



SHORTER CATECHISM FOR THE QUARTER.

Text-Book. "An Exposition of the Shorter Catechism" by Professor Salmund, D. D., price 45 cents. The portion gone over in 1897 may be obtained separately for 20 cents.

The Questions for the Annual Examinations are reviewed during The Third and Fourth Quarters.

Q. 82. Is any man able perfectly to keep the commandments of God?

A. No mere man since the fall is able, in this life, perfectly to keep the commandments of God,^s but doth daily break them in thought,^t word,^u and deed.^v

^s Eccl. vii, 20. For there is not a just man upon the earth, that doeth good, and sinneth not.

^t Gen. viii, 21. The imagination of man's heart is evil from his youth.

^u James ii, 8. The tongue can no man tame; it is an unruly evil, full of deadly poison.

^v James iii, 2. In many things we offend all.

Q. 83. Are all transgressions of the law equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.^z

^z John xix, 11. He that delivered me unto thee hath the greater sin.

Q. 84. What doth every sin deserve?

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.^y

^y Gal. iii, 10. Cursed is every one that continueth not in all things which are written in the book of the law to do them.

^z Matt. xxv, 41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Q. 85. What doth God require of us, that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life,^z with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.^a

^z Acts xx, 21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

^a Prov. ii, 1. My son, if thou wilt receive my words, and hide my commandments with thee; V. 2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding; V. 3. Yea, if thou criest after knowledge, and liftest up thy voice for understanding; V. 4. If thou seekest her as silver, and searchest for her as for hid treasures; V. 5. Then shalt thou understand the fear of the Lord, and find the knowledge of God.

Q. 86. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace,^b whereby we receive^c and rest upon him alone for salvation,^d as he is offered to us in the gospel.^e

^b Heb. x, 39. We are not of them who draw back unto perdition: but of them that believe to the saving of the soul.

^c John i, 12. As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

^d Phil. iii, 9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

^e Isa. xxxiii, 22. The Lord is our Judge, the Lord is our law-giver, the Lord is our king; he will save us.

Q. 87. What is repentance unto life?

A. Repentance unto life is a saving grace,^f whereby a sinner, out of a true sense of his sin,^g and apprehension of the mercy of God in Christ,^h doth, with grief and hatred of his sin, turn from it unto God,ⁱ with full purpose of, and endeavour after, new obedience.^k

^f Acts xi, 18. Then hath God also to the Gentiles granted repentance unto life.

^g Acts ii, 37. When they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do?

^h Joell ii, 13. Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repeateth him of the evil.

ⁱ Jer. xxxi, 18. Turn thou me, and I shall be turned: for thou art the Lord my God. V. 19. Surely after that I was turned, I repented: and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

^k Ps. cxix, 59. I thought on my ways, and turned my feet unto thy testimonies.

Q. 88. What are the outward means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer;^l all which are made effectual to the elect for salvation.

^l Acts ii, 41. Then they that gladly received his word were baptized. V. 42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Q. 89. How is the word made effectual to salvation?

A. The Spirit of God maketh the word^m edifying, but especially the preaching of the word an effectual means of convincing and converting sinners,ⁿ and of building them up in holiness and comfort,^o through faith unto salvation.^p

^m Ps. xix, 7. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure making wise the simple.

ⁿ 1 Thess. 1, 6. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.

^o Rom. 1, 16. I am not ashamed of the gospel of Christ; for it is the power of God unto salvation unto every one that believeth.

Q. 90. How is the word to be read and heard, that it may become effectual to salvation?

A. That the word may become effectual to salvation, we must attend thereunto with diligence,^p preparation,^q and prayer;^r receive it with faith^s and love,^t lay it up in our hearts,^u and practice it in our lives.^v

^p Prov. viii, 34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

^q 1 Pet. ii, 1. Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking. ^v 2. As new born babes, desire the sincere milk of the world, that ye may grow thereby.

^r Pa. cix, 18. Open thou mine eyes, that I may behold wondrous things out of thy law.

^s Heb. iv, 2. The word preached did not profit them, not being mixed with faith in them that heard it.

^t 2 Thess. ii, 10. They received not the love of the truth, that they might be saved.

^u Pa. cix, 11. Thy word have I hid in mine heart, that I might not sin against thee.

^v James i, 25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Q. 91. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them;^z but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.^y

^z 1 Cor. iii, 7. So then, neither is he that planteth anything neither he that watereth, but God that giveth the increase.

^y 1 Pet. iii, 21. The like figure whereunto even

baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

Q. 92. What is a sacrament?

A. A sacrament is a holy ordinance instituted by Christ, wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented,^z sealed, and applied to believers.^a

^z Gen. xvii, 10. This is my covenant, which ye shall keep, between me and you, and thy seed after thee; Every man-child among you shall be circumcised.

^a Rom. iv, 11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised.

Q. 93. Which are the sacraments of the New Testament?

A. The sacraments of the New Testament are, Baptism,^b and the Lord's supper.^c

^b Mark xvi, 16. He that believeth, and is baptized, shall be saved.

^c 1 Cor. xi, 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread, etc.

Q. 94. What is baptism?

A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost,^d doth signify and seal our engrafting into Christ, and partaking of the benefits of the covenant of grace,^e and our engagement to be the Lord's.^f

^d Mat. xxviii, 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

^e Rom. vi, 3. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death

^f Rom. vi, 4. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

LESSONS AND GOLDEN TEXTS.

THIRD QUARTER.

1. July 4.—FIRST CONVERTS IN EUROPE. Acts 16: 6-15. (Read chap. 15: 35 to 16: 5.) Memory verses: 13-15. *Golden Text*—The entrance of thy words giveth light (Psa. 119: 130).

2. July 11.—PAUL AND THE PHILIPPIAN JAILER. Acts 16: 22-34. Read vs. 16-40. Memory verses: 28-31. *Golden Text*—Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts 16: 31.

3. July 18.—PAUL AT THESSALONICA AND BEREAS. Acts 17: 1-12. (Read 1 Thess. chaps 1 and 2.) Memory verses: 10-12. *Golden Text*—They received the word with all readiness of mind, and searched the Scriptures daily. Acts 17: 11.

4. July 25.—PAUL PREACHING IN ATHENS. Acts 17: 22-34. (Read vs. 13-21.) Memory verses: 24-27. *Golden Text*—God is a Spirit and they that worship him must worship him in spirit and in truth. John 4: 24.

5. Aug. 1.—PAUL'S MINISTRY IN CORINTH. Acts 18: 1-11. (Read vs. 12-22 and

1 Cor. chaps. 1-3.) Memory verses 8-11. *Golden Text*—Other foundation can no man lay than that is laid, which is Jesus Christ. (1 Cor. 3: 11).

6. Aug. 8.—WORKING AND WAITING FOR CHRIST. 1 Thess. 4: 9 to 5: 2. (Read 1 Thess. chaps 4 and 5.) Memory verses: 16-18. *Golden Text*—If I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also. John 14: 3.

7. Aug. 15.—ABSTAINING FOR THE SAKE OF OTHERS. 1 Cor. 8: 1-13. A temperance lesson. (Read chaps. 8-10.) Memory verses: 12, 13. *Golden Text*—For none of us liveth to himself. Rom. 14: 7.

8. Aug. 22.—THE EXCELLENCE OF CHRISTIAN LOVE. 1 Cor. 13: 1-13. (Read chap. 12.) Memory verses: 4-7. *Golden Text*. And now abideth faith, hope, charity, these three, but the greatest of these is charity. 1 Cor. 13: 13.

9. Aug. 29.—PAUL OPPOSED AT EPHES-

us. Acts 19: 21-34. (Read chap. 19: 1 to 20: 3.) Memory verses: 24-26. *Golden Text*—Take heed, and beware of covetousness. Luke 12: 15.

10. Sept. 5.—GENTILES GIVING FOR JEWISH CHRISTIANS. 2 Cor. 9: 1-11. (Read chaps. 8 and 9.) Memory verses: 6-8. *Golden Text*—Ye know the grace of our Lord Jesus Christ, that, though he was rich yet for your sake he became poor, that ye through his poverty might be rich. 2 Cor. 8: 9.

11. Sept. 12.—CHRISTIAN LIVING. Rom. 12: 9-21. (Read chaps. 12 and 13.)

Memory verses: 16-18. *Golden Text*—Be not overcome of evil, but overcome evil with good. Rom. 12: 21.

12. Sept. 19.—PAUL'S ADDRESS TO THE EPHESIAN ELDERS. Acts 20: 22-35. (Read vs. 3-38.) Memory verses: 22-24. *Golden Text*—Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Acts 20: 35.

13. Sept. 26.—REVIEW. *Golden Text* Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. 5: 16.

THE DAWN OF EUROPEAN CHRISTIANITY.

We stand with Paul on the edge of Asia. Yonder, across the sea, begins another continent, still unbled with the gospel. It is a remarkable spot we stand on—near to the site of old Troy, and in the very city where Alexander the Great halted on his march to conquer the East. But how comes Paul here? He had no thought of coming when he left Antioch the second time with Silas. Through Syria, Cilicia, Lycaonia, “confirming the churches” (Acts 15: 41; 16: 1-5)—that was his first object; but not his only object. He is the apostle of the gentiles, and into Phrygia and Galatia he penetrates, telling the good news of salvation, and “evidently setting forth” Christ crucified (Gal. 3: 1), notwithstanding bodily weakness (Gal. 4: 13-15). Then his eyes turn wistfully to “Asia” (the western part which we now call Asia Minor), and its great cities (Ephesus and others), and he would turn to the left to go thither, but the guiding Spirit “forbids him.” Well, then, he will turn to the right: Bithynia needs the Gospel too. No he must not go there either. As if between two hedges he moves straight on, wondering; and now he is on the seashore at Troas. Shall he take ship? No, not without the Lord’s direction: so he waits. “And,” he writes, “a door was opened unto me of the Lord.” One morning, in Troas harbour, four men are inquiring for a ship going across to Macedonia—Paul, Silas, Timothy, Luke (see the ‘we’ in verse 10). That vision has called them, and “immediately” they seek means to answer the call. And a striking confirmation that they are rightly interpreting God’s purpose is granted them. The words “came with a straight course,” in verse 11, mean literally “sailed before the wind,” and “the next day” they had completed a voyage which on another occasion took five days (Acts 20: 6). Philippi, where they now arrive, was a “colony,” that is, a military station of Roman citizens and soldiers in a conquered country, governed by *pretors*, who were attended by *litors* (the “magistrates” and “serjeants” of verse 35). No Jews here (or very few), and no synagogue. But a few devout female proselytes have got a little prayer house by the river side; there he quietly teaches, and there is founded the first European Church.—*E. Stock.*

OUR COUNTRY AND OUR QUEEN.

The whole empire has just celebrated the sixtieth anniversary of our sovereign’s coronation with a loyalty and enthusiasm never before witnessed in any age or country. The pride which glows in our bosoms at the thought of belonging to such a magnificent empire is not an unworthy emotion. When the Queen presented the African prince with a Bible, naming it as the source of Britain’s greatness, she displayed a true insight into the potency of the moral forces which have raised our country to its proud position amongst the nations of the world. We can preserve this pre-eminence only through the blessing of God, and we can secure this by obedience to the teachings of his Holy Word. They that honor God, God will honor. He will give power and influence to those who show that they will use it aright. Prosperity comes from him. If you would be true heirs of Britain’s greatness you must be loyal to King Jesus as well as to Queen Victoria.

LESSON I—July 4th, 1897.

First Converts in Europe. Acts 16: 6-15.

(Commit to memory verses 13-15. Read chapter 16: 36 to 16: 5).

GOLDEN TEXT: "The entrance of thy words giveth light." Ps. 119: 130.

PROVE THAT—God's Spirit directs his servants. Acts 16: 10.

SHORTER CATECHISM. Quest. 82. *Is any man able perfectly to keep the commandments of God?* A. No mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word and deed.

LESSON HYMNS. *Children's Hymnal*—Nos. 177, 172, 163, 165.

DAILY PORTIONS. *Monday.* First converts in Europe. Acts 16: 6-15. *Tuesday.* The journey referred to. 2 Cor. 2: 12-17. *Wednesday.* Letter to Philippi. Phil. 1: 1-11. *Thursday.* Fellow laborers. Phil. 4: 1-9. *Friday.* Desire for worship. Ps. 84. *Saturday.* Jesus at the well. John 4: 5-15. *Sabbath.* A heart opened. Luke 19: 1-10. (*The T. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. Our last lesson in the Acts brought us to the close of an important epoch in the history of the church. Its first general council had been held and rules were framed for the guidance of gentile converts. A new era was beginning to dawn, one of development and growth. All that christian Europe has been to the world is a result of Paul's obedience to the heavenly vision at Troas. Read carefully chapter 15: 35-16: 15, and trace on the map this Second Journey as far as Troas. Time A. D. 52.

