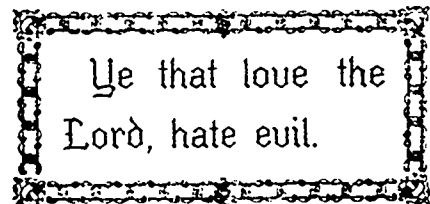


EMBODIMENT OF PRINCIPLES. The Rev. Dr. James W. Alexander, formerly pastor of Fifth Avenue Presbyterian Church in New York, once said "Could a single individual stand forth in his life, embodying some great principle, his influence would be felt on future generations." How striking is this sentence, and how true! Thus Paul embodied the great principle of justification and salvation by faith in Christ. Thus John embodied Christian love. Thus Wilberforce embodied the principle of freedom for the slave. Thus Neal Dow is an embodiment of the principle of repressing by law the systematic and legalized product of drunkenness, poverty, and crime. Thus Anthony Comstock embodies the intense feeling, on the part of good people, against the obscenity of the press. Thus Henry Bergh embodies the feeling of mercy toward dumb brutes. Of such are factors, those who lived in former ages are wielding a mighty influence in the world to-day. Those who are still living will exert a mighty influence over the generations to come, and will be remembered gratefully, as we remember the illustrious dead. Might it not be well for each reader of the Witness to enquire, "Am I an embodiment of any great principle, and is my influence likely to tell for God through the ages to come?" How many needed reforms, how many languishing interests call for enthusiastic and devoted supporters? Who is ready to stand forth as an embodiment of the great principle of opposition to secret societies or selfish rings in colleges, in civil life and in the church? Who is capable of organizing the practice of continuous and generous giving required by the Gospel? and who is prepared to stand forth as an embodiment of such a principle? — N. J. Witness.

A WORD TO TEACHERS.—Let us take care that all our orders are reasonable, and not lay on our boys' shoulders burdens greater than they can bear. Let us be firm, consistent, and unflinchingly just. Let us, if we would have a mastery over others, have a perfect mastery over ourselves—not only over our tempers, but over our tongues. One ill-advised sarcasm may cause more ill-feeling than any amount of impositions. Let us be kindly affectionate to all, but while affection alone is our true guide for younger children, unwavering politeness is a never-failing check with elder boys. — W. Welch, M. A.



Ye that love the Lord, hate evil.

PSA. 97., 10.

SCHOLARS' NOTES.

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

OCTOBER 7

LESSON XV.

PAUL AT CAESAREA. (About 58 A. D.)

READ ACTS XXI 8-15. RECITE vs 11-14.

DAILY READINGS.—M.—Acts viii 26-30. T.—Rom. viii 28-39. W.—1 Cor. ix 5-18. Th.—Matt. xxvi 31-46. F.—John xxi 15-24. Sa.—John xiii 31-36. S.—Acts xxi 8-16.

GOLDEN TEXT.—But none of those things move me, neither count I my life dear unto myself.—Acts xx 24.

CENTRAL TRUTH.—Faints are ready to die for the Lord.

CONNECTED HISTORY.—After the departure from Miletus on the journey to Jerusalem, Paul with his companions passed Coos and Rhodes, took another ship at Patara, landed at Tyre, and spent seven days with the disciples there; abode one day with the brethren at Ptolemais; the next day came to Caesarea.

TO THE SCHOLAR.—Note on the map the places passed by Paul on his way to Caesarea; see how many times he was at Caesarea, and the circumstances of each visit. Mark how steadfast Paul was in his devotion to Christ.

NOTES.—*Caesarea*, the chief Roman city of Palestine, and the residence of the Roman rulers in New Testament times, situated on the Mediterranean coast, twenty-three miles south of Mount Carmel, and about seventy-five miles (three days' journey) north-west of Jerusalem; built by Herod the Great, completed 10 B. C.; named in honor of Augustus Caesar. The ruins are now without an inhabitant, it is now called *Kaysariya*. *Paul* 4p, the evangelist, one of the seven, Acts vi 5, preached Christ in Samaria, viii 4-13; instructed and baptized the Ethiopian, viii 26-39. One tradition says he died in Phrygia, another, as bishop of Tralles. *Agabus*, a prophet who predicted a famine, Acts xi 28, and foretold the imprisonment of Paul, xxi, 10, 11. *Girdles* are sometimes eight yards long and wound several times round the body. *Carpet-ages*, used here in the old English sense of

things carried—i. e., baggage. *Macedon*, a native of Cyprus and an old disciple (perhaps one of those dispersed from Jerusalem more than twenty years before), as distinguished from "a neophyte" or "novice." 1 Tim iii 6.

