

SHORTER CATECHISM FOR THE QUARTER.

Text-Book. "An Exposition of the Shorter Catechism" by Professor Salmond, 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 iii. 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 Mat. 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 Joel 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 repenteth 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 reading, but especially the preaching of the word an effectual means of convincing and converting sinners,^m and of building them up in holiness and comfort,ⁿ through faith unto salvation.^o

^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. i, 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. i, 26. 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 ports 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 Ps. cxix, 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 Ps. cxix, 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 BEREÆ. 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 unblest 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 *licitors* (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 15: 35 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 both 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 I. 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. Paul and Silas, after visiting the churches in Syria and Cilicia, and taking Timothy with them from Lystra, travelled across Asia minor in a north-westerly direction, preaching the gospel and founding churches wherever they went. To some of these Paul afterwards wrote letters, called "epistles," as *the Epistle to the Galatians*. (ch. 18: 23; Gal. 4: 13-19.)

7. They wished to go into the provinces of Asia on the south west and Bithynia on the north, but the Holy Spirit in some way, told them not to do so. They were under the direct guidance of the Spirit of Jesus, as he had promised (Matt. 28: 19, 20).

8. There was, therefore, no other way open to them but the one that led through Mysia to Troas on the shore of the *Ægean sea*. Like Abraham, they were going forth not knowing whither God was leading them (Heb. 11: 8).

9. While waiting at Troas Paul saw in a vision a Macedonian who implored him to come over and bring to his countrymen the glad news of salvation. This was not a dream but an appearance like those mentioned in chapter 7: 31; 9: 10; 10: 3; 18: 9; and Matt. 17: 9.

10. It is probable that Paul was in poor health at this time (Gal. 4: 13, 14) for he was here joined by Luke, "the beloved physician" (Col. 4: 14) and the writer of the *Acts*. Convinced by this vision that God called them to advance to win Europe for Christ they pressed eagerly forward across the *Ægean sea*.

11. Accordingly they set sail for Neap'olis, the port of Philippi, passing in their course

the island of Samothra'cia. The distance across was about 65 miles.

12. Philip'pi was founded by, and named after the father of Alexander the Great. It was a flourishing city, 12 miles inland, near famous gold mines and surrounded by a fertile and populous country. It was a Roman "colony," that is, it was considered as an outlying part of Rome itself. It was governed by the laws, and possessed all privileges, of the imperial city. All its freeborn inhabitants were Roman citizens.

13. On the Sabbath day they sought the place of prayer and found it outside the city on the banks of the river Gangites, which flowed near by. Here they spoke of Jesus to the women who had come together. There seems to have been no men present, for the same law which banished Jews from Rome (18: 2) would exclude them from a "colony." Paul and Silas, however, were Roman citizens, while Luke was a gentile and Timothy had a Greek father, they were therefore free to come and go as they pleased.

14. One of the women Lyd'ia, a dealer in the dyes and dyed goods of Thyati'ra, a gentile who had been converted to the worship of the true God, believed in Christ, the Holy Spirit having changed her heart, (Prov. 16: 1; Jer. 31: 3, 33; 1 Cor. 3: 6, 7).

15. She was therefore, baptized, and all her household with her. If there were any children among them they were baptized too. In her gratitude for the blessing they had brought to her, she invited the missionaries to make her house their home.

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: 25-34. *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. This 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. When the people heard that Paul and Silas were Jews and that they were teaching their doctrines in the city they joined with the owners of the slave girl in dragging the missionaries into the market place where the magistrates were holding court. There was no fair trial. Their sentence was pronounced without any opportunity of saying a word in defence. Their clothes were torn off and they were cruelly beaten with rods. Paul felt this humiliation very keenly and refers to it again; but he was only bearing his cross after Jesus (Matt. 27: 26; 2 Thess. 2: 2; 2 Cor. 11: 25).

23. The Jewish law did not permit any one to suffer more than forty stripes, but the Romans had no such merciful provision in their law (Deut. 25: 3; 2 Cor. 11: 24).

24. The jailer acted with unnecessary harshness. He cast them into a cold, damp, dark underground dungeon and fastened their feet in the stocks. This was made of two heavy planks fastened edge to edge with holes that clasped the feet above the ankles. The prisoners could neither stand nor lie down but were compelled to sit with their bruised and bleeding backs against the cold stone wall.

25. Doubtless the hymns they sang were Old Testament psalms. Many of these would suit their circumstances and be both prayer and praise. They could not sleep and so encouraged themselves in this way. The other prisoners listened with wonder and pleasure to such unusual sounds in a prison (Acts 5: 41; 2 Cor. 12: 10; Matt. 5: 10-12).

26. Although earthquakes were common, this was one of unusual violence, and produced effects that could not be ascribed to the shak-

ing of the earth alone. It was God's answer to the faith and prayers of the imprisoned missionaries. (See Matt. 27: 51; 28: 2).

27. It was considered a great disgrace as well as a crime for a jailer to allow a prisoner to escape, the law condemned the unfaithful guard to suffer the penalty instead of his prisoner. So the jailer preferred suicide to death: by the public executioner and would have killed himself had Paul not in some way, known his intentions, and called out to him. (ch. 12: 19; 27: 42).

28. The same power which loosed their bonds restrained the prisoners from escaping.

29. This was the remorse of a guilty conscience brought face to face with God.

30. The jailer addresses his prisoners very respectfully for he now knows that they are God's ministers and he feels his need of salvation.

31. The terms of salvation are very simple—only believe, and the blessings it brings will overflow upon those dear to you. The children of believing parents are very dear to God (Gen. 17: 7; Acts 2: 39; Rom. 9: 8; Gal. 3: 14, 19).

32, 33. The jailer did not wait for morning, but at once removed the missionaries from their loathsome dungeon into his own apartments, and treated them with kindness. He and all his household, slaves and children included, were baptized "straightway" (ch. 11: 4; 1 Cor. 1: 16).

34. Religion should make every home a happy one. There is always joy where Christ comes to pardon and bless.

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 avails 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. Paul, Silas and Timothy left Philippi and travelled southward by the great Roman road that led to Thessalonica. After journeying about 33 miles they passed Amphipolis, and some 30 miles further they came to Apollonia, but in neither of these cities did they delay. After travelling, about 100 miles, they came to Thessalonica, then one of the great seaports of the Aegean, and still under the modern name of *Salonica*, an important city.

2. It was Paul's invariable custom to preach first to the Jews and with them he reasoned from the Scriptures regarding the Hope of Israel. There was no set discourse, but the subject was discussed in a conversational way as in a Bible class (Acts 13: 5, 14, 15; 14: 1; 19: 8; 13: 15).

3. The two points which he endeavored to make plain were, (1) that the Messiah of the prophets was not to be a victorious prince but a suffering Saviour, and (2) that Jesus of Nazareth was the true Messiah because he exactly fulfilled prophecy (Luke 24: 26, 46).

