

SUNDAY SCHOOL

JANUARY 4.

PAUL AT TROAS. ACTS 20: 2-16.

Those parts—Those cities of Macedonia where he had founded churches, namely, Philippi, and Thessalonica, and Berea. It was at this time that Paul preached the Gospel in the neighborhood of Illyrium. Exhortation—The word in the original has the mingled senses of consolation and exhortation, which were alike remembered in the apostle's preaching, as they should be in all Christian discourses. And there—He went to Corinth, where disorders in the Church required his careful management. At Corinth he met Gaius, Erastus and Timothy, if he had not already met the latter on the way. His work just now was not to evangelize, but to direct the energies of the growing Church. Jesus laid wait.

Some think they laid wait for him to rob him of the money he was carrying to Jerusalem for the relief of the poor saints there; but considering how very spiteful the Jews were against him, I suppose they thirsted more for his blood than for his money. His work in Greece was done.

There accompanied him.—He was carrying up a large sum in trust for the churches of Judea, and he sought to avoid even the suspicion of the malversations which the tongue of slanderers was ready to impute to him. 3 Cor. 8; 20: 21. Representatives were accordingly chosen from the leading churches, who, acting as it were, as auditors of his accounts, would be witnesses that all was right.

Into Asia—It is to be remembered that Asia in the New Testament denotes, not the whole continent, but the province of Asia Minor bordering on the Egean Sea. Siquiter—the son of Pyrrhus; but no such person is mentioned elsewhere in the New Testament. Aristarchus—A Thessalonian, who had been in peril at Ephesus. Acts 19: 29. Probably one of the wealthy converts, for he was able to be absent from home in attendance on the apostle for three years. Aristarchus was by his side during the shipwreck, and was in such close fellowship during his imprisonment that Paul calls him "my fellow prisoner." Col. 4: 10. And Secundus—of whom nothing else is known, Gaius is described as of Derbe, in Lyconia, to distinguish him from Gaius of Macedonia, mentioned in Acts 19: 29. Tychicus stood very high in Paul's estimation: "a beloved brother and faithful minister." Eph. 6: 21; Col. 4: 7. Trophimus—A Gentile and an Ephesian, whose going on to Jerusalem gave occasion to the apprehension of the apostle. Acts 21: 22; 2 Tim. 4: 20. The sudden change to the first person plural in the next verse reminds us that the name of Luke has to be added to the list of Paul's companions.

For us—Almost imperceptibly does the blessed evangelist glide into Paul's company, and how unobtrusively does he intimate his own fellowship in labor and suffering with him! Where we abide seven days—It lies on the surface that the motive for this stay was to keep the Lord's day, (the name was probably already current: see Rev. 1: 10); and to partake with the Church of what, even before the date of this journey, Paul had already spoken of as the Lord's Supper. 1 Cor. 11: 20. Upon the first day of the week—We here observe the first trace of the observance of Sunday which the history of the Church exhibits. It appears that this was a stated day and hour for Christian assemblies, not perhaps without some reference to the fact mentioned by John (20: 19) concerning the first Lord's day of the Christian Church. When the disciples came together—They were, therefore, not convoked by Paul, but had assembled in ordinary course, and that for the celebration either of the eucharist, or the meal then commonly known as the love-feast. To break bread—In the East bread is never cut with a knife, but always broken with the hand; hence to "break bread" is in Oriental language, the same as to eat. In the New Testament usage it generally implies the observance of the Lord's Supper, unusual in connection with the eucharist, or love feast, which were a prominent feature in the social services of the apostolic churches. See 1 Cor. 11: 20, etc.

In the upper chamber—We learn from verse 9 that it was on the third floor of the house. In the high, narrow streets of Eastern towns the upper story is often chosen for social or devotional purposes, partly as more removed from the noise of the street, partly as giving access to the roof of the house. Such a room in a good sized house might hold two or three hundred people. Sat in a window—Not a window in our sense, but a large unglazed opening, having latticed doors, which at the time were wide open because of the numbers present. Young man named Eutychus—He was a youthful convert, unaccustomed to so late an hour, and not perhaps of a sufficiently matured understanding to follow the masterly but sometimes difficult reasoning of the apostle. Sunk down with sleep—His head gradually sank down on his breast, and at last he fell with a rush and a cry from the third story into the court-yard beneath. His life is in him—It was not until Paul's miraculous embrace that it became true that his life was in him. The words "his life is in him" no more inti-

mate that Eutychus had not been dead than do the words of our Saviour, "The damsel is not dead but sleepeth," that the daughter of Jairus was not actually dead.