LESSON PLAN. I. The Divine Guidance. vs. 6-8. II. The Macedonian Call. vs. 9-12. III. The Opened Heart. vs. 13-15.

6. Phrygia—In the apostle's time this was a general term for central Asia Minor. **Galatia**—To the churches founded at this time the *Epistle to the Galatians* was written (18: 23). **Asia**—A Roman province embracing Mysia, Lydia and Caria. Almost every road he crossed led to Ephesus, its capital, and Paul wanted very much to go there, but in some way, we do not know how, the Holy Spirit intimated that the time for this had not yet come. As a faithful "messenger," he would go only where he was sent. **7. Bithynia**—They "assayed," or proposed and tried to turn back along the coast of the Black Sea, then a very rich and populous region. **The Spirit of Jesus R. V.**—the Holy Spirit who is sent forth by Jesus (Matt. 28: 19, 20). **8. Passing by Mysia**—It was necessary to pass through Mysia in order to reach Troas, but they did not stop to preach in it. **Troas**—About 4 miles from the site of the ancient Troy—(2 Cor. 2: 12; 2 Tim. 4: 13). **9. A vision**—But not a dream, an apparition. Paul recognized the nationality by the speech, or dress. **10. We**—Luke, the writer, now joins the company with Paul. God's way of leading us may perplex us, but if we will only wait patiently he will guide us whither he wishes us to go. **Sought to go forth (R. V.)**—They were eager to advance to the conquest of Europe for Christ. **Assuredly gathering**—"Putting this and that together," they concluded, beyond a doubt, that this was what God wanted them

to do. **11. Samothracia**—An island in the Aegean sea. **12. Philippi**—Named after the father of Alexander the Great, who founded it. **A colony**—A Roman colony was considered part of Rome itself and its citizens enjoyed all the rights of those living in the city on the banks of the Tiber. **13. Where we supposed there was a place of prayer, (R. V.)**—There was no synagogue, but the apostles judged that if there were any Jews in the town they would, on the Sabbath day, seek a quiet spot by the river for worship. **Sat down**—The usual attitude of Jewish teachers (Acts 13: 14; Luke 4: 20; Matt. 5: 1). **14. Thyatira**—In Lydia. It was celebrated for its purple dyes as far back as the time of Homer. **Which worshipped God.** Lydia was not a Jewess but a proselyte, a convert from heathenism. **Whose heart**—The Holy Spirit alone can change the heart (Prov. 16: 1; Jer. 31: 3, 35; Ezek. 11: 19; 1 Cor. 3: 6, 7). The sinful heart is closed to Christ. **15. Baptized, and her household**—Whether Lydia had any children, we do not know, but it was the custom of the apostles to baptize the whole family of a convert (verse 33: 11: 14; 18: 8; 1 Cor. 1: 16; 2 Tim 4: 19). Lydia stood sponsor for all for whose religious welfare she was responsible. If—means "since," "since ye have judged me faithful by baptizing me." **Constrained**—She would not take "no" for an answer. (Luke 24: 29).

LESSONS. 1. God's will and not our own inclinations should guide us. 2. The need of the heathen calls to us to help them. 3. We should attend divine worship on the Sabbath day. 4. The Lord will open all hearts that are willing to be opened. 5. If we are true to our baptism, God will be true to his covenant promises.

LESSON II—July 11th, 1897.

Paul and the Philippian Jailer. Acts 16: 22-34.

(Commit to memory verses 28-31. Read verses 16, 40).

GOLDEN TEXT: "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house."
Acts 16: 31.

PROVE THAT—Confession naturally follows belief. Rom. 10: 10.

SHORTER CATECHISM. Quest. 83. *Are all transgressions of the law equally heinous? A.* Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

LESSON HYMNS. *Children's Hymnal*.—Nos. 74, 96, 140, 138.

DAILY PORTIONS. *Monday*. Paul and the Philippian Jailer. Acts 16: 16-24. *Tuesday*. Paul and the Philippian Jailer. Acts 16: 25-3-4. *Wednesday*. Brought out. Acts 16: 35-40. *Thursday*. Shamefully entreated. 1 Thess. 2: 1-9. *Friday*. A mighty deliverer. Dan. 3: 21-30. *Saturday*. Faith and life. John 3: 14-21. *Sabbath*. Faith and salvation. 1 Pet. 1: 1-9. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. Going to the place of prayer at Philippi, Paul and his companions were met by a demoniac slave girl, who followed them crying out who they were. Thus she repeated many days and Paul unable longer to bear the annoyance and pitying the poor girl who was the helpless victim of Satan, turned and cast out the evil spirit. When her masters saw that she could no longer tell fortunes for them, they were enraged against the missionaries. The rescue of a soul was nothing to them compared with the loss of their profits. So they accused Paul and Silas before the magistrates of breaking the law in that, being Jews, they intruded themselves into the city, and taught unlawful practices. Jews were objects of great aversion to the Romans and it was easy to rouse the mob against them—Time A. D. 52.

LESSON PLAN, I. Suffering for Christ vs. 22-24. II. Rejoicing in Tribulation vs. 25-28. III. Pointing to Christ. vs. 29-34.

22. **Together**—that is with the master of the damsel. They were dragged by an excited mob into the market place where the magistrates held court. There was no presence of a trial. The lictors, or constables, were ordered to strip off the prisoners' clothes to the waist and beat them with their rods (2 Thess. 2: 2) The magistrates yielded to a mob that they could not control. 23. **Many stripes**—There was no legal limit, and with the crowd to urge them the lictors were not likely to be merciful. 24. **The inner prison**—Probably, damp, dark, cold, and underground. **The stocks**—Two heavy wooden planks fastened edge to edge. The feet were secured between these by notches in the edges which closed around the ankles when the planks were brought together. The prisoners could only sit with their bleeding backs against the cold stone wall. 25. **But about midnight**—Sleep being out of the question, they cured their pain with praise. **Were praying and singing hymns** (R. V.) Many of the psalms, which they doubtless chanted, would combine both prayer and praise. **Heard them**—The word implies eagerness of attention. Were listening with wonder and delight. 26. **A great earthquake**—Earthquakes were common in that locality, but this one was unusually violent. It was sent as

God's attestation of his servants. Bolted doors were opened and the prisoners' chains unfastened. This was more than an ordinary earthquake could have done. 27. **Killed himself**—If the prisoners had escaped he was liable to suffer their penalty in their stead (1 Kings 20: 39, 40; 2 Kings 10: 24). 28. **The same power** which loosed their bonds restrained the prisoners from escaping. 29. **Trembling for fear** (R. V.)—Terror stricken. This was the remorse of a guilty conscience brought face to face with God. 30. **Sirs**—Literally "Lords," "Masters," a term of profound respect. **Saved**—The answer shows what kind of salvation he enquired after. 31. **Believe**—Read John 3: 16, 36; 6: 47. **Thou and thy house** (R. V.)—His salvation will bring a blessing to his dear ones also, for God will take them too into covenant privileges. 33. **Too; them**—He did not wait for morning, but at once removed them from their loathsome dungeon into his own apartments and treated them with honor. **Was baptized**—It is not likely that there were conveniences for immersion at hand and it is evident that they did not leave the prison enclosure (vs. 36-40). 34. **Rejoiced greatly with all his house, having believed in God**—That home is happy where Jesus is a guest.

LESSONS. 1. Christianity is the only religion that has a hymn book. 2. God can deliver his people. 3. We should wish well to our enemies. 4. There is but one way of salvation. 5. Love and obey your covenant God and Saviour.

LESSON III—July 18th, 1897.

Paul at Thessalonica and Berea. Acts 17: 1-12.

(Commit to memory verses 10-12. Read 1 Thess. chapters 1 and 2.)

GOLDEN TEXT: "They received the word with all readiness of mind, and searched the Scriptures daily." Acts 17: 11.

PROVE THAT—The Scriptures shew that Jesus is the Christ. Acts 17: 3.

SHORTER CATECHISM. Quest. 84. *What doth every sin deserve?* A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.

LESSON HYMNS. *Children's Hymnal*—Nos. 171, 80, 122, 76.

DAILY PORTIONS. *Monday.* Paul at Thessalonica and Berea. Acts 17: 1-9. *Tuesday.* Paul at Thessalonica and Berea. Acts 17: 10-15. *Wednesday.* The Gospel with power. 1 Thess. 1. *Thursday.* The apostle's joy. 1 Thess. 3. *Friday.* Search the Scriptures. John 5: 32-39. *Saturday.* Diligent study. Deut. 6: 1-9. *Sabbath.* Scripture opened. Luke 24: 25-32. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. Having been honorably released from prison, Paul and Silas proceeded on their missionary tour, leaving Luke behind to continue the work they had begun. Trace Paul's course on the map. Time A. D. 52.

LESSON PLAN. I. The Gospel preached vs. 1-4. II. The Message Rejected vs. 5-9. III. The Scriptures Studied vs. 10-12.

1. **Amphipolis**—About 33 miles from Philippi. **Apollo'nia**—Thirty miles S. W. from Amphipolis and 37 from Thessalonica. The missionaries did not tarry in either of these places, but pressed forward to the capital of the province. **Thessalonica**—The most important and populous city of all that region. It is the modern *Salonica*. Here there were many Jews residing. 2. **As his custom was** (R. V.)—It was Paul's invariable custom to preach first to the Jews (Acts 13: 5, 14, 15; 14: 1; 19: 8). He was usually invited to speak (Acts 13: 15). **Reasoned**—Carried on discussions with them. He did not preach set sermons, but held a kind of Bible class. 3. **Opening**—Making plain the meaning of passages that they had misunderstood. **Alleging**—Not "asserting." That it behoved the Christ to suffer (R. V.)—The Jews thought that the Christ would be a conquering prince, Paul shews that the prophets foretold a suffering Saviour (Isa. 53). He then pointed out that Jesus of Nazareth was the Messiah, for he exactly fulfilled the prophecies (Acts 18: 28; Gal. 3: 1). **Consorted with**—Cast in their lot with Paul and Silas, formed the nucleus of a christian church. **Devout Greeks**—Gentiles who believed in the true God, but did not observe the ceremonial law. They were called "proselytes of the gate." **Chief women**—Ladies of high social rank. 5. **Envy**—or "jealousy," The same evil passion as inspired the enemies of Christ (Matt. 27: 18). **Vile fellows of the rabble** (R. V.)—"Loafers" around the market place. We find their modern representatives around street corners and saloons, worthless characters ready for any mischief (1 Thess. 2: 14). **Jason**—The Greek form of Joseph. He was the host of Paul and Silas and probably a christian Jew and a relation of Paul (Rom. 16: 21). They wished to do as the Philippian mob had done. 6. **Dragged** (R. V.)—They acted roughly and violently. **The world**—The words were an exaggeration, but they shew what an influence christianity had already gained. 7. **Another king**—The old and hypocritical charge against Christ himself (Luke 23: 2). What truth was there in it? (John 18: 36, 37; 6: 15). 8. It was the same trouble that Pilate had (John 19: 12). They feared to do right. 9. **Security**—They bound them over to make no disturbance of the peace. Probably by requiring them to deposit a sum of money which would be forfeited if there was any more rioting. 10. **Berea**—About 60 miles from Thessalonica. 11. **Noble**—Literally "well-born," but refers here to nobility of character, candid and truth-loving. They were not afraid of any doctrine because it was new, they were anxious only to find out whether it was in the Bible or not. 12. **Honorable women**—Ladies of wealth and social influence (Acts 13: 50).

LESSONS. 1. The best way to spend Sunday. 2. If Christ had not suffered none could have been saved. 3. Beware of cherishing envy and jealousy. 4. Those who are loyal to King Jesus are most loyal to Queen Victoria. 5. Test all teaching by the Bible.

LESSON IV—July 25th, 1897.

Paul Preaching in Athens. Acts 17: 22-34.

(Commit to memory verses 24-27. Read verses 13-21).

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

PROVE THAT—Christ will be our Judge. Acts 17: 31.

SHORTER CATECHISM. Quest. 85. *What doth God require of us, that we may escape his wrath and curse due to us for sin?* A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

LESSON HYMNS. *Children's Hymnal*—Nos. 4, 8, 14, 69.