4. His teaching met with great success in Thessalonica. A great number of pious gentiles who believed in the true God accepted Jesus and many ladies of rank and influence declared themselves Christians (Acts 16: 13; 17: 12, 34).

5. The same feelings of jealousy which moved the Jews against the Master (Matt. 27: 18), roused them against His disciples. They hated to see this new sect flourishing, so

they got some of the idle, worthless "loafers" of the town to join with them, and excited a tumult against Paul and Silas.

6. Not finding the missionaries, they seized their hospitable entertainer, Jason and some others and dragged them before the magistrates declaring that they were guilty of harboring and encouraging very dangerous and seditious men (Matt. 10: 34; Luke 2: 53; Acts 16: 20, 21).

7. They brought up the old charge urged against Christ himself, that they preached disloyalty to Caesar (Luke 23: 2; Matt. 22: 21; 1 Pet. 2: 13, 17; Titus 3: 1; Rom. 13: 1-7).

8. The rulers feared to dismiss the case, although, like Pilate, they doubtless saw through the motives of the Jews, because it might lead to fresh rioting and that would be followed by evil consequences to the city from the Romans, who were their masters.

10. In order that their enemies might not be able to follow them Paul and Silas set out by night for Berea, about 60 miles distant (Acts 9: 25).

11, 12. Here they met with a noble-minded people who were ready to believe, but would believe only what they found in the Bible. Searching the Scriptures about Christ could have but one result. Look for Jesus in the Bible and you will find every page speaking of him. Here again ladies of rank and wealth are noticed among the converts.

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 13-31.)

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. Paul was not ashamed of the gospel of Christ, so he willingly accepted the invitation to address the chief council of Athens, called the court of the Areopagus, or Mars' Hill. When he called the Athenians "too superstitious" he meant that they had great reverence for the beings whom they believed to be divine.

23. Amongst other signs of their piety he noticed an altar to an "unknown" God. This was one of several erected in order that no deity might be offended even by their ignorant neglect to worship him. So Paul declared that he was not a "setter forth" of strange gods but a revealer of an unknown God whom they professed to worship without knowing him (Rom. 1: 28; 2: 15; Acts 14: 17).

24. Some of his hearers believed that the world was made by chance, others that the universe itself was God. Paul contradicts both of these and the popular belief that there were many gods. It took some courage to speak these words in a city wholly given to idolatry. Paul here seems to quote Stephen's words (ch. 7: 48; 1 Kings 8: 27; Isa. 66: 1, 2).

25. It is very foolish to think that we can give God anything he has not already, since all things come from him (Ps. 50: 8-13; Job. 35: 6-8; Isa. 40: 14-18).

26. Since all men are of "one blood" they ought to be brethren in spirit. It is God who makes each nation's history, and fixes

the limits of its territory (Isa. 64: 8; Job. 12: 23; Deut. 32: 8).

27. God's aim in providence has been to win men by his goodness and lead them to seek him and serve him. But the heathen did not try to find him (Rom. 2: 4; Isa. 59: 2; Ps. 139: 7-12).

28. Luke says (3: 38) that Adam was "the Son of God." We are God's offspring because God created man in his own likeness, but those who believe in Christ are sons of God in a higher sense (Rom. 8: 14-17; 1 John 3: 1, 2; Rev. 21: 7).

29. Our own nature is a proof that God does not resemble graven images. Man was made like God, not in body, but in moral and intellectual faculties, "knowledge, righteousness, and true holiness" and those attributes cannot reside in wood, metal or stone, (Col. 3: 10; Eph. 4: 24).

30. God "winked at," or "overlooked," that is passed over without punishing, the ignorant false worship of the heathen, because Christ had not come. But when the Redeemer of the world has come and his gospel is preached, there is no more excuse for idolatry. God commands those who hear about Jesus to believe upon him under pain of deserved, though long-deferred judgments (2 Pet. 3: 9; Gal. 4: 4; Rom. 3: 25; Luke 24: 46, 47).

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 12-21 and 1 Cor. chapters 1-3.)

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: 1-8. *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.

1-3. From Athens Paul went to Corinth, 45 miles distant, where he found two Jewish christians, Aquila and Priscilla. With these he resided and supported himself by making tents. They afterwards went to Ephesus with him, and were there when Paul wrote from his prison at Rome to Timothy (1 Cor. 16: 19; 2 Tim. 4: 19). It was the custom for every Jewish father to teach his son some trade. Jesus was taught to be a carpenter (Mark 6: 3).

4. Hard work during the week did not make Paul, like too many professed christians to-day, lazy on Sabbath. He was always in his place in the Synagogue and taught a Bible class, with Jesus for his theme. He persuaded many, both Jews and gentiles that Jesus was really their Saviour.

5. When Silas and Timothy came from Macedonia they brought Paul good news (1 Thess. 3: 6) and a donation from Philippi (2 Cor. 11: 9; Phil. 4: 15). This encouraged him so much that he preached with greater earnestness than ever and his success is evident from the hatred that was stirred up against him.

6. Such determined opposition was organized against him and such wicked and bitter things were said that Paul felt compelled to go where his words would be more welcome. He had preached the gospel faithfully and if they were lost they could not blame him. For the future in Corinth, he would address the perishing heathen around them. In doing this he only obeyed Christ's instructions to his disciples (Matt. 10: 14).

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.

7. But he did not go far away for he longed after the salvation of the Jews (Rom. 10: 1). He preached in the house of Justus, a Jewish proselyte but a gentile christian, close by the Synagogue so that the Jews might be constantly reminded of him and frequently invited to come in. We are sure he spoke lovingly as well as sadly to these foolish and wicked Jews (2 Tim. 2: 15; 1 Pet. 2: 23).

8. Crispus was one of the session or council of ruling elders who presided over the synagogue in Corinth. His conversion must have made a deep impression upon the Jews. The Corinthians here referred to were the heathen natives of the city, not Jews. Crispus is mentioned too in 1 Cor. 1: 14.

9. Twice before this Christ appeared to Paul (ch. 9: 7; 22: 17-21) and once afterwards (ch. 23: 11). He was doubtless feeling despondent at the opposition of the Jews and the dreadful wickedness of Corinth, and he inclined to go away some where else. We ought not to flee from duty because it is discouraging. If we are sure we are doing what God wants us to do we may be certain that

"All unseen the master walketh
By the toiling servant's side;
Comfortable words he speaketh,
While his hands uphold and guide."

10, 11. There were three reasons why Paul should not be discouraged, (1) Jesus was near him, (2) He would not let any one harm him, and (3) there were many souls to be saved. So for 18 months he continued his ministry and the church founded by him abides to this day.

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 mind 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. Selections*).

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. Paul did not need to write to the Thessalonians regarding brotherly love because they showed that God had already taught them to exercise it. Real love will always shew itself in kind words and deeds. It is one of the fruits of the Spirit, and in it, as in every christian grace, Christ is our model and master (John 13: 34; 15: 12; Eph. 5: 2).

