

3. PAUL PURSUING.—V. 11.
V. 11.—He continued there a year and six months, &c.

4. THE RESULTS.

V. 7.—A certain man's house—a place to teach and preach in.

V. 8.—Crispus . . . believed . . . with all his house.—1 Cor. i, 14, 16.

Many . . . hearing, believed . . . baptized.—See also verse 17, where Sosthenes, (1 Cor. i, 1) who seems to have taken the place of Crispus in the synagogue, like him also became a disciple.

SEPT. 9.—Paul at Ephesus.—ACTS XIX: 1-12.
A. D. 55-57.

HEBRIAN READINGS.

Monday. Gospel of the Holy Ghost.—Acts xii: 1-12.
Tuesday. Personality of the Holy Ghost.—John xiv: 16-31.
Wednesday. Promise of the Holy Ghost.—John i: 33; 14: 26.
Thursday. Office of the Holy Ghost.—John xvi: 1-15.
Friday. Baptism of the Holy Ghost.—Acts i: 1-12.
Saturday. Involvement of the Holy Ghost.—1 Cor. iii: 1-17.
Sunday. Fruits of the Holy Ghost.—Gal. v: 22-25.

GOLDEN TEXT.

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.—1 Thess. i: 5.

It will be interesting and necessary for the teacher to study carefully the events occurring between our last lesson and the present. Paul's second missionary journey has been completed. He is now on the third; for, having spent some time at Antioch, his starting point in each case, he departed and went over all the country of Galatia and Phrygia in order, strengthening all the disciples (xviii: 23); and, "having passed through the upper coasts, he came to Ephesus" (xix: 1). Paul was here before this. See xviii: 19-21.

Ephesus.—"This was a distinguished city on the western coast of Asia Minor, between Smyrna and Miletus. It was the capital of the region in which it was situated; and was styled by some writers, 'the most illustrious'; and sometimes, 'the ornament of Asia.' It became the seat of one of the principal churches planted by the Apostles (Rev. i: 11; ii: 1-7). Splendid, however, as Ephesus was, it was doomed to decay; and it is now blotted out from the map of the world."—*Ripley*. It possessed one of the seven wonders of the world in the temple of Diana.

Our lesson divides naturally into two parts, the former being included in the first seven verses, and the latter in verses 8-12.

PART FIRST.

1. BAPTISM OF PREPARATION.—V. 1, 4.—(Compare Matt. iii: 2, 6, 11).

V. 1. Certain disciples.—"Luke ascribes to that character because, though their knowledge was so imperfect, they were sincere; they possessed the elements of a true faith, and acknowledged the name of Christ as soon as the apostle made it known to them."—*Hackett*.

V. 2. Have ye received the Holy Ghost?—"Reference was had, not to the regenerative influence of the Holy Spirit, since these men are here spoken of as *having believed*; but to the extraordinary influences of the Spirit, which in that age were bestowed upon believers."—*Ripley*. Compare ii: 4; vii: 14; x: 4; 44: 6.

V. 2. They said.—Some think that, to give the correct sense here, the sentence, "We have not only not received it," should be inserted between "him" and "We." V. 2. We have not heard.—Matt. iii: 11; Acts i: 5; John vii: 39. These men were Jews, none of them being considered proper subjects for baptism. The reply, then, of these men to Paul, refers, not to the existence of the Holy Spirit, but to the Spirit's having been given according to ancient prophecy.—Acts ii: 17.—*Hackett*.

V. 3. Unto.—*Into*. Baptized.—Not nec-

essarily by John. V. 3. John's baptism.—Matt. iii: 2, 6, 11; Acts xviii: 24, 25. The substance of John's preaching seems to be this: "Repent of your wrong doings! Be the right; expect the Messiah; listen to Him and obey Him when He comes, and consenting to this I will immerse you."

2. BAPTISM OF COMPLETION.—Matt. xxviii: 19. V. 4. Baptism of repentance.—Matt. iii: 11. Should come.—Matt. iii: 11; John i: 15, 27, 30. Or (the) Christ Anointed of God.—Psa. xlv: 7; Isa. lxi: 1. Messiah.—iv: 5. This verse probably gives only the chief topics spoken of by V. 5. Baptized in (into) his name.—Acts vii: 12-16. Paul having stated that the Messiah (Jesus) had come, taught, died, risen again, ascended to heaven and had sent the Holy Spirit—1 Cor. xv: 3, 4; John xx: 17; Heb. ix: 24; Acts ii: 17, 33; xxv: 34, 35; and then signified that they believed his statements, he immersed them, using Matt. xxviii: 19, as his commission.

3. BAPTISM OF THE HOLY SPIRIT.—Matt. iii: 11; Acts i: 5; ii: 3, 4; xvi: 18. V. 6. Laid hands.—Acts viii: 17, xli: 15, 46. Spoke with tongues.—Acts ii: 4; xi: 46; Gen. ii: 1-9.—other languages besides that to which they had been accustomed. Prophesied.—1 Cor. xiv: 1, 3, 5, 6; Acts xiii: 1; xv: 32.

