

TWO THINGS AT A TIME.

"One thing at a time, and do it well," is an old maxim, which has wisdom in it, as most such old saws have. But there is another side to the subject. Sometimes we can do two things at a time, and do them well, as reading and knitting, for instance. It requires only practice to make this very easy, and the hands can mechanically go on with their work, while the mind gives it no attention. When I was ten years old I was thrown from a carriage and broke my ankle. It was many months before I could run about as usual, and my time was mostly spent in knitting. I had not learned to sew yet, and doing nothing was the hardest work I ever did. I was fond of reading, and I found that the two employments could go together very well. Indeed, the faster I read the faster my fingers flew over the needles. Philosophers say we cannot think of two things at once, but I know I used to keep the run of my "narrowings," and even count off my stitches, without looking off my book or breaking the thread of my story. Very likely the mind can turn so quickly from one subject to another sometimes, that it may seem to have both in the mind at once. I acquired a taste for reading that winter which has staid by me ever since, and also a care in keeping more than one thing well "in hand," which has been a great time-saver.

It is not well to have too many kinds of work around at once; but one may profitably have several begun, which can be taken up at suitable times, and thus all the odd minutes be saved. Light fancy work is not out of the way when a friend drops in for a half hour's chat, and one may save up "trimmings" for such occasions. Heavier pieces of work should be kept for regular sewing hours and the sewing room. Working women learn to carry on a great many operations at about the same time. While they are watching the pie bake they will snatch time to do many other small pieces of work, which help a great deal in "putting work along." Those who can do but one thing at a time are about the slowest kind of workers. It is a good rule to complete whatever you undertake at the earliest possible moment. There is such a satisfaction in finishing off anything, besides the convenience of having it done. Do not be afraid of having too many irons in the fire, if you only sharpen your attention and keep them all in motion.

ESTRANGEMENT FROM GOD.—The longer we neglect writing to an absent friend, the less mind we have to set about it. So, the more we neglect private prayer and closet communion with God, the more shy we grow in our approaches to Him. Nothing breeds a greater strangeness between the soul and God than the restraining of prayer before Him. And nothing would renew the blessed intimacy, if God Himself, the neglected party, did not, as it were, send us a letter of expostulation from heaven, and sweetly chide us for our negligence. Then we melt, then we kindle, and the blissful intercourse gradually opens as usual.

A writer in the *Sunday School Chronicle*, of London, tells of these lines, as printed on a placard suspended in his school-room, for the purpose of "reminding old scholars, and informing new ones, what is expected from them."

Silence is required when the bell is rung. Singing is desired whilst the hymn is sung. Reverence during prayer, in attitude and thought.

Attention in the class will never be taught.

SCHOLARS' NOTES.

(From the *International Lessons for 1877* by Edwin W. Rice, as issued by American Sunday-School Union.)

LESSON IX.
ACTS 26.1
PAUL AT ATHENS [About 52 A. D.]
READ Acts xviii. 22-34. RECITE xviii. 24-26, 30, 31.
DAILY READINGS.—M.—Acts xviii. 22-34. T.—Acts xviii. 37-50. W.—Pa. i. 11-15. Th.—Deut. xxxiii. 1-18. F.—Isa. xl. 18-27. Sa.—1 Pet. iv. 1-11. S.—Acts xxiii. 14-26.

GOLDEN TEXT.—For there is one God, and one Mediator between God and men, the man Christ Jesus.—1 Tim. ii. 5.
CENTRAL TRUTH.—God requires repentance, not ignorant worship.

CONNECTED HISTORY.—Paul, again in danger of an assault from the Jews at Thessalonica, was conveyed by the Christians to Athens, where he waited for Silas and Timothy; he preached to the Athenians.

TO THE SCHOLAR.—Notice the wisdom of Paul in praising the Athenians for being religious and thus inducing them to hear of the true God.

NOTE.—Athens, once the capital of Attica, and the most noted city in all Greece named after the goddess Athena or Minerva. It was the centre of learning; was

"given to idolatry, having 30,000 idols." Petrus said, "It was easier to find a god in Athens than to find a man." Mars Hill or Areopagus, a rocky hill in Athens where court was held and public questions discussed. Acts xviii. 18, 19. Altar, for offerings to idol gods. The object or purpose of the altar was sometimes written on its side. Demetrius, one of the judges, a member of the court of Areopagus. Tradition says he was bishop of Athens, and died a martyr. Demetrius' home supposed her to be the wife of Dionysius; more probably she was a woman of wealth or good repute.

EXPLANATIONS AND QUESTIONS.

LESSON TOPIC.—(I) THE UNKNOWN GOD DECLARED. (II) REPENTANCE COMMANDED. (III) MOCKERS AND BELIEVERS.