10. Although this church was not more than a year old its fame for liberality and love was known everywhere. It was in after years noted, for its self denial, orthodoxy and missionary zeal. A great philosopher has remarked that we only learn to love our neighbor by first trying to do him good.

11. Paul wished the Thessalonian christians to make a special point of abstaining from all popular excitements and cultivating a contented and industrious spirit. No christian should be found amongst the "idlers of the market place" (Acts 17: 5).

12. By "walking honestly," Paul means more than being just and fair in business transactions. It means acting towards every one as they have a right to expect from us. Be as good as your word at all times; be kind and courteous in your speech and manner; shew respect where respect is due; conduct yourself with prudence and propriety at all times and even the heathen will speak well of your religion (Titus 2: 10; Rom. 13: 13; Phil. 4: 8; 1 Pet. 2: 12; 2 Cor. 8: 21; Col. 4: 5; Eph. 5: 15). Want seldom comes to those who are industrious and mind their own business. The true christian should show manly independence.

13. Death was very terrible to the heathen for they knew nothing of the christian's hope

(Eph. 2: 12) but christians ought not to indulge in their despairing grief (Lev. 19: 18; Deut. 14: 1, 2), for we believe that those who "sleep in Jesus" are happy and that we shall rejoin them again (2 Sam. 12: 20, 23). The body sleeps in the grave, but the soul is with Jesus (Luke 23: 43; Phil. 1: 23; 2 Cor. 5: 8).

14. Since Jesus rose from the dead we believe that all his people will rise too. His resurrection is the pledge of ours (1 Cor. 15: 12-20; Acts 17: 31).

15. "Prevent" means "to come before" "to get ahead of" (R. V.) "Shall in no wise precede them which are fallen asleep." The blessed dead will be at no disadvantage when Christ comes (1 Co. 15: 52, 53; 1 John 3: 2; Phil. 3: 21).

16. Christ will utter the summons (John 5: 28, 29); the Archangel will repeat it (Matt. 25: 6; 24: 21); and the trumpet which was heard at Sinai (Ex. 19: 16, 19) will summon all into the presence of their Judge (1 Cor. 15: 52; Matt. 24: 31); when the blessed dead will rise from their graves before any living person is "changed."

17. Then all shall be caught up together to meet their descending Lord. We shall be with the Lord, together with the Lord, and forever together with the Lord.

5: 1-2. It is not of such importance for us to know *when* Christ is coming as that he will come and will give no warning of his advent. Just as the thief does not tell beforehand that he proposes to rob a house, so Christ will come when we are in the midst of our ordinary duties. Jesus (Luke 12: 39, 40; 2 Pet. 3: 10-12; Rev. 16: 15).

LESSONS. 1. Brotherly love is essential to the christian character. 2. Christians should neither be idle nor meddling. 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 28, 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. I 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. Part of the victim offered in sacrifice 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 or sold in the market, and in the latter case might happen to be purchased by christians who did not know where it came from (ch. 10: 24, 27).

2. Knowledge which renders one self-conceited and regardless of the welfare of others, will not lead one aright in serving God, for love must govern all acceptable service (Gal. 6: 3; 1 Tim. 6: 4).

3. When God is said to "know" anyone it means that he looks on him with approval (1 John 4: 7, 8; Ps. 1: 6; Ex. 33: 12, 17; John 10: 14).

4. The pretended gods have no existence. They are delusions of Satan. They who worship them worship demons (1 Cor. 10: 20; Lev. 17: 7; Deut. 32: 17; Ps. 106: 37).

5. Paul does not deny that there are supernatural beings who may be called gods (Deut. 10: 17; Josh. 22: 22; Dan. 2: 47; Ps. 136: 2, 3). But there are no such beings as the heathen worship. There is but one Being who can be called deity.

6. Our God is the Father, by whom all things were called into being, and who sustains them by his power. Our Lord is Jesus Christ the Creator, by whom we are created anew (Eph. 2: 10; 1 Cor. 5: 17; Gal. 6: 14).

7. But there are many new converts, continues Paul, who have not been able to get rid of their old feeling towards idols. They can't

help thinking that they do have an existence, although they deny that they are divine, and that to have anything to do with their worship is disloyalty to Christ. If these weak brethren were to do as you do, they would act against their consciences and so commit, what was to them, a sin. It is wrong to do any thing that you are not quite sure is right (1 Cor. 10: 28, 29; Rom. 14: 1, 14, 23; 15: 1).

8, 9. It is quite true that meat does not affect our relation to God, but an action, indifferent in itself, becomes wrong when it is the occasion of another's sin. The only question for us is, what effect will our conduct have upon others?

10. II. He will say, "If it is right for him, it can't be wrong for me," and your example will encourage him to do what he himself believes to be wrong. You become then responsible for the evil consequences to him (Rom. 14: 23).

12. To "wound" means "to strike a cruel blow." It is a dreadful thing to make a weak christian commit sin (Matt. 25, 40, 45; Mark 9, 41, 42; Acts 9: 4).

13. The decision of the apostle is a noble one, and worthy of our 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 brethren and so far perpetuates a source of misery to our race. Then we do not act as Christ would do, if we refuse to abstain from them.

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 12).

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 word 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 Hymnal*—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. A piece of brass, beaten with a stick, or two round discs of the same metal clashing together make only noise, not music, so no matter how gifted a christian may be his life will not be sweet and musical unless his heart be full of love.

2. None valued the gift of prophecy more than Paul. By it he was able to understand God's way of salvation and explain it to others; his faith, too, knew no discouragement, in prison, in the hands of the angry mob, in shipwreck, in the face of imminent martyrdom he is calm and courageous. Yet if he had not had love as well as faith he would have lacked the very soul of religion.

3. We may sell all we have and give to the poor (Matt. 19: 21), we may rush into the burning dwelling to rescue the inmates and perish in the attempt, yet if our pity for the poor and our self-sacrifice do not spring from love as their root and motive they are morally of little value.

4. Christian love is not easily described in one word, for it is the sum of the virtues of the Perfect Man, Christ Jesus. It is shewn in patience with the faults and dullness of others; kindness in word and deed to everyone at all times, and sincere rejoicing in the good fortune of others. It is never boastful or self-conceited, or more anxious to win applause than to deserve it.

5. Christian love will prompt one to act politely and becomingly to all, he who has a gentle heart will always be a gentleman. One who is self-seeking, quick tempered, and ready to impute evil motives to others is a

stranger to the generous influences of love.

6. Love's sympathies are all with good and not with evil. Virtuous actions call forth its praise and the faintest suspicion of sin fills it with sorrow and alarm.

7. Love shews its true character most plainly in its bearing towards the fault of others. It does not gossip about them but is either silent, or suggests considerations which should modify censure; it is ready to trust, where others repulse, the sinful and holds that there is often more good in a man than he gets credit for. It never despairs of the worst men, and meekly endures persecution for righteousness sake.

