

# WORDS OF THE WISE.

## HE KNOWETH THE WAY THAT I TAKE.

BY MRS. S. M. WALSH.

Through the wearisome hour of a sorrowful night  
I have prayed for the morning to break;  
Till there came, not the morn, but this broad beam of light,—  
"He knoweth the way that I take."  
"He knoweth the way!" and the way is His own,  
And I take it with Him—not alone, not alone!

When, "faint with the burden and heat of the day,"  
I have longed for the night to o'ertake,  
I am rested and soothed as I trustingly say,  
"He knoweth the way that I take."  
"He knoweth!" though toilsome, the way is His own,  
And I take it with Him—not alone, not alone!

The road may be tangled, and thorny, and rough—  
So rough that all others forsake  
And leave me discouraged; but ah, 'tis enough!  
"He knoweth the way that I take."  
"He knoweth!" though lonely, the way is His own,  
And I take it with Him—not alone, not alone!

And so, as I journey through darkness and light,  
Till the valley's dark shades overtake,  
And the city of rest lifts its towers on my sight,  
"He knoweth the way that I take."  
"He knoweth the way!" and the way is His own,  
And I take it with Him—not alone, not alone!

It were well for multitudes to copy the example of the  
great Reformer, who used some mornings to say to himself:  
"Luther cannot get through to-day without as much as three  
hours' praying."

"HEALTHY body, healthy appetite, healthy feelings, though  
accompanied with mediocrity of talent, unadorned with wit  
and imagination, and unpolished by learning and science,  
will outstrip in the race for happiness the splendid irregulari-  
ties of genius, and the most dazzling successes of ambition."  
—*Greville's Memoirs of George IV.*

"THIS (the view of the glory of Christ) will assuredly put  
us on a vigilant watch and constant conflict against all the  
deceitful workings of sin, against all the entrances of tempta-  
tion, against all the ways and means of surprisals into fool-  
ish frames by vain imaginations, which are causes of our de-  
cays. Our recovery or revival will not be affected, nor a  
fresh spring of grace be obtained in a careless, slothful course  
of profession. Constant watching, fighting, contending  
against sin with our utmost endeavour and an absolute con-  
quest over it, are required hereunto. And nothing will so  
much excite and encourage our souls thereto, as a constant  
view of Christ and his glory; everything in Him hath a con-  
straining power, as is known to all who have any acquaint-  
ance with these things."—*Owen.*

"CHRISTIANS are to 'rejoice all the day.' Each  
day brings its own trials, its own dangers, its own neces-  
sities, its own temptations; and there must be a daily  
feeding upon Christ, if we would daily rejoice in Him.  
The food we ate yesterday is not the food of to-day;  
and so the grace given yesterday is not the grace for to-  
day. We need a daily supply of spiritual strength for  
our souls, as we do food for our bodies, therefore the  
prayer, "Give us this day our daily bread," applies to  
both. And we may depend upon it God will give  
strength for the day. If we are called to suffer, He will  
give us suffering grace; if we are called to die, He will  
give us dying grace. He will give us grace when it is  
needed; why should He give it before? Have we not  
found it so in our past experience? The trials we most  
feared have come upon us, and yet we have been sustained;  
we have been a wonder to ourselves. And while we pass  
the days of our sojourning here in his fear, we shall see  
enough of God's goodness to cause us to 'rejoice evermore.'"  
—*Canon Bardsley.*

### CONTINUOUS PROVIDENCE.

Providence has no Sabbath. No night suspends it; and  
from its labours God never rests. If I may compare small  
things with great, it is like the motion of the heart. Beat-  
ing our march to the grave, since the day we began to live,  
the heart has never ceased to beat. Our limbs may grow  
weary; not it. We sleep; it never sleeps. Needing no  
period of repose to remit its strength, by night and day it  
throbs in every pulse; and constantly supplying nourishment  
to the meanest as well as noblest organs of our frame, with  
measured, steady, untired stroke it drives the blood along the  
bounding arteries, without any exercise of will on our part  
and even when the consciousness of our own existence is lost  
in dreamless slumbers.

