6. Wrote; a letter of introduction. Helped; in debates with the Jews. Grace; divine influence. Helped. Through the grace of God he greatly helped the believers in Corinth. Powerfully confuted (Rev. Ver.); by his eloquence and knowledge of the scriptures—the Old Testament, which was the Bible of the Jews. That Jesus was the Christ; or Messiah (the Hebrew form of the same word). Unbelieving Jews still refuse to regard Jesus as the promised Messiah.

Ch. 19:1. It came to pass; going back to ch. 18:23. While Apollos . . . at Corinth. He left Ephesus before Paul arrived. Upper coasts; the upland districts of the interior. Came to Ephesus; as he had promised, ch. 18:21. Certain disciples; twelve in all (v. 7). Christians, but imperfectly instructed in the new faith.

Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

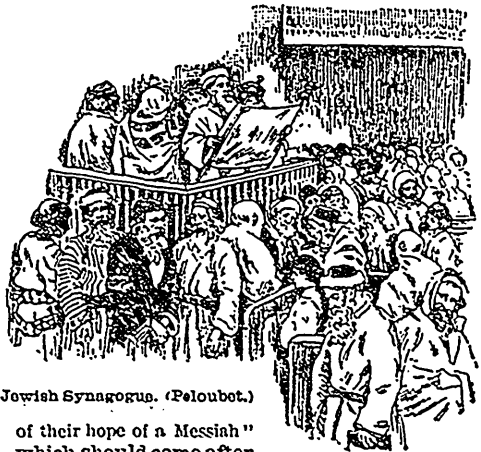
4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized into the name of the Lord Jesus.

6 And when Paul had laid his hands upon them the Holy Ghost came on them; and they spake with tongues, and prophesied.

2, 3. Received the Holy Ghost; as seen in the gift of tongues, etc., v. 6. Read the changes of the Revised Version carefully here. They knew, of course, of Joel's promise (Joel 2:28), but had not heard of Pentecost, Acts 2:4. Unto John's baptism; see on ch. 18:25, in earlier part of lesson.

4-7. Then said Paul. He taught that John's baptism "was a confession of their repentance, and



Jewish Synagogue. (Peloubet.)

of their hope of a Messiah" which should come after him. This Messiah would give the baptism of the Holy Ghost, Matt. 3:11. Into (Rev. Ver.) the name, etc. For full form, see Matt. 28:19. Laid his hands; as Peter and John had done (ch. 8:17). It was a sign of the communication of the Spirit. The Holy Ghost came; bestowing the strange gift of tongues. Prophesied; spoke under inspiration, a better gift still, 1 Cor. 14:1-5. As on the day of Pentecost, these men were filled with the Holy Spirit, which means that their will and affections and reason were wholly under His divine influence and control, so that they were his instruments.

GOLDEN TEXT

Luke 11: 13. If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?

DAILY READINGS

M. —Acts 18: 19-28.
 T. —Acts 19: 1-12.
 W. —1 Cor. 3: 1-9.
 Th. —Luke 21: 13-27.
 F. —Luke 3: 1-9.
 S. —John 14: 15-26.
 S. —Acts 1: 1-8.

} Paul and Apollos.
 Fellow laborers.
 Christ in the Scriptures.
 John's baptism.
 Promise of the Spirit.
 Waiting for the promise.

CATECHISM

Q. 65. What is forbidden in the fifth commandment?
 A. The fifth commandment forbiddeth the neglecting of, or doing anything against the honor and duty

which belongeth to everyone in their several places and relations.

TIME AND PLACE

A.D. 54; Ephesus, the capital of the Roman province of Asia, celebrated for its splendid temple of Diana, which ranked as one of the "seven wonders of the world."

LESSON PLAN

- I. Apollos at Ephesus, 24-26.
Teaching and receiving instruction.
- II. Apollos at Corinth, 27, 28.
Helping the Christians and confuting the Jews.
- III. Paul at Ephesus, ch. 19: 1-7.
Beginning his work in that city.

LESSON HYMNS

Book of Praise, 118; 91 (Ps. Sel.); 97; 108; 111; 551.

FOR FURTHER STUDY

Juniors—Where had Paul been? (ch. 18: 1.) Who were his enemies? (v. 12.) When he left, who went with him? (v. 18.) What was the starting point of Paul's missionary journeys? (chs. 13: 1; 15: 35, 36; 18: 22, 23.) What churches did he now visit? (v. 23.)

24-26 Who was preaching at Ephesus? Where was he born? How is he described? How far had he been instructed? In what manner did he speak? Give other examples of boldness. (Acts 5: 29; 7: 54, 55.) Who gives boldness? (Acts 4: 13.) How can we get it? (1 Tim. 3: 13.) Who became the instructors of Apollos? Tell what you know about them.