I THE UNKNOWN GOD DECLARED. (22.) MARS HILL, see Note; MEN OF ATHENS, literally "Athenian gentlemen," too superstitious, or more correctly "very religious," (23) PASSED BY, or along your streets; TO THE UNKNOWN GOD, or literally "God the unknown"; IGNORANTLY, or "not knowing ye worship." (24.) IN TEMPLES, literally "in hand-made temples" or "shrines." (25.) WORSHIPED, "is cared for" is the more exact idea. (Alexander.) (26.) ONE BLOOD, Athenians thought they were of a better race than others; DEMETRIUS, etc., "having fixed the appointed seasons and limits of their abode." (Hackett.) (27.) FEEL AFTER HIM, as if groping in the dark. (28.) YOUTHFUL FORTS, Aratus and Cleanthes, two Greek poets. (29.) GRAVEN, like the statues of gods which filled the streets and squares of Athens.

I. QUESTIONS.—How was Paul brought to Athens? For whom did he wait there? What see? Why speak on Mars Hill? Describe Athens. Mars Hill. State the meaning of "too superstitious." The number of idols in Athens. What altar did Paul see? Whom did he declare? Why? Where did God not dwell? How shown? What things said God give? What made? What fixed? How was he sought? How near and about us? What Greeks had said this? Why was God not like idols?

II. REPENTANCE COMMANDED. (30) WINKED AT, or rather "overlooked," ALL MEN, Greeks as well as Jews. (31.) APPOINTED, set, fixed a day; BY THAT MAN, through that person; ORDAINED, appointed.

II. QUESTIONS.—State the meaning of "winked at." What had God overlooked? What now commanded? In view of what day? Who was the appointed judge? How would he judge? What proof had been given that Christ would be the judge?

III. MOCKERS AND BELIEVERS. (32.) ESTIMATION, mocked, most Greek philosophers believed as Eschylus said, "Once dead, there is no resurrection." HEAR THEM AGAIN, may be a polite refusal to hear more, or possibly an offer to hear at another time. (33.) PAUL DEPARTED, no other opportunity for them is recorded. (34.) CLAVE, joined Paul, the word implies that they were opposed; AREOPAGITE, a member of the Greek court held on Areopagus or Mars Hill, see Note; DAKARIS, see Note.

III. QUESTIONS.—Why did some mock? What was the common belief of the Greeks as to a resurrection? What said others of the Greeks? What did they probably mean? Who joined Paul? State the position of Dionysius. Give the Central Truth.

What facts in this lesson teach us—

- (1) Not to insult or abuse those who differ from us in religion;
(2) To declare faithfully and kindly unto them the true religion;
(3) To be thankful for the light of the gospel;
(4) That God requires repentance of all in America, England, everywhere.

ILLUSTRATION.—View from Mars Hill. As Paul stood on Mars Hill the temple of Eumenides was below him; behind him, eastward, the temple of Theseus; facing him, he beheld the Propylaea of the Acropolis, and the Parthenon, upon the Acropolis above. The temple of Victory was on his right, and a countless multitude of temples and altars in the Agora, below him. Above him, on the rock of the Acropolis, was the bronze colossus of Minerva, armed with spear, shield, and helmet, the champion of Athens. Standing almost beneath its shade, the courageous apostle pronounced that the Peltæa not to be likened to that, the work of Phidias, or to other forms "in gold, silver, or stone, graven by art or man's device," which crowded the scene before him, and that in temples made with hands the Deity doth not dwell.—(Condensed from Woodworth.)

LESSON X.

SEPTEMBER 2.
PAUL AT CORINTH. [About 52-54 A. D.]
READ Acts xviii. 1-11. RECITE vs. 6, 9, 10.
DAILY READINGS.—M.—Acts xviii. 1-11. T.—2 Thes. iii. 1-13. W.—Matt. x. 7, 23. Th.—Ex. iii. 4-21. F.—1 Cor. i. 1-18. Sa.—Eph. vi. 10-24. S.—2 Corinthians i.

GOLDEN TEXT.—Not clothed in business, fervent in spirit; serving the Lord.—Rom. xii. 11.
CENTRAL TRUTH.—The Lord's ministers are of good courage.

CONNECTED HISTORY.—Paul left Athens after a short stay (some say only two weeks), and went to Corinth, where he is supposed to have spent a year and a half or two years.

TO THE SCHOLAR.—Notice that Paul regarded honest work as no disgrace; did not allow worldly business to interfere with preaching the gospel; was providentially encouraged and rewarded for his faithfulness.

NOTE.—Corinth, a famous city; capital of Achaia; the metropolis of Greece; 45 miles south-west of Athens; had two seaports, Cenchreae on the east and Lechaum on

the west; was notorious for its immorality and wickedness (1 Cor. v.); had a large and extensive trade and commerce with all countries; the gospel from thence might spread everywhere; is now in ruins; the wretched village of Gortcha is on its site. Acts xviii. 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

EXPLANATIONS AND QUESTIONS.

LESSON TOPIC.—(I) PAUL TENT-MAKING. (II) PREACHING IN THE SYNAGOGUE. (III) PREACHING IN THE HOUSE. (IV) ENCOURAGED BY A VISION.