DAILY PORTIONS. *Monday.* The new doctrine. Acts. 17: 16-21. *Tuesday.* Paul preaching at Athens. Acts. 17: 22-34. *Wednesday.* The mighty God. Isa. 40: 9-17. *Thursday.* Incomparable. Isa. 40: 18-26. *Friday.* The true God. Jer. 10: 1-12. *Saturday.* God is a spirit. John 4: 19-26. *Sabbath.* Judgment by Christ. 2 Cor. 5: 1-10. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. So bitter were Paul's enemies at Thessalonica against him that they came to Berea and excited another disturbance. It was therefore deemed prudent that he should continue his journey by sea rather than by land. Accompanied, therefore, by devoted friends, for he never seems to have travelled alone, he set sail for Athens, leaving Silas and Timothy to pursue the slower journey by land. Arrived at Athens he discussed the prophecies in the synagogue with the Jews and in the market place exposed the fallacies of heathen philosophy. His words made so much impression that he was invited to expound his doctrines at greater length before the chief court of the city, that which met on Mars' Hill, or the Areopagus. Time A. D. 52.

LESSON PLAN. I. God our Creator. vs. 22-25. II. Man our Brother. vs. 26-29. III. Christ our Saviour. vs. 30-31.

22. Stood—The expression conveys the idea of courage and confidence. Took his stand boldly before the august tribunal. **Mars' Hill**—The name is derived from the fable that on this spot Mars (or Ares) was tried for the murder of a son of Neptune (Greek "Areopagus"). **Too superstitious**—Better "pre-eminently a divinity-fearing people." Paul compliments them on being "very religious" after their own manner. **23. Your devotions**—R. V. "the objects of your worship" or reverence. **To an unknown God** (R. V.)—There was more than one altar of this kind in Athens. They were erected in order that no deity might punish them for not worshipping him, even although they did not know his name. **Whom therefore**—"What, therefore, ye piously worship without knowing him, the same I am 'setting forth' unto you." Their worship was genuine but misdirected and blind. **24. Dwelleth not in temples**—These were brave words. There were countless temples all around and right over against Mars' Hill stood the Acropolis with its Parthenon crowned with the colossal brazen statue of Minerva, the "Champion," the guardian deity of the city (ch. 7: 48; Isa. 66: 1-2). **25. Worshipped**—"Served by human hands" (Ps. 50: 8-13). **Needed anything**—That we

can give him (Job 35: 6-8; Ps. 16: 2; Isa. 40: 14-18), seeing he is himself the source of everything. **26. One blood**—All men are therefore brethren. **Times before appointed**—R. V. "their appointed seasons." God has appointed beforehand the rise, glory and decline of each nation. **Habitation**—Every nation has settled where God has led it. He is the Governor among the nations (Ps. 22: 28). **27. Feel after him**—Like a blind man groping in the dark (Isa. 59: 2). God is near, for he is everywhere, but only those who seek him find him. **28. Your own poets**—Several have uttered this sentiment. **29. Forasmuch then**—Our own nature is a proof that graven images cannot represent God (Isa. 40: 18). **30. God overlooked** (R. V.)—Did not visit with marks of his displeasure (Rom. 3: 25; 2 Pet. 3: 9). **Impenitence** is aggravated disobedience. **31. Because**—This command to repentance comes now because the day of judgment is approaching. **By the man**—Therefore a merciful and sympathetic judge (Rom. 2: 16; John 5: 27). **Some mocked**—The Greeks believed in immortality but not in the resurrection of the body. **34. Areopagite**—A member of the court of Mars' Hill before which Paul delivered this discourse.

LESSONS. 1. We should pity the blindness of the heathen. 2. There are idols in men's hearts still. 3. God is very merciful and long-suffering. 4. If we are his offspring we should love and trust him. 5. God commands us to repent.

LESSON V—August 1st, 1897.

Paul's Ministry in Corinth. Acts 18: 1-11.

(Commit to memory verses 8-11. Read verses 12-22 and 1 Cor. chapters 1-5).

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

PROVE THAT—No one should be ashamed to work. 2 Thess. 3: 10.

SHORTER CATECHISM. Quest. 86. *What is faith in Jesus Christ?* A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

LESSON HYMNS *Children's Hymnal*—Nos. 102, 104, 141, 149.

DAILY PORTIONS. *Monday.* Paul's ministry at Corinth. Acts 18: 1-11. *Tuesday.* Persecution. Acts 18: 12-21. *Wednesday.* Letter to the Corinthians. 1 Cor. 1: 1-10. *Thursday.* One message. 1 Cor. 2: 1-5. *Friday.* A voluntary worker. 1 Cor. 9: 13-23. *Saturday.* A faithful minister. 2 Cor. 6: 1-13. *Sabbath.* Warning to rejectors. Luke 10: 8-16. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. Paul did not stay more than a month at Athens. He won few converts, nor does he seem ever to have returned. Corinth was a wealthy commercial city, on the isthmus connecting the Peloponnesus with the continent. It had two ports, Lechæum on the Ionian Sea, and Cenchrea on the Ægean. It was noted for the luxury and profligacy of its inhabitants, hence "to Corinthianize" meant to live in unrestrained self-indulgence and dissipation (1 Cor. 6: 10-11). The population in Paul's time was about 400,000.

LESSON PLAN. I. A Hospitable Home. vs. 1-3. II. Salvation Proffered. vs. 4-8. III. Jesus Near. vs. 9-11.

1. Corinth—45 miles from Athens. **2. Aquila.... Priscilla**—They went to Ephesus with Paul. They may have been Christians already and this led Paul to come to them. The edict expelling Jews from Rome did not remain long in force. Pontus was a country on the shore of the Black sea. **3. Craft**—Every Jewish father was required to teach his son some handicraft. **Tentmakers**—They did not weave the cloth, but only made the tents out of it. Whilst Paul supported himself here, as at Thessalonica and Ephesus, he maintained the right of the ministry to temporal support (1 Cor. 9: 7-18; 2 Cor. 12: 13; 11: 7-12). **4. Persuaded**—"Convinced." He won over Jews and Gentiles, devout heathen who believed in the true God. **5. Silas and Timotheus**—They brought cheering news (1 Thess. 3: 6) and a donation from Philippi (Phil. 4: 15). **Pressed in the spirit**—R. V. "constrained by the word," stimulated to greater activity and earnestness in preaching (2 Cor. 2: 1-5; 1 Thess. 3: 1-10). **6. Opposed**—A military term—drew themselves up in hostile array, suggesting relentless, organized opposition. **Blasphemed**—R. V. "reviled." The last resort of bigots beaten in argument. **I am clean**—"I have done my duty and am not responsible for your impenitence" (ch. 20: 26; Ezck. 3: 11-21; 33: 7-20). **Gentiles**—Their heathen fellow-citizens (13: 46). **7. Justus**—He was a Gentile, but a Jewish proselyte, and doubtless now a Christian. His house was near the synagogue. **8. Crispus**—One of the very few whom Paul baptized (1 Cor. 1: 14). He was the president of the synagogue. His successor in office was roughly treated by the mob (verse 17). **9. Be not afraid**—Doubtless Paul felt the reaction following so much excitement. God comforted him, as he did on other similar occasions, by a vision (ch. 16: 10; 22: 17). "He passed from the strife of tongues into the presence of the Eternal Friend." We ought not to be silenced by the violent measures of wicked men, the Lord is with us and will take care of us. **10. I am with thee**—As he had promised, Matt. 28: 20. He should then be as brave as Elijah (see 2 Kings 6: 16, 17). **I have much people**—Including, and chiefly, those not yet converted. They, too, were the Lord's in virtue of his gracious purpose regarding them (John 10: 16; 11: 52; Acts 13: 48). **11.** During this time Paul wrote 1st and 2nd Thessalonians, his two first epistles.

LESSONS. 1. Honest toil is no humiliation. 2. Week-day labor should not interfere with Sabbath duties. 3. Those who reject Christ have no excuse. 4. Christ is ever near the faithful teacher, or worker. 5. It is our business to find God's people and bring them to him.

LESSON VI—August 8th, 1897.

Working and Waiting for Christ. 1 Thess. 4: 9 to 5: 2.

(Commit to memory verses 16-18. Read 1 Thess. chapters 4 and 5.)

GOLDEN TEXT: "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." John 14: 3.

PROVE THAT—The time of Christ's coming is uncertain. 1 Thess. 5: 2.

SHORTER CATECHISM. Quest. 87. *What is repentance unto life?* A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of and endeavor after new obedience.

LESSON HYMNS. *Children's Hymnal*—Nos. 111, 70, 192, 113.

DAILY PORTIONS. *Monday.* Working and waiting for Christ. 1 Thess. 4: 9 to 5: 2. *Tuesday.* The glorious coming. 2 Thess. 1. *Wednesday.* The day of the Lord. 2 Pet. 3: 1-12. *Thursday.* The coming of the Son of Man. Matt. 24: 29-39. *Friday.* Idleness condemned. 2 Thess. 3: 1-16. *Saturday.* Ready. Matt. 25: 1-13. *Sabbath.* Right use of talents. Matt. 25: 14-30. (*The I. B. R. A. Se actions.*)

HELPS IN STUDYING.

INTRODUCTORY. The First Epistle to the Thessalonians is the earliest of the 14 which bear the name of Paul. It was written from Corinth when Timothy arrived with a good report of their faith and steadfastness. Its aim is to encourage and confirm them amid persecutions.

LESSON PLAN. I. Working for Christ. vs. 9-12. II. Waiting for Christ. vs. 13-2.

9. Brotherly love—Real love will shew itself in kind words and deeds. **Ye need not**—A delicate compliment. Compare Phil. 19. **Taught of God**—By his Holy Spirit of love in their hearts (John 15: 12-17). **10. All Macedonia**—Thessalonica retained its missionary character for many centuries. **Increase** That is, in brotherly love. Literally, "overflow with" it. There cannot be too much of it. **11. Study to be quiet**—Make it a point of honor not to join in any disorderly popular excitement. Cultivate a restful and contented spirit. Christians should not be found amongst the idlers in the market place (Acts 17: 5). **12. Honestly** "Becomingly," "honorably"—not merely just and fair in business; transactions, but shewing frankness and courtesy to everyone, especially to those who were not christian. (Titus 2: 10). **Lack of nothing** Want seldom comes to those who are industrious and mind their own business. A manly independence should characterize the true christian. **13. Which fall asleep** (R. V.) They *rest* in Christ, they *live* with him, they shall *awake* at his coming. The body sleeps but not the soul (Dan 12: 2; Ecc. 12: 7; 2 Cor. 5: 8), that is where Jesus is (Luke 23: 43; Phil. 1: 23; 2 Cor. 5: 8). **Others**—R. V. "the rest," that is, heathen (Eph. 2: 12). **14. If**—This does not imply doubt, "If we believe, as we assuredly do." **Fallen asleep through Jesus** (R. V. margin)—It is through Jesus that death is but a sleep, and robbed of all its terrors. In reference to the impenitent, who die unpardoned, we do not use the word "sleep," which

suggests peaceful repose and joyful awakening (Dan. 12: 2). **Bring with him**—When Jesus comes he will bring our dear ones back with him. They will come to fetch us home. **15. Prevent**—R. V. "shall in no wise precede them which are fallen asleep." Those who are alive at the resurrection day will have no advantage over those who have died, because, "the dead in Christ shall rise" before all ascend to meet the coming Lord (verse 17). **16. A shout**—The word of command (John 5: 28, 29). **The voice of the Archangel**—Repeating the summons (Matt. 25: 6; 24: 31). **The trump of God**—Summoning all, far and near, to the presence of "the Judge ordained of all mankind" (1 Cor. 15: 52; Matt. 24: 31; see Ex. 19: 16, 19). **Shall rise first**—Not, "before the rest of the dead," but "before the living experience any change, or advance to answer the summons." **17. Caught up together with them**—We shall clasp hands once more and ascend together to do homage to our Lord. **With the Lord**—(1) With the Lord; (2) together with the Lord; (3) forever together with the Lord, this is the "blessed hope" of the christian (Titus 2: 13; John 14: 3; 17: 24). **5: 1. The times and the seasons**—The fixed dates of future events. **No need**—Because they already knew all that could be known, namely, its certainty as an event and its uncertainty as to date. **2. The day of the Lord**—The judgment day. As a thief—There would be no forewarning of its approach (Matt. 24: 42-44; 25: 13; Luke 17: 24; 12: 39, 40).

LESSONS. 1. Brotherly love is essential to the christian character. 2. Christians should neither be idle nor meddlesome. 3. Those who "sleep in Jesus" will come again when he comes. 4. His people shall dwell with him forever. 5. His coming will be unexpected.

LESSON VII—August 15th, 1897.

Abstaining for the sake of Others. I Cor. 8: 1-13.

(Commit to memory verses 13, 13. Read chapters 8 to 10).

GOLDEN TEXT: "For none of us liveth to himself." Rom. 14: 7.

PROVE THAT—We should practice self-denial. I Cor. 8: 1-13.

SHORTER CATECHISM. Quest. 88. *What are the outward means whereby Christ communicateth to us the benefits of redemption?* A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments and prayer; all which are made effectual to the elect for salvation.