27, 28 Where was Achaia? Name its capital. Who now went there? What letter did he carry? Whom did he help? How did he help them? (ch. 19: 1-3.) Where was Ephesus? Whom did Paul find there? Of whom were they ignorant? Unto whose baptism had they been baptised?

4-6 Why is this called "the baptism of repentance"? For whose coming did it prepare? (Matt. 3: 11.) In whose name are Christians baptised? (Matt. 28: 19.) After they were baptised, what did Paul do? What followed? How many were there of them?

Seniors and Home Department—Which missionary journey was Paul now commencing? Where is Antioch? Why is it noteworthy? (Acts 11: 26.)

24-28 Where is Alexandria? What preacher came thence to Ephesus? What is said of his spirit? Of his knowledge? Whither did he go from Ephesus? Of what did he convince the Jews? How? What is the right use of the scriptures? (John 5: 39; Acts 17: 11; Deut. 11: 18.)

Ch. 19: 1-3 By what route did Paul come to Ephesus? What promise did he fulfill? (ch. 18: 21.)

4-6 What two baptisms are spoken of? What was used in each? (Matt. 3: 11; Acts 10: 47.) What was necessary to the first? (Matt. 3: 11.) To the second? (Acts 2: 38.) What is baptism? (Shorter Catechism, Ques. 94.)

Prove from Scripture—That Jesus is the promised Messiah.

Practical Points—

1. "Thy Word is like a deep, deep mine,
 And jewels rich and rare
 Are hidden in its mighty depths
 For every searcher there."
2. We can never do any work well until we do it with all our heart.
3. Apollos had something better than eloquence or learning. It was humility, which he showed in receiving instruction from a pair of tent makers.
4. We should keep an open mind to all new truth, as did Apollos. It is no sign of wisdom to suppose that we "know it all."
5. Apollos was more successful in Corinth than Paul. But the apostle teaches us by his example not to be jealous of those who succeed where we fail.
6. What hard work it is to shovel snow! And how easily the spring sun melts the snow away! So it is hard to do God's will until the Holy Spirit changes our hearts, and then it is easy.
7. Knowledge of the Scriptures has often added force to the speeches of other public men as well as preachers. The Bible is useful in all the affairs of life.

FOR WRITTEN ANSWERS

1. Who were the teachers of Apollos?
2. What did he teach at Corinth?
3. What was Paul's first work at Ephesus?

Lesson X.

PAUL AT EPHESUS

March 8, 1903

Acts 19: 13-20. Study Acts 19: 8-20. Commit to memory vs. 18-20.

13 Then certain of the vagabond Jews, exorcists, took upon them to ² call over them which had ³ evil spirits the name of the Lord Je'sus, saying, ⁴ We adjure you by Je'sus whom Paul preacheth.

14 And there were seven sons of one Sce'va, a Jew, ⁵ and chief of the priests, which did so.

15 And the evil spirit answered and said, Je'sus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and ⁶overcame them, and prevailed against them so that they fled out of that house naked and wounded.

17 And this ⁷ was known to all the Jews and Greeks also dwelling at Eph'esus; and fear fell on them all, and the name of the Lord Je'sus was magnified.

18 ⁸ And many that believed came, and confessed, and shewed their deeds.

19 ⁹ Many of them also which used curious arts brought their books together, and burned them ¹⁰ before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

20 So mightily grew the word of ¹¹ God and prevailed.

Revised Version—¹ But certain also of the strolling Jews; ² name; ³ the; ⁴ I; ⁵ a chief priest; ⁶ mastered both of them; ⁷ became; ⁸ Many also of them that had believed came confessing, and declaring their deeds; ⁹ and not a few of them that practised; ¹⁰ in the sight of all; ¹¹ the Lord.

EXPLANATION

Connection—This lesson continues the story of Paul's work at Ephesus, where he labored for nearly three years (ch. 20: 31) with great success. Jewish opposition caused him to leave the synagogue and to hold his meetings in the school of one Tyrannus, where he taught day by day for more than two years. (vs. 8, 9.) His preaching and miracles had great effect, and from Ephesus the gospel was carried to all parts of the Roman province of Asia, vs. 10-12.

13. **The vagabond Jews**; literally, strolling Jews, who went from place to place like gypsies. They pretended to read the future from the stars, and by uttering strange words from their magic books, to be able to summon spirits to help or hurt, and then to dismiss them at pleasure. **Exorcists**; who falsely claimed power to cast out evil spirits. **The name of the Lord Jesus**. It was a common practice with them to charm with the name of Jehovah, and after seeing Paul's miracles they used the name of Jesus instead. **We adjure you**; a solemn command to depart. **Whom Paul preacheth**; Paul, who wrought such miracles (vs. 11, 12) by the power of Jesus.

