

the Prince of Wales. "Sit down on the piazza; it is cool here; and Bridget shall bring your breakfast out."

"The tone drew him; he sat down on a corner of the piazza at the greatest distance from my chair, and I left him there while I put my head inside my kitchen door to astonish my cook, to whom my order for the summer had been peremptory—"No, food, under any circumstances, for tramps;"—with, "Got as nice a breakfast as you can, Bridget, out of what you have cooked, and bring it at once to the piazza—the man's faint."

"Mum!" said Bridget, staring at me.

"Breakfast as quick as you can, on the piazza, for one. Anything, Bridget, only so it don't take you long to get it. Hurry, will you?"—seeing her put her hands on her hips, a position the meaning of which I only too well understood, so I shut the door and went back to my tramp.

Apparently he had not moved, yet I must own, as I saw him, I noticed that the seat he had chosen was directly in front of a window that opened to a view of the whole inside of the house. I was ashamed of myself to find I thought instantly of my bureau, that stood in full sight, and my watch, with a jewellery box, that I knew I had left on its top; but this suspicion was only a stirring of the timid ghost and not to be wondered at.

Bridget, I need hardly say to any experienced housekeeper, did not hurry, and, while we waited, I fell into a chat with the young man. He said he came from "down South," had walked up the other side of the Lake, hoping, among the farmers there, he should find a job but so many had been before him, with the same expectation, he had with difficulty done enough to earn his food; he hadn't slept in a bed for three weeks, and, take the wear and tear of his clothes and the loss of his strength, he was going home even poorer than he left. There was something about him so different from any other tramp I had ever seen, that all my sound theories went where a woman's theories are apt to go—I say it with shame and confusion of face, but I must tell the truth at whatever cost—and I began to feel interested in him. Now, I said, if he don't try the mother dodge, I really shall feel like helping him, at least, I will ask my husband to let him do any odd chores he may have about our place, but, if he begins to talk to me about his mother, I shall expect the next thing will be a request for money—that will never do. But he didn't. I found him intelligent, quite up in matters of daily public interest, and inclined to bring them forward. Now and then I detected his eyes wandering toward the door through which he expected his breakfast to be brought, but otherwise he manifested no impatience until the well-filled salver in Bridget's reluctant arms made its appearance. The salver was well filled, Bridget could take a license as well as any cook, but she knew me well enough to know when it would be best not to venture, and acted accordingly.

I have seen wild beasts fed, but it seemed to me, as I stole a glance now and then at my tramp, that I had never known what eating ravenously meant before, he seemed literally to have been starved.

"Poor fellow! poor fellow!" I kept repeating to myself. I daraway, from our prejudice against this class, we do them often a grievous injustice. Just suppose, now, I had turned a hungry man—a hungry man as that—away unfed, how sadly I should have regretted it by-and-by, in that other world, where even our tramp mistakes will rise up against us. "Because you have not fed the hungry, therefore you are none of mine."

Well, this one, at least, was getting a good, hearty meal, and then there would be the work—yes, of course, the work—in payment. That I should insist upon; my political economy demanded it as only just. There was a salver of empty dishes very soon, and the young man got up and shook himself, as I have seen a big Newfoundland dog do after a hearty meal; somehow his expression seemed to have changed, the pathos had all died out; I was not so well pleased with it, and my determination to enforce the work rapidly strengthened.

"Now," I said, "I will find something for you to do. Come with me."

"Yes, ma'am," just lifting his hat.

At the back of our house was a large wood-pile waiting to be packed neatly away in the adjacent wood house.

"There," I suggested, pointing to the wood and its shelter, "do what you think your breakfast has been worth to you, and then come to me."

My plan had been to try his honesty in the way of payment, and then hire him at rather an unusual rate of wages to finish the job. Becoming again absorbed in "Wendholm," I quite forgot my tramp until I suddenly awakened to a consciousness that the regular sound of piling wood had ceased for some time; evidently, the man's meal had been paid for, but what had become of him?

With a slight misgiving, I made my way, with as little delay as possible, to the woodpile. No one was there; a few sticks had been thrown, in a slovenly way, inside the woodhouse door, and that was all. As I stood looking in, I heard a snicker (it's the only word that will describe the sound), and I knew Bridget was somewhere, watching me. It was insult added to my injury.

