

through by force. They must be supported by public sentiment. Wherever Christianity has gone, and had presented the correlative truths of the Fatherhood of God and the brotherhood of man, it has so leavened and transformed human sentiment, that despite the power of hoary customs, established social order, and human greed, slavery has gone down into an everlasting grave.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON I.—PAUL'S LAST JOURNEY TO JERUSALEM.—OCT. 3.

(Acts xxi. 1-15.)

GOLDEN TEXT—"I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts. xxi. 13.

TIME—Last of April to May 15th A.D. 58.

PLACE—From Miletus to Caesarea by sea, thence to Jerusalem by land.

With this lesson begins the last quarter of the year, it is dark with shadows, and glorious with triumph. With Paul we take the last journey to Jerusalem, impelled by the guiding Spirit, dimly seeing trial and torture. The prospect and uncertainty do not daunt his brave heart. At each succeeding stage of the journey the premonitions multiply, yet, with words of triumphant steadfastness on his lips, he presses on in the path marked out for his feet. "I am ready not to be bound only, but to die at Jerusalem for the name of the Lord Jesus."

In Jerusalem we see him seized and with difficulty rescued from the furious Jews. They plot, and scheme, and bind themselves with oaths to take his life, but God has it still in keeping. Before Felix, Festus and Agrippa he makes his defence, and preaches the things of God with such power that the judges quail before the prisoner. He appeals to Cæsar, since the temporizing spirit of the governors leaves him no other resource from the Jews. It is God's expressed purpose that Paul shall testify of him in Rome.

The voyage and shipwreck show strikingly God's care and leading of Paul. In Malta he gains the hearts of the heathen islanders, and in the name of the Lord whose he is, and whom he serves, works miracles of blessing. Arrived in Rome, he wins such favor that he is suffered to live outside prison walls, in his own hired house, yet obtained night and day to a Roman soldier. No hindrance is put upon his preaching to all who come to him, and thus the gospel gains place and power in the world's capital. He records that souls were won to God in "Cæsar's household."

Here and there, through the quarter, we have golden nuggets from Paul's pen, sublime words that are the priceless heritage of the church in all ages.

His last words, written to Timothy as he faces, at last, close at hand, the death for which he had kept himself in readiness all the years of his ministry, give us a vivid glimpse of Paul's tender, loving, brave soul. He longs for his beloved son in the faith, and feels keenly the desertion of his brethren, who are terrified by the cruel and heartless Nero. The faith that has sustained him through so many years of trial and suffering shines out clearly in these farewell words. They are the shout of a victor—not the moan of a victim. "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of glory, which God, the righteous Judge, shall give me in that day."

The veil falls over the closing scene. From sources outside of the inspired page we learn the probable story of Paul's martyrdom. With the close of the year we behold the triumphant ending of a glorious life.

This lesson follows immediately upon the events of the last lesson.

2. "After we had gotten from them."—From the Ephesian elders. The expression indicates a painful and reluctant parting. "Come . . . unto Coos."—A small and fertile island about forty miles south of Miletus, termed "the garden of the Argæan," and the birthplace of Hippocrates. "Rhodes."—Famous for its fertile soil, delightful climate and historical record. It contained the Colossus, the chief of the seven wonders of the world. It was about fifty miles south-east of Coos. "Patara."—East of Rhodes and affording a good harbor. 2. "Phœnicia."—A narrow strip of country along the north west coast of Palestine. Tyre and Sidon were its principal cities. 3. "Discovered."—Sighted. "Sailed into Syria."—Phœnicia was a part of Syria. 4. "Finding disciples."—The gospel had been preached here at the time of the early persecutions, incited by Paul. "Through the Spirit."—The prophet foretold the danger awaiting Paul at Jerusalem. From this the disciples concluded that he ought not to go. But he went "bound in the spirit," having a clear vision of mighty work to be accomplished. 5. "Kneeling down and praying."—A space between the