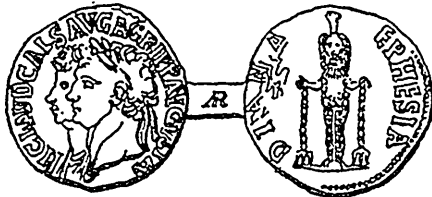
14. **Seven sons**; who used to imitate Paul. In the instance here given only two of the seven acted (Rev. Ver., v. 16). Their father being a priest, they

Christ's servant, v. 12. **Who are ye?** words of anger and contempt. **And the man . . . leaped on them**; with the fury of a mad beast. **Mastered both of them** (Rev. Ver.). See above on v. 14. **Naked**; the outer garment torn off, nothing but the short tunic left. Their impiety was punished and their false claim to cast out evil spirits exposed. Paul's miracles, too, were thus shown to be genuine.

17. **This was known**. The news would quickly spread. **Fear fell on them all**; not the terror that filled the minds of Sceva's sons, but a sense of God's presence in their midst. (Compare ch. 5: 11.) **Magnified**; greatly honored as Lord and Saviour. The incident created a deep impression upon the minds of all who saw and heard of it.

18, 19. **Many . . . that had believed** (Rev. Ver.), and had united with the church. **Came, confessing, and declaring their deeds** (Rev. Ver.); their evil deeds. They had not fully given up belief in magic. Meaningless words copied from the image of the goddess Diana were carried about as charms to keep harm away. This they now saw and confessed to be sinful. **And not a few of them** (Rev. Ver.); of the magicians themselves. **Which used curious arts**; arts of magic (see on vs. 13, 18). "The curious arts were magic, jugglery, and all such practices as make pretense to supernatural agency. Among them were the famous Ephesian Letters. These Ephesian Letters were small slips of parchment in silk bags, on which were written strange cabalistic words and sentences, mysterious and often apparently meaningless. These, men and women were in the habit of carrying about on their persons as charms or amulets to shield them from danger and from harm, or to procure them good fortune in their undertakings." **Books**; parchments, containing the rules and mystic words for practising magic. **Burned them**; publicly in the market square. **Fifty thousand pieces of silver**; perhaps \$10,000. The fact that they burned such costly books shows how real was their conversion.

20. **So mightily**; with such power. **The word of God**; the gospel. **Grew**; in influence over the hearts and minds of men. **And prevailed**; over the forces of evil. Such was the splendid result of Paul's ministry in Ephesus and throughout the province of which it was the capital.



Coin of Ephesus

were priests too. **A chief priest** (Rev. Ver.): not the high priest (John 18: 13), for he would be only at Jerusalem, but the head of one of the 24 classes into which the Jewish priests were divided, or perhaps simply a leading priest at Ephesus.

15, 16. **The evil spirit answered**; speaking through the man whom he possessed. **Jesus I know, etc.** The evil spirits knew and had to obey the power of Jesus (Mark 1: 25, 26), and of Paul,

GOLDEN TEXT

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

DAILY READINGS

- M. - Acts 19 : 13-20. Paul at Ephesus.
T. - Luke 3 : 10-18. Fruits of repentance.
W. - Luke 19 : 1-10. True repentance.
Th. - Mark 1 : 21-28. Evil spirits acknowledge Christ.
F. - Luke 10 : 17-22. "Through Thy Name."
S. - Rom. 15 : 13-21. The prevailing word.
S. - Mark 4 : 26-32. Growth of the Kingdom.

CATECHISM

Q. 66. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment is a promise of long life and prosperity (as far as it

shall serve for God's glory and their own good) to all such as keep this commandment.

TIME AND PLACE

A. D. 54 to 57, a period of three years immediately following the time of the last lesson. "The school of Tyrannus played the same part in Ephesus that the house of Titus Justus (ch. 18 : 7, Rev. Ver.) adjoining the synagogue did in Corinth." (Ramsay.)

LESSON PLAN

- I. A Humbling Defeat, 13-16. Which was the penalty of sorcery.
II. A Genuine Conversion, 17-19. Proved by a costly sacrifice.
III. A Glorious Result, 20. The wonderful progress of the gospel.

LESSON HYMNS

Bk. of Praise, 645; 10, v. 6 (Ps. Sel.); 544; 128; 438; 90.

FOR FURTHER STUDY

Juniors-How long was Paul in Ephesus? (Acts 20: 31.) Where did he begin his preaching? (ch. 19: 8.) Why did he leave the synagogue? Where did he continue his work? For how long?

13 What is meant by "vagabond" Jews? What power did they claim? How did they imitate Paul? What is required of those who use Christ's name? (2 Tim. 2: 19.)

14-16 Who was Sceva? What place did he hold? What did his sons attempt? With what result?

17-19 To whom did the affair become known? How affected by it? What honor to the name of Jesus? What confession? What is meant by "curious arts"? What did many of those who practised them do? What were the "books" referred to? What was the value of the books burned?