If this be a just view of Divine Providence, may we not  
rest securely? Shall we not bid our troubled spirit be quiet?  
"The steps of a good man are ordered by the Lord," says  
the Inspired Volume. There is an unslumbering eye upon  
us—there is a heart of infinite love beating responsive to every  
need of our earthly life—there are arms of Omnipotence un-  
derneath and around us. Let us be still—quiet as an infant  
in its mother's arms. Let us commit all our interests to the  
keeping of our heavenly Father.—*Guthrie.*

### CHRISTIAN CHARITY.

"As life advances, a more modest, a calmer, sweeter, more  
tolerant spirit begins to infuse itself into a man's mind. He  
begins to attach less and less importance to the points which  
divide sects and churches from each other, to think that few  
of them are worth a breach of charity—at any rate, to be  
convinced that it is not on these that the relation of the soul  
to God and eternity depends. Seeing in all churches men

whose sweet and saintly lives breathe the very spirit of Christ,  
and of whom it is impossible to doubt that to Christ they are  
dear, shall he refuse to recognize those whom his Lord has  
received, or turn away with unchristian hardness and exclu-  
siveness from men whom he may soon meet in heaven? No!  
whenever in the heat of party-feeling, amid the weary strifes  
and rivalries of sects and churches, we are tempted to indulge  
the spirit of theological or ecclesiastical exclusiveness, or to  
feel for intellectual error the indignation and hostility that  
should be reserved for sin, there is one thought that may well  
bring us to a better mind. Let us recall to mind the good  
and holy men of different sects and churches who once were  
with us and are now in the presence of Christ, and ask  
whether the points which divided them here, and about which,  
it may be, they contended and wrangled so hotly, can keep  
them asunder there, in that deeper, diviner life into which  
they have entered. Let us think, too, if it be ours to join  
one day their blissful society, whether we shall carry with us  
much of our ecclesiastical partnerships or our theological  
jealousies into the still sweet rest of heaven.

"Travellers as we are, amidst the mists and shades of life,  
it is not wonderful, perhaps, that in its dim deceptive light,  
we should sometimes mistake a friend for a foe, or turn away  
from a brother as if he were a stranger or an alien. But the  
night is far spent, the day is at hand, not distant is the hour  
when the sun of our souls shall rise full-orbed on our waiting  
eyes, and the mists shall disperse and the shadows flee away  
for ever; and then—then at last, if not now, we shall recog-  
nize in every soul that has ever loved and lived for Christ, the  
face of a brother and a friend."—*Dr. Caird.*

### THE TRUE WAY OF TRAINING CHILDREN.

The first thing that parents need to remember, in their  
thought for their children, is that they have no ownership  
in them. Before you will ever feel and act toward them as you  
should, you must have a heartfelt conviction that they are  
God's children, rather than your own. You are not to dis-  
pose of them as you wish, but as He wishes. His desires,  
not yours, are to be consulted in their education. You are  
to train them to be, not what you would have them to be,  
but what He would have them to be. He has committed  
them to your care for a time, to train, discipline, and instruct,  
and to fit them for such services and mode of life as He shall  
ordain. No matter how zealous you are; no matter how ear-  
nest and loving and conscientious you are, you will never educate  
children for God unless you feel that they are His, not yours.  
If you feel that they are yours, that you own them, you will  
be likely to educate them for yourselves, and not for Him;  
you will strive to make them excel in things that are agree-  
able to you, and not agreeable to Him; and the result will  
be, that, without realizing it, without wishing it, you will rob  
God, by the substitution of your own wishes in their educa-  
tion and development in the place of His. He will be di-  
vorced from His own and His own will not know Him.  
They will grow up unfitted for his service, and unconscious  
of His Fatherhood over them. They will not know that to  
be true which scripture teaches,—that God is the Father of  
their bodies, the Father of their spirits, whose name they  
should honor, and in whose service they should find their chief  
delight.