LESSON HYMNS. *Children's Hymnal*—Nos. 1, 12, 173, 134.

DAILY PORTIONS. *Monday.* Abstaining for the sake of others. I Cor. 8. *Tuesday.* Abstain from appearance of evil. 1 Thess. 5: 14-23. *Wednesday.* Not expedient. I Cor. 10: 14-23. *Thursday.* Be separate. 2 Cor. 6: 11-18. *Friday.* Consideration for others. Luke 6: 27-36. *Saturday.* Burden-bearing. Gal 6: 1-10. *Sabbath.* The perfect pattern. I John 3: 10-16. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. The First Epistle to the Corinthians was written from Ephesus near the close of Paul's residence in that city (ch. 16: 5-8) about A. D. 57. It was intended to correct various disorders in the church and meet the errors of false teachers. Although the question dealt with in our lesson would not arise to-day, yet the principles on which it is settled are valid for every age and country.

LESSON PLAN. I. The Liberty of the Strong. vs. 1-6. II. The Conscience of the Weak. vs. 7, 8. III. The Dictate of Love. vs. 9-13.

1. Things offered to idols—Of the victims offered in sacrifice, part was consumed on the altar, part was given to the priest, and part was returned to the worshipper. This latter portion was eaten at a festive meal (10: 27) or sold in the market (1c. 25) and might happen to be purchased by christians who did not know where it came from. **We all have knowledge—**Namely, that an idol is nothing at all, and that the meat is not affected in any way by having been in its temple (Rom. 14: 14; I Cor. 10: 19). **Puffeth up—**Readers vain and conceited (Rom. 14: 3-10) if not tempered with charity and modesty. **Love (R. V.)—**This "edifies," or builds up, the christian and the church. **2. Knowledge which renders one self-conceited and contemptuous of others will not lead one aright in serving God (Gal. 6: 3; 1 Tim. 6: 4). 3. Is known of him—**God approves of him, and guides him in the way of duty. Not our knowledge, but our love commends us to God. **4. An idol is nothing—**The pretended gods have no existence. They are delusions of Satan. **6. We by him—**Redeemed by him, created anew by his spirit (Eph. 2: 10; 2 Cor. 5: 17; Gal. 6: 14). **7. That knowledge—**Namely, that an idol is nothing. Some cannot shake off so easily the old superstitions of heathenism (I Cor. 10: 28, 29). **Being weak is defiled—**Whatever a man does, believing it to be wrong, or not being quite sure about it, is sin (Rom. 14: 1, 14, 23; 15: 1). A conscience is said to be defiled either when it approves or cherishes sin, or is burdened by a sense of guilt. **9. It is quite true that meat does not affect our relation to God, but an action, innocent in itself, becomes wrong when it is the occasion of another's sin. 10. He will say "If it is right for him, it can't be wrong for me" and self-indulgence will override conscience. Emboldened—**lit. "edified," the wrong kind of "building up." **11. Perish—**This must be the inevitable result of such conduct if persisted in (Rom 14: 23). What an infinite distance between the self-denial of Christ and the trifle asked of us when we are requested to abstain from intoxicating liquors (Rom. 14: 15; 15: 1, 3). **12. Wound—**"Strike a cruel blow at" (Matt. 25: 40, 45; Mark 9: 41, 42; Acts 9: 4). **13. The decision of the apostle is a noble one, and worthy of imitation. No one has a right to dictate to us, and so make his narrow view binding upon us, but christian love should constrain us to yield voluntarily for his sake. If the use of alcoholic beverages wounds our brother and so far perpetuates a source of misery to our race, then we are not true to the heart of Christ if we refuse to abstain from them. There are many arguments for "total abstinence," but the one in our lesson ought to be sufficient for every christian.**

LESSONS. 1. Love is better than self-conceited knowledge. 2. Love is of God for God is love. 3. We should bear with the prejudices of others. 4. It is a dreadful thing to lead another into sin. 5. Abstain altogether from intoxicating liquors.

LESSON VIII—August 22nd, 1897.

The Excellence of Christian Love. I Cor. 13: 1-13.

(Commit to memory verses 4-7 Read chapter 13).

GOLDEN TEXT: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." I Cor. 13: 13.

PROVE THAT—We should love one another. I John 4: 11.

SHORTER CATECHISM. Quest. 89. *How is the world made effectual to salvation?* A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness, and comfort, through faith, unto salvation.

LESSON HYMNS. *Children's Lymnal*—Nos. 142, 237, 224 232.

DAILY PORTIONS. *Monday.* Excellence of christian love. I Cor. 13. *Tuesday.* Beauty of unity Psalm 133. *Wednesday.* The great commandment. Matt. 22: 34-40. *Thursday.* Sign of discipleship. John 13: 31-35. *Friday.* New commandment. I John 2: 8-17. *Saturday.* Christ's Command. John 15: 8-17. *Sabbath.* Love is of God. I John 4: 4-14. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. This chapter has been called "*The Psalm of Love*," and has been the admiration of the church in all ages. The church at Corinth had been rent by factions, and even at the Lord's Table their want of brotherly love had displayed itself. In the midst of his exhortations to them the apostle suddenly breaks forth into this magnificent poem which every scholar should learn by heart. The R. V. reads correctly, "love" for "charity" all through the chapter.

LESSON PLAN. I. The Greatest Thing in the World. vs. 1-3. II. Why it is the Greatest. vs. 4-7. III. Its Enduring Character. vs. 8-13.

1. Sounding brass—Not even musical; good for noise only. A clanging cymbal (R. V.)—Shril! and discordant, it has no music and no meaning by itself. 2. Prophecy.—This Paul himself valued more than any other gift (14: 5). Mysteries—Facts and truths which reason alone could not discover, but which are revealed by the Spirit of God, especially those relating to man's salvation. All knowledge.—The correct understanding of revealed truth; ability to expound the Scriptures and the whole range of christian doctrine. Remove mountains.—The power of working miracles the most wonderful (Matt. 17: 20; 21: 21). All endowments, even the most brilliant, are of no real value without love. These are but as the body, to which love is the soul. 3.—The most bountiful almsgiving, and the utmost self-sacrifice, have no virtue in them if love be not the motive that prompts to them (Matt. 6: 1, 2). 4. Suffereth long.—Is patient with the faults of others. Is kind.—both in word and action to everyone, but especially to the rude and unkind. Envieth not.—Is never jealous, but unselfishly pleased at the good fortune of others. Vaunteth not itself.—Is not boastful; does not "blow its own trumpet," or seek the applause of others. Puffed up.—Self-conceited. The desire for praise springs from self-esteem. Cultivate modesty, and win praise by deserving it. 5. Unseemly.—Rudely and impolitely. One who has a loving heart will never be rude. This is the secret of

being a gentleman. Seeketh not her own.—Does not always "look out for number one," but is disinterested (ch. 10: 33). The opposite of a self-seeking spirit. Easily provoked —is not quick tempered, or ready to take offence at trifles. Thinketh no evil—Does not impute bad motives to others or cherish the memory of injuries done to one's self by others. 6. Weeps over sin and its consequences, but rejoices when virtue and goodness are displayed. 7. Beareth.—R. V. margin, "covereth," conceals, or excuses the faults of others instead of disclosing them. Believeth —is not suspicious, but holds that there is often more good in a man than he gets credit for. Hopeth—Never despairs of the worst men or grows discouraged in trying to do them good. Endureth—Bears meekly persecution and suffering for Christ's sake (2 Tim. 2: 10; Heb. 10: 32; 12: 2). 8. All things change and at last disappear "but love shall hold an endless reign." 9, 10. We shall one day realize better how partial and transitory all that belongs to this life is, but we shall never get beyond the sweet teaching of love. 11.—The heavenly life in the kingdom of love will be as much above and beyond the present as manhood is better than childhood. 12. We see in a mirror (R. V.)—The mirrors of that time were made of polished metal and gave but a dim and imperfect reflection. 13. When every thing on earth has perished these three graces remain imperishable and immortal.

LESSONS. 1. It is better to be loving than clever. 2. What we give is more than doubled when loving sympathy goes with it. 3. Always give credit for good motives if possible. 4. Heaven is the home of love.

LESSON IX—August 29th, 1897.

Paul Opposed at Ephesus. ACTS 19: 21-34.

(Commit to memory verses 24-26. Read chapters 19: 1-50: 3).

GOLDEN TEXT: "Take heed and beware of covetousness." Luke 12: 15.

PROVE THAT—Christ's enemies oppose the gospel. I Cor. 16: 9.

SHORTER CATECHISM. Quest. 90. *How is the word to be read and heard, that it may become effectual to salvation?* A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practice it in our lives.

LESSON HYMNS. *Children's Hymnal*—Nos. 9, 145, 94, 169.

DAILY PORTIONS. *Monday.* Seed sowing. Acts 19: 1-10. *Tuesday.* Reaping. Acts 19: 11-20. *Wednesday.* Paul opposed at Ephesus. Acts 19: 21-30. *Thursday.* Paul opposed at Ephesus. Acts 19: 31-41. *Friday.* Folly of idolatry. Isa. 44: 9-19. *Saturday.* Confusion of idolaters. Isa. 45: 16-25. *Sabbath.* Paul's letter to the Ephesians. Eph. 1: 1-13. (*The I. B. R. A. Selections*)

HELPS IN STUDYING.

INTRODUCTORY. After remaining 18 months at Corinth Paul visited Jerusalem at the passover in A. D. 54. He then returned to Antioch where he rested for a short time before setting out on his third missionary journey. Following in the main his previous route Paul visited the churches of Asia Minor including Ephesus. Here he remained three years (20: 31) and the influence of his teaching was so great that those interested in maintaining the worship of Diana became alarmed. Read chapters 19: 1-20: 3. Time of the events narrated, A. D. 57. The *First Epistle to the Corinthians* was written at this time.

LESSON-PLAN. Three Types of Character. I. Paul. vs. 21, 22. II. Demetrius. vs. 23-28. III. The Multitude. vs. 29-34.

21. These things—Read the previous part of the chapter. **Purposed in the spirit**—Made up his mind. **22. Ministered unto him**—Were his assistants in the work. **Eras'tus**—He was probably afterwards the city treasurer of Corinth (Rom. 16: 23; 2 Tim. 4: 20). **Stayed in Asia**—He may have wished to preach to the crowds gathered at this season for the celebrated "Ephesian games" in honor of Diana. They were held in the month of May. **23. Concerning the Way (R. V.)**—This was the name given to the christian religion (9: 2; 19: 2, 9; 22: 14, 22; 1 Pet. 2: 2). **24. Demetrius**—He made little silver models of the temple, or image of Diana, and employed a great many workmen. He seems to have been the head of a guild or trades union. **25. Workmen**—All who were in any way connected with the trade. **Craft**—Business. **26. Asia**—The Roman province only. **This Paul**—He speaks contemptuously of him, but confesses to his wonderful success. **They be no gods**—He repeated everywhere what he said on Mars' hill (ch. 17: 29; 14: 15-17). **27. Deposed from her magnificence (R. V.)**—Trade is injured and religion is in danger through this new teaching. Self-interest and superstition combined to resist christianity. Diana was the personification of the fruitful powers of nature. Her temple was the most magnificent religious edifice in the world. Within fifty years the fears of Demetrius were realized and the temples

were almost deserted. **28. Full of wrath**—Their anger grew as they listened. Their shouts were probably a familiar rallying cry of the worshippers of Diana. **29. Ga'ius and Aristar'chus**—These were seized, just as the mob at Thessalonica seized Jason, (ch. 17: 6) because they could not find Paul. **The theatre**—Its ruins still remain and shew that it would hold 25,000 or 30,000 people. Roman theatres were of a semicircular, or horse-shoe shape, and open to the sky. The seats rose tier above tier around the arena, or circular space in the centre, which was unfloored and covered with sand. **30. Paul** was no coward to skulk in hiding when his friends were ill-treated for his sake. Yet for the church's sake he was restrained. **30. Chief of Asia**—"Asiarchs," these presided over the games and religious festivals. They feared that the mob would be quite uncontrollable if Paul came before them. **32. Most mobs** are as foolish, ignorant and wicked as this one. A good cause does not need such helpers. **33. Alexander**—The Jews put Alexander forward to prevent the mob from turning on them as it did at Corinth (18: 17). This may have been Alexander the coppersmith (1 Tim. 1: 20; 2 Tim 4: 14). **34. The tumult** was at last quieted by the mayor, or chief civic officer, wrongly called "town clerk," who by a clever and sensible speech shewed the people their folly and at the same time betrayed sympathy for Paul and his comrades.

LESSONS. 1. Be diligent in doing good work. 2. Our interests often blind our judgment. 3. Zeal for religion is sometimes inspired by unworthy motives. 4. Courage should be displayed wisely. 5. God will protect his servants.