20 How did the word of God grow? Over what did it prevail?

Seniors and Home Department-How long did Paul preach in the synagogue at Ephesus? In the house of Tyrannus? Compare the results of the two periods. What miracles wrought? What is a miracle? What do miracles show? (John 2: 11, 9: 3; 11: 4.)

13-16 What methods did the Jewish sorcerers employ? What led them to use the name of Jesus? What commandment did they break? Whose power do evil spirits acknowledge? (James 2: 19.) On what occasions had Jesus cast out evil spirits? (Matt. 4: 24; 23: 31; Mark 1: 25, 26; Luke 9: 42.) When did they confess Jesus to be divine? (Mark 3: 11; Luke 4: 34.) What proved the sons of Sceva to be imposters?

17-19 What is repentance? (Shorter Catechism, Ques. 87.) What proved the sincerity of repentance in this case?

20 How does opposition usually affect the spread of the gospel? Describe the results of this strange occurrence.

Prove from Scripture-That genuine repentance is practical.

Practical Points-1. We cannot count on the help of Jesus when our plans are selfish.

2. Companions strengthen one another both in evil and in good. We should be careful about the company we keep.

3. Pretence is short lived. It needs but the touch of truth to dissolve it.

4. Jesus is the only One who has power to cast the evil out of our hearts, and He can and will do it, if we come to Him.

5. "Whoso breaketh a hedge, a serpent shall bite him," Eccl. 10: 5. God's commands are hedges to keep us from evil. If we disobey them we are sure to suffer.

6. A man who manufactured braid was converted. He immediately ordered the drums, on which the braid was measured, to be made larger, so that each piece would be of full length.

7. Peloubet says; "The religion of Christ is proving its superiority over all forms of infidelity and heathenism to-day by the greater and more blessed works it does. The map of the world to-day is the proof of the beneficent power of Christianity."

S. God turns hindrances into helps when we are doing His work.

FOR WRITTEN ANSWERS

1. Who tried to imitate Paul's miracles?.....

2. What was their fate?.....

3. What results followed?.....

Lesson XI.

THE RIOT AT EPHESUS

March 15, 1903

Acts 19: 29-40. Study Acts 19: 21-40. Commit to memory vs. 29-31.

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

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

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre.

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

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

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 And when the townclerk had appeared the

people, he said Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is the worshipper of the great goddess Diana, and of the image which fell down from Jupiter?

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

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

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

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

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

Revised Version—1 was minded to enter; 2 also of the chief officers; 3 and he sought him not to; 4 in confusion; 5 a; 6 perceived; 7 quieted the multitude; 8 temple-keeper; 9 Omit goddess; 10 gainsaid; 11 rash; 12 our; 13 courts are; 14 procurators; 15 accuse; 16 seek anything about other; 17 settled in the regular assembly; 18 accused; 19 riot; 20 for it; and as touching it we shall not be able to give account.

EXPLANATION

Connection—Paul's success in Ephesus aroused opposition, as we shall see in today's lesson. As Paul was preparing to leave Ephesus for Macedonia (vs. 21, 22), Demetrius, a silversmith, who made

little models of the temple of Diana, used as offerings to the goddess, stirred up his fellow-tradesmen against Paul. These filled the city with their clamor, vs. 23-25.

29. Filled with the confusion (Rev. Ver.); with the shouting mob, v. 28. Having seized (Rev. Ver.). They rushed Gaius and Aristarchus, Paul's companions, his missionary helpers, into the theatre to accuse them to the people. The theatre was an immense semi-circular building with seats in tiers one above another all around. It held 25,000 people.

30, 31. When Paul would have

entered; into the theatre, to reason with the mob and to share the danger with his two friends. Suffered him not; for the savage mob might kill him. The chief officers of Asia (Rev. Ver.);

wealthy citizens chosen from the cities of the province to preside over public games and religious festivals of Diana. His friends. It shows the influence of his preaching that Paul could win friends among such men.

32-34. Alexander; doubtless some well known Jew. Perhaps the Alexander referred to in 2 Tim. 4: 14. The Jews putting him forward. The Jews wanted to make plain that they had nothing to do with the Christians. Beckoned; to gain attention. A defence (Rev. Ver.); of the Jews. Cried out; silenced him with shouting. Great is Diana. As they shouted at the coronation, "Long live the King!" Diana's image was of ivory and gold and placed in a magnificent marble temple.

35. The townclerk. He was the chief official of the city. What man is there, etc.? Everybody admits what you say, and there is, therefore, no need for this riot. Temple-keeper (Rev. Ver.). The temple was under the protection of the city. Jupiter; the king of the gods. He dwelt in Mount Olympus, the Greek heaven.

36, 37. Neither robbers of temples (Rev. Ver.); therefore not guilty of sacrilege. Nor blasphemers; not guilty of speaking evil of the gods.

38. The Craftsmen; the workmen who made the images of Diana (v. 24). Deputies; provincial governors with ample authority. Let them implead one another; settle their case in law.