8, 9, 10. What men now most prize must one day pass away, for prophecy will be unnecessary when time is at an end; the gift of tongues shall cease,—it has ceased long ago; earthly knowledge shall be replaced by a higher kind, but there will be no change in love, that is the same on earth as in heaven, in time as in eternity.

11, 12. The heavenly life, in the kingdom of Love, will transcend, in the measure and character of its joys, that of earth, as manhood surpasses childhood, or as reality outshines in cleanness and beauty its reflection in a mirror of burnished metal.

13. When all earthly things shall have passed away, Faith Hope and Love will still remain imperishable and immutable, and the queen of the royal trio is love, for without her faith would never have sprung into being,—we trust because we love and Hope's bright future is realized as Love's fruition.

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: 1-20; 3).

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

PROVE THAT—Christ's enemies oppose the gospel. 1 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 thereto 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 pass-over 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. Paul met with wonderful success at Ephesus, but now the church was able to stand alone and he longed to revisit the converts across the sea to whom he had been sent by the vision at Troas. Paul's missionary enterprise would not be satisfied until he had visited Rome itself and preached the gospel in the shadow of Caesar's palace.

22. Accordingly he sent before him Timothy and Erastus, for one object of his visit was to take a collection for the poorer brethren in Judea and he wished the money to be all in hand when he came (1 Cor. 16: 1-3, 8, 9). The great May festival of Ephesus was at hand and Paul remained for a little while in order to preach to the crowds gathered from all parts of the world (1 Cor. 16: 1-3, 8, 9).

23, 24. After he had dismissed his forerunners, and while the festival was at its height a tumult was excited by the guild of silver smiths whose business had seriously suffered through the number of converts to christianity and the general influence of Paul's teaching regarding the vanity of idols. They did not sell so many of the little silver models of the temple and idol of Diana as formerly.

25, 26. As head of the union, Demetrius called together all who were interested in it and made a speech to them, shewing that both business and religion were threatened with destruction by the progress of christianity. Paul had not confined his teaching to Ephesus but throughout the whole Roman province of Asia and the adjacent districts he had evangelized with great success. The seven churches named in Rev. 1: 11 with those at Colosse and Hiera-

polis (Col. 4: 13) were probably founded at this time. There was, indeed, danger that fewer "gods made with hands" would be bought, or worshipped, and that even Diana would be "deposed from her magnificence." Within fifty years afterwards his fears were realized.

28. The wrath of the interested silver-smiths grew hotter and hotter as they listened, and when Demetrius had finished his oration they shouted the familiar watchword of the worshippers of Diana and stirred up an excitement throughout the whole city.

29. Not being able to find Paul, the mob seized his companions, Gaius and Aristarchus and dragged them into the theatre. The ruins of this structure still exist and it is seen to have been capable of holding 25,000 or 30,000 persons.

31, 32. Paul wished to rescue or suffer with his companions, but friends restrained him, and the Asiarchs or the presidents of the games, who were in authority during the festival, also desired him not to excite the people further by appearing before them, lest they should be urged to uncontrollable violence.

33-34. The greater part of the crowd had no clear idea of what all the excitement was about and when the Jews put forward Alexander to prevent the popular rage from turning upon them, they refused to listen to him, but, for two hours, continued shouting the rallying cry of their great goddess, Diana.—The tumult was at last quieted by the wise speech of the "mayor" which follows our lesson, and Gaius and Aristarchus escaped uninjured.

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. Christians are called "Saints," or holy ones, because they are consecrated to God, and belong to Him. It does not imply that they are free from sin, but that sin in them is disloyalty to a gracious and holy Being. If God calls us His "Saints," we ought to try to be "holy." His Spirit will "sanctify" us, or make us holy, if we let Him dwell in our hearts (1. Cor. 3: 16; Eph. 5: 9).

2. The Corinthian Christians had already shown that they were liberal givers, and Paul had held them up as an example to their brethren in Macedonia. Others had been stirred up to greater liberality by what he had said of them.

3. 4. He, therefore, felt that it would be a great humiliation, both to him and them if, when he came to Corinth, and perhaps some of the Macedonian Christians with him, he found that they had done nothing in reference to the collection promised a year before. So he sent Titus and two others, probably Erastus and Timothy, in order to see that the money was gathered in before his arrival.

5. If the contributions were taken up in haste, under the pressure of Paul's visit, it would appear as if they gave because he asked it, or a mere impulse moved them, or they were afraid to refuse. But if all was ready when he came, all would see that true brotherly love prompted the gift, and it was a real "blessing," as the word for "bounty" often means.

6. Giving is not throwing away, but sowing seed for a future harvest of blessings.

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.

"Soweth bountifully" is, literally, "soweth with blessings."

7. The heart should decide how much we are to give. If we grieve for what we give as if it was money thrown away, or if we only give because we must, compelled either by conscience or public opinion, then God is not pleased with our gift, no matter how large it may be. God loves one to whom giving is a joy, not a grief.

8. "All grace" here means every kind of earthly good as the gift of God. He is able to prosper us in our worldly affairs so that we may have not only enough for our own wants, but an abundance over and above, out of which we may help others. Only by God's blessing can we really prosper, and we secure this if we make a good use of what he gives us.

9. "His righteousness" means the character of the liberal man, as shown by his bountifulness. He shall never lack the means of displaying his genuine Christian character. The Apostle does not believe that any one is the poorer for being a liberal giver.

10. "And he that supplieth seed to the sower, and bread for food, shall supply and multiply your seed for sowing and increase the fruits of your righteousness."—(R. V.) Your "seed" is your wealth, be it much or little; and the "fruits" are the gifts you bestow on the needy, for liberality is a "fruit," or production, of true religion in the heart.

11. The glory of God is promoted by the grateful thanks of those relieved and the evidence your gifts furnish of Christian brotherly love

LESSON XI—September 12th, 1897.

Christian Living. Rom. 12: 9-21.

(Commit to memory verses 16-18. Read chapters 18 and 19.)

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 be 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. When a person professes to be your friend, and has no real friendship in his heart, he "dissimulates." We should try, not only to appear friendly, but to feel friendly (I. Pet. 1: 22), and avoid everything that could harm another either by word or action (Ps. 34: 14; 97: 10; Amos 5: 15).

10. The kind of brotherly love referred to is such as exists between real brothers and sisters. Instead of waiting for others to do us hot or we should be forward to show them respect.

11. The business meant is not our worldly affairs, although we should not be slothful in these either, but religious work—the Lord's work.

12. Christians should be joyful for they hope for heaven; patient, because trials come from a loving Father; and prayerful, since God loves to be entreated (Luke 18: 1; I. Thess. 5: 17; Acts 12: 5).

13. We should not only be charitable and hospitable when necessary, but should search for opportunities to exercise these virtues.