Teach your boy otherwise. Say to him: "My son, I am  
not educating you for this earth: I am educating you for  
heaven. I am not showing you how to serve yourself: I am  
showing you how to serve God. It will not delight me one-  
hundredth part so much to know that you are fitted for busi-  
ness as to feel that you are fitted in character and taste for  
Heaven." Say to him, "My boy, I am not able to keep  
you: God alone is able to keep you. He alone gives the  
breath to your no trils; He alone upholds you; but for Him,  
you would, even while I am talking with you, drop dead.  
Remember that you are not mine; you are not your mother's;  
you are God's. He gave you life. He upholds you day by  
day; without Him you could do nothing. By and by, your  
stay here will end. He will send forth His messenger to  
bring you home, and you must go. See to it that you are  
prepared to meet Him in an hour."

Say this to your son, father; say it in so many words.  
Some things must be spoken to be fully understood. The  
voice adds force to the truth, and deepens its impression.  
Bear testimony, then, for God, and your children will re-  
member it while you live; and when you have gone from  
sight, being gathered to your reward, they will say, "Our  
father failed not in his duty toward us, but taught us all he  
knew of wisdom;" and they shall rise up and call you bless-  
ed.—*Golden Rule.*

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON XLVI.

Nov. 11, } PAUL BEFORE AGRIPPA. { Acts xxv.  
1877. } 6-20.

GOLDEN TEXT:—"Whereupon, O King Agrippa, I  
was not disobedient unto the heavenly vision."—Acts  
xxvi. 19.

#### HOME STUDIES.

M. Acts xxv. 1-12. . . . . The appeal to Cæsar.  
T. Acts xxv. 13-27. . . . . The royal visitors.  
W. Acts xxvi. 1-20. . . . . Paul before Agrippa.  
Th. Acts viii. 1-8. . . . . The hating persecutor.  
F. Acts ix. 1-18. . . . . The persecutor converted.  
S. Acts ix. 19-30. . . . . Paul's early ministry.  
S. 1 Thess. v. 8-28. . . . . Paul's later ministry.

#### HELPS TO STUDY.

St. Paul had lain in prison at Cæsarea for two years when  
Felix was summoned to Rome, to answer for his cruelty to  
the Jews. Felix was succeeded by Festus, a careless man of  
the world. As soon as he entered upon his duties the Jews

hastened to inform him of St. Paul, asking as a favor that he  
might be sent up to Jerusalem for trial. This Festus pro-  
posed to the apostle, who, standing upon his right of Roman  
citizenship, at once appealed unto Cæsar. This appeal was  
allowed by Festus, and consequently no further proceedings  
could be taken until it was heard. The apostle was there-  
fore retained at Cæsarea until he could be sent to Rome, and  
then, as Arnot says, "he will get a free passage, at the Em-  
peror's expense, while he travels on the business of the  
heavenly King."

At this time Festus received a visit from Herod Agrippa  
and his beautiful but profligate sister, Bernice (Note 1). The  
account which Festus gave of St. Paul excited the curiosity  
of the young Jewish prince, and accordingly, at his request,  
the apostle is brought before him. St. Paul does not now  
stand as a prisoner before his judges; his appeal to Cæsar  
had placed him beyond the jurisdiction of subordinate magis-  
trates. Hence his defence is not an answer to the charges  
preferred against him by the Jews, but rather an apology for  
Christianity—an unfolding of that Messianic hope for which  
he is persecuted by the Jews and is now in bonds. "It is  
I," he pleads, "it is not my accusers, who adhere to the  
faith of my fathers." I stand and am judged for the  
hope of the promise. His career was not apostasy, but  
progress. He was a true Jew: and Christianity was the de-  
velopment of Judaism. The latter was the bud, the former  
the full-blown flower into which it had grown.

That for which I am judged, he declares, is the very pro-  
mise unto which our twelve tribes hope to come. But while they looked forward to the advent of the Messiah,  
St. Paul believed that he had already come.