39, 40. Other matters; such as Paul's religious teaching. A lawful assembly; a regular meeting of the people to transact local business. "An inscription found in this very theatre provides that a certain silver image of Athene (the goddess Minerva) shall be brought and 'set at every lawful (regular) assembly above the bench where the boys sit.'" To be called in question; by the Roman authorities. This concourse; of disorderly persons. The townclerk was evidently a sturdy officer. He uses the most contemptuous word he can find, "this mob meeting."



Diana of Ephesus

GOLDEN TEXT

Ps. 31 : 23. The Lord preserveth the faithful.

DAILY READINGS

- | | |
|------------------------|--------------------------|
| M. — Acts 19 : 21-28. | A mischief maker. |
| T. — Acts 19 : 29-40. | The riot at Ephesus. |
| W. — Isa. 44 : 9-19. | Folly of idolatry. |
| Th. — Isa. 45 : 15-25. | The only God. |
| F. — 2 Cor. 1 : 1-14. | Comfort and deliverance. |
| S. — 2 Cor. 4 : 6-18. | Courage in persecution. |
| S. — Psa. 46. | Refuge in trouble. |

CATECHISM

- Q. 67. Which is the sixth commandment?
 A. The sixth commandment is, Thou shalt not kill.
 Q. 68. What is required in the sixth commandment?
 A. The sixth commandment requireth all lawful

endeavors to preserve our own life, and the life of others.

TIME AND PLACE

A. D. 57; Ephesus, an important commercial centre in the ancient world. It became one of the chief centres in the development of Christianity. The church founded here became the leader among the seven churches of Asia, Rev. 1 : 11.

LESSON PLAN

- I. An Excited Crowd, 29-32.
 Gathered together in the theatre of Ephesus.
 II. A Vain Defence, 33-34.
 Of the Jews as having sympathy with the Christians.
 III. Wise Counsel, 35-40.
 Of the townclerk, which quelled the riot.

LESSON HYMNS

Book of Praise, 250, 19 (Ps. Sel.) : 263 ; 256 ; 149 ; 273.

FOR FURTHER STUDY

Juniors—What plan had Paul arranged? (v. 21.) Why did he wish to go to Rome? (Rom. 1 : 11-13.) Whom did he send from Ephesus? (v. 22.) Whither? Who was the leader in the riot at Ephesus? (v. 21.) What was his occupation? Who was Diana? What were the "shrines" mentioned in v. 24? What use made of them? With what was Paul charged? (v. 26.) What did the Psalmist say about idols? (Ps. 135 : 15-18.)

29-31 What was the "theatre"? How many would it hold? Who were taken there? Why? What did Paul wish to do? What might have been the result?

32-35 In what state was the crowd? How did they show it? Who quieted the people? How? What did they believe about the image of Diana?

36-38 Of what two things was Paul and his companions declared innocent? What direction given to Demetrius?

39, 40 What warning given? What does the Bible teach about obedience to rulers? (Rom. 13 : 1 ; 1 Pet. 2 : 17.)

Seniors and the Home Department—How is Paul's success in Ephesus described? (v. 20.) What form of idolatry prevailed there? What effect had Paul's preaching? Who stirred up opposition? To what motive did he appeal? What is said in scripture of this motive? (1 Tim. 6 : 10.)

29-34 What quality did Paul manifest? Who were his friends? How did they show their friendship? How does Paul describe his enemies? (1 Cor. 15 : 32.) Who tried to address the mob? What was his object? How was he answered?

35-38 Who was the "townclerk"? What were

his arguments? What mistake had the crowd made? How should they have proceeded? Where should Demetrius and his companions have taken their complaint?

39, 40 What is meant by a "lawful assembly"? What peril in their irregular course?

Prove from Scripture—That idolatry is silly.

Practical Points—1. There is always need for courage in the Christian life. Our enemies may not be angry men, as Paul's were, but many a brave fight there must be before our sins are conquered.

2. To know that we are on the side of right in any conflict fills the soul with courage and calm.

3. It is not always wise to go with the crowd. We should decide what is right and then do it, whatever others do.

4. Noise is a poor argument. It must be a bad case which cannot bear free discussion.

5. I once heard a man say, "There is a gentleman mentioned in the 19th chapter of Acts to whom I am more indebted than to almost any other man. He was the town clerk of Ephesus, whose counsel was to do nothing rashly." (Mather.) "We will first advise with the town clerk of Ephesus" is a safe rule, for a little quiet thought will show how foolish a good many things are and save us a great deal of trouble.

6. The barking of a dog will not hurt the moon and snowballs will not destroy a castle. Neither will a little ridicule or abuse harm us if we are in the right.

7. A hard coal fire burns best when it is left alone. We may often accomplish more by silence or withdrawal than by loud and constant assertion.