I have only a few words to add by way of moral reflections.

Never allow your heart to get the better of your head! Believe in political economy! in your Bible! in your firmly-established prejudices! Lay no ghosts! Preserve intact your natural timidity!—recognize them as your guardian angels! and, above all, beware of tramps!

That night I went, as usual, to wind up my watch, but—I didn't do it. Always orderly, I sought to put my jewellery away in its pretty case, but—I didn't do it. And yet my tramp had not spoken of his mother.—*N. Y. Observer.*

## SCRIPTURE ENIGMA.

XXV.

1. The tribe to which Korah belonged?
2. The son of Ruth?
3. That by which the sheep know the shepherd?
4. David's eldest brother?
5. The man whom Philip brought to Christ?
6. The father of Ahab?
7. The birthplace of St. Paul?
8. The man who "boasted himself to be somebody?"
9. The city given by Joshua to Caleb?
10. The prophet who said "I am not better than my fathers?"
11. That which Pharaoh's daughter promised to Jacob?
12. The man who was "blessed because of the Ark of God?"
13. The place where Elkanah lived?
14. That of which Jacob made pottage?
15. The man who was "greatly beloved?"

The initials form a precept much needed in this world.

XXVI.

'Tis night—my first runs out, another comes,  
Another and another, ere the morn  
Wakes up a slumbering world  
And lights the toils of men.

'Tis day—my second runs his weary round,  
And groans in pain, or travails with his task,  
Or sits enthroned in pride,  
Or in the dungeon pines.

'Tis night again—my whole with lofty eye,  
Looks out beneath him on a slumbering world,  
The dim horizon scans,  
And kens the coming foe.

The Christian's life is like the first, and he  
Should like the second quit himself, be strong,  
Be wise, and, like the whole,  
Look for his coming Lord.

## SCHOLARS' NOTES.

(From the International Lessons for 1877, by Edwin W. Rice, as issued by American Sunday School Union.)

### LESSON XVII.

OCTOBER 21.

PAUL AND THE BIGOTED JEW. (About 58 A. D.)

READ Acts xxi. 17-30. ERECT vs. 17-21.

DAILY READINGS.—M.—Dan. ix. 10-27. T.—Matt. x. 17-23. W.—Gal. ii. 1-10. Th.—Eph. iii. 1-10. F.—Acts xvi. 10-37. Sa.—1 Thess. ii. 8.—Acts xxii. 17-30.

GOLDEN TEXT.—But who unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men.—Matt. xxiii. 13.

CENTRAL TRUTH.—Christian courage wins victories.

CONNECTED HISTORY.—Paul stood on the stairs leading to the castle Antonia and addressed the people in the Hebrew language. He told the story of his conversion, and then declared how the Lord Jesus had sent him to the Gentiles.

TO THE SCHOLAR.—Mark how courteously and kindly Paul spoke even to those seeking to take his life.

NOTES.—The temple. This was the second temple; erected upon the site of the first temple (Solomon's) by Zerubbabel (Ezra v. 2) about 520 B. C., and enlarged and beautified by Herod the Great. It stood upon Mount Moriah, within the enclosure now occupied by the Haram-ash-Sharif of the Mohammedans. Extending entirely around the temple was the Court of the Gentiles, open to those of all nations. This was separated from the Court of Israel by a stone balustrade, which Gentiles were forbidden to pass under penalty of death. Still farther toward was the Court of the Priests and the temple proper. There, an assembly, or superintending state, in which divine communications were received. Comp. Gen. ii. 21; Num. xxi. 4-6; Acts xii. 5. St. Peter, one of the twelve,

and the first martyr; his history is given in Acts vi. viii. Scourging, the victim was stripped to the waist, lashed to a post, and beaten with rods. Roman citizens were exempt from scourging, and a magistrate who inflicted it unlawfully might be punished, and even put to death. A Roman citizenship was sometimes bought for a large sum, later it was sold very cheap. Paul was "free born" because some ancestor had received the franchise, but for what reason is unknown. Council, the Sanhedrim, composed of 70-72 members; formerly held its sessions within the temple, but now was required to meet where tentiles and soldiers might be present.