We must bear in mind that Agrippa was a Jew, and that  
we have but the outline of the address. Why, he demands,  
should it be thought a thing incredible with you that  
God should raise the dead? The connection seems to be,  
"I believe the hope of Israel to be fulfilled in Jesus, who  
was crucified, but whom God raised from the dead, and thus  
was He declared to be the Son of God (Rom. i. 4); but His  
resurrection the Jews will not believe. But why should this  
be incredible to them, who know of old the power of God?"  
And then he proceeds, "Once I was as these my opponents  
are. I interpreted that faith as they do; and as they perse-  
cute me, so I persecuted all who believed as I myself now do.  
But what a change came over me! I was converted. Con-  
trast what I now am with what I was. How will you account  
for it? How was the great change brought about? By the  
direct interposition of Him whom I was declaring to be a  
dead man. He stopped me, spoke to me, changed me from  
a persecutor into an apostle, and now I give up all to main-  
tain the faith which once I destroyed." Such is St. Paul's  
argument. It sets forth three things—What he was, what  
he is, and between the past and present, the great event by  
which he was transformed.

#### I. ST. PAUL AS HE WAS: Verses 9-12.

I verily thought.—Just as the other Jews now do. I  
was just what they are. I ought to do.—He was sincere and  
conscientious in his opposition to Jesus. He thought he was  
doing God service, John xvi. 2. Contrary to the name,—  
to the claims and teachings of Jesus. He endeavored to pre-  
vent the acknowledgment of Jesus as the Messiah.

Many of the saints did I shut up in prison: Acts  
viii. 3.—He had made havoc of the Church, ravaging like a  
beast of prey, and dragging men and women to prison.  
When they were put to death.—There were other martyrs  
beside Stephen. Gave my voice—literally, voting-  
stone (Note 2).

I was forcing them—that is, I sought to compel them,  
by threats and torture, to blaspheme (Note 3).

St. Paul was intensely earnest, and scrupulously con-  
scientious. Whatever he did, he did it with all his might  
and from sincere convictions of duty.

Does not his conduct, even in his unconverted days, rebuke  
our lukewarmness and laxity of principle? A man must al-  
ways be guided by his conscience—he must act in accordance  
with his convictions, otherwise he is insincere and a hypocrite.

But it is not enough to be merely a conscientious man.  
There may be great zeal and sincerity in wrong-doing. Con-  
science may be perverted—darkened. It needs enlighten-  
ment by the Holy Spirit so that the man may have a right  
judgment in all things; and it needs the blood of sprinkling  
to cleanse it from defilement and give peace: Lev. v. 17.

#### II. ST. PAUL'S CONVERSION: Verses 12-18.

St. Paul thus described his former life; such it had been,  
notorious to all. What then had changed him? This he  
now relates: I went to Damascus.—Up to that very  
moment he had been a persecutor. Then at mid-day he  
saw in the way a light from heaven. That dazzling  
splendor was the glory of the Lord: Isa. — (Note 4).  
All fell in terror to the earth. Then a voice spake to  
him; it was the voice of Jesus himself. I am Jesus.—The  
very one whom he declared to be dead speaks to him. It is  
the actual appearance of Jesus, who Himself actually con-  
fronted the persecutor. The event has no parallel. Again  
and again its reality is attested; Acts ix. 27; 1 Cor. ix. 1;  
xv. 7, 8. God speaks to every man in a way that he can  
understand. Jesus spoke with compassion as well as reproof.

Whom thou persecutest.—Jesus lives in His people and  
suffers with them. That which is done against them is done  
against Him: Isa. lviii. 15; Zech. ii. 8; Matt. xxv. 40, 45;  
John xiv. 20; 1 Cor. iii. 16; 1 John iv. 12-15.

Hard to kick against the goads.—St. Paul, then, seems  
to have had compunctions of conscience, which he had re-  
sisted. The way of transgressors is hard.

The sinner is his own enemy. Not only is his resistance  
to God useless, but it brings upon himself new sufferings.

Jesus makes known to St. Paul his mission. Everyone  
has a mission—a work—which the Master gives him to do.

To make thee a minister: (Eph. iii. 7; Col. i. 23, 25)  
and a witness: (Acts xxii. 15).

To whom—that is, the Gentiles—I now send thee.  
In verse 18 we have a very complete description of the great  
change wrought upon a man at his conversion. There must  
be enlightenment and renewal.

To open their eyes—that is enlightenment: Ps. xix. 7,  
8; Isa. xxxv. 5; xlii. 6, 7; Eph. i. 18.

To turn.—In the Christian life true understanding and