

tears (v. 31).—2 Cor. ii, 4; Phil. iii, 18; Ps. cxvii, 6. **Temptations—trials**.—2 Cor. iv, 8, 11; v, 8-10; 1 Cor. x, 23-28. **Lying in wait—plots** (v. 31).—Ps. cxviii, 12. **Faithful to them**. V. 18. **Ye know**.—1 Thes. v, 2; 2 Thes. iii, 7. **First day I came**.—Acts xiv, 10, 31. **After what manner**.—2 Cor. i, 12; v, 3-10. **All seasons—the whole time**. V. 20. **Keep back no thing** (v. 21).—1 Thes. ii, 24.—showed you, 'Breached' (v. 25)—taught publicly—Acts xiv, 8-10. **House to house**.—2 Tim. iv, 2. V. 26. **I take you to record—I solemnly affirm or call you to witness**. Pure.—2 Cor. vii, 2; Ezek. iii, 18-21. V. 31. **Watch** (v. 28)—'take heed,' 'remember,'—2 Tim. iv, 5—'three years,' 'warn,' 'night,' 'day,' 'tears.'

3. **Faithful to all men**. V. 21. **Jews**. . . . Greek.—Acts xv, 1; xviii, 4, 17; xix, 10.—See lesson notes on these. V. 26. 'All men.'—See above, 2.

II. **THE PROSPECT**—v. 22, 23, 25.—(This and the following section contain the lesson proper for this date).

I. **Things known**. V. 23. **Save—except that**.—Neh. iv, 22. **Holy Ghost**.—Acts ii, 16; 1 Thes. ii, 3. **Witnesseth** (v. 21).—*Testifying*, now within himself, afterwards through others.—Acts xxi, 4, 11; 12; ix, 16. **Bonds** (v. 22).—Acts xvi, 22-24. **Abide** (Ps. xxxvii, 9).—wait for him as it were with open arms. V. 25. **I know**.—by the Holy Spirit. See my face no more.—v. 23. **Preaching** (v. 20) taught publicly. 2. **Things unknown**. V. 22. **Not knowing—bound in spirit**.—Acts xiii, 21; Luke xii, 15. Although the shadows of coming trial have reached him (v. 23), yet by the mighty promptings of the Spirit he was impelled forward. v. 24.—Luke iv, 1; Mark i, 12.

III. **SELF-SACRIFICE**—v. 24, 25. V. 24. **Move me, neither**.—Luke ix, 51; Heb. xii, 2; Acts xii, 13; Rom. viii, 25; 1 Pet. ii, 1. **Read it** (v. 24).—I catch this (v. 23, bonds, etc.) a matter of no importance. **Finish my course**.—2 Tim. iv, 7, 6. **With joy**.—Phil. i, 17. **Ministry**.—2 Cor. ix, 1; 2 Tim. i, 11, 12. **Received**—Acts xxii, 15, 21; xxiv, 16; 1 Co. i, Gal. i, 1. **Testify** (v. 21).—Bear full testimony. **Caught**.—good news, v. 21, 25. **Grace of God**.—Rom. iii, 24; Eph. 28. V. 25.—See Sec. II., 1.

IV. **WARNINGS**—v. 29, 30. V. 29. **I know**. See Sec. II., 1, 2. **Grievous**.—reproach.—Gen. xii, 10; Jer. x, 19; 2 Tim. ii, 17; Rev. ii, 2. **Wolves**.—false teachers.—Matt. vii, 15; 2 Pet. ii, 1. **Not sparing**.—Jer. xxiii, 1; Ezek. xxiv, 2, 3. V. 30. **Of your own selves**.—1 Tim. i, 19, 20; 2 Tim. i, 15; 2 Pet. ii, 1; 1 John ii, 19; Jude 4, 8, 10, 12, 13, 16, 18, 19; Matt. xiii, 25, 26.