Come up again and had broken bread.—The loaf, probably a long roll, was placed before the celebrant, and each piece was broken off as it was given to the communicant. Taken long while—In this whole story is a graphic picture of the early services held at night in an upper room, the guest-chamber of some Christian or a friendly unbeliever; and of the zeal of Paul, preaching till midnight, continuing in social converse till daybreak, and then starting (ver. 13) on a foot journey of twenty miles.

CARE OF CLOTHING.

The New York Tribune has some sensible remarks on the care of clothing. "Spots of grease may be removed from colored silks by putting on them raw starch made into a paste with water. Dust is best removed from silk by a soft flannel, from velvet with a brush made especially for the purpose. If hats and bonnets when taken from the head are brushed and put away in boxes and covered up, instead of being laid down anywhere, they will last fresh for a long time. Shawls and all the articles that may be folded should be folded when taken from the person, in their original creases, and laid away. Cloaks should be hung up in place, gloves pulled out lengthwise, wrapped in tissue paper, and laid away; laces smoothed out nicely and folded if requisite, so that they will come out of the box new and fresh when needed again. A strip of old black broadcloth four or five inches wide, rolled up tightly and sewed to keep the roll in place, is better than a sponge or cloth for cleaning black or dark colored clothes. Whatever lint comes from it in rubbing is black, and does not show.

CHILDREN IN THE HOUSE.

The tidiest and most particular child that ever lived will sometimes upset things about the house, to the annoyance of the lussy housekeeper; and all ordinary children are the same of her life. In the average home, where the children are part and parcel of the family, as regards the use of the common living-rooms, their want of order will cause more or less disturbance. Happy the mother who has the wisdom and good sense not to be disturbed by their littering; who, with equanimity, can see the dining room chairs converted into railroad trains, and compositely survey the marks of little fingers on the furniture. Unbridled license, or constant checking will ruin the temper and disposition of any child; but sympathy, and patience with their desire to find themselves amusement, will lead any housekeeper to put up with a good deal of annoyance from them.

USEFUL HINTS.

A young man who does not regard the wishes of his mother is in the road to ruin. He is going wrong already, and his end will be destruction.

Girls, do, sometimes at least, allow your mother to know better than you do; she was educated before you were born.

When rats are likely to injure newly oiled harness by gnawing, cayenne pepper, (an ounce in a quart of oil) is said to be a perfect protection.

Delicious filling for tarts is made of the surplus juice in cans of fruit, with a little gelatine dissolved in it; use enough to make a jelly of medium firmness.

As a rule little attention is paid and little judgment displayed in the location of farm roads; and yet, when the large amount of hauling which is done over them and the saving of time in having them run so as to be convenient to the fields from which produce has to be hauled, it becomes a matter of very great importance.

The wide-awake farmer is a devoted reader of papers and books that will instruct him in his calling. He is not afraid they will conflict with what his father knew "about farming." He rather hopes they will; what his father knew has been pretty well drilled into him, and he wants to know something more.

Young people do not always make as great an effort as they should to be at the table promptly. If a bell is rung, they begin to get ready when it rings; they should be ready to go instantly on the ringing of the bell. That is the only way—to be ready before the call is made. It is not only annoying to others, but is disrespectful to parents, when children are not promptly in their places at meal time.

The only way to keep the ginger snaps made in the following recipe is to put them under lock and key; Heat to boiling one cup of shortening which may be half butter and half clarified beef drippings, or all butter (if preferred), one cup of molasses, two cups of brown sugar, one table spoonful of cinnamon, and one scant table-spoonful of soda; take from the stove, beat well, then add two eggs and flour enough to make stiff dough. It will take about six cups of flour to make the mixture roll out well. Roll them very thin, and cut with a cake cutter, baking on buttered tins in a quick oven.

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