LESSON X—September 5th, 1897.

Gentiles giving for Jewish Christians. 2 Cor. 9: 1-11.

(Commit to memory verses 6-8. Read chapters 8 and 9.)

GOLDEN TEXT: "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8: 9.

PROVE THAT—Liberality produces joy. 1 Chr. 29: 9.

SHORTER CATECHISM. Quest. 91. *How do the sacraments become effectual means of salvation?*
The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

LESSON HYMNS. *Children's Hymnal*—Nos. 8, 125, 219, 166.

DAILY PORTIONS. *Monday.* Gentiles giving for Jewish Christians. 2 Cor. 9: 1-15. *Tuesday.* Example of Macedonia. 2 Cor. 8: 1-12. *Wednesday.* Proof of love. 2 Cor. 1: 13-24. *Thursday.* Collection for the saints. 1 Cor. 16: 1-9. *Friday.* Willing offerings. Exodus 35: 20-29. *Saturday.* Acceptable giving. Isa. 58: 6-11. *Sabbath.* Pleasure in giving. Rom. 15: 20-29. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. The *Second Epistle to the Corinthians* was written a few months after the events of last lesson from one of the places which Paul was visiting in Macedonia. It was sent by Titus, who had just come from Corinth and who returned to complete the collection which was being taken up for the poorer brethren in Judea.—Time A. D. 57, or early in 58.

LESSON PLAN. I. The sowing. vs. 1-5. II. The reaping. vs. 6-11.

1. **The Saints.** "The holy, or consecrated ones," a common name for christians in the Acts and Epistles. The name shows what they should be. 2. **I know your readiness.** (R. V.)—They had already shown that they were a liberal church (8: 24). **I glory on your behalf**—Paul had held them up as an example to the Macedonian churches. **Provoked**—"Stirred up." Others were stimulated by what Paul had said about them. 3. **The brethren**—There were three, Titus, Erastus and Timothy (ch. 8: 6, 16, 22.) **Ye may be prepared** (R. V.)—It would be a great humiliation, after all this boasting, if the Corinthian contributions were not ready. 4. **They of Macedonia**—It was usual for some friends to go with Paul from place to place (1 Cor. 16: 6; Rom. 15: 24). **We, that we say not ye**—A gentle but pointed reminder of their duty. Notice how courteous Paul's rebukes always are. 5. **Whereof ye had notice before** R. V.—"Your afore-promised bounty." The word for "bounty" means, literally, "blessing"—a token of good will. As a matter of bounty—Worthy of the name of "blessing," because given freely and largely, not as if extorted by importunity. 6. **Soweth bountifully**—"Soweth with blessings." Giving is not throwing away, but sowing seed for a future harvest of blessings. 7. **Not grudgingly**—Lit. "out of sorrow," grieving for

what is given as if it were lost. **Of necessity**—Because conscience compels, or the censure of others is dreaded. **Reluctance spoils the gift.** **A cheerful giver**—One to whom giving is a joy, more than a duty. **B. All grace**—He means "every kind of earthly good" as the gift of God. "He is able to increase your wealth." **May abound unto every good work**—Rather, "May have abundance;" not only enough for yourselves, but much to give away. **9. Written**—in Ps. 112: 9. This is a description of a benevolent man. **His righteousness**—His high moral character, as manifested by his liberality. He shall never lack the means of exercising this virtue. This implies that he shall have abundance over and above his own necessities. So Paul quotes God's promise as his authority for what he has just said. **10. Ministereth**—"Supplieth" R. V.: "He that supplieth seed to the sower, and bread for food, shall supply and multiply your seed for sowing." **Your seed**—Your wealth, which you may scatter abroad in wise donations, as the sower scatters seed on the field. **The fruits of your righteousness**—The evidences of your christian character as seen in your liberality. **11. Bountifulness**—R. V. "Liberality." Paul does not believe that any one is the poorer for being a liberal giver. **Through us**—As the proclaimers and distributors of your bounty.

LESSONS. 1. We should give to the cause of Christ and the relief of the poor and distressed. 2. Our giving should be prompt, cheerful and generous. 3. Christian liberality blesses the giver as well as the receiver. 4. No one is the poorer for giving wisely and liberally. 5. Liberality causes others to praise God.

LESSON XI—September 12th, 1897.

Christian Living. Rom. 12: 9-21.

(Commit to memory verses 16-18. Read chapters 12 and 13.)

GOLDEN TEXT: "Be not overcome of evil, but overcome evil with good." Rom. 12: 21.

PROVE THAT—We should be diligent in business. Rom. 12: 11.

SHORTER CATECHISM. Quest. 92. *What is a sacrament.* A. A sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed and applied to believers. Quest. 93. *Which are the sacraments of the New Testament?* The sacraments of the New Testament are baptism and the Lord's Supper.

LESSON HYMNS. *Children's Hymnal*—Nos. 15, 101, 109, 118.

DAILY PORTIONS. *Monday.* Reasonable service. Rom. 12: 1-8. *Tuesday.* Christian living. Rom. 12: 9-21. *Wednesday.* Loyalty and love. Rom. 13: 1-10. *Thursday.* Clean hands and pure heart. Psalm 24. *Friday.* Dead to sin. Rom. 6: 11-23. *Saturday.* A shining light. Matt. 5: 1-16. *Sabbath.* Family religion. Eph. 6: 1-9. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. This chapter begins the second or practical part of the Epistle. The Apostle has shown that there is but one way of salvation, namely, justification by faith in Christ. Redemption and all the blessings that accompany it flow from free grace. "O, the depth of the riches, both of the wisdom and knowledge of God." What, then, should the life of one who has been saved by the blood of Christ? This is answered in the last half of the Epistle. The Epistle was written at Corinth early in A. D. 58. Paul was residing in the house of one Gaius (Rom. 16: 23; I. Cor. 1: 14), and the Epistle was dictated to Tertius (16: 22), who wrote it out. It was carried to Rome by Phoebe, a deaconess (16: 1, 2).

LESSON PLAN. I. Loving our Friends vs. 9-16. II. Loving our Enemies vs. 17-21.

9. Dissimulation—R. V. "Hypocrisy." Let your love be no mere parlor pretence or mask for selfishness (I. Pet. 1: 22). "Avoid what is injurious to others, and earnestly endeavor to do whatever is kind and useful" (Ps. 34: 14; 97: 10; Amos 5: 15). **10. Tenderly affectioned** (R. V.)—Love one another as if really brothers and sisters. **preferring**—"Anticipating." Instead of waiting for others to do us honor we should be forward to show them respect. **11. Business**—This does not refer to our secular concerns, but to christian activity. There should be no ironies in the church hive. **12. Serving the Lord**—(Col. 3: 23). R. V. margin, "Serving the opportunity." Making the most of every opportunity to do good, or adapting your conduct discreetly to circumstances (Eph. 5: 16). **13. In hope**—Rejoicing in expectation of future blessedness. Christians are to be joyful, patient and prayerful. **Instant**—Importunate, earnest, fervent (Luke 18: 1; I. Thess. 5: 17; Acts 12: 5). **14. Distributing**—(R. V.) "Communicating." Sharing their wants and trials by sympathy and charity. **Given to**—"Pursuing after." Seek opportunities of exercising hospitality. **15. Bless**—Sincerely desire their good and pray for them (Matt. 5: 44; Acts 7: 60; I. Cor. 4: 12). **16. Selfish indifference** to the joys and sorrows of others is most unlike Christ (Phil. 2: 4; I. Cor. 12: 26). **17. Of the same mind**—Do not let discords arise, but yield to one another in opinions. **18. High things**—The chief places, honors and social distinctions. **Things that are lowly** (R. V.)—Not only persons but occupations (Prov. 3: 7; Isa. 5: 21). **19. Honorable** (R. V.)—Act so as to win the confidence and good will of men. **20. As much as lieth in you**—We are not required to preserve peace at the cost of truth and principle (Ps. 3: 17). **21. Give place**—Don't get angry in turn (Deut. 32: 35; Ps. 94: 1). **22. Goals of fire**—You kill your enemy by making him your friend (Prov. 25: 21, 22; Ps. 140: 10; 11: 6). The expression denotes the severest and surest destruction *i. e.* of the enmity. **23. Do not let the evil word or deed of others arouse the evil in your own heart**; but conquer the evil in them by your kindness.

LESSONS. 1. Let a loving spirit rule over all we say and do. 2. Be industrious, cheerful and prayerful. 3. Be kind, generous and sympathetic with everybody. 4. It takes two to make a quarrel; don't be one of such a pair. 5. Overcome enemies by turning them into friends.

LESSON XII—September 19th, 1897.

Paul's Address to the Ephesian Elders. Acts 20: 22-35.

Commit to memory verses 22-24. Read verses 8, 35.

GOLDEN TEXT: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20: 35.

PROVE THAT—The strong should help the weak. Rom. 15: 1.

SHORTER CATECHISM. Quest. 94. *What is baptism.* A. Baptism is a sacrament wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our engrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

LESSON HYMNS. *Children's Hymnal*.—Nos. 119, 120, 182, 102.

DAILY PORTIONS. *Monday.* Paul's address to the Ephesian elders. Acts 20: 17-27. *Tuesday.* Paul's address to the Ephesian elders. Acts 20: 28-38. *Wednesday.* Exhortation to elders. 1 Pet. 5: 1-11. *Thursday.* Beware of deceivers. 2 John. *Friday.* Established in faith. Col. 2: 1-9. *Saturday.* Self-sacrifice. 2 Cor. 12: 10-19. *Sabbath* Out of tribulation. Rev. 7: 9-17. (*The I. B. R. A. Selections*).

HELPS IN STUDYING.

INTRODUCTORY. In Lesson ix we saw that Paul left Ephesus, after laboring there for three years, in order to revisit the churches that he had founded in Europe. From Corinth he wrote the epistles to the Galatians and to the Romans. After remaining three months at Corinth he set out on his homeward journey, carrying with him the contributions which had been made towards the relief of Jewish Christians (Acts 24: 17; Rom. 15: 25, 26). The incidents of this journey are given in the preceding part of our chapter. Time—April A. D. 58. Place—Miletus 30 or 40 miles south of Ephesus. Paul did not wish to delay his journey by visiting Ephesus, and therefore sent for the elders of the church to meet him at Miletus that he might bid them an affectionate farewell.

LESSON PLAN. A Servant of God. I. Courageous. vs. 22-24. II. Faithful. vs. 25-27. III. Watchful. vs. 28-31. IV. Independent. vs. 32-35.

22. **Bound in the Spirit**—Paul's own mind was set upon going to Jerusalem. He was constrained by an irresistible feeling that he ought to go there. 23. **The Holy Ghost witnesseth**—Some of these warnings are recorded, but there must have been many others (ch. 13: 2; 21: 4, 11; 9: 16). **Abide me**—A calamity of some kind was to befall him, that was all he knew. 24. **Move me**—Paul was not the man to be turned aside from the path of duty, even by the danger of death. **Finish**—R. V. "accomplish." Life is like a race course; we reach the goal when its end comes; we win the crown if we are faithful to the end. **The ministry**—He was commissioned by Christ himself to proclaim the good news of salvation by grace through faith. **Grace**—God's free, unmerited favor towards sinners. 25. Many think that Paul did visit Ephesus again after his release from prison at Rome, and that this tour is referred to in 2 Tim. 4: 13, 20; 1 Tim. 1: 3. 26. **The blood of 11 men**—The blood stands for the life and that represents the soul's life, or salvation. Paul has not been to blame if any one is lost (Ezek. 33: 8). 27. **The counsel of God**—The whole plan of salvation. Paul did not conceal any truth because it was disliked, nor did he refrain from rebuking sin through fear of losing his popularity (verse 20). 28. **Overseers**—R. V. "bishops" these

are also called "elders" (verse 17). In the New Testament the names were applied to the one office of pastor. There were no bishops like the Anglican or Romish prelates of our day. To "feed"—"To shepherd" the flock, rule over it, guide it, and instruct it. **With his own blood**—The blood of Jesus is here called the blood of God, shewing that he was God (1 Pet. 1: 18, 19). 29. **My departing**—From Asia to Rome and the West. **Wolves**—Enemies of the gospel, pretending to be friends and teachers (Matt. 7: 15). 30. **Speaking perverse things**—Teaching doctrines opposed to the Bible and destructive of faith and morals. 31. **Three years**—We have an account of two years and three months (Acts 19: 8, 10), which probably does not cover the whole period of his ministry.