14. We should sincerely desire, pray for and labor for the good of those who do or wish us evil (Matt. 5: 44; Acts 7: 60; I. Cor. 4: 12).

15. It is very selfish to be indifferent to the joys and sorrows of others. We should not forget to congratulate—or sympathize with them—to show our kindly interest in their welfare (Phil. 2: 4; I. Cor. 12: 26).

16. If everyone is willing to yield a little

to others no serious discord can arise; but when each is determined that his opinion shall prevail there can be no concord. How unlovely, when Christians strive for chief places, and treat rudely those who are not so well off as themselves (Prov. 3: 7; Isa. 5: 21).

17. To "pay back" one who has done us an injury is as great a sin as the wrong itself. In everything Christians should act so as to win the confidence and good opinion of others (II. Cor. 8: 21).

18. Angry quarrels are never justifiable, but sometimes Christians must oppose the wishes of others, when to accede to them would involve a sacrifice of principle. When compelled by loyalty to truth and duty to take such a stand, the Christian should show that it is not done out of self-will or quarrelsomeness. He should not treat unkindly those who rail at him for opposing them. (Jas. 3: 17).

19. There is nothing more cruel and un-Christian than revenge. Let your enemy's wrath go past you without arousing your resentment or desire to avenge the malicious words or acts. God will take you under his protection if you are innocent (Deut. 32: 35; Ps. 94: 1).

20. To heap coals of fire on one's head stands for the severest and surest destruction. Kindness as effectually rids you of your enemy by turning him into a friend (Prov. 25: 21, 22; Ps. 140: 10; 11: 6).

21. We are overcome of evil when we allow the evil words or deeds of others to arouse the evil in our hearts.

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 3, 38.)

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 engraving 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, 23. By "bound in the spirit" Paul meant that his mind was set upon going to Jerusalem, he was constrained by an irresistible feeling that he ought to go there. He did not know what was going to happen to him, but prophets, speaking by the Holy Spirit, in every place he came to, told him that he would be imprisoned and suffer for Christ's sake.

24. Paul was not the man to be turned aside from the path of duty by any danger. He did not count his life worth any thing in comparison with obedience to God. We reach the goal when life ends. Paul was sent by Christ to tell sinners the glad news of a free salvation and he feared nothing with such a duty to perform.

25. Many think that Paul did visit Ephesus again after his release from prison at Rome.

26, 27. Paul means that he is not to blame if any one is lost. He has murdered no man's soul by concealing the truth from him. (Ezek. 33: 8). The "counsel of God" means God's purposes in regard to man's salvation. He had warned the impenitent that they must repent and believe in Christ or be lost forever, and he had fully instructed believers in the word of God without fear or partiality.

28. The word "overseers" is usually translated "bishops." The elders of the church were its pastors, or "shepherds" and all were bishops. There were no such officers in the early church as are called bishops in the English and Roman Catholic churches. The only bishops it knew of were elders. Notice

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.

also in this verse that the blood of Christ is called the blood of God, shewing that Jesus was really God. What a solemn responsibility rests upon the church's pastors. They are to "shepherd" the flock which Christ loves so dearly that he shed his precious blood to purchase it. (Matt. 20: 28; 1 Pet. 1: 18, 19).

29. Paul was going away and did not expect to oversee Ephesus again, so his love for the converts he had won there made him very anxious about their future. He knew that like sheep out on the lonely hills there were wolves watching for them, bitter enemies who would seduce them from the faith and persecute them (Matt. 7: 15).

30. He feared too that some of themselves would depart from the truth and persuade others to go with them.

31. Therefore, he earnestly urged the elders to watch over the flock entrusted to their care and so dear to Paul because of his long and zealous ministry amongst them.

32. For all their duties there was guidance and help. The gracious promises of God's word would direct and encourage them and the Holy Spirit would make them wise, efficient and successful. If faithful they would not fail to receive a place amongst God's redeemed ones.

33, 34. One cannot but admire Paul's noble independence. What a sermon such a life must have been.

35. We must not forget that one of our chief motives for acquiring wealth should be that we may give it away to others who have not been so successful in life.

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—THIRD QUARTER.

LESSON.	TITLE.	GOLDEN TEXT.	LESSON PLAN.	TEACHINGS.
I. Acts 6: 6-16	F. O. E.	The entrance of.....	D. G.—M. C.—O. H.	God's Spirit directs his servants.
II. Acts 18: 22-34	P. P. J.	Believe on the.....	S. C.—R. T.—P. C.	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.—O. W.—D. L.	We should practice self-denial.
VIII. I. Cor. 13: 1-13	E. O. L.	And now abideth...	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: 6). 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.

TEST QUESTIONS.

(These questions may all be answered from the lesson, notes and references.)

Who accompanied Paul on his first missionary journey? Why did he not go with him on the second? (15: 37-40). Whom did Paul take? Where did Barnabas go? What cities did Paul visit? What young disciple did he ask to join them?

6. Through what parts of Asia minor did they travel? Point out their route on the map. Why did they not go into Asia? What districts were included in the province of Asia? (See map).

7. In what direction did they next set out? Why did they not proceed?

8. In what direction and across what province did they then travel? Did they preach in it as they passed through? To what city did they come? (Point it out on map).

9. What did Paul see in a vision? What did this man represent?

10. Who joined Paul's company at Troas? What did they conclude that God wished them to do?

11. Trace on the map the course of the vessel.

12. How far inland was Philippi? By whom was it founded? What is meant by a Roman "colony?"

13. Why did the Jews meet at the riverside for prayer? Why were there no men at the service?

14. Where is Thyatira? What was Lydia's occupation? Was she a Jewess by birth? How was she enabled to believe? Whom will God help in the same way? (Matt. 11: 25; Mark 10: 15).

15. Who were baptized along with her? What hospitable offer did she make? Is hospitality a christian duty? (1 Pet. 4: 9; Heb. 13: 2).

LESSON II—July 11th, 1897.

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

TEST QUESTIONS.

(These questions may all be answered from the lesson, notes and references.)

With whom did Paul reside at Philippi? Who called after the teachers on the street? What did she say? What did Paul do? What did her masters do? Why were they so angry?

22. What did the magistrates do? How did Paul feel this treatment? (2 Thess. 2: 2).

23. What limit was prescribed in the Jewish law to the number of blows that might be inflicted? (Deut. 25: 3). Was Paul beaten on other occasions? (2 Cor. 11: 24, 25). What other scourging does this call to mind? (Matt. 27: 26).

24. What special harshness did the jailer show? What are the stocks? What Old Testament prophet was similarly treated? (Jer. 20: 2).

25. How did Paul and Silas spend the night? What were the other prisoners doing? What other apostles were full of joy when persecuted? (Acts 5: 41). What did Christ say about suffering for righteousness sake? (Matt. 5: 10-12).

