

your tools; an army in which you are a soldier, do not stain your honor; a republic of which you are a citizen, do not be disloyal to her history or her claims; a body of which you are a member, do not become paralyzed or diseased; a family in which the old are not to be arrogant, nor the young presumptuous, but each serving the other. The unity of the spirit and the obedience of love will illustrate for the community the family named of Christ in heaven and upon earth.

Children cry for sweets when they may need oil or the slipper—the same is a parable.

Hear with your own ears.

When the sons of God come together Satan always has a pew in the middle aisle.

The minister is not a priest; the pulpit is not an altar and preaching and praying cannot be vicarious.

The front seat is strongly built and is not infected.

The benediction is not an official order for overcoats.

A crown awaits the man who orders a coupe for prayer-meeting.

Drink water out of thine own cistern and eat that which thine own larder provideth.

Is any sick? Let him send.

As a bird that wandereth from her nest so is he that tasteth all the pulpits.

Far-off fields look green and the other church hath also its disappointments.

He who belongs to all the churches is of no use to any of them.

Free lances do not win battles.

A church is not growing, though ever so cheerfully it empties out of one tub into another.

The stork knoweth its home and the calf loveth his mother, but many Presbyterians know not their home and love other people's mothers as well as their own.

The answer to the church tramp should be the ecclesiastical wood-pile.

The rusty lock creaks loudest, and the do-nothings make the most noise in the church.

The ox that pulls the least groans the loudest.

A boulder is bigger than a pearl, but one man is not wiser than the whole congregation.

It is the glory of God to conceal a thing, but it is the reproach of his people that they wash their linen upon the house-tops.

There are some things which even the young people do not know.

Hurrah Boy is good, but Tie-to is better.

A machine does not run itself, and a list of officers, even when it is printed, does not make a society.

The church does not exist for the young people, but the young people for the church.

Faithful are the wounds of a friend, but that is no reason for sharpening the tongue whenever the pastor appears.

### MORAL COLOR-BLINDNESS.

Not a few persons have received a genuine surprise on being told, after an examination, that they were affected with color-blindness. A much larger number might experience a far greater shock on learning that they are suffering from moral color-blindness.

The eye that fails to distinguish colors may be exceptionally good in judging of form, and unusually keen in detecting objects at a distance. The victim of color-blindness may even name colors so correctly that for a long time his defect escapes notice. So the person that is morally color-blind is frequently one distinguished for remarkable shrewdness and foresight; he is quite an oracle as to what is prudent in business and in good taste in social life. He names the virtues and vices as other people do, and his verdicts on conduct seem so generally to tally with the truth that his weakness is not suspected by others, and is entirely hidden from himself.

Yet the moral color-blindness goes to much greater length than does the ordinary trouble. Its radical evil is in a failure to distinguish black and white, a defect exceedingly rare in the physical eye. When the fault is betrayed, even in the slightest degree, in judgments on nice points, it is a sign of something deep-seated and serious, which will lead one to pronounce a lie white, and to call evil good and good evil. The revelation of its true nature may come,

as the revelation of the other color-blindness has sometimes come, in some terrible wreck that means ruin to many others as well as to the one at fault.

Too much care in this matter cannot be exercised in regard to any one, whether in his own behalf or in behalf of those whose safety depends in large measure on his seeing things truly. There is a terrible danger in following a color-blind leader. There is one advantage and encouragement for the mortally color-blind. The defect is not, in their case, organic; and, while it may develop with startling rapidity if neglected, it is possible to overcome it. Its detection, as well as its cure, depends on the most careful and constant testing by the truest standards and on hourly aid from the great Physician—*Golden Rule.*

### WELCOME THE CHILDREN.

Experience has abundantly proven that the best and most effective Christians are those who were brought to Christ when young, and who were trained by the Church to a life of good works as a natural outcome of a life of faith. Awaken the children, then, as soon as possible; do not expect from them at once a mature experience; deal gently with their faults and shortcomings; build them up in the nurture and admonition of the Lord; advise them rather than rebuke or chasten; help them over the hard places that so often meet their untrained feet; make them your friends; by-and-by, almost before you are aware of it, they will repay your patience and effort and training, and will show forth the fruits of a true and useful life.