32. **The word of his grace**—The gracious promises of God's word. On these we rest when faith is tried. **Which is able**—i. e. God, who is able to build up the believer and bestow upon him the inheritance. 33. **Apparel**—Rich and costly clothing formed a large part of an oriental's wealth. 34. Paul was not ashamed to work for his own support. He wished to be grandly independent. 35. **It is more blessed**—This is the only saying of Jesus not recorded in the gospels but referred to by the apostles. Tradition preserves some nineteen or twenty others

LESSONS. 1. Danger should not turn us from the path of duty? 2. The faithful worker has joy in his work. 3. We are safe from wolves if we keep near the shepherd. 4. An independent spirit is commendable. 5. It is more blessed to give than to receive.

LESSON XIII—September 26th, 1897.

REVIEW.

GOLDEN TEXT: "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." Matt. 5: 16.

PROVE THAT—We are all sinners by nature. Rom. 3: 23.

SHORTER CATECHISM. Review Quest. 82-94.

LESSON HYMNS. *Children's Hymnal*—Nos. 147, 176, 171, 163.

DAILY PORTIONS. *Monday.* First converts in Europe. Acts 16: 6-15. *Tuesday.* Paul and the Philippian Jailer. Acts 16: 22-34. *Wednesday.* Paul at Thessalonica and Berea. Acts 17: 1-12. *Thursday.* Paul preaching at Athens. Acts 17: 22-34. *Friday.* Paul's ministry in Corinth. Acts 18: 1-11. *Saturday.* Excellence of christian love. 1 Cor 13. *Sabbath.* Christian living. Rom 12: 9-21. (*The I. B. R. A. Selections*).

REVIEW CHART—SECOND QUARTER.

LESSON.	TITLE.	GOLDEN TEXT.	LESSON PLAN.	TEACHINGS.
I. Acts 6: 6-15	F, C. E.	The entrance of.....	D. G.—M. C.—O. H.	God's Spirit directs his servants.
II. Acts 16: 22-34	P. P. J.	Believe on the.....	S. O.—R. T.—P. O.	Confession of Christ should follow acceptance of Christ.
III. Acts 17: 1-12	P. T. B.	They received the...	G. P.—M. R.—S. S.	Jesus is the Messiah of the Old Testament.
IV. Acts 17: 22-34	P. P. A.	God is a spirit.....	G. C.—M. B.—C. S.	Christ will be our Judge.
V. Acts 18: 1-11	P. M. C.	Other foundation...	H. H.—S. P.—J. N.	Never be ashamed of work.
VI. I. Thess 4: 9; 5: 2	W. W. C.	If I go and.....	W. C.—W. C.	We don't know when Christ will come.
VII. I. Cor. 8: 1-13	A. O.	For none of us.....	L. S.—C. W.—D. L.	We should practice self-denial.
VIII. I. Cor. 13: 1-13	E. C. L.	And now abide...	G. T. W.—W. G.—E. C.	We should love one another.
IX. Acts 19: 21-34	P. O. E.	Take heed and.....	T. T. C. P.—D.—M.	Christ's enemies oppose the Gospel.
X. II Cor. 9: 1-11	G. J. C.	Ye know the.....	S.—R.	Liberality produces joy.
XI. Rom. 12: 9-21	C. L.	Be not overcome...	I. F.—L. E.	We should be diligent in business.
XII. Acts 20: 22-35	P. A. E. E.	Remember the.....	S. G.—C.—F.—W.—I.	The strong should help the weak.

MAP DRILL REVIEW.

TROAS. Point it out on the map. In what province was it situated? From what city did Paul set out. What cities did he visit on his way to Troas? Through what provinces did he pass? What provinces did he wish to visit but was forbidden? What vision did he have there? For what port did he set sail? What island did they sail by? When did he visit Troas again? (20: 8). What miracle did he perform there?

PHILIPPI. Point it out on the map. In what province is it situated? By whom was it founded? What special political privileges did it possess? Where did Paul go to find friends? Who showed him hospitality? What miracle did he perform? Who stirred up the people against him? How did the magistrates treat him? What happened at midnight? How did the magistrates treat them in the morning? What letter did Paul write to the church at this place?

THESSALONICA. Point it out on the map. How far from Philippi? Through what cities did Paul pass on his way to it? What is its modern name? How did Paul employ himself on the Sabbath? With what success? Who stirred up a riot against him? What letters did he write to the church at this place? To what city did Paul and Silas then go? How were they received? Why did they leave Berea?

ATHENS. Point it out on the map. With whom did Paul hold discussions? Before what court did he preach? What did he take for his text? Did he make any converts? Do we read of his visiting Athens again?

CORINTH. Point it out on the map. What is peculiar in regard to its situation? With whom did Paul reside at Corinth? How was he supported? How did the Jews receive him? In whose house did he preach? How long did he stay there? What vision did he have? How did the governor treat his accusers? What letters did he write to the church at Corinth, and from what places? Did Paul return to Corinth? How long did he make his second visit? Trace his route from Corinth to Miletus. What did he carry with him to Judea?

EPHESUS. Point it out on the map. Who went with Paul when he first visited Ephesus? To what place was he then journeying? For what purpose? When did he return to Ephesus? Where did he preach? What miracles did he work? What false miracle workers were exposed? How long did he remain at Ephesus? Who stirred up the people against him, and why? Where did he go? Did he return to Ephesus? Where did he bid farewell to the Elders of the church? What letter did he write to the church at Ephesus?

LESSON I—July 4th, 1897.

First Converts in Europe. ACTS 16: 6-15.

BIBLE SEARCH LIGHTS.

What disagreement arose between Paul and Barnabas? (15: 37-39). Whom did Paul select as his companion? Where do we first read of him? (15: 22). With what other apostle do we find him associated at a later period? (1 Pet. 5: 12). What other companions did Paul find? Why did he circumcise Timothy while believing that circumcision was not necessary? Trace on the map the route followed.

6. Did Paul again visit Galatia? (18: 23). How does Paul shew his regard for these converts? (Gal. 4: 13-19)

7. In what other passages is the Holy Spirit called the Spirit of Jesus, or of Christ? (Rom. 8: 9; Gal. 4: 6; Phil. 1: 19; 1 Pet. 1: 11).

8. What other divinely called person was led by an unseen guide? (Heb. 11: 8, compare Ps. 37: 23; Prov. 16: 9). Point out the places named on the map.

9. Some other "visions" that were not dreams,—ch. 9: 10; 10: 3; 18: 9. The same word occurs in Matt. 17: 9 and Acts 7: 31.

10. Is it possible that Paul needed the services of a physician at this time? (Gal. 4: 13, 14). How long did Luke remain with Paul? (17: 1). When did he rejoin him? (20: 5, 6). Trace on the map the course of the vessel.

13. Why did Jews love to assemble by the riverside? (Ps. 137: 1; Ezra 8: 15, 21). Why were there no men there? (ch. 18: 2, and remember that Philippi was a "colony.") Why were Paul and his company not excluded by the decree referred to? (verse 37).

14. Whose hearts will God open? (Matt. 11: 25; Mark 10: 15; Luke 24: 45; 1 Cor. 3: 6, 7). Where is Thyatira? (see map).

15. Note other instances of household baptism (Acts 11: 14; 16: 32, 33; 18: 8; 1 Cor. 1: 16). Children addressed in the epistles as members of the church, (Eph. 6: 1, 2; Col. 3: 20) and forgiven, (1 John 2: 12). Hospitality as a christian duty (1 Pet. 4: 9; Heb. 13: 2; Gen. 18: 2; 19: 3; 1 Tim. 5: 10; 3 John 5-8; Luke 24: 29; 2 Kings 4: 8-10).

LESSON II—July 11th, 1897.

Paul and the Philippian Jailer. ACTS 16: 22-34.

BIBLE SEARCH LIGHTS.

What led to the arrest of Paul and Silas? (1 Tim. 6: 10). What was the matter with the girl? Did demons bear similar testimony to Christ? (Mark 1: 23-26; 3: 11; Luke 4: 34, 35). Why was Paul annoyed?

22. How often did Paul suffer this form of punishment? (2 Cor. 6: 5; 11: 25). Does he refer again to this occasion? (2 Thess. 2: 2).

23. What merciful provision in the Jewish law restricted the punishment of whipping? (Deut. 25: 3; 2 Cor. 11: 24). What other scourging does this call to mind? (Matt. 27: 26).

24. What Old Testament prophet was similarly treated? (Jer. 20: 2; 29: 26).

25. Instances of joy under persecution? (Acts. 5: 41; 2 Cor. 12: 10). Why were they glad? (Matt. 5: 10-12; 2 Cor. 4: 17; 12: 10; Phil. 1: 29; Jas. 1: 2, 3; 1 Pet. 4: 12, 13, 14).

26. When was a similar testimony given to the divine presence? (Acts 4: 31). Compare Peter's deliverances from prison (ch. 5: 19; 12: 7). On what other occasion did supernatural earthquakes occur? (Matt. 27: 51; 28: 2, contrast 1 Kings 19: 11).

27. An instance in which guards suffered death for the escape of a prisoner (ch. 12: 19). When was Paul's life in danger owing to this law? (ch. 27: 42.)

30. What answer did John the Baptist give to a similar question? (Luke 3: 10). How does James reconcile the two? (Jas. 2: 26). What answer was given on the day of Pentecost? (Note and explain the difference). What answer was given to Paul? (ch. 9: 6).

31. Shew that the children of believers are received, along with their parents, into covenant relationship with God (Gen. 17: 7; Acts 2: 39; Rom. 9: 8; Gal. 3: 14, 29).

33. Shew the improbability that the mode was immersion (vs. 36-40). Give other instances of household baptism (ch. 11: 4; 1 Cor. 1: 16).

QUESTIONS TO BE ANSWERED IN WRITING.

- 1.—Why did not Paul preach in Asia and Bithynia? (5)

- 2.—In what way was God's will shewn to him? (5)

- 3.—How is Philippi described? (5)

- 4.—Who was Paul's first convert and who were baptized along with her? (5)

- 5.—What kindness did she shew to the apostles? (5)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

- 1.—For what good deed were Paul and Silas imprisoned? (5)

- 2.—Why did the Jailer propose to commit suicide? (5)

- 3.—What moved him now to seek salvation? (6)

- 4.—To whom did his conversion bring a special blessing? (5)

- 5.—How did he shew his gratitude? (4)

Name.....

LESSON III—July 18th, 1897.

Paul at Thessalonica and Berea. ACTS 17: 1-12.

BIBLE SEARCH LIGHTS.

What message did the jailer receive in the morning? What did Paul say? What was the effect of his words upon the magistrates? What did they do? Where did Paul and Silas go?

1. Why did they not preach in Amphipolis and Apollonia? What do you infer from the use of the pronoun "they" instead of "we?"

2. What does Paul say about these three days preaching? (1 Thess. 1: 5; 2: 7). We can gather some of the substance of his sermons from 1 Thess. 1: 5; 2: 1, 2, 5, 10, 11; 3: 3, 4; 4: 1, 6; 5: 2; 2 Thess. 2: 15. Did he preach elsewhere than in the synagogue? (1 Thess. 1: 9). How was he supported and why did he take this course? (1 Thess. 2: 9; 4: 11; 2 Thess. 3: 6-15).

3. Who first proved the same truth? (Luke 24: 26, 46).

4. It is interesting to note the influence of the synagogue upon earnest-minded gentiles (ch. 17: 12; 10: 2; 11: 21; 13: 48; 14: 1 &c). Luke specially notices female piety (Acts 16: 13; 17: 12, 34).

5. What warnings against envy? (Prov. 14: 30; 27: 4; Ecc. 4: 4; 1 John 3: 12; Gen. 37: 4, 11; Rom. 13: 13; 1 Cor. 3: 3; 13: 4; Gal. 5: 21; Jas. 3: 14, 16; 1 Pet. 2: 1). Jason was at Corinth with Paul afterwards (Rom. 16: 21).

6. What was the charge made at Philippi? (16: 20, 21). Had Christ predicted these troubles? (Matt. 10: 34; Luke 12: 53).

7. Is there anything in the epistles to the Thessalonians to indicate that Paul dwelt upon the doctrine of the Kingdom of Christ? (1 Thess. 2: 12; 2 Thess. 1: 5). Did intelligent Romans give any heed to this charge? (John 19: 12, 15). Does christianity inculcate loyalty? (Matt. 22: 21; 1 Pet. 2: 13, 17; Prov. 24; 21: Rom. 13: 1-7; Titus 3: 1).

8. This bond may have been the obstacle interposed by Satan to Paul's return (1 Thess. 2: 17, 18; 3: 10).

9. Mention another similar night adventure of Paul's (Acts. 9: 25).

10. Wherein did the "searching" of the Bereans differ from that of the scribes? (John 5: 39).

LESSON IV—July 25th, 1897.

Paul Preaching in Athens. ACTS 17: 22-34.

BIBLE SEARCH LIGHTS.