V. **COMMANDS**—v. 28, 31. V. 28. **Take heed** (v. 31).—Col. iv, 17; 1 Tim. iv, 16. **Yourselves**. . . . **Flock**.—1 Cor. v, 29. **Holy Ghost made**.—1 Cor. xii, 8; Acts xiii, 2. **Governors**.—Ephesians—2 Pet. ii, 25; Tit. i, 7; Phil. i, 7; 1 Pet. v, 3. **Margin**.—Heb. xiii, 17.—See notes on (v. 17) elders. **Purchased**.—1 Cor. vi, 20; Eph. i, 14; 1 Pet. i, 18; Rev. v, 19; Gal. iii, 7; Heb. ix, 14. **HIS OWN BLOOD**.—Heb. ix, 12, 14; Col. i, 14; 1 Pet. i, 19; Rev. v, 9; Rom. iii, 25.

VI. **PRAYER**. V. 32. **Word of his grace** (v. 24)—favour of God.—Heb. xiii, 9. **Build**.—Col. ii, 7; Eph. ii, 20-22; v, 12; Acts ix, 31; 2 Tim. i, 12; Jude 24. **Inheritance**.—Col. i, 12; iii, 24; 1 Pet. i, 4, 5; Rev. xxi, 7; Matt. xix, 29; xxv, 34. **Sanctified**.—Heb. ii, 11; x, 14; 1 Cor. i, 1.

LESSONS FROM THE LESSON.

V. 22. The shadows of God's future dealings with His children may reach them, but they must wait His time for their details.

V. 23. Trials always await faithful labour for God.

V. 24. The Christian life of development or labour should be joy at its beginning, in its progress, and at its end. Whether it shall live or not, depends, viewed on the human side of it, much on our own steadfastness.

V. 24. The gospel is God's message of favour to sinners.

V. 24. The Lord Jesus gives the good news of God's favour to His servants, so that they may bear full testimony to the same.

V. 22, 23, 29. The Holy Spirit, even in His extraordinary indwelling, placed limits upon His revelations.—Mark xiii, 32.

V. 27. The teacher's or minister's present work is—  
"Declare all the counsel of God." V. 26, 27. Their constant aim: "Pure from the blood of all men." "Not shunned to declare all."

V. 21. The central themes of Gospel teaching: "The repentance toward" "faith toward," "Manhood of its presentation: "Testifying," "Its limits: "Jews," "Greeks."

V. 24. Paul a model of Christian heroism.

SEPT. 30.—Quarterly Review.  
GOLDEN TEXT.

"And whatsoever ye do, do it heartily as to the Lord and not unto men."—Col. iii, 23.

THIRD QUARTER.  
STUDIES IN THE ACTS.

31. I Paul in Cyprus	Acts,	xiii:	1-13
8 Paul at Antioch in Pisidia	xiii:	16-41	
10 Turning to the Gentiles	xiii:	42-52	
32 Paul at Lystra	xiv:	6-20	
10 Paul at Iconium	xiv:	1-18	
Aug. 6 Paul Sent to Macedonia	xvi:	1-15	
12 Paul and Silas in Prison	xvii:	23-31	
10 Thessalonians and Bereans	xviii:	1-14	
30 Paul at Athens	xviii:	22-24	
Sept. 10 Paul at Corinth	xix:	1-17	
10 Paul at Ephesus	xix:	1-18	
23 Paul at Miletus	xix:	17-48	
30 REVIEW			

OCT. 7.—Paul at Caesarea. — Acts xxi, 8-15. A. D. 59.

GOLDEN TEXT.

But none of these things move me, neither count I my life dear unto myself.—Acts xxi, 24.

What a precious legacy has been left to the Church in Acts xxi, 17-28. What a picture of a faithful missionary, pastor and teacher. What would we expect but sorrow from a people who had been led to turn from dumb idols to serve the living God and Jesus Christ whom He has sent, when Paul declared that they should see his face no more; and what could they do less than stand on the shore, watching the vessel which was bearing away such a precious treasure from their gaze, sailing before the wind (Acts xxi, 1; xvi, 11); they touch at Troas, and the next day also at Rhodes, and arrive at the ship's destination. Paul and Luke now take passage in another vessel, bound for Tyre in Syria, sailing to the south of the island of Crete, they reach Tyre in safety. One of the Scriptures which seemed to be the lever which moved this great soul, was, "Seek first the kingdom of God and his righteousness." When his work in among his own countrymen, then he "seeks first" the synagogue; but when among believers, he "first seeks" them, and so, having found the disciples, he stays a week with them.—Acts xxi, 4.