## EXPLANATIONS AND QUESTIONS.

LESSON TOPICS.—(I.) PAUL'S DEFENCE INTERRUPTED. (II.) PAUL ASSERTS HIS ROMAN CITIZENSHIP.

I. PAUL'S DEFENCE INTERRUPTED. (17.) TO JERUSALEM, Acts ix. 20; Gal. i. 18; THE TEMPLE, see Notes; TRANCE, see Notes. (18.) HIM, the Lord Jesus, comp. v. 14; THEY, the people of Jerusalem. (19.) GREATLY SCORNGED. (20.) MARTIN, witness; STRIPPED, see Notes; CONSENTING, rather "eagerly desiring;" KEPT, guarded; RAIMENT, outer garments. (21.) PAUL HAD, he went to Syria and Cilicia, Acts ix. 30; Gal. i. 21, Macedonia, Athens, etc. (22.) GAVE HIM AUDIENCE, listened to him; UNTO THIS WORD, this statement of his commission to the Gentiles; AWAY WITH, etc., comp. Acts xxi. 36; Luke xxiii. 18; 1 Cor. iv. 13; NOT FIT, LIVE, he ought to have been put to death long ago. (23.) CRIED OUT, yelled. TURNED, a way of expressing; furious anger, still practiced in the East.

II. QUESTIONS.—State the position, language, and audience of Paul in this defence. What did he say of his birth? Of his education? Of his persecuting the Christians? Of his conversion? To what place did he come? v. 17. Where was he praying? Whom did he see? What did the Lord bid him do? For what reason? Whom had Paul imprisoned and beaten? Whose death favored? How? To whom was he to be sent? State how he was interrupted at this point. Why were the Jews so furious? How did they express their rage?

III. PAUL ASSERTS HIS ROMAN CITIZENSHIP. (24.) CASTLE, barracks; EXAMINED, put to the "question" by torture. (25.) THAT STOOD BY, superintending the punishment, compare Mark ix. 39; LAWYER, to scourge, see Notes. (26.) YEA, it was death to claim citizenship falsely. (27.) FREE BORN, see Notes. (28.) AFRIGHT, he was unable to a severe penalty, bound him, for scourging, not as in Acts xxi. 31. (29.) CERTAINLY, the real facts.

IV. QUESTIONS.—How did the chief captain attempt to find out Paul's crime? Describe the mode of scourging. By what question did Paul stop them from blinding him? Whom did the centurion inform of Paul's claim? How had the chief captain gained his citizenship? How had Paul? Why was the chief captain afraid? State what he did the next day. Before whom did he bring Paul?

What lessons do you learn from this story—

- (1.) As to following the commands of the Lord Jesus?
- (2.) As to Christian courage in enduring persecutions?
- (3.) As to the privileges of heavenly citizenship?



ROMAN SCOURGING.

## LESSON XVIII.

OCTOBER 28.

PAUL BEFORE THE COUNCIL. (About 59 A. D.)

READ Acts xxiii. 1-11. ERECT vs. 6, 7, 11.

DAILY READINGS.—M.—1 Peter iii. 9-22. T.—Matt. xxiii. 27-39. W.—Rom. xiii. 7A.—Acts xxvi. 1-23. F.—1 Cor. xv. 12-34. Sa.—Acts v. 29-42. S.—Acts xxiii. 1-11.

GOLDEN TEXT.—And they were not able to resist the wisdom and the spirit by which he spoke.—Acts vi. 10.

CENTRAL TRUTH.—Christ is the resurrection and the life.

NOTES.—As a high priest, appointed high priest by Herod of Galilee, sent to Rome on a charge of treason; acquitted, and returned to office. At the beginning of the Jewish war he and concealed himself in an aqueduct, where he was put to death by the Jews, or assassins. St. James, one of the two leading Jewish sects or parties; less numerous than the Pharisees, but rich, luxurious, and proud, and exerted a great influence. Their judicial

decisions were very severe. They did not regard tradition as binding; denied the existence of angels and spirits, and maintained that there was no resurrection. Acts xxiii. 8; 1v. 2, Matt. xxi. 23. Sadducees sometimes held the office of high priest. Pharisees, the most numerous Jewish sect, and the popular party; gained high credit with the people for their reputed sanctity and zeal for the Mosaic ritual. They believed in the resurrection and in a future life.