PART SECOND.

V. 1. SPECIAL PREACHING.—"Spoke boldly."

V. 8. Went in.—Acts xvii: 2. Disputing.

3. Persuading.—Acts xviii: 27. Concerning.—With respect to. Kingdom of God.—See note above. The name.—V. 9. De-

parted.—*withdrew*.—1 Tim. vi: 5; 2 Tim. iii: 1; Matt. xv: 14. Separated.—Removed them from the influence of those who were taking them away from the faith.—Acts xx: 31. Dis-

puting.—Discussing.—V. 10. Two years.—Acts xi: 31. Asia heard.—Acts xv: 18; xvi: 6. Both.—Rom. i: 16.

4. SPECIAL RESISTANCE.—"Spoke boldly."

V. 9. Divers.—Some. Hard.—Rom. xi: 7; Heb. iii: 13; Acts vii: 51. Believed.

not.—2 Tim. i: 15. Spoke evil.—2 Pet. ii: 2; Jude 10; Acts ix: 45. The way.—V. 23; 2 Pet. ii: 2.

5. SPECIAL MIRACLES.—V. 11, 12.

V. 11. Wrought.—*Performed*. Special.—

Uncommon—mighty deeds that were unusual.—

Rom. xv: 19; 2 Cor. xii: 12; Mk. xvi: 20; Acts v: 15; xlv: 24-34. By the hands.

A piece of cloth which was girded around his waist to preserve the clothes of those who were engaged in any kind of work.—*Barnes*. Ephesus was famous for its charms and amulets, which went under the name of "Ephesian letters," and consisted of bits of parchment on which were engraved the words which surrounded the image of Diana.

These charms, worn on the person, were supposed to possess remarkable virtue, and were eagerly coveted, becoming an important article of merchandise.—*Morrison*. These "special miracles," wrought by God through the "hands of Paul," were a signal refutation of the charms and amulets and mystic letters of Ephesus, and calculated to exalt him in the eyes of the Ephesians.

In New York, Philadelphia, Baltimore, Chicago and Cincinnati, the Jews have Young Men's Hebrew Associations, modeled after the Young Men's Christian Association. The *Jerusalem Messenger* thinks the system should be extended to other cities, recognizing the associations as "power to mould American Judaism."

Poetry.

AN AFFECTIONATE HINT RESPECTING PUBLIC WORSHIP.

"Not forgetting the assembling of ourselves together."—1 Heb. 10: 25.

The great Jehovah, from His glorious throne,
Stoops down to make His love and mercy known;
And bids the chosen tribes of Israel meet,
Where He reveals the glories of His feet.

Where then is that ungrateful sinner found,
Who slighteth and disregards the gospel's sound?
Who, when Jehovah in His courts draws near,
Neglects within those holy courts to appear.

Can those who once have tasted Jesus' grace,
Choose to be absent where He shows His face?
Shall a few drops of rain, or dirty road
Prevent their public intercourse with God?

Remember, every time the house of prayer
Is open for the saints, the Lord is there
To hold communion with the heaven-born race,
And give them, from His fulness, grace for grace.

See! Satan's slaves to scenes of riot go,
By day and night, through rain, or hail, or snow!
And shall some visitor, or worldly care,
Deter them from the house of prayer?

Bear with me, while I say the crime is great
Of those who practice coming very late:
As if God's service were by far too long,
So they omit the prayer and early song.

A little less indulgence in the bed—
A little more contrivance in the head—
A little more devotion in the mind—
Would quite prevent your being so behind!

I grant, lest I should seem to be severe,
There are domestic cases here and there:
Age—illness—service—things quite unforeseen,
To ensure which I surely do not mean.

But such will not (unless I greatly err)
Among the prudent very often occur:
And when they do, you surely should endeavor
To come at last: 'Tis better late than never!

JOSEPH IRONS, 1820.

Temperance.

"WINE IS A MOCKER."
Prov. 20: 1.

BY REV. HUGH STOWELL BROWN.

It is a mocker; it is, indeed, an utter mockery, if the half that is said of it be true. It is, in many cases, a most vile imposture. The art of adulterating it has been brought to great perfection; for it consists not merely in the blending of different wines but in the use of materials that are entirely foreign to the grape. The body and flavour of port wine are produced by gum-dragon, and the colour is preparation of German bilberries, or, which is added, the washings of brandy casks, and a little salt of tartar to form a crust. Sherry is flavoured with sugar candy, bitter almonds, and the unflavouring washings of brandy casks. If the colour be too high it is lowered by means of blood; and softness is imparted to it by gum-benzoin. Pale sherry are produced by means of plaster of Paris, by a process called "plastering." In this way a pale, dry sherry is made, charged