FOR WRITTEN ANSWERS

1. What was the cause of the riot?

2. Why did Alexander try to speak?

3. What arguments did the town clerk use?

Lesson XII. PAUL'S MESSAGE TO THE EPHESIANS March 22, 1903

Ephesians 2: 1-10. Study Eph. 2: 1-22. Commit to memory vs. 4-7.

1 And you ¹ *hath he quickened*, who were dead in trespasses; and sins;

2 Wherein ² in time past ye walked according to the course of this world, according to the prince of the power of the air, ³ the spirit that now worketh in the ⁴ children of disobedience.

3 Among whom also we all ⁵ had our conversation in times past in the lusts of our flesh, ⁶ fulfilling the desires of the flesh and of the mind; and were by nature ⁷ the children of wrath, even as ⁸ others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead ⁹ in sins, ¹⁰ hath quick-

Revised Version—¹ did he quicken, when ye were dead through your trespasses; ² aforetime; ³ of: ⁴ sons; ⁵ once lived in the lusts; ⁶ doing; ⁷ Omit the; ⁸ the rest; ⁹ through our trespasses, ¹⁰ Omit hath; ¹¹ have ye been; ¹² with him; ¹³ with him in the; ¹⁴ Omit his; ¹⁵ in; ¹⁶ have ye been; ¹⁷ that no man should glory; ¹⁸ for; ¹⁹ afore prepared.

EXPLANATION

Connection—Three or four years after last lesson Paul was a prisoner in Rome, Acts. 28: 16. The lesson of to-day is taken from a letter which he wrote from his prison to the church at Ephesus.

1. **And you**; the Gentile Christians in the Ephesian church. **Quickened**; made alive. **Who were dead**; living in disobedience to God (v. 2), but through Paul's preaching (Acts 20: 17-21) they were brought to believe in and obey Christ, which is life, John 17: 3. **Trespasses and sins**; various forms of sin in thought and act.

2. **Ye walked**. They loved sin and lived in it, Ps. 1: 1. **In time past**; before their conversion. **According to the course of this world**; controlled by a worldly spirit. **The prince**; Satan, under whose influence they had been. **The power of the air**; the empire of evil spirits. **The spirit that now worketh, etc.**; the principle of evil in the lives of those who disobey God.

3. **We all**; even those now the purest and best. **Had our conversation**; "once lived" (Rev. Ver.) **The lusts of our flesh**; the low desires of one's nature, Gal. 5: 19-21. **Fulfilling**; obeying sinful desires and evil thoughts. **By nature**; in their sinful state before conversion. **Children of wrath**; objects of wrath because of their sins.

4, 5. **Rich in mercy**; full of pity for the sinner in his sin. **For his great love**; because of his great love. **Even when we were dead**. See on v. 1. **Quickened us** (made us alive) **together with Christ**. As He rose from the grave, we by faith rise from sin to holiness. **By grace**; by God's love and what that love has done for us and in us. **Ye are saved**. Salvation is a present blessing, though not fully completed, Phil. 2: 12, 13.

6, 7. **Hath raised us up with him** (Rev. Ver.). The believer may be truly said to have been raised with Christ (Col. 3: 1), for he could not have been saved if Christ had not risen. **Made us to sit with him** (Rev. Ver.); as sharing his holiness and glory. **In heavenly places**; literally "in the heavens." The blessing of being made alive, raised and enthroned with Christ is the believer's now (ch. 1: 13, 14), and shall be his more fully hereafter, 1 John 3: 2. **Ages to come**; future life. **Exceeding riches**; beyond thought or longing to express. **In his kindness**;

ened us together with Christ, (by grace ¹¹ ye are saved.)

6 And ¹⁰ hath raised us up ¹² together, and made us sit ¹³ together in heavenly places in Christ Je'sus.

7 That in the ages to come he might show the exceeding riches of his grace in ¹⁴ his kindness toward us ¹⁵ through Christ Je'sus.

8 For by grace ¹⁶ are ye saved through faith; and that not of yourselves: ¹⁷ it is the gift of God:

9 Not of works, ¹⁸ lest any man should boast.

10 For we are his workmanship, created in Christ Je'sus ¹⁹ unto good works, which God ¹⁹ hath before ordained that we should walk in them.

in saving from sin and unto a life of holiness.

8, 9. **By grace**. See on v. 5. **Through faith**; trust in the person and work of Christ. **Not of yourselves**. Salvation is a gift, John 4: 10. **Not of**



Paul: from a Roman Tablet about the Fourth Century

works. Nothing we can do can merit salvation. **Lest any man should boast**; or be proud of his own goodness.

10. **For**; giving the proof that salvation is a divine gift. **His workmanship**; it is God that makes us new creatures. **Created in Christ Jesus**. It is through His grace and by His power that we are renewed. **Unto good works**; to do good works, which are the result and not the cause of salvation.