The Church that cares for the children, from the moment they are really and not merely nominally received, will be the stronger, and the future will be as full of good as the present is full of promise with regard to them. Welcome the children, and do not keep them shivering out in the cold of the world when there is comfort and warmth and safety within the fold. Wait a little too long and it may perhaps be too late.—*Baptist Superintendent.*

### THE PRIMARY TEACHER.

Horace Mann once said with characteristic force, "The angel, whose office it is to open the door of heaven, to let in the unsomnolent, may as well talk of being tired in his work, as for the teacher of little children to be tired of his duties." He spoke chiefly of a teacher in a common school. The spirit of the remark applies with more emphasis to the teacher in the Sunday-school. He does stand, in some deep sense, at the door of heaven to invite the little ones in. Yet the primary teacher does sometimes get tired in the work, perhaps even tired of it. Why should he? Are you discouraged because your children are listless and inattentive sometimes? An old teacher says that children are never inattentive. The only reason why they are not attentive to you is that they are very attentive to something else just then. They are all attention, but they have their own way of giving it. You cannot get it by asking for it, or by scolding because they do not give it. Win it fairly, and you can have it; deserve it, and you will usually get it. Their eyes are wide open, "in the market, to the highest bidder." The children you teach on Sundays are the way same that you have around you all the week. Study them well; manage them wisely.

Are you discouraged because the children seem but little better for all your Sunday teaching? Remember how much teaching from heavenly and earthly teachers was wasted on you before you became a Christian. And since then how many good seeds have the birds stolen, and how many have the stony soil and the hard ground made useless and lifeless!

Yours is a great privilege. It is your high office to tell the incoming generation what God told our fathers. It is not his will that He should come in person to every age. He sends you to prolong and to perpetuate the influence of his memorable early visits to our race. You are to explain to these, his youngest children, what the Jehovah of the Old Testament, or the Jesus of the New has said and done to instruct and to save them. You know it is a grievous offence in a servant to trifle with a message entrusted to him—to change its

emphasis or meaning, to deliver that coldly which was given earnestly and heartily.

It will be a great thing if you can make these little children love the Bible. If you can give them cheerful and loving memories and associations connected with the Divine book, it will be a great point gained. If you can show them—not simply tell them—that the Bible is not a dry, prosy and lifeless book, you have done much to start them well on life's mysterious pathway.—*Sunday-School Teacher.*

### CASH AND CHARACTER.

Let not cash seem more important to you than character. Better to die poor than to live dishonestly. Satan is trying to convince many people that riches are more desirable than integrity, but let us not be ignorant of his wicked devices, nor be caught in his clever snares.

### SCHOLAR'S NOTES.

(From Westminster Question Book.)

#### LESSON V.—JULY 30.

PAUL AT EPHEBUS.—Acts 19:1-12.

COMMIT TO MEMORY vs. 2-5.

#### GOLDEN TEXT.

"When he, the Spirit of truth, is come, he will guide you into all truth."—John 16:13.

#### HOME READINGS.

M. Acts 18:18-23.—Paul's Third Missionary Journey.

T. Acts 19:1-12.—Paul at Ephesus.

W. Luke 3:1-18.—John's Baptism.

Th. Acts 2:1-21.—The Baptism of the Spirit.

F. John 1:35-51.—Faith in Jesus Christ.

S. Gal. 3:22-29.—Baptized into Christ.

5. Eph. 3:14-21.—Growth in Grace and Knowledge.

#### LESSON PLAN.

I. The Spirit Given, vs. 1-7.

II. The Spirit Resisted, vs. 8, 9.

III. The Spirit Received, vs. 10-12.

TIME.—A. D. 51 to A. D. 57: Claudius Caesar emperor of Rome; Felix governor of Judea; Agrippa II. king of Chalcis and Trachonitis.

PLACE.—Ephesus, the chief city of Asia Minor.