I. PAUL TENT-MAKING. (1) CORINTH, see Note. (2.) FOUND, met unexpectedly.—(Alexander.) AQUILA... PRISCILLA... POINTS ITALY, see Note; CLAUDIUS, Claudius Cæsar, the emperor, see Note; JEWS... TO DEPART, the Jews had related the Roman army in Palestine, and Claudius probably feared trouble from them at Rome. (3.) SAME CRAFT, trade, art, or employment; WROUGHT, worked. TENT-MAKERS, see Note.

I. QUESTIONS.—State the title of the last lesson. Of this one Describe Corinth. Whom did Paul meet at Corinth? From what place? From what city lately driven? By whom? Of what trade? Where now living? Who worked with them there?

II. PREACHING IN THE SYNAGOGUE. (4.) REASONED, or disputed, Acts xviii. 2, 17; PERSUADED, tried to convince. (5.) PHILAS... TIMOTHEUS... MACHÆRONIA, see Note. PRESSED, "urged by some impulse," or "wholly given to the word," is the reading of some MSS. (6.) OPPOSED, a military word meaning "to array against;" BLASPHEMED, "abused" the apostle, or more probably "reviled God," BROOK HIS REVENGE, in token of his condemnation of their sin. Matt. x. 14; xviii. 24; CLEAN, guiltless of your sin.

II. QUESTIONS.—What did Paul do in the synagogue at Corinth? With whom did he "reason"? How often? Who joined him at Corinth? Wherefrom? State the meaning of "pressed in spirit." What was he "pressed" to do? How was his testimony received? State the act of Paul. Its meaning. His parting statement.

III. PREACHING IN THE HOUSE. (7.) JUSTUS, see Note; JOINED EARLY, old English for "next to," or "close by." (8.) CRISPUS, was one of the few that Paul baptized. 1 Cor. i. 14; See Note.

III. QUESTIONS.—Whom driven from the synagogue, where did Paul preach? In whose house? State the character of Justus. Of Crispus. His office among the Jews. By whom baptized. What shows that the church at Corinth was large? v. 8.

IV. ENCOURAGED BY A VISION. (9.) VISION, Acts x. 12; xvi. 9; xviii. 9; 23; 30; 31; 32; 33; 34; 35; 36; 37; 38; 39; 40; 41; 42; 43; 44; 45; 46; 47; 48; 49; 50; 51; 52; 53; 54; 55; 56; 57; 58; 59; 60; 61; 62; 63; 64; 65; 66; 67; 68; 69; 70; 71; 72; 73; 74; 75; 76; 77; 78; 79; 80; 81; 82; 83; 84; 85; 86; 87; 88; 89; 90; 91; 92; 93; 94; 95; 96; 97; 98; 99; 100.

IV. QUESTIONS.—Who spoke to Paul in the night? How? State the first charge to Paul. The second and third. The three reasons given for the charges. How would these encourage Paul? How long did he remain at Corinth? What doing?

What facts in this lesson teach us—

- (1) That honest employment is right and honorable;
(2) That the greater the opposition, to Christ, the more earnest Christians should be for him;
(3) That Christian workers may leave hopeless fields of labor for those more promising;
(4) That the Lord is ready to encourage his faithful servants.

ILLUSTRATION.—Coveage in danger.—Charles III. of Sweden was dictating a letter to his secretary during the siege of Stralsund, when a bombshell crashed through the house and burst in the next room. Alarmed, the secretary's pen fell from his hand. "Why do you not write?" calmly asked the king. "The bombshell, sire!" "Well," replied the king, "what has the bombshell got to do with the letter? Go on with the writing."

Blessed is he whose transgression is forgiven.
PEA 32: 1.

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ADVERTISEMENTS.

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THE SEPTEMBER NUMBER OF THE DOMINION MONTHLY will contain the beginning of an illustrated article by Col. Gray entitled "On the Stikine." The Stikine is a river in Alaska, up which Col. Gray recently made a trip, the account of which he presents to our readers.

GOOD HEALTH AND AN EVEN TEMPER ARE two of the best accomplishments young ladies can have, and these are necessary adjuncts to a beautiful face. The marks of a peevish disposition are not long in stamping themselves on any face, naturally the most beautiful. But who can help feeling peevish when ill-health comes? Very few, indeed, more especially when it is entirely unnecessary. A bad cold, if obtained in carrying words of comfort to a sick friend, is endurable; but it is difficult to enjoy one taken through an act of bravado. Just so when young ladies become invalids through obeying the dictates of that fashion which says: "Put on corsets and lace them as tightly as possible" and others of a similar kind, they find that everything has been lost and nothing saved. With the growth of the knowledge of the human system, fashion will begin to obey sanitary laws. The publishers of DRESS AND HEALTH have done much to direct public attention in this matter. This little book has met with a cordial reception in England, Ireland and Scotland, as well as in Canada, and the sixth thousand is now ready for sale. For 30 cents each copy will be sent post free to any address in America.

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