Paul further reminds them of what they once were (vs. 11, 12), and of what Christ had done for them, vs. 13-18. They are now no longer aliens, but citizens, members of one family, joined in one, like the parts of a building, vs. 19-22. The gospel is for all men, rich and poor, learned and unlearned, of every color and every land in the world.

GOLDEN TEXT

Eph. 2 : 8. By grace are ye saved through faith.

DAILY READINGS

- M. - Eph. 2 : 1-10. Paul's message to the Ephesians.
- T. - Eph. 2 : 11-22. Then and now.
- W. - John 5 : 17-21. From death to life.
- Th. - Eph. 3 : 13-21. Passing knowledge.
- F. - Rom. 3 : 19-26. Free grace.
- S. - Eph. 4 : 20-32. Good works.
- S. - Rom. 5 : 1-10. Love to sinners.

CATECHISM

Q. 69. What is forbidden in the sixth commandment?
 A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.

TIME AND PLACE

The Epistle to the Ephesians was written by Paul in A. D. 62. At the time of writing the apostle was a prisoner at Rome. This imprisonment began in A. D. 61 and lasted two years.

LESSON PLAN

- I. Saved from Death, 1-3. A death in trespasses and sins.
- II. Saved to Life, 4-7. To which we are raised with Christ.
- III. Saved by Grace, 8-10. Which bestows salvation as a gift.

LESSON HYMNS

Book of Praise, 129; 76 (Ps. Sel.); 124; 148; 555; 588.

FOR FURTHER STUDY

Juniors—To whom was this epistle addressed? Where was Paul when he wrote it? By whom did he send it? (ch. 6:21.)

1, 2 What persons are here described? What had been their condition? Who had ruled over them?

3 Who are included in "we all"? What is meant by "conversation" here? What are some of the desires of the flesh? What is meant by "children of wrath"?

4-7 How does the Bible describe God's mercy? (Ps. 36:5; 103:17.) How did He show it? (Luke 1:78.) Whence does salvation come? (v. 5.) What is the best measure of God's grace? (2 Cor. 8:9.) To what privileges does salvation raise us? (v. 6.) What is there in the future? (v. 7.)

8-10 What is salvation here called? How do we receive it? Who makes us Christians? For what purpose? Who plans out our lives?

Seniors and the Home Department—How long after last lesson was this epistle written? In what condition was Paul? How long did he remain in it?

1-3 What does "quicken" mean? Who makes this change? Describe man's state by nature. What name is here given to Satan? To what wild beast is he compared? (1 Pet. 5:8.) Who overcame him? (Matt. 4:1-11.) In whom does he now work? How does God look upon sin?

4-7 In what is God rich? (vs. 4, 7; ch. 1:7, 18.) To whom are divine riches offered? (ch. 3:8.) By what gift has God proved His love? (John 3:16.) What is meant by being raised together with Christ? By "heavenly places"?

8-10 What can good works not obtain? Of what

are good works the proof? (James 2:18.) When only are we walking in the way God has appointed for us?

Prove from Scripture—That God is merciful.

Practical Points—1. The tree is dead when it is cut off from the root; the fire is dead when the spark is gone out; the man is dead when the heart stops. So the soul is dead when the breath of the spirit of God is withdrawn.

2. Socrates was once accused of having a base and lewd disposition. His disciples knowing his character to be altogether the reverse, were much enraged, and would have beaten the offender, Socrates interposed, and modestly acknowledged, "I was once naturally the character he describes, but I have been regenerated." Every Christian has been a child of wrath, but the grace of God has changed him.—Christian Commentary.

3. Newman said: "Numbers in this bad world talk loudly against religion in order to encourage each other in sin, because they need encouragement. They know that they ought to be better than they are."

4. Those who yield themselves to the course of this world are like a chip at the mercy of the stream; those who fight against it are, like the fish, masters of themselves.

5. Beecher, noting that one man is rich with \$10,000, another with \$100,000, and a third with \$50,000,000, exclaims, "How rich, then, must God be in heaven!"

6. "Created!" That describes the process by which alone we can be made holy. It is not by any process of doctoring; but by being made a new creature.

FOR WRITTEN ANSWERS

1. From what does God save men?
2. Through whom does God save men?
3. What must we do to be saved?

Lesson XIII.

REVIEW

March 20, 1903

Read the Lessons for the Quarter. Commit to memory the Golden Texts for the Quarter.

GOLDEN TEXT

Matt. 28 : 20. Lo, I am with you alway, even unto the end of the world.

CATECHISM

Review Questions 57-69.

PROVE FROM SCRIPTURE

That the Lord keeps His followers safe.

LESSON HYMNS

Book of Praise, 64 (Ps. Sel.); 548; 17; 9; 90; 301.

DAILY READINGS

M. —Acts 16 : 23-40.

T. —Acts 17 : 1-12.

W. —Acts 17 : 22-34.

Th. —Acts 18 : 1-11.