EXPLANATIONS AND QUESTIONS.

LESSON TOPICS.—(I) THE STAY AT PHILIP'S HOUSE. (II.) THE PROPERTY OF AGABUS. (III.) PAUL'S RESOLUTION.

I THE STAY AT PHILIP'S HOUSE. (8.) *WE*, Luke, Trophimus, and others, see Acts xx. 4. *CAESAREA*, 34 miles south of Ptolemais, see Notes. *PHILIP*, see Notes. *THE EVANGELIST*, missionary preacher, comp. Rpl. vi. 11, 2 Tim. iv. 6. (10.) *FANT DAYS*, several days; DOWN FROM, the hill country of Judaea to the lowlands of the coast, *AGABUS*, see Note.

I. QUESTIONS.—Where did the last lesson leave Paul? Mention the places which he passed on his way to Caesarea. Describe Caesarea. Tell the circumstances under which Paul had been there before. Acts ix. 30; xviii 22. Who came with him now? At whose house did they stop? What is said about Philip's family? How long did Paul tarry there? Who came down from Judaea?

II THE PROPERTY OF AGABUS. (11.) *GIRDLE*, see Notes. *DOUG*, and said, a symbolical picturing of the event prophesied, compare Isa. x. 2, Jer. xlii. 1, 11, Ezek. iv. 1, *JERUSALEM*, they caused it to be done, compare v. 33; xxii. 26, xxiv. 27; xxv. 29. (12.) *WE*, of Paul's company; *TRAY* OF THAT PLACE, the Christians of Caesarea.

II. QUESTIONS.—What did Agabus take? What do with it? What was the meaning of this action? Mention some Old Testament instances of the use of symbols in prophesying. What would tell Paul at Jerusalem? By whom should he be bound? To whom delivered? State how the prophet was fulfilled. What did the Christians at Caesarea do?

III. PAUL'S RESOLUTION. (14.) *WE* *CREASD*, stopped urging him not to go. *THE WILL OF THE LORD*, etc., compare that portion of the Lord's Prayer, now doubtless familiarly used, Matt. vi. 10, *TOOK UP OUR CARRIAGES*, packed up our baggage. *WENT UP TO JERUSALEM*, about 75 miles distant, arriving there, according to Lewis, on Wednesday, the 17th of May, A. D. 58.

III. QUESTIONS.—How was Paul affected by their weeping? What was he ready to do? What similar declaration had he made before? Acts ix. 24. How did the disciples receive his declaration? By what words show their resignation? To what place did Paul and his company go? What facts in this lesson teach us—

(1) As to the influence of a whole household devoted to Christ!

(2) As to the influence of Christian sympathy!

(3) As to steadfast service for Christ in the face of danger!

ILLUSTRATIONS.—*Luther's Courage for Christ.* When Luther was summoned to appear before the Diet at Worms, all his friends were in consternation. Still, Luther was not troubled. "The papists," said he, on seeing the anguish of his friends, "have no wish for my arrival at Worms; they only wish my condemnation and death. No matter, pray not for me, but for the word of God. Let the will of the Lord be done. Were they to make a fire that would extend from Worms to Wittenberg, and reach even to the sky, I would walk across it in the name of the Lord."



Bidding adieu to Melancthon, he said: "If I do not return, and my enemies put me to death, O my brother, cease not to teach and remain firm in truth. If you live, it matters little though I perish." **THE USE OF THE GIRDLE.** As he approached the city a messenger from St. James, his best friend, said, "Don't enter Worms." Luther, unmoved, turned his eye upon the messenger, and replied, "Go and tell your master that were there as many devils in Worms as there are tiles upon the roof, I would enter."

LESSON XVI.

OCTOBER 14

PAUL AT JERUSALEM. (About 59 A. D.)

READ ACTS XXI 27-39. RECITE vs. 30-32, 35, 36.

DAILY READINGS.—M.—Acts vi 7-16. T.—Luke xxiii. 1-25. W.—Acts v. 29-32. Th.—Heb. xi. 24-40. F.—Acts xiv 1-26. Sa.—Rom. ix. 3-27. S.—Acts xxi 27-39.

GOLDEN TEXT.—The servant is not greater than his Lord. If they have persecuted me, they will also persecute you.—John xv. 20.

CENTRAL TRUTH.—Faints endure persecution.

CONNECTED HISTORY.—At Jerusalem, Paul met with James and the elders, and told them of his work among the Gentiles. They rejoiced at it, but suggested that he should show his adherence to the Jewish forms by performing a vow. Paul consented and entered into the temple for that purpose.