26. What happened while they were singing? In what respects did this earthquake differ from an ordinary one? When had a similar proof of God's presence been given? (ch. 4: 31) On what other two occasions did earthquakes occur in N. T.? (Matt. 27: 51; 28: 2).

27. What did the jailer suppose when he saw the doors open? Why had they not escaped? Why did he propose to kill himself?

28, 29. How may Paul have known what the jailer was going to do? What did the jailer call for? What did he do? Why was he terror-stricken?

30, 31. How did he address his prisoners? What did he ask? What did he want to be saved from? What was necessary to salvation? Who would share in the blessing bestowed upon him?

32-34. To whom did Paul preach? Who believed? Who were baptized? Who rejoiced? How did the jailer treat Paul and Silas? Was the baptism by immersion? Were the children, if any, baptized?

QUESTIONS TO BE ANSWERED IN WRITING.

- 1.—In what parts of Asia minor did Paul and his companions preach? (4)

- 2.—Where was Paul when he saw the vision? (4)

- 3.—In what European city was the gospel first preached? (4)

- 4.—Who was one of the first converts and how did she shew her gratitude? (6)

- 5.—If Jews were excluded from Philippi, why were Paul and his company not molested? (7)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

- 1.—Of what were Paul and Silas accused? (5)

- 2.—How were they punished? (5)

- 3.—What happened during the night? (5)

- 4.—What question did the jailer ask and what answer did he receive? (4)

- 5.—How did the jailer prove the sincerity of his conversion? (6)

Name.....

LESSON III—July 18th, 1897.

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

TEST QUESTIONS.

(These questions may all be answered from the lesson, notes and references).

What answer did Paul make when the magistrates of Philippi told the jailer to let his prisoners go? Why did his answer alarm them? How did they act? To whose house did Paul and Silas go?

1. Through what cities did they pass on their way to Thessalonica? What were the distances between them? What is the modern name of Thessalonica?
2. Why did Paul preach first to Jews? What is meant by "reasoning out of the Scriptures?"
3. What did he prove regarding the Messiah? Whom did he prove to be the Messiah?
4. What is meant by "consorted with" Paul and Silas? Who were the "devout Greeks?" Who are meant by "the chief women?" Name some of the pious women of apostolic times?
5. Why did the Jews persecute Paul? For whom did they shew similar hatred? Whose help did they secure? Whose house did they assault and why? What did they want to do? Did they get their intended victims?
6. Whom did they seize? What did they do to them? What did they charge them with? What did they call the Christian missionaries?
7. What did they accuse them of teaching? In what sense was it true? Where does Christ teach loyalty? What does Peter say about loyalty? What does Paul say about loyalty?
8. Why were the rulers troubled?
9. What did they require of Jason and the others? Who were the real culprits?
10. Why did Paul and Silas leave Thessalonica? Why did they leave by night? To what place did they go? How far distant was it? On what previous occasion did Paul escape by night?
- 11, 12. How did the Bereans shew their nobility? Who are meant by "honorable women?"

LESSON IV—July 25th, 1897.

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

TEST QUESTIONS.

(These questions may all be answered from the lesson, notes and references).

What enemies followed Paul to Berea? What did he then decide to do? Whom did he leave behind? What instructions did he give them? Did he travel alone? How did he spend the time while waiting at Athens? With what philosophers did he dispute? What assembly was he invited to address?

22. Where did Paul speak? What polite compliment did he pay the Athenians?
23. What did Paul observe most as he went around Athens? What inscription caught his eye? How did the heathen come to be ignorant of God? Ought they to have known something about Him?
24. What did Paul declare God to be? Why could he not dwell in temples? Did he ever dwell in a temple? Whose words does Paul seem to quote?
25. What is meant by "worshipped with men's hands?" Why cannot God be made richer?
26. From whom are all nations descended? What is meant by "the times before appointed?" What is meant by "the bounds of their habitations?"
27. What is the aim of God's goodness? Who alone can find God? Whom did Christ say "shall see God?" Where is God?
28. In what sense was Adam "a son of God?" In what sense are believers sons of God?
29. In what does man's likeness to God consist? Can these attributes be ascribed to graven images?
30. What is meant by "the time of this ignorance?" What is meant by saying that God "overlooked" them? Why will he not overlook our impenitence?
31. Who is to be the final judge of mankind? What assurance of this has God given?
32. How were Paul's words received?
34. Did he win any converts? What is meant by "areopagite?"

QUESTIONS TO BE ANSWERED IN WRITING.

- 1.—What was Paul's custom when he came to any place as a missionary (5)

- 2.—What did he prove from the Scriptures? (6)

- 3.—Whom did the Jews drag before the magistrates? (5)

- 4.—To what place did Paul and Silas escape? (4)

- 5.—How was their message received? (5)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

- 1.—What made Paul think that the Athenians were "very religious?" (5)

- 2.—Whom does he believe God to be? (5)

- 3.—Why does he not need costly temples and sacrifices? (5)

- 4.—Why cannot he be represented by images? (5)

- 5.—Why have we less excuse for impenitence than the heathen? (5)

Name.....

LESSON V—August 1st, 1897.

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

TEST QUESTIONS.

(These questions may all be answered from the lesson, notes, and references.)

- 1, 2. How far was Corinth from Athens? Whom did Paul find there? Why had they left Rome? Where do we find them afterwards?
3. What was Paul's occupation? Was this any sign of lowly birth? To what trade was Jesus brought up?
4. How was Paul employed on Sabbath? With what success did he meet?
5. Who arrived from Macedonia? What good news did they bring? What token of goodwill did they bring from Philippi? What was the effect of their arrival upon Paul's spirits? Upon his preaching? What was the one great theme of his preaching?
6. What was the effect of such earnest preaching upon the Jews? What did Paul do? What did he mean by that? Was he right in doing so? Was he guiltless concerning them? To whom did he propose in future to preach?
7. Where did he preach? How is Justus described? What does that mean? Why did he keep near the Synagogue?
8. What prominent Jew was converted? What office did he hold? Who came with him? Who are meant by Corinthians? What reference does Paul afterwards make to Crispus?
9. On what other occasions did Christ appear to Paul? Why did he appear this time? When and how did he appear? What did he tell him not to be? What, not to do?
10. What reasons did he give for telling Paul to be brave? What assurance of safety did he give? What promise of success?
11. How long did Paul remain at Corinth? What was the name of the Roman governor at Corinth? In what way did he protect Paul?

LESSON VI—August 8th, 1897.

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

TEST QUESTIONS.

(These questions may all be answered from the lesson, notes and references.)