## EXPLANATIONS AND QUESTIONS.

LESSON TOPICS.—(I.) REBUKE OF ANANIAS. (II.) DISMISSION OF THE COUNCIL. (III.) PAUL'S RESCUE AND VISION OF CHRIST.

I. REBUKE OF ANANIAS. (1.) COUNCIL, Sanhedrim; LIVED, conducted himself as a citizen of the Jewish commonwealth, good conscience, see Acts xxiv. 10; 2 Cor. i. 12, Heb. xiii. 18. (2.) THEM THAT STOOD BY HIM, the officers or attendants of the high priest; SMITH, mouth, to silence him as speaking falsehood. (3.) SHALL, is about to, WHITED WALL, hypocrite, from the Jewish custom of whitewashing walls, as the walls of sepulchres, comp. Matt. x. 27, CONTRARY TO THE LAW, comp. Deut. xix. 18. (4.) THEY THAT STOOD BY, probably the same as in v. 2. (5.) WIST NOT, did not know "because of his imperfect sight" (Alford), or "did not bear in mind" (Hackett); it is written (Ex. xxiii. 28), and I obey the law.

II. QUESTIONS.—State how Paul came to be before the council. The number and constitution of the council. How did Paul address the members? How had he lived? The meaning of a "good conscience." What command did Ananias give? The significance of the act? State Paul's rebuke of Ananias. The meaning of "whited wall"? How did Ananias afterward die? By whom was Paul in turn reproved? How? State Paul's reply.

III. DISMISSION OF THE COUNCIL. (6.) PAUL PERCEIVED, knew it as a standing fact; ONE PART, party; SADDUCEES, see Notes; CRIED OUT, so that all might hear, comp. Acts xxiv. 21, SON OF A PHARISEE, a Pharisee by long descent, THE HOME, of Israel—i.e., hope of a Messiah; CALLED IN QUESTION, put on trial. (9.) GREAT OUT, clamor; SCRIBES, men of learning, and skilled in religious disputation, STRIKE, contended, WITH SPOKEN, as he claims, Acts xxiii. 7, 17, 18.

IV. QUESTIONS.—Into what two parties was the council divided? How did Paul take advantage of this? What did he claim to be? For what was he put on trial? How would this incline the Pharisees to his side? What was the result? State the doctrine of the Sadducees. Of the Pharisees. How did the Pharisees defend Paul?

V. PAUL'S RESCUE AND VISION OF CHRIST. (10.) DISMISSION, contention ostensible, FULLED IN PIECES, literally "drawn asunder" by the opposite factions. (11.) THE LORD, Jesus Christ, who had appeared to him before, Acts ix. 5, xxiii. 9, xxiv. 17, 18, at Rome also, where Paul greatly desired to preach, compare Rom. i. 10, 11; xv. 23.

VI. QUESTIONS.—What fear had the chief captain? How did he rescue Paul? Where have him brought? Who stood by Paul at night? Mention some of the instances in which Jesus had appeared to him before. State his words, v. 11. How would these encourage Paul?

What does this lesson teach us—

- (1.) As to the comfort of a good conscience
- (2.) As to the open rebuke of injustice?
- (3.) As to the power of the doctrine of the resurrection?
- (4.) As to the presence of the Lord Jesus in times of trial?

ILLUSTRATIONS.—Smiling on the mouth. The Persians smote the criminals who attempted to speak in their own defence with a shoe, the heel of which was shod with iron, which is quite characteristic of the Eastern manners, as described in the sacred volume. "Call the Persians," exclaimed the king, "and beat these rogues till they die." The Persians came and bent them violently, and when they attempted to say anything in their own defence, they smote them on the mouth with a shoe, the heel of which was shod with iron.—Morley. To smite one on the mouth is considered in most countries a mark of contempt. In the East it is often inflicted as a degrading form of punishment. "As soon as the ambassador came in, he punished the principal offenders by causing them to be beaten before him; and those who had spoken their minds a little too unreservedly he smote upon the mouth with a shoe, which in their idiom they called *ka/ab khorda*, 'cattle shoe.'"

PAUL PHARISEES STRIVE WITH SNITTEN. SADDUCEES. PAUL SEES HIS SAVIOUR.

The secret of the Lord is with them that fear him.