#### OPENING WORDS.

Paul, after spending a year and a half at Corinth, went to Ephesus, thence to Cusarea and then to Jerusalem. Thence he passed to Antioch in Syria, thus completing his second missionary journey, about the year 51. After spending some time at Antioch, he began his third missionary journey, first passing through Galatia and Phrygia (Acts 18:23), and coming for the second time to Ephesus.

#### HELPS IN STUDYING.

1. *Upper coasts*—"upper country"; Galatia, Phrygia, etc. (Acts 18:23), farther inland and elevated above the coast plains. *Ephesus*—a city of Asia Minor forty miles south of Smyrna, especially noted for its temple of Diana. *Certain disciples*—only partially acquainted with Christian truth. 2. *Have ye*—Revised Version "Did ye receive the Holy Ghost when ye believed?" *We have not heard*—that is, nothing was said about him. They had received Jesus as the Christ, but had neither received nor heard of the special gift of the Holy Ghost. 3. *Unto what*—"into what." *Unto John's baptism*—into what was taught by John and confirmed by his baptism. 4. *Paul said*—John preached repentance and a Saviour to come, but the Messiah whom he foretold has appeared in Jesus, and ye are now to believe in him. 5. *Baptized*—with Christian baptism. 6. *Came on them*—with special miraculous gifts, as upon the disciples on the day of Pentecost. 7. *The kingdom of God*—the religion of Jesus. 8. *Were hardened*—by a wilful rejection of the truth. *Separated the disciples*—took them away from the Jews in the synagogue. *The school of Tyrannus*—the place where Tyrannus taught. 9. *Two years*—after he left the synagogue. His whole stay in Ephesus lasted three years (Acts 20:31). *Asia*—the Roman province of which Ephesus was the capital.

#### QUESTIONS.

INTRODUCTORY.—How long did Paul remain at Corinth? Describe his return to Antioch in Syria. Whom did he leave at Ephesus? What countries did he first visit on his third missionary journey? Who came to Ephesus at that time? What is said of Apollos? By whom was he further instructed? What mission did he then undertake? With what results? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE SPIRIT GIVEN, vs. 1-7.—Whom did Paul find at Ephesus? What did he ask them? What was their reply? What further did Paul ask? What answer did they give? What did Paul then say to them? What was then done? What followed their baptism?

II. THE SPIRIT RESISTED, vs. 8, 9.—Where in Ephesus did Paul first preach? For how long? What was the great subject of his preaching? How was his preaching received? How did these unbelievers show their opposition? What did Paul then do?

III. THE SPIRIT RECEIVED, vs. 10-12.—How long did he continue his preaching in the school of Tyrannus? What were the fruits of his labors? What special miracles were wrought by Paul's hands? Why were these uncommon powers given him?

#### PRACTICAL LESSONS LEARNED.

1. We should seek the help of the Holy Spirit, that we may grow in knowledge and grace.  
2. God will bless us in the diligent use of our opportunities.  
3. Rejection of Christ hardens the heart.  
4. God honors the ministry of his faithful servants.

5. The best evidence of Christianity is found in the work it does.

#### REVIEW QUESTIONS.

1. What did Paul do with some of John's disciples at Ephesus? Ans. He baptized them in the name of the Lord Jesus?  
2. What followed their baptism? Ans. The Holy Ghost came on them, and they spake with tongues and prophesied.  
3. Where did Paul preach in Ephesus? Ans. First for three months in the synagogue, and then for two years in the school of Tyrannus.  
4. By whom was the gospel heard? Ans. By all who dwelt in Asia, both Jews and Gentiles.  
5. What miracles were wrought by the hand of Paul? Ans. The sick were healed, and evil spirits were cast out.

#### LESSON VI.—AUGUST 6, 1893.

PAUL AT MILETUS.—Acts 20:22-35.

COMMIT TO MEMORY vs. 31, 32.

#### GOLDEN TEXT.

"Remember them which have the rule over you, who have spoken unto you the word of God."—Heb. 13:7.

#### HOME READINGS.

M. Acts 19:13-41.—Paul at Ephesus.

T. Acts 20:1-16.—Paul at Troas.

W. Acts 20:17-38.—Paul at Miletus.

Th. Eph. 1:1-23.—Paul's Message to the Ephesians.