city and place of departure. The last meeting was a prayer-meeting. 7. "Finished our course."—Finished the sea-voyage "Came to Ptolemais."—Thirty miles south of Tyre, travelling by land. 8. "Of Paul's company."—No division was made in the company. "Caesarea."—Built by Herod the Great and the home of the Herodian kings. "Philip the evangelist."—One of the seven deacons appointed with Stephen. 10. "Many days."—Several days. "Agabus."—The same mentioned in Acts xi. 28. 11. "Paul's girdle."—An essential article of dress used to confine the loose flowing robes at the waist. "Bound his own hands and feet."—Thus making his meaning more impressive than by mere words, after the manner of the old Hebrew prophets. "Thus saith the Holy Ghost."—Through whom came the revelation. For fulfilment of this prophecy see v. 33. 12. "Besought him not to go."—Adding their entreaties to those of the disciples at Ephesus. 13. "What mean ye to weep and to break mine heart?"—His sympathetic nature is deeply affected by their tears and entreaties, but he remains unshaken in his purpose. "Ready not to be bound only but to die."—This was not stubbornness on Paul's part, but an honest, sincere purpose of heart to obey the divine will at whatever cost of personal comfort and safety. It shows the greatness of his heroism. 14. "The will of the Lord be done."—Whenever we fail of accomplishing our own ends, we should submit the whole matter to God, and bow before His will. His are wells when God blesses them. 15. "Carriages."—Baggage. Things to be carried.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—Paul's farewell at Miletus. Acts xx. 17-38.

Second Day—Paul's last journey to Jerusalem. Acts xxi. 1-17.

Third Day—Jesus going to meet death at Jerusalem. Matt. xvi. 21-28.

Fourth Day—"They will also persecute you." John xv. 18-27.

Fifth Day—"If we suffer, we shall also reign." 2 Tim. ii. 1-16.

Sixth Day—"Always delivered unto death for Jesus' sake." 2 Cor. iv. 1-18.

PRAYER MEETING TOPIC, OCT. 3—HOW TO MAKE GOD'S WILL OUR WILL AND THE RESULTS. Phil. ii. 1-13.

HIS PRESENCE.

I look to Thee in every need, and never look in vain;
I feel Thy strong and tender love, and all is well again;
The thought of Thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life, disheartened by its load,
Snailed by its failure or its fears, I sink beside the road;
But let me only think of Thee,
And then new heart springs up in me.

Thy calmness bends serene above, my restlessness to still;
Around me flows Thy quickening life, to nerve my faltering will;
Thy presence fills my solitude;
Thy providence turns all to good.

GOD'S WILL AND OURS.

The wheels in a watch or a clock move contrary one to another, some one way, some another, yet all serve the intent of the workman, to show the time or to make the clock strike. So in the world, the providence of God may seem to run cross to His promises; one man takes this way, another man runs that way; good men go one way, wicked men another. Yet all in conclusion accomplish the will and centre in the purpose of God, the Creator of all good things.—*Silbs.*

THE BELIEVER'S SAFETY.

A young minister was in the habit of visiting an aged Scotch woman in his congregation, who was familiarly called "Old Nanny." She was bed-ridden, and rapidly approaching the end of her "long and weary pilgrimage," but she rested with undisturbed composure and full assurance of faith upon the finished work of Christ. One day he said to her, "Now Nanny, what if after all your confidence in the Saviour, and your watching and waiting, God should suffer your soul to be lost?"

Raising herself on her elbow, and turning to him with a look of grief and pain, she laid her hand on the open Bible before her, and quietly replied; "ah, dearie me, is that a' the length you has got yet, man? God," she continued earnestly, "would ha' the greatest loss. Poor Nanny would but lose her soul, and that would be a great loss indeed; but God would lose His honor and His character. Haven't I hung my soul upon His exceeding great and precious promises? and if He brak' His word, He would make Himself a liar, and a' the universe would rush into confusion." This anecdote reveals the true ground of the believer's safety. It is as high as the honor of God; it is as trustworthy as His character; it is as immutable as His promises; it is as broad as the infinite merits of His Son's atoning blood.