TO THE SCHOLAR.—Read some good description of the temple, and try to form in your mind a clear picture of the exciting scenes described in the lesson. Mark what a brave and faithful Christian Paul showed himself to be.

NOTES.—*Trophimus*, a native of Cyprus, a Gentile Greek of Cyprus; accompanied Paul on his third missionary jour-

ney, Acts xx 4, came with him to Jerusalem; afterward left at Miletus sick, 2 Tim. iv. 20. *Chief captain* the tribune, or chiliarch who commanded a thousand men (about the same as our colonel). In this case the chief captain, Claudius Lysias, was the "commander of the post." *Caesarea*, the fortress Antonia, situated at the north-west corner of the temple enclosure. It had four towers, of which the south-eastern was 105 feet in height, and commanded a full view of the temple enclosure. During the Jewish feasts a strong body of Roman soldiers stood at ways under arms upon the roof ready to suppress any disorder in the temple courts. *Stairs* stairs led down from the castle to the roof of the temple cloisters, and other stairs from that roof to the temple courts. *That Egyptian*, a man who had come to Jerusalem at the passover only a little time before this and led out a rabble of 4,000 men into the wilderness, then, returning with 30,000 followers, he stood upon Mount Olivet and proclaimed that the walls of Jerusalem would fall. Felix slew 300 of his men, but he escaped. Lysias supposed Paul to be "that Egyptian." *Tarsus*, the metropolis of Cilicia, distinguished for its university.

EXPLANATIONS AND QUESTIONS.

LESSON TOPICS.—(I) PAUL ASSAULTED. (II) PAUL RESCUED. (III.) PAUL ASKING A HEARING.

I. PAUL ASSAULTED. (27.) SEVEN DAYS, between the notice to the priests (v. 26) and the commencement of the riot, OF ASIA, the Roman province of which Ephesus was the capital, LAID HANDS ON, seized him. (28.) *GENTILES INTO THE TEMPLE*, the inner courts, which it was death for a Gentile to enter. (29.) *TROPHIMUS*, see Note. (30.) *DREW HIM*, dragged him. *DOORS WERE SHUT*, the gates leading into the inner court, probably shut by the Levites in charge.

I. QUESTIONS.—In what place did the events of this lesson occur? For what purpose had Paul come thither? Describe the temple. Who seized Paul? Upon what pretence? State the law as to admitting Gentiles to the inner court. How did they charge Paul with breaking this law? Upon what ground? What was the effect in the city? Where and they drag Paul? With what intent?

II. PAUL RESCUED. (31.) *CHIEF CAPTAIN*, see Note. (32.) *EXTERIORS*, the plural showing that he took more than one company of soldiers, LEFT HEARING, mobs are soon terrified by regular forces. (33.) *TWO CHAINS*, to two soldiers, etc., on each side. *STAIRS*, see Note. (35.) *NOISE OF THE SOLDIERS*, because of the mob. (36.) *WENT WITH HIM* as before with Christ. John xiv. 15.

II. QUESTIONS.—Who heard of the riot? State its nature. Why was he prepared to not so promptly? The effect on the mob? How was Paul rescued? What question did the chief captain ask? What reply got? What order give? How was Paul carried? Why? What did the people cry?

III. PAUL ASKING A HEARING. (38.) *THAT BOTTIAN*, see Note; *MURDERERS*, assassins (*sicari*), who mingled with the people and stabbed them with short swords.

III. QUESTIONS.—State Paul's words to the chief captain. The reply. Who had the chief captain supposed him to be? Give the history of "that Egyptian." Whom did Paul declare himself to be? What request make? With what result? What conduct do you find in this lesson to condemn? What to admire? What to imitate?

ILLUSTRATIONS.—*Desecrating the temple.* The Roman government gave to the Jews authority to put to death any Gentile who intruded into the temple. A similar exclusion from holy places has until very recently been practiced at Jerusalem. Dr. Barclay says (*City of the Great King*, p. 470). It is an ascertained fact that every religious community in the Holy City has a man from the Sublime Porte, empowering them to kill the members of any other communities intruding on their premises; and that the Moslems, at least, delight to execute the decree upon any infidel, whether Jew or Christian, that may be caught intruding upon this sacred spot, is well known. So wild and ungovernable is their fanaticism that the protection of the effendis is entirely unavailing. I know an American gentleman so seriously injured by a stone-pelt that he received on unintentionally stepping into one of the Haram gates, notwithstanding his immediate precipitate retreat, that he was confined to his room for many days." Money will now secure a safe entrance.

PAUL PERSECUTED BY JEWS. RESCUED BY SOLDIERS.

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