F. Eph. 2:1-22.—God's Grace to the Ephesians.

S. Eph. 6:10-24.—Farewell to the Ephesians.

S. Rev. 2:1-7.—An Epistle to the Ephesians.

#### LESSON PLAN.

I. A Pastor's Farewell, vs. 22-27.

II. A Solemn Charge, vs. 28-30.

III. A Faithful Ministry, vs. 31-35.

TIME.—April A. D. 58; Nero emperor of Rome; Felix governor of Judea; Agrippa II. king of Trachonitis, etc.

PLACE.—Miletus, a city of Ionia in Asia Minor, thirty miles south of Ephesus.

#### OPENING WORDS.

From Ephesus Paul went through Macedonia to Corinth, where he remained three months. Returning through Macedonia, he sailed from Philippi to Paphos, where he remained seven days. Thence he continued his voyage until he came to Miletus. From Miletus he sent for the elders of the church at Ephesus. They promptly obeyed his summons, and he spoke to them the farewell words found in this lesson.

#### HELPS IN STUDYING.

12. *Bound in the spirit*—under a strong constraint of duty. 24. *Abide me*—disturb my purpose to go on. *Finish my course*—end my life and work. 26. *Take you to record*—Revised Version, "testify unto you." *Pure from the blood*—see Ezek. 3:18-21. 27. *All the counsel*—the whole plan of redemption as revealed in the gospel. 28. *Yourselves*—your own safety and salvation. *The flock*—the church of which they had the care. *Overseers*—a literal translation of the word elsewhere rendered "bishops." The same persons are in verse 17 called elders or presbyters. See Titus 1:5-7. *To feed*—to "shepherd," to care for and protect. John 21:17. *With his own blood*—Rom. 3:25; Gal. 1:4; 1 Peter 1:18, 19. 29. *Grievous wolves*—false teachers; Matt. 7:15; 10:16. 30. *Of your own selves*—of your own number. 32. *Inheritance*—the final blessings and rewards of redemption. 34. *These hands have ministered*—see Acts 18:3; 1 Cor. 4:12; 9:6. But he clearly teaches that ministers of the gospel are to be supported by those to whom they minister. 1 Cor. 9:1-15; 2 Cor. 11:7-12; 12:13-16. 35. *So laboring*—as the apostle did. *The words of the Lord Jesus*—not recorded in the gospels, but told by those who heard him.

#### QUESTIONS.

INTRODUCTORY.—What places did Paul visit in going from Ephesus to Miletus? For whom did he send at Miletus? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. A PASTOR'S FAREWELL, vs. 22-27.—What did Paul say to the elders? How had he lived among them? Who had opposed him? What did he say of his work? Of his preaching? Where was he now going? What did he know? How did this knowledge affect him? What was he ready to do? What was his great aim? What did he say of the future? What declaration did he make? What had he not shunned?

II. A SOLEMN CHARGE, vs. 28-30.—What solemn charge did Paul give the elders? Who had made them overseers of the flock? What was their duty to the church? Who would come among them? What trouble would arise among themselves?

III. A FAITHFUL MINISTRY, vs. 31-35.—What were they urged to do? What were they to remember? To whom did Paul commend them? What did he declare about himself? What had he shown them? What words of our Lord did he quote? What followed Paul's address?

#### PRACTICAL LESSONS LEARNED.

1. Dangers and afflictions must not deter us from duty.  
2. We must take heed to ourselves, to our own lives, if we would do good to others.  
3. We have been purchased with the blood of Christ; we therefore belong to him, and should live to him.  
4. If faithful and watchful, we shall secure a rich inheritance at last.

#### REVIEW QUESTIONS.

1. What did Paul say in view of bonds and imprisonments? Ans. None of these things move me, neither count I my life dear unto myself.  
2. What confident declaration did he make? Ans. I take you to record that I am pure from the blood of all men.  
3. What solemn charge did he give the Ephesian elders? Ans. Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers.  
4. What did he predict would happen after his departure? Ans. False teachers would come in to draw the disciples after them.  
5. In what words did he commend them to God? Ans. I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.