F. —Acts 18 : 19-28.

S. —Acts 19 : 13-20.

S. —Acts 19 : 29-40.

Paul and Silas at Philippi.
Paul at Thessalonica and Berea.
Paul at Athens.
The Church at Corinth founded.
Paul and Apollos.
Paul at Ephesus.
The riot at Ephesus.

REVIEW CHART—Fourth Quarter

STUDIES IN THE BOOK OF ACTS	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—Acts 16: 22-34	Paul and Silas at Philippi.	Believe on the Lord Jesus Christ, and thou shalt be saved. Acts 16: 31.	1. A wonderful joy. 2. A wonderful deliverance. 3. A wonderful conversion.
II.—Phil. 4: 1-13	Christian Living.	Rejoice in the Lord always. Phil. 4: 4.	1. Sin rebuked. 2. Virtues enforced. 3. Strength provided.
III.—Acts 17: 1-12	Paul at Thessalonica and Berea.	Thy word is a lamp unto my feet. Ps. 119: 105.	1. Earnest discussion. 2. Bitter persecution. 3. Sage's inquiry.
IV.—1 Thess. 5: 14-28	Paul's Counsel to the Thessalonians.	Hold fast that which is good. 1 Thess. 5: 21.	1. Christian duties. 2. Christian character. 3. Christian fellowship.
V.—Acts 17: 22-34	Paul at Athens.	He preached unto them Jesus, and the resurrection. Acts 17: 18.	1. God declared. 2. Duties enforced. 3. Heaven divided.
VI.—Acts 18: 1-11	The Church at Corinth Founded.	Other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. 3: 11.	1. Faithful work. 2. Fierce conflict. 3. Divine encouragement.
VII.—1 Cor. 8: 4-13	Christian Self-Control.	Let us therefore follow after the things which make for peace. Rom. 14: 19.	1. Knowledge. 2. Liberty. 3. Love.
VIII.—1 Cor. 13	Christian Love.	Now abideth faith, hope, charity, these three; but the greatest of these is charity. 1 Cor. 13: 13.	1. The lack of love. 2. The fruits of love. 5. The permanence of love. 4. The greatness of love.
IX.—Acts 18: 24 to 19: 6	Paul and Apollos.	If ye, then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke 11: 13.	1. Apollos at Ephesus. 2. Apollos at Corinth. 3. Paul at Ephesus.
X.—Acts 19: 13-20	Paul at Ephesus.	The name of the Lord Jesus was magnified. Acts 19: 17.	1. A humbling defeat. 2. A genuine conversion. 3. A glorious result.
XI.—Acts 19: 29-40	The Riot at Ephesus.	The Lord preserveth the faithful. Ps. 31: 23.	1. An excited crowd. 2. A vain defence. 3. Wise counsel.
XII.—Eph. 2: 1-10	Paul's Message to the Ephesians.	By grace are ye saved through faith. Eph. 2: 8.	1. Saved from death. 2. Saved to life. 3. Saved by grace.

ASK YOURSELF

- For Each Lesson—
1. What is the title of the Lesson?
 2. What is the Golden Text?
 3. Time? Place? The Lesson Plan?
 4. What persons are mentioned?
 5. One truth I may learn from the lesson for my daily life.

Also—Say to yourself or get someone to hear you the Shorter Catechism for the Quarter.

FOR WRITTEN ANSWERS

[This leaf, with Record of Study, Offerings, and Attendance on the other side, may be detached, if so desired, by Members of the HOME DEPARTMENT. *See other side.*]

Lesson I. How were Paul and Silas delivered from prison?

Lesson II. Describe Paul's feelings towards the Philippian Christians.

Lesson III. What charge was made against the Christians at Thessalonica?

Lesson IV. What prayer did Paul offer for the Thessalonians?

Lesson V. What argument did Paul use against idol-worship?

Lesson VI. How did Paul support himself at Corinth?

Lesson VII. On what rule as to eating and drinking did Paul act?

Lesson VIII. With what gifts is love contrasted?

Lesson IX. How did John's baptism differ from Christian baptism?

Lesson X. What proof of repentance was given by the Ephesian believers?

Lesson XI. From what motive did Demetrius oppose Christianity?

Lesson XII. Whence do we obtain salvation? How? Its fruits?

Scholar's Register

SCHOLAR'S REGISTER
JANUARY-MARCH, 1903

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

Name Address Class

DATE	S.S. ATTENDANCE	MEMORY VERSES	CATECHISM	TIME SPENT IN LESSON STUDY	CONTRIBUTIONS	CHURCH ATTENDANCE	PREACHER	TEXT
1903								
Jan. 4...								
Jan. 11.								
Jan. 18.								
Jan. 25.								
Feb. 1..								
Feb. 8..								
Feb. 15.								
Feb. 22.								
Mar. 1..								
Mar. 8..								
Mar. 15.								
Mar. 22.								
Mar. 29.								
Totals..								

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"Since my eyes were fixed on Jesus,
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