- How many epistles bear the name of Paul as writer? Which is the first in order of time? Where was Paul when he wrote 1 Thess.? Who had just brought news from the place? What was his object in writing it?
9. From whom had the Thessalonians learned brotherly love? Who is our model in the exercise of this grace?
 10. Who had been the objects of their kindness? To what does Paul urge them? How may we best learn to love our neighbor?
 11. From what did Paul urge them to abstain? Against what did he warn them? Were there those who needed such warnings? (2 Thess. 3: 11). What experience had Paul of such persons? Acts 17: 5). What example did Paul himself shew? (Acts 20: 24, 35).
 12. What is meant by "walking honestly?" Why should Christians "walk honestly?" (Rom. 13: 13; Phil. 4: 8. 1 Pet. 2: 22).
 13. How did the heathen mourn? Why was such excessive grief forbidden to the Christian? What part sleeps? Where is the living part?
 14. On what fact do we rest our hope of resurrection? When shall we see our deceased friends again?
 15. How will those who are then living be prepared to meet Christ? (1 Cor. 15: 52, 53; 1 John 3: 2; Phil. 3: 21).
 16. What is the archangel's name? (Jude 9). When was the trumpet heard? Is there any reference here to a second resurrection?
 17. What three comforting truths does the verse contain?
 - 5: 1, 2 Did Christ rebuke too great curiosity regarding the dates of future events? (Acts 1: 7; Matt. 24: 36).

QUESTIONS TO BE ANSWERED IN WRITING.

- 1.—With whom did Paul reside at Corinth and what can you tell about them? (5)

- 2.—What is meant by “pressed in the spirit?” (6)

- 3.—Why did Paul “go unto the gentiles?” (5)

- 4.—What three reasons for encouragement did Christ give Paul? (6)

- 5.—How long did he remain in Corinth? (3)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

- 1.—Towards whom had the Thessalonians shown brotherly love? (5)

- 2.—What three things did Paul tell them to do? (5)

- 3.—Why should not the christians sorrow as the heathen did? (5)

- 4.—Describe the coming of Christ and the resurrection? (5)

- 5.—What two things only are certain regarding the coming of Christ? (5)

Name.....

LESSON VII—August 15th, 1897.

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

TEST QUESTIONS.

(These questions may all be answered from the lesson, notes and references.)

Where was Paul when he wrote *1 Corinthians*? What is our lesson about?

1. What is meant by "things offered to idols?" Were christians forbidden to partake of such? Would Jews do so? Does Paul contradict the decree of the council? Why should it be obeyed, according to him?

2. What must one have besides knowledge, in order to serve God acceptably?

3. What specially commends us to God? What is meant by being "known of" God? Whom does Christ "know?" Why is love so much esteemed by God?

4, 5. Have heathen deities any real existence? Whom do the heathen really worship? To what real beings may the terms "god" and "lord" be applied? Are they, however, to be worshipped? (Rev. 22: 9).

6. Under what gracious name does God reveal himself? What is the chief end of man? Who was the Creator of all things? What new act of creation has he performed upon believers?

7. What is meant by "with conscience of the idol?" When is conscience said to be defiled?

8, 9. Was eating the meat referred to a sin in itself? What might make it wrong? Are we responsible for the effects of our example?

10. Is it right to do anything simply because some good people do it? What alone should be our guide? (Rom. 14: 5). Can another answer to God for us? (Rom. 14: 12).

11. Against whom do we sin when we are the cause of another's sin? What does Christ say of those who lead others into sin?

LESSON VIII—August 22nd, 1897.

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

TEST QUESTIONS.

(These questions will require a little more thought than usual.)

Was the Corinthian church wanting in brotherly love? (ch. 1: 11). What shocking evidence of this had they given? (ch. 11: 18-21). Is the existence of different denominations consistent with brotherly love?

1. When was the gift of tongues first bestowed? For what purpose was it given? (ch. 14: 22). What alone can make our lives beautiful as sweet music?

2. What is meant by "prophecy?" What is meant by "mysteries?" What did Christ promise to those that had faith? (Mark. 11: 23). What other miraculous gifts are mentioned in this verse? Why is love of more value than they?

3. Did Christ command us to give to the poor? (Matt. 19: 21). From what other motives than christian love might we give alms, or sacrifice ourselves for others?

4. How should we act towards those who are dull, ungrateful or provoking? How should we feel when others are fortunate or successful? What estimate should we have of our own deserts?

5. What is meant by behaving "unseemly?" Is courtesy a christian virtue? (1 Pet. 3: 8). How would you describe a self-seeking spirit? Is a quick temper sinful? (Jas. 1: 19, 20; Rom. 12: 19). Is it wrong to impute bad motives unnecessarily? (Jas. 2: 4; Matt. 7: 1, 2).

6. Give an instance of rejoicing in evil (Gen. 9: 20, 23). Give one of rejoicing in the truth (2 John 4).

7. How should we act when we hear an evil report of any one? How should we treat those who have often promised to reform, but always failed? How should we act under persecution?

8. Why will prophecy come to an end? Has the gift of tongues ceased? Why? Why will earthly knowledge be of no more use? (Just as we lay aside the primer and the copy book).

9, 12. When shall we know perfectly? (Isa. 60: 19; Jer. 31: 34; Eph. 4: 13) What is meant by seeing "through a glass?"

13. Why is love the greatest of them?

QUESTIONS TO BE ANSWERED IN WRITING.

- 1.—Why was it not wrong to eat food that had been offered to an idol? (5)
- 2.—Why did some think that it was wrong? (5)
- 3.—What harm might eating such food do? (5)
- 4.—What does Christ say about those who make others offend? (5)
- 5.—What does Paul say he would do? (5)

Name

QUESTIONS TO BE ANSWERED IN WRITING.

- 1.—What is meant by “charity” in this chapter? (3)
- 2.—With what three miraculous gifts is love compared in verse 2? (4)
- 3.—How would love bid us act towards those who do us harm? (6)
- 4.—How would it bid us act towards the sinful and fallen? (6)
- 5.—Why will all else pass away but love endure? (6)

Name

LESSON IX—August 29th, 1897.

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

TEST QUESTIONS.

(These questions may all be answered from the lesson notes and referetces.)

Why is Gallio spoken of as the type of those who are indifferent to religion? Trace on the map Paul's journey to Jerusalem and back to Ephesus. Who went with him to Ephesus? Where did Paul preach for two years? How long did he remain in Ephesus? (20: 31).

21. What led Paul to visit Macedonia the first time? What special object did he now have in view? (1 Cor. 16: 1-3, 8, 9). In what cities of Achaia had he preached? Name the principal churches of Macedonia? What places did he propose to visit afterwards?

22. Whom did he send before him into Macedonia? Why were they sent? (1 Cor. 16: 2). Who was Timothy? Who was Erastus? (Rom. 16: 23; 2 Tim. 4: 20). Why did Paul remain at Ephesus "for a season"? What epistle was written at this time? (1 Cor. 16: 9).

23. Why was christianity called "The Way"? (ch. 18: 25, 26; 24: 14; 1 Pet. 2: 21).

24. Who stirred up opposition to Paul? What was his occupation? How were his gains affected? Who was Diana?

25-27. Whom did he call together? Of what two things did he remind them? What testimony does he bear to Paul's zeal and success? Point out "Asia" on the map? Name some of the churches founded there by Paul? (Rev. 1: 11). What two things did Demetrius say were in danger?