Why was Paul compelled to leave Berea? By what route did he proceed to Athens? Whom did he leave behind? How did he spend the time at Athens while waiting for them? With what philosophers did he dispute? Before what assembly was Paul invited to speak?

22, 23. How did the heathen come to be ignorant of God? (Rom. 1: 28). What witness to himself did God leave with them? (Acts 14: 17; Rom. 2: 15). What was really the being worshipped instead of God? (1 Cor. 10: 20). What was the moral effect of such worship? (Rom. 1: 21-32; Eph. 4: 17-19; 1 Pet. 4: 3, 4).

24. When did Paul use similar language? (Acts 14: 15). From whose speech does Paul seem to be quoting? (ch. 7: 48; Isa. 66: 1, 2; 1 Kings 8: 27).

25. The same ideas occur in Ps. 50: 8-13; Job. 35: 6-8; Ps. 16: 2; Isa. 40: 14-18.

26. The unity of the race is asserted in Luke 3: 38; Isa. 64: 8; 1 Cor. 15: 45, 47; Rom. 5: 12, 17-19. God in the history of nations is referred to in Job 12: 23; and his appointment of their countries in Deut. 32: 8.

27. What is the aim of God's goodness? (Rom. 2: 4). What prevents anyone from finding God? (Isa. 59: 2). For God's omnipresence see Jer. 23: 24; Ps. 139: 7-12.

28. When does Paul again quote a heathen poet? (Titus 1: 12).

29. In what does man resemble God? (Col. 3: 10; Eph. 4: 24). Can these attributes be represented in material forms?

30. Why did God overlook the guilty ignorance of the heathen? (2 Pet. 3: 9; Gal. 4: 4; Rom. 3: 25; Luke 24: 46, 47).

31. Where is Christ declared to be the final Judge? (Matt. 25: 31; John 5: 27; Rom. 2: 16; 14: 10). How does the resurrection of Christ assure us that God's appointment of him as judge will be carried out?

QUESTIONS TO BE ANSWERED IN WRITING.

- 1.—Why did Paul always preach at first to the Jews? (6)
- 2.—What two facts did he seek to prove to them? (5)
- 3.—What charge was made against him? (4)
- 4.—Why were the rulers troubled? (6)
- 5.—Why were the Bereans more noble than the Thessalonians? (4)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

- 1.—What does Paul mean by “too superstitious?” (4)
- 2.—If God is not “served with men’s hands,” how is he served? (4)
- 3.—In what has God overruled the affairs of nations? (5)
- 4.—Give three reasons why we should repent of sin? (6)
- 5.—How does the resurrection of Christ prove that he will judge the world? (6)

Name.....

LESSON V—August 1st, 1897.

Paul's Ministry in Corinth. ACTS 18: I-II.

BIBLE SEARCH LIGHTS.

What success did Paul meet with at Athens? How long did he remain there? What made Corinth important as a missionary centre?

2. Did Aquila and Priscilla ever return to Rome? (Rom. 16: 3-5). Where else did they reside? (1 Cor. 16: 19). Did they return to Ephesus from Rome? (2 Tim. 4: 19). Which name is generally put first? Suggest reasons for this. What evidence that the decree of Claudius referred to did not remain long in force? (Rom. 16: 3; Acts 28: 17).

3. What trade was Jesus taught? (Mark 6: 3). At what places did Paul support himself? (ch. 20: 34; 1 Cor. 4: 12; 9: 12, 15-18 and 1 Thess. 2: 9; 3: 8). Does he apologize for doing so? (2 Cor. 12: 13; 11: 7-12). Did he accept free donations? (2 Cor. 11: 8, 9; Phil. 4: 15). Did he believe in a paid ministry? (1 Cor. 9: 7-18).

5. How does Paul describe his own state of mind at this time? (1 Thess. 3: 1-10; 1 Cor. 2: 1-5). The same word is used of Christ's earnestness. (Luke 12: 50). What should ever "constrain" the christian to earnest service? (2 Cor. 5: 14). Texts illustrating this "constraint"—1 Cor. 9: 16; Jer. 20: 9; Job 32: 18.

6. Was this doing as Christ commanded? (Matt. 10: 14). At what other place did he act similarly? (ch. 13: 51). How did Paul advise Timothy to deal with opposers? (2 Tim. 2: 25). How did Christ treat them? (1 Pet. 2: 23). When does Paul again declare that no lost soul can reproach him? (ch. 20: 26).

7, 8. Name other converts. (Rom. 16: 5, 23; 1 Cor. 1: 14; 16: 15).

9. On what other occasions did the Lord appear to Paul? (ch. 9: 7; 22: 17-21; 23: 11; 27: 23). What Old Testament prophet was similarly encouraged? (1 Kings 19: 18; Jer. 1: 6-8, 19; 15: 15-21).

10. God with his people.—2 Kings 6: 16; Isa. 41: 10; 54: 17; Rom. 8: 31. God knows his own people before they repent and believe.—John 6: 37-39; 15: 16; 17: 2, 6, 9; 13: 48; Rom. 8: 28-30; Eph. 1: 4, 5; 1 Pet. 1: 2).

LESSON VI—August 8th, 1897.

Working and Waiting for Christ. I THESS. 4: 9 to 5: 2.

BIBLE SEARCH LIGHTS.

When was the Thessalonian church founded? Who were its chief persecutors? Who had visited it with a message from Paul? (1 Thess. 3: 2). When was this epistle written? Read it over at one sitting.

9. Brotherly love is a leading virtue. (Rom. 12: 10; Heb. 13: 1; 1 Pet. 1: 22; 2 Pet. 1: 7; 1 Pet. 3: 8). Is the time coming when all shall have more perfect knowledge of God and his will? (Jer. 31: 34; John 6: 45; Heb. 8: 11; 1 John 2: 20; 1 Cor. 2: 15). Brotherly love (Gr. "philadelphia") should expand into philanthropy. (Gal. 6: 10; Matt. 22: 39). Who is our model of brotherly love? (John 13: 34; 15: 12; Eph. 5: 2).

10. Paul commends them in order to stimulate to higher attainments. (ch. 1: 7; 3: 12).

11. Was this warning needed? (2 Thess. 3: 11). Other passages forbidding meddlesomeness, 1 Tim. 5: 13; 1 Pet. 4: 15. Did Paul enforce his precept by example? (Acts 20: 34, 35). By what motives is industry commended? (Eph. 4: 28; 2 Thess. 3: 8; Prov. 10: 4; Ecc. 9: 10; Rom. 12: 11).

12. Christians should commend religion by their behaviour. (Rom. 13: 13; Phil. 4: 8; 1 Pet. 2: 12; 2 Cor. 8: 21; Col. 4: 5; Eph. 5: 15). What special promises to God's people that they shall not suffer want? (Ps. 34: 10; 37: 25; Isa. 33: 16; Heb. 13: 5, 6).

13. What heathen mourning customs were forbidden to the Israelites? (Lev. 19: 28; Deut. 14: 1, 2). Why? (2 Sam. 12: 20, 23). Is natural grief forbidden? (John 11: 33, 35; Phil. 2: 27).

14. On what historical fact does our belief in a blessed resurrection rest? (1 Cor. 15: 12-20; Acts 17: 31).

15. How will those who are alive be prepared to meet Christ? (1 Cor. 15: 52, 53; 1 John 3: 2; Phil. 3: 21).

16. What is the name of the archangel? (Jude 9; Rev. 12: 7). What other angels are named in the Bible? (Daniel 10: 13, 21; 8: 16).

5: 1. Did our Saviour rebuke too great inquisitiveness regarding the future? (Acts 1: 7; Matt. 24: 36).

QUESTIONS TO BE ANSWERED IN WRITING.

- 1.—Why was Paul anxious to establish a church at Corinth? (6)
- 2.—How did he come to reside with Aquila and Priscilla? (4)
- 3.—What effect did the arrival of Silas and Timothy have upon Paul? (5)
- 4.—Why did Paul cease preaching in the synagogue? (4)
- 5.—What three reasons for encouragement did Christ give Paul? (6)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

- 1.—Why should christian^s cherish brotherly love? (5)
- 2.—What is meant by “walking honestly?” (5)
- 3.—Why ought not christians to grieve hopelessly over the death of friends? (5)
- 4.—In what manner shall Christ come again? (5)
- 5.—Why should we be always prepared for Christ's coming? (5)

Name.....

LESSON VII—August 15th, 1897.

Abstaining for the sake of Others. I COR. 8: 1-13.

BIBLE SEARCH LIGHTS.

When and where was *First Corinthians* written? What topics does it treat of? What is the special question referred to in the lesson?

1. Were Christians forbidden to partake of food that had been offered to idols? (Acts 15: 29; 21: 25). Was this prohibition out of deference to Jewish prejudices? (Num. 25: 2; Ps. 106: 28; Rev. 2: 14). Does Paul contradict the decree of the council? What creates real "uncleanness" in anything? (Rom. 14: 14).

2. Is modesty a mark of true wisdom? (I Cor. 13: 8, 9, 12; Gal. 6: 3; I Tim. 6: 4).

3. Does love help us to know God? (I John 4: 7, 8). Does Christ know his people? (John 10: 14).

4. Whom do idolators really worship? (I Cor. 10: 20). On the vanity of idols read Isa. 41: 24; 44: 8, 9; Jer. 10: 14; Ps. 115: 4-8.

5. Does the Old Testament teach the fatherhood of God? (Mal. 2: 10). The absolute dependence of all things upon God. (Acts 17: 28; Rom. 11: 36). Christ alone is Lord of the conscience. (John 13: 13; Acts 2: 36; I Cor. 12: 3; Eph. 4: 5; Phil. 2: 11). Christ is the Creator (John 1: 3; Col. 1: 16; Heb. 1: 2) and Redeemer of his people (Eph. 2: 10; 2 Cor. 5: 17; Gal. 6: 14).

7. How should we act towards those with weak consciences? (I Cor. 10: 28, 29; Rom. 14: 1; 15: 1). What danger is there in violating conscience? (Rom. 14: 23).

9. What danger in using liberty? (Rom. 14: 13, 17, 20; I Cor. 7: 19).

12. Against whom do we sin when we wound a weak brother? (Matt. 25: 40, 45; Mark 9: 41, 42; Acts 9: 4). What punishment was awarded to the drunkard in Old Testament times? (Deut. 21: 20, 21). How should Christians show their disapproval of drunkenness? (I Cor. 5: 11). What is the drunkard's doom? (I Cor. 6: 10; Gal. 5: 21).

LESSON VIII—August 22nd, 1897.

The Excellence of Christian Love. I COR. 13: 1-13.

BIBLE SEARCH LIGHTS.

1. When did the gift of tongues first come? For what purpose was it given? (Acts 2: 11; I Cor. 14: 22). Give some other instances in which the Greek word "agapè" is wrongly translated "charity" instead of "love" (Col. 3: 14; I Tim. 1: 5; I Pet. 4: 8; 2 Pet. 1: 7; Rev. 2: 19).

2. What three supernatural gifts are mentioned in this verse? Are prophecy and knowledge distinct gifts? (vs. 8; 12: 8-10). Mention some of the mysteries of the Bible (Matt. 13: 11; Rom. 11: 25; I Cor. 2: 7; Eph. 1: 9; 3: 3, 6, 5: 32; Col. 1: 27; I Tim. 3: 16). To what saying of Christ does Paul probably refer here? (Mark 11: 23).

3. How should almsgiving be performed? (Matt. 6: 1, 2). Is it specially commanded? (Matt. 19: 21).

4. Why does love cover sins? (Prov. 10: 12; I Pet. 4: 8). What harm does envy bring (Prov. 14: 30; 27: 4). How does God regard pride? (Prov. 8: 13; 11: 2).

5. Is courtesy a Christian duty? (I Pet. 3: 8). Does Paul shew his appreciation of it (Acts 27: 3; 28: 7). Is a hasty temper sinful? (Jas. 1: 19, 20; Prov. 16: 32)

6. Who delight in evil? (Gen. 9: 20, 23; 10: 3; Rom. 1: 32). An instance of rejoicing in the truth (2 John 4).

7. With whom should we be patient? (Rom. 15: 1; 6: 2; 2 Tim. 2: 24). Why should we be hopeful, even of the worst men? (I Tim. 1: 15, 16). Yet we must not speak lightly of sin (Prov. 17: 15). What reward to those who endure persecution patiently? (I Pet. 4: 14, 16).

8. The transitory character of all earthly things? (I Chr. 29: 15; Jas. 4: 14; Prov. 23: 5; 2 Pet. 3: 10).

9, 10. When will we know perfectly? (Isa. 60: 19; Jer. 31: 34; Eph. 4: 13).