Some of the disciples here are the subjects of one of our miraculous gifts of the Holy Spirit—the power to foretell events. To some of these it was revealed that danger awaited Paul at Jerusalem.—Acts xxi, 4. This fact they do not tell him, as did Agabus after (Acts xxi, 11), but simply advise him not to go there, leaving it to draw his own inference. That Paul did not look upon this as a Divine command, but only a prediction, is evident from the fact that he does not heed it, gathers the disciples, with their wives

and little ones, on the shore, holds a prayer-meeting, and takes ship for Ptolemais—Acts xxi, 5, 6. They reach that place, find the brethren, exchange Christian greeting, stay one day, and then, the next day, proceeding by road a distance of some twenty miles, to Caesarea. This city, situated on the Mediterranean Sea, was the capital of Judaea during the reign of Herod the Great and Herod Agrippa I. Caesarea is no strange city to Paul (Acts ix, 20; xviii, 22), and here in a short time he will come again, with the symbols of our present lesson (Acts xxi, 8, 15) changed to realities (Acts xxii, 20 to ch. xxiii).

In Caesarea there is a church (Acts xviii, 20), the nucleus of which was formed by the Spirit of God through the preaching of Peter—Acts x, 44, 48. Here, too, was Philip, "one of the seven," who, some twenty years before, was chosen to distribute the church's bounty to her poor.—Acts vi. In addition to the supernatural gift of working miracles, he possessed the natural gift of public speaking. Here he seems to have taken up his residence and raised a family, and has now four daughters. Back in the centuries some eight hundred years, there had stood a grand old prophecy by Joel (ii, 28), which now at last is getting its fulfilment, in the diffusion of the gift of prophecy over a larger area than had ever before been known, including not only men but women.—Acts xii, 1-18; x, 27. These N. T. prophets were supernaturally illuminated expositors and preachers. How wise and gentle are the Lord's dealings with his people. As on the one hand he does not let in the light only as we are able to bear it, lest it should blind us; so, on the other hand, when he is about to bring or permit us to be brought to the death-sword, he does not permit it to come as a horror of god-darkness, but lets the sun at first become hazy, then hid by clouds, and then the storm. In the trial which awaits Paul, we notice that there is first the internal and general intimation of its approach (Acts xxi, 22, 23); then the actual without, but with a little more distinctiveness (Acts xxi, 4); but now, as if to give it all the distinctiveness short of actuality, the Spirit uses both symbols and words. Many weeks at most did not elapse before this prophecy had its literal fulfilment (Acts xxi, 31-34; xxii, 25), and the probabilities are that, for two long years, he was never free from the signs and sounds of being a prisoner.—Acts xxvi, 20; xxviii, 20.

Paul's perception could not have been so dull as not to have read in the tears of those affectionate Cyprian Christians, in the language of at least gentle discussion of those Tyrian disciples (Acts xxi, 4), that the nearer he got to Jerusalem the more thickly and surely an storm would gather about him. But to all these discussions he gives no response. Then why the reproval here? (Acts xxi, 12, 13). Let us look at some of the group by which he is surrounded. There is one man, Agabus, who when he has received a Spirit-given message, obeys (v. 11). Then, too, there is one (Luke, xvii, v. 12) who ought to have known Paul so well as not to have offered one word of dissuasion. What have his friends done that he should charge them with "breaking his heart?" (v. 13). "We besought him," that is, they earnestly entreated him, to do the opposite to that which God's Spirit was directing him to do. Here we see that Christian love to a Christian may so far warp the judgment, as to cause him to dissuade others from doing what the Lord bids.—Acts iv, 19; v, 29. Paul had what I fear too few of us Christians have these days—a clearly defined course, and Christian firmness. Let us get before our minds what the Lord requires, and then have Christian firmness to say to all beseeching, whether they come through the flesh or friends, "Let this be behind me, etc., or rather let us say: "As nothing can separate us from the love of Christ, so nothing shall prevent us from loving and obeying him."—Rom. viii, 35,