28, 29. What was the effect of his speech? Why did the mob seize Gaius and Aristarchus? Why did they crowd to the theatre?

30, 31. Who prevented Paul from going into the theatre too? Who were the "chiefs" of Asia?

32,-34. Who tried to address the crowd? Who put him forward? Why would not the people listen to him? Who at last quieted the tumult?

LESSON X—September 5th, 1897.

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

TEST QUESTIONS.

(These questions may all be answered from the lesson, notes and references.)

In what country was *Second Corinthians* written? What collection is referred to in the lesson? (Rom. 15: 26; 1 Cor. 16: 1; II Cor. 8.)

1. What are christians called in this verse? Why are they so called? To what should the name stimulate us? How may we become holy?

2. Of what had the Corinthians already given evidence? What boast had Paul made concerning them? What kind of rivalry is commendable? (Heb. 10: 24.)

3. Whom did Paul send to Corinth in advance of himself? Why did he send them? What might have interfered with the collection at Corinth? (1 Cor. 1: 11.)

4. Was Paul usually accompanied in his travels? (1 Cor. 16: 6; Rom. 15: 24.) What humiliation did he fear?

5. What did Paul wish done before his arrival? What method of collecting had he already recommended. (1 Cor. 16: 2.) What would this show regarding their motive in giving?

6. Is giving wisely for a good purpose an unprofitable use of money? What general law applies to this?

7. What is meant by giving grudgingly? What is meant by giving "of necessity"? What kind of a giver does God love?

8. What is meant by "all grace"? Do all temporal blessings come from God's grace? (Deut. 8: 8; Ecc. 5: 8-20; 1 Tim. 6: 17.)

9. Where is this written? (Ps. 112.) What is meant by "his righteousness"? How can it endure forever?

10. What is meant by "your seed"? What is meant by the "fruits"? Does the harvest always correspond with the seed? (Gal. 6: 7-9.)

11. How may we cause God to be glorified by the right use of our wealth?

QUESTIONS TO BE ANSWERED IN WRITING.

- 1.—What visit did Paul propose to make? (4)

- 2.—Who aroused opposition to him at Corinth and why? (4)

- 3.—What two interests did he think were endangered? (6)

- 4.—What did the mob say and do? (5)

5. Why would not his friends allow Paul to go into the theatre? (6)

Name.....

QUESTIONS TO BE ANSWERED IN WRITING.

- 1.—What had Paul told the Macedonian christians about the Corinthians? (4)

- 2.—For what purpose had he sent forward the brethren referred to? (5)

- 3.—In what spirit should we give? (5)

- 4.—In what respect does giving resemble sowing seed? (6)

- 5.—How is God's glory promoted by our liberality? (6)

Name.....

LESSON XI—September 12th, 1897.

Christian Living. Rom. 12: 9-21.

TEST QUESTIONS.

(These questions can all be answered from the lesson notes and references.)

What is the principal theme of this Epistle? Where was it written? When? Where was Paul residing? Who wrote it for him? Who brought it to Rome?

9. How should christians love one another? What should they abhor? What "cleave to?" How should love be shown? (I. John 3: 18.)

10. What does Christ say of brotherly love? (John 13: 35.) How should christians act towards one another in regard to the respect each one claims? (I. Pet. 3: 8.)

11. How should we do the Lord's work? In what spirit? What should we remember in all religious work?

12. What hope makes the christian glad? (Luke 10: 20.) What makes him patient? (Rom. 5: 3-5.) What is meant by being "instant in prayer"?

13. Who are meant by "Saints"? Why are they so called? Why should we be hospitable? (Heb. 3: 2; I. Pet. 4: 9.)

14. What is implied in "blessing"? What is implied in cursing?

15. Why should we rejoice with others? (I. Cor. 4: 12.) How may we comfort the sorrowful?

16. What is meant by being of "the same mind" with another? What "high things" are referred to? What is meant by being "wise in one's own conceit"?

17. What is meant by "things honest"?

18. Is it sometimes impossible to avoid disagreements with others? When these occur how should we act?

19. What is meant by "giving place" to wrath? To whom should we leave the avenging of all wrong?

20. How should we treat our enemies? What is meant by heaping coals of fire on their heads?

LESSON XII—September 19th, 1897.

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

TEST QUESTIONS.

(These questions may all be answered from the lesson notes and references.)

Where was Paul when he wrote *I Corinthians*? Where was he when he wrote *II Corinthians*? From what place did he write *Galatians* and *Romans*? What contributions did he carry with him? To whom is he speaking? Where? Why did he not visit Ephesus?

22. What is meant by "bound in the Spirit"? Does he ever mention such constraint in other matters? (2 Cor. 5: 7; Heb. 11: 8.) Does Christ ever experience it? (John 4: 4.)

23. What was told him in every city? From whom did the warning come? Where are some of these utterances given? (13: 2; 21: 4, 11; 9: 16.)

24. What sustained Paul's courage? (Rom. 8: 35). Compare Paul's words when near the close of his ministry (2 Tim. 4: 7). What reward is given at the end of the course? (Rev. 2: 10.)

25. How long did Paul reside at Ephesus? (verse 31). How did the elders feel when Paul said this? (verse 38). Where did he intend to go? (Rom. 15: 23, 24.)

26. Was Paul ever thought to be a murderer? (ch. 28: 6). What Old Testament passage seems to be in his mind? (Ezek. 33.)

27. To what does God's purpose extend? (Eph. 1: 11). What special purpose or counsel is referred to? (Luke 7: 30; 2 Pet. 3: 9; Eph. 2: 11.)

28. To what should the elders first of all take heed? (1 Tim. 4: 16). By whose authority do church officers rule? (1 Cor. 12: 28). By what two names are the rulers of the Ephesian church designated? What principle maintained by one church does this prove? Prove in this verse that Jesus Christ is God?

29, 30. Who are meant by "wolves"? What are "perverse things"?

31-35. What proof of his earnestness and disinterestedness did Paul give? To what did he commend them? What saying of Christ does he quote?

QUESTIONS TO BE ANSWERED IN WRITING.

- 1.—What kind of love should christians have to one another? (4)

- 2.—How should we serve the Lord? (5)

- 3.—How should christians show their interest in others? (5)

- 4.—Why should we not seek revenge? (5)

- 5.—What is meant by being overcome with evil? (6)

Name

QUESTIONS TO BE ANSWERED IN WRITING.

- 1.—To what place was Paul journeying? (4)

- 2.—What was he told to expect there? (5)

- 3.—To what did he bid the elders take heed? (5)

- 4.—Prove from this lesson that Jesus Christ is God? (9)

- 5.—What saying of Christ does Paul quote in the lesson? (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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