11. What is meant by Christian maturity? (I Cor. 3: 1; 14: 20; Heb. 5: 11-14). What is our duty? (Phil. 3: 12).

12. What is the effect of even dimly beholding Christ? (2 Cor. 3: 18). What shall be the effect of perfect vision? (I John 3: 2).

13. What estimate did Christ place upon love? (Matt. 22: 36-40).

QUESTIONS TO BE ANSWERED IN WRITING.

- 1.—What is meant by “things offered to idols”? (5)
- 2.—What is necessary to profitable knowledge? (5)
- 3.—Why could not some partake of the food referred to with a clear conscience? (5)
- 4.—Why should the stronger brethren deny themselves? (5)
- 5.—What is Paul’s resolution on the subject? (5)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

- 1.—Of what value is faith without love? (3)
- 2.—Why is love more important than almsgiving? (6)
- 3.—Why is boastfulness inconsistent with love? (6)
- 4.—What gifts are spoken of as temporary while love never fails? (4)
- 5.—In what is love greater than faith and hope? (6)

Name.....

LESSON IX—August 29th, 1897.

Paul opposed at Ephesus. ACTS 19: 21-34.

BIBLE SEARCH LIGHTS.

What tumult took place at Corinth and how did the Roman governor act? Trace on the map Paul's course to Jerusalem? Who went with him to Ephesus? What important convert did they gain? What reception did Paul meet with at Ephesus? What was the effect of his preaching upon the community?

21. Where does Paul tell us the chief object he had in view in visiting these churches? (1 Cor. 16: 1-3, 8, 9). What would be the moral effect of this plan? Name the principal churches at Macedonia?

22. Why did he send these brethren before-hand? (1 Cor. 16: 2). When did Paul intend to follow them? (1 Cor. 16: 8). What has become of Silas? (1 Pet. 5: 12). Who was Erastus? (Rom. 16: 23; 2 Tim. 4: 20). Why did Paul remain at Ephesus? (1 Cor. 16: 9). What Epistle was written at this time?

23. Why was christianity called "The Way?" (ch. 18: 25, 26; 24: 14; 1 Pet. 2: 2).

24. Where did a love of gain stir up another tumult against Paul? (16: 16, 19).

26. What other churches did Paul found in the vicinity of Ephesus? (Rev. 1: 11; Col. 1: 2; 4: 13). What other hints have we of Paul's style of addressing the heathen? (ch. 14: 15-17; 17: 23, 24). Compare it with his mode of dealing with Jews.

28. What others named Gaius do we read of in the epistles? (1 Cor. 1: 14; 3 John 1: Rom. 16: 23). Where do we again hear of Aristarchus? (ch. 20: 4; 27: 2; Col. 4: 10; Phil. 24). Is it probable that Aquila and Priscilla were in danger at this time? (Rom. 16: 4). Why did the mob refrain from injuring Gaius and Aristarchus?

29. Notice how courteous to Paul are all those of high social position with whom he comes in contact,—Gallio, Felix, Festus, Centurion &c. What does this reveal regarding Paul?

33. Was Alexander a christian Jew? Is he to be identified with Alexander the copper-smith?

34. Give instances of the contempt in which Jews were held by the heathen? (16: 20; 18: 17).

LESSON X—September 5th, 1897.

Gentiles giving to Jewish Christians. 2. COR. 9: 1-11.

BIBLE SEARCH LIGHTS.

When and where was *Second Corinthians* written? Read the Epistle carefully and then answer? Why does it seem to have been written? Who brought it to Corinth? What collection is referred to (Rom. 15: 26; 1 Cor. 16: 1; II Cor. 8)? What good effect would taking up this collection have upon the relations between Jewish and Gentile christians?

1. Had the Corinthians adopted the "weekly offering" system? (I Cor. 16: 2.)

2. What zeal had the Corinthians shown? (ch. 8: 10.) Is emulation in good works commendable? (Heb. 10: 24.)

3. What might have interfered with the work of collecting? (I Cor. 1: 11.)

5. Other instances of "Blessing" used for "Gift." (Rom. 15: 29; Eph. 1: 3; Gen. 33: 11; Judges 1: 15; 1 Sam. 25: 27.)

6. The same idea is found in Prov. 3: 9; 11: 24; 22: 9; Ecc. 11: 1; Mat. 3: 10; Luke 6: 38; Acts 20: 35; 1 Tim. 6: 18, 19.

7. All gifts should be willing ones. (Ex. 25: 2; 35: 5; Deut. 15: 10; Prov. 11: 25; Rom. 12: 8; II Cor. 8: 12.)

8. What comfort is there in the thought of God's power? (Rom. 16: 25; Eph. 3: 20; Jude 24.) All temporal blessings are the gifts of God's grace. (Deut. 8: 18; 12: 7; Ecc. 2: 24; 5: 18, 20; 1 Tim. 6: 17.)

10. Spiritual results compared to sowing and reaping. (Hos. 10: 12; Gal. 6: 7, 8, 9; Jas. 3: 18; Heb. 12: 11; Job 4: 8; Prov. 22: 8; Hos. 8: 7.) The word here translated "Bountifulness" means "Sincerity," honest openness, and is the same as occurs in Rom. 12: 8, and II Cor. 8: 2.

11. Notice how Paul keeps up the tone of his appeal for money. (ch. 8: 5; 9: 7, 11-14 reaching the climax in verse 15.)

QUESTIONS TO BE ANSWERED IN WRITING.

- 1.—What journey did Paul propose to take? (4)
- 2.—Why did Demetrius stir up a tumult against Paul? (5)
- 3.—What evidence does he give of the success of the gospel? (5)
- 4.—Why were both Paul's friends and the rulers anxious to keep him from going into the theatre? (6)
- 5.—Why was Alexander put forward? (5)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

- 1.—What boast did Paul make about the Corinthians? (4)
- 2.—Why did he send this letter to them by special messengers? (5)
- 3.—In what spirit should we give? (5)
- 4.—What special promise does God give to the liberal giver? (5)
- 5.—What benefits result to others from christian liberality? (6)

Name.....

LESSON XI—September 12th, 1897.

Christian Living. Rom. 12: 9-21.

BIBLE SEARCH LIGHTS.

Where was Paul when he wrote this Epistle? At whose house did he reside? Who was his secretary? Who carried it to Rome? Of what great subject does it principally treat? What does the latter part of the Epistle treat of?

9. What does Timothy say about law and love? (1. Tim. 1: 4.) What does Peter say of the relation between obedience and love? (1. Pet. 1: 22.) How should love be shown? (1. John 3: 18.)

10. Brotherly love a test of true discipleship. (John 13: 35.) Respect for others enjoined. (1. Pet. 3: 8; Phil. 2: 3; Rom. 13: 7, 8.)

12. What should be the chief cause of joy to the christian? (Luke 10: 20; Rom. 5: 2.) Is joy a grace bestowed by the Holy Spirit? (Rom. 15: 13.) Is joyfulness a christian duty? (Phil. 3: 1; 4: 4; Heb. 3: 6.)

13. Is hospitality enjoined upon christians? (1. Pet. 4: 9; Heb. 13: 2; Titus 1: 8; 1. Tim. 5: 10.)

15. Why is it most natural that christians should sympathize with one another? (1. Cor. 4: 12.) Should our own interest have our first thought? (Phil. 2: 4.)

16. What does David say about brotherly concord? (Ps. 133: 1.) Is this a characteristic of true religion? (Acts 4: 32.) What church was noted for the absence of it? (1. Cor. 1: 10; 2. Cor. 13: 11. Other passages, Phil. 1: 27; 2: 2; 3: 16; 1. Thess. 5: 13; 1. Pet. 3: 8.)

17. Is revenge forbidden? (Lev. 19: 18; Prov. 20: 22; Matt. 5: 39; 1. Thess. 5: 15; 1. Pet. 3: 9.) Should christians regard the world's standard of propriety so far as it is not wrong? (Rom. 4: 16; 2. Cor. 8: 21.)

20. Was returning good for evil commanded in the law of Moses? (Ex. 23: 4, 5; Prov. 25: 21, 22.) What was Christ's rule? (Matt. 5: 44.)

LESSON XII—September 19th, 1897.

Paul's Address to the Ephesian Elders. Acts 20: 22-35.

BIBLE SEARCH LIGHTS.

Why did Paul leave Ephesus? What new regions did he visit? What change did he make in his arrangements for return from Corinth? Who accompanied him into Asia? What accident happened at Troas? Trace the voyage on the map. Why did Paul decide not to visit Ephesus?

22, 23. Did Jesus experience a like constraint? (John 4: 4.) Does Paul refer to such moral compulsion on other occasions? (2. Cor. 5: 7; Heb. 11: 8.) Should uncertainty regarding the future hinder us from going forward in the path of duty? (Heb. 11: 8.) What two things did Paul apprehend might happen? (Rom. 15: 30, 31.)

24. Why was Paul without fear? (Rom. 8: 35.) How does Paul speak when nearer the end of his life? (2. Tim. 4: 7.) What is the reward at the end of the course? (Matt. 10: 22; Rev. 2: 10.) Paul asserts his appointment directly by Christ, Gal. 1: 1; Titus 1: 3; Acts 9: 6, 15.

25. How long had Paul preached at Ephesus? Did they see him again?

26. What solemn warning to ministers and teachers is referred to here? (Ezek. 33.)

27. What woe is denounced against those who add to or take from God's word? (Rev. 22: 18, 19.)

28. Does Christ himself speak of his death as a price paid? (Matt. 20: 28.) Paul constantly views it in this light (Eph. 1: 7; 1. Tim. 2: 6; Heb. 9: 12; Rev. 1: 5.)

29. The epistles to the seven churches shew that this fear was realized (2. Pet. 2: 1).

30. Name some of these Apostate brethren (1. Tim. 1: 20; 2. Tim. 1: 15; 2: 17; 3. John 9; Rev. 2: 6.) Had Paul already some experience of them? (2. Cor. 11: 26; Gal. 2: 4.)

31. Is "weak" sometimes used in a moral sense? (Rom. 15: 1; 1. Thess. 5: 14; Job. 4: 3; 4; Isa. 35: 3.) Why need we not be surprised at finding this new saying of Jesus? (John 21: 25.)

QUESTIONS TO BE ANSWERED IN WRITING.

- 1.—What is meant by “in honor preferring one another”? (5)

- 2.—What is meant by “continuing instant in prayer”? (5)

- 3.—How should we treat those who bear ill-will towards us? (4)

- 4.—When would it be wrong not to oppose ourselves to others? (6)

- 5.—How should we overcome our enemies? (5)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

- 1.—What was Paul warned to expect at Jerusalem? (4)

- 2.—What was the ministry which Paul had received from Christ? (5)

- 3.—Against what two dangers does Paul warn the elders? (6)

- 4.—To what does he commend the elders?

- 5.—What saying of Christ, not recorded in the gospels, does he quote? (5)

Name.....

LESSON XIII—September 26th, 1897.

REVIEW.

(The maximum value of each correct answer is 4.)

- 1.—What led Paul to cross over into Europe?

- 2.—To what meeting did he go on the Sabbath day?

- 3.—When thrown into prison how did Paul and Silas encourage themselves?

- 4.—How did Paul answer the jailer's question?

- 5.—What did Paul's prove to the Jews wherever he went?

- 6.—How did the Bereans display a noble character?

- 7.—From what text did Paul preach at Athens?

- 8.—What proof did Paul say that God had given that Jesus would be the Judge of the world?

- 9.—With whom did Paul reside at Corinth?

- 10.—What encouragement did Jesus give him then?

- 11.—What comfort does Paul give us concerning them which are asleep?

- 12.—What will happen to those who are alive when Christ comes?
- 13.—What was Paul's own opinion about eating food from an idol temple?
- 14.—What, however, does he lay down as the rule of brotherly love in regard to the matter?
- 15.—With what good works does Paul compare love?
- 16.—With what does he compare love as regards its enduring character?
- 17.—Who stirred up opposition to Paul at Ephesus and why?
- 18.—What did the multitude keep shouting incessantly?
- 19.—What kind of giving does the Lord love?
- 20.—Why were the Corinthians urged to have the collection ready when Paul came?
- 21.—How should brotherly love be shewn?
- 22.—What does Paul say of a revengeful spirit?
- 23.—Why did not Paul shrink from bonds and imprisonment?
- 24.—By what two titles does he address the officers of the Ephesian church? (See R. V).
- 25.—What saying of Jesus, not recorded in the gospels does he give us?

Name.....

EXCUSE FOR ABSENCE.

Dear Teacher,—Please excuse my absence from Sabbath School to-day, I cannot come because I have read the "Daily Portions" and answered the questions as well as I could. I have committed to memory verses in addition to the Golden Text, and Questions in the Catechism and have recited them to I was at church I send with this my Weekly Offering of cents.

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