

**INTERNATIONAL UNIFORM
Sunday School
LESSON**

**CHRISTIANITY EXPANDS IN ASIA
SUNDAY, JULY 13, 1941**

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

LESSON PASSAGE: Acts 19: 8 - 10, 23 - 32.

Stir me, O stir me; Lord, I care not how.
But stir my heart in passion for the world.
Stir me to give, to go, but most to pray;
Stir till the blood-red banner be unfurled.
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high.

—Bessie Porter Head

Thorough Teaching, 8 - 10

Jesus spent nearly three years teaching his disciples. Paul spent over two years teaching in Ephesus, first in the synagogue and later in the school of Tyrannus. Understanding is necessary for sound conviction. A revival preacher says that he never expects many results before the third week. A foundation of knowledge has to be laid or decision will not be permanent. An encouraging feature is the increasing interest in week-day religious education in schools. More can be done to reduce the crime wave through steady efficient teaching than by reform schools. A recent Church pronouncement calls attention, "To the need for a more definite program of instruction in our church. By all means we must guard against the danger of spiritual illiteracy. We appreciate the good work that is being done by many ministers in gathering teen-age children in a church membership class for a few weeks preceding Easter, but we are sure that this should be regarded as the beginning of instruction rather than the end. We recommend, therefore, the formation of study groups to take care of young people after they have been admitted into church membership."

That Way, 23 - 25

The first century Christians were distinctive because of their way of life. "That way" was the significant term used to describe the Christian movement. We may understand its spirit by contrasting the discussion method employed by Paul and that used by Demetrius. Paul met with people for five hours a day in a school, answering questions, explaining the scriptures, telling of the life of Christ. His appeal was to truth. His aim was to teach his hearers to live in the spirit of love and service. There was no thought of self-interest or personal gain. Demetrius worked from a different motive. He was a silversmith, who made silver shrines for Diana. Samples of these are still being discovered. Demetrius gave out contracts to small craftsmen and when

he called them together for discussion his chief concern was profit. What a contrast there was in the way of life presented by Paul and the mercenary, go-getting, purposeless, unabashedly accepted by Demetrius! We cannot do our maximum for the collective good if our desires are centred upon individual financial gain.

Plus Materialism, 28, 27
Demetrius talked religion but thought money. He viewed with alarm the numerical growth and moral influence of the Christians. He feared that the temple of the great goddess, Diana, should lose prestige. He played upon the local loyalty of the people at Ephesus. Actually, the motive for his speaking was that his craft was in danger. The commercial demand for idols had fallen away through the influence of Paul's teaching. Demetrius had found that the worship of Diana at the Ephesus temple was good for business. The same argument has had to be met in regard to the opium traffic and the sale of alcohol.

Noise, 28
Demetrius knew how to play upon the feelings of his crowd. Perhaps some cheer leaders had been wisely placed throughout the audience to lead in shouting, "Great is Diana of the Ephesians!" The volume of noise contributed nothing to the greatness of Diana but it kept up the courage of the shouters and took the place of argument. Modern propaganda has demonstrated the power of slogans which can be remembered without effort and are bright enough to lead to constant repetition. In Germany, national thinking has been unified by the prescribed slogan, "Hitler Hitler." Constant repetition does not make a slogan true nor is the repetition of a catch word a genuine educational process. In Canada, an election campaign featured the slogan, "Canada First," but no one remembers with pride a party cry that expressed nationalistic individualism.

Riot, 29 - 32
Usually noise precedes a riot. Conscience is drowned by shouting. Demetrius awakened religious fears and appealed to tradition and self-interest and soon there was a seething mob, bent upon destruction. The danger of the mob spirit is that action is taken without thought or adequate investigation of facts. A lynching in the southern states is possible one day, when feeling is inflamed, but the next day when second thought has had a chance, a lynching would be impossible. Occasionally in parliament, even in church councils, a wave of sentiment or resentment will lead to action that many would wish reversed a week later. Lasting influence is with the steady leader. Paul wrote his letter to the Ephesians. Some of the noblest thoughts he ever wrote were sent to the Christians of Ephesus who survived that mob. Later the Ephesian elders went to meet him and to show him their affection. Demetrius led a riot but Paul founded a Church.

Questions for Discussion
1. Is there efficient religious teaching in your place of worship?
2. Can you expose to yourself your self-interest motives?
3. Who profits most from hospital sweepstakes?
4. Who makes your slogans?
5. "A mob is like bees swarming." How?

**The Suez Canal
Axis Objective**

The Suez Canal has been described by Mr. Eden as a "main arterial road" for the British Empire. Since its construction in the latter half of the nineteenth century it has served as the main route from Britain to her empire in the East. It has reduced the distance to Bombay from 8,500 to 6,200 miles, to Singapore from 11,400 to 8,100 miles, and to Sydney from 12,300 to 11,200 miles. Since the development on a large scale of war in the Mediterranean almost all shipping to the east has, however, been diverted to the old route round the Cape. Nevertheless, the Suez Canal is a vital channel through which war permit passage of vessels up to 45,000 tons with a draught of 36 feet. Its surface width varies from 400 to 500 feet. The largest vessel to use the Canal was the Empress of Britain (42,000 tons). Of great importance is the fact that it may be traversed by any ship of the British navy. Even the Hood, which had a displacement of 42,100 tons, a beam of 105½ feet, and a draught of 28½ feet, could have passed through Suez. The usual length of time necessary to pass from one end to the other is somewhat over 11 hours.

Contrary to frequent assumption, Britain never has "owned" the Suez Canal. In normal times, it is governed by a Company with 19 French, 10 British, 1 Dutch, and 2 Egyptian members. The offices are in Cairo and Port Said with the administration centred in Paris. The British Government appoints three of the ten British directors and holds 44 per cent of the Company's shares. The Company is an Egyptian company, and since the collapse of France the local officials have been running the enterprise to a large extent on their own authority. Because the Canal is so vital to the strategy of nations, its international status is preserved by a Convention of 1888 signed by Great Britain, France, Germany, Austria-Hungary, Italy, Holland, Russia, Spain and Turkey, according to which the Canal is to be free in time of war as in peace and never subjected to the exercise of the right of blockade. This provision became of considerable importance during the Italo-Abyssinian war when there was discussion of closing the Canal to Italy which had

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no other route of supply for her aggression in East Africa. In actual fact, although no Axis ships can now pass through Suez, this situation is due not to the closing of the Canal to them by Britain but by the fact that the British Navy is able to prevent enemy ships from approaching the entrances to the Canal. According to the Convention of 1888 the Sultan of Turkey was given special powers relating to the defence of Egypt and Suez, but after the last war these powers were transferred to Britain which has the right to close the Canal for the defence of Egypt or the Canal itself. With Germany now able to bomb the Suez Canal region from bases in Crete or Rhodes, the question of the Canal's vulnerability has arisen. To the west of Suez is General Wavell's army of the Nile and the great Egyptian desert. To the east is the desert of Sinai and the armies in Palestine. By treaty with Egypt Britain has for some time had the right to maintain air forces and armies in the Canal zone, and one may assume that anti-aircraft and other defences have long been in place. It is questionable if a canal like the Suez could actually be put out of commission by bombings. But its shipping is open to attack, and the Germans are reported to have attempted to lay mines in the Canal from airplanes. The entire canal is regularly swept to prevent this serious menace. The most scrupulous care is taken to prevent suspicious ships of any kind from using the channel, for there is the constant danger of deliberate scuttling. The block-

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