

Methodist ministry, and in the same city, were very friendly manner, why cannot we exchange... I am surprised at you could not read our ser-

ITUARY.

E. BENNISON. that the bridal robe being-sheet, but such was with one of the loveliest whom the writer ever had being acquainted. On 10th day of Oct. Mrs. Benson of Kemptonville, York, departed this life, aged 23 years. She was the daughter of Mrs. Manro, of Annapolis, and came to Yarmouth in 1850. She was converted to the ministry of the Rev. Mr. Benson, and it may not be out of place to say that she was endowed with qualities, as the profound logic of Bro. S. was likely to be. Well does she enter the agonizing to enter the gate, the apparent dis- made manifest by the re- mercy at the penit- earnest longings for delir- bondage of nature. Mercy were ultimately expou- through flattery of the dead erated, we are constrained of the most amiable and s, one of the most worthy istians whom we ever met s Maria E. Munro. She near Rockingham on 10th of this month, and heart been cheered, after a by her humble, yet schol- ed testimony for the truth us. Five weeks to a day death, she was united to E. Bennison, an amiable though not a professor of very night of their mar- altar was reared, our dear the offering at the mercy short week had rolled its ase, something in the form d its hand upon her. For ned to rally, when sudden- re her friends could res- perience the veil. As they o catch her dying scenes o them in words which will tten, "Tell Bro. Lewis to grave, and preach for me." This loving-service it duty to perform. Bro. her mortal remains to the "Mountain Cemetery" at Friday, Oct. 12th, and on lat, to a large audience, in t Church in the neighbor- died, from the words found 3-4, "Blessed be God, comfort," "who comfort- r tribulation." The wri- to improve the sad event. ds had gathered from far- he departed had been ter- all who enjoyed her as- ew her best, mourned most ur is friendships truest test- school class was there. Her ed there in numbers. Her ed husband, through the ad already since her death t to Jesus, and altogether ng testimonies to the per- charms of the deceased, er sterling devotedness to ven by one and another, it long to be remembered. all learn the lesson, that ly it is but a step from the tive scenes of earth to the ce grave, and that as in the ce, the same kind, loving orated the body blooming the marriage ceremony, may led upon to rearrange those ents preparatory to enter- of death. thy silent slumbers, the grave so low, will join our number, ore our songs shall know." T. M. Lewis. Oct. 24, 1877.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN EARLY CHURCH HISTORY.

A. D. 60. LESSON VI. PAUL BEFORE AGRIPPA; OR, NEWNESS OF LIFE. Acts 26, 6-20. November 11.

EXPLANATORY.

Now. Having set forth his Jewish birth and strict Pharisaeic education and life, Paul connects the present therewith by asserting that the cause of the present complaint against him is that he still adheres to the hope of the promise, that is, the Messiah and his kingdom. Twelve tribes, the whole nation wherever they may be scattered, (James 1, 1,) and yet to be gathered into their land. See Jer. 30, 3; Ezek. 37, 21-26; 39, 25-29; Amos 9, 14, 15. Instantly serving. The idea is zealous worship, strict adherence to the ceremonial law. Day and night. The Greek is, as in the margin, night and day, in accordance with the universal Jewish custom of beginning the day at sunset. For which hopes sake, and therefore for Christ's sake. Paul had early warning of this. See chap. 9, 19.

WHY? Infidelity is put on the defensive. Incredible. The Jews denied that Jesus was raised, and pronounced it simply incredible, notwithstanding there were numerous undoubted instances of resurrection in their own Scriptures. That God should raise. If he was the God they believed him to be, why should he not have power for this also? Leaving this question to their consciences, Paul proceeds with his personal statement.

THOUGHT WITH MYSELF. He consulted his own will and selfish bigotry, rather than the will of God; and here was the root of the sin. Though his conscience commended him, his motive was not right. How much is ostensibly done for God even now, from similar motives. Many things. He does not say that he thought he ought to kill and imprison. The saints. A word used by Paul over forty times to designate those sanctified by faith in Christ. It is elsewhere used with the same meaning three times in the Acts, once in Judges, and eleven times in Revelation. It is used in the Old Testament frequently, to designate holy persons, and in Deut. 33, 2, and Jude 14, for holy angels. There is no biblical authority for using it as a title. Its use here is evidence of the genuineness of this speech. I gave my voice. Greek, cast my pebble. that is, voted. It is argued from this that Paul was at that time a member of the Sanhedrin. Synagogue. These were used as courts and places of punishment as well as worship. See Matt. 10, 17; 23, 34. Blaspheme. Speak evil of: that is, of Christ. All that time Paul did not look upon it as blasphemy, now he sees it in its true light. Exceedingly mad. He was actuated by passion rather than a desire to serve God. What is done when one is "exceedingly mad" is sure to be wrong. Strange cities. Greek, cities without, that is, outside of Judea.

AS I WENT. This is the third account of Paul's conversion, and the fullest in some particulars. He liked to tell the story of his conversion, not because it was his, but because it told so much for the exceeding abundant grace of Jesus. 1 Tim. 1, 14. Light...above the brightness of the sun. This fact, only found here, explains the temporary blindness referred to in chap. 9, 9. See also chap. 22, 11. It was the ineffable brightness of the glory of him who "maketh the morning darkness." All fallen. In chap. 9, 7, it is said that they "stood speechless" after hearing the voice, but both are doubtless correct—they fell before the light but quickly regained their feet except Paul. Hebrew tongue. He did not mention this in chap. 22, 7. Because he was then speaking in the same language. Here he uses a Greek translation, and explains that it was spoken to him in Hebrew, or Aramaean. Why persecuted thou me? Notice that it was Christ himself whom Paul was persecuting. See Matt. 25, 40, 45. Kick against the pricks. The imagery is taken from the or-goad, which the driver presented for refractory cattle to kick against. He that kicks against God's plans finds it only brings him sorrow and pain. Who art thou, Lord? Evidence of a humbled heart, a desire to know the right, and a readiness to accept direction. The first steps in conversion. I am Jesus. Not Christ the anointed, nor Messiah the king—not a name of dignity, but the name of love and grace—the Saviour. He to whom Jesus comes as a Saviour has cause to love the name, even as Paul did through all his after life.

RISE. So Jesus addressed the three who fell before his glory on the mount of transfiguration. Paul did arise and stand in the strength of Jesus from that time onward (ver. 22). "Stand up, stand up for Jesus." For this purpose. Here Paul apparently combines, for the sake of bre-

vity, the words of Christ at this time, those sent through Ananias, and those afterward spoken at Jerusalem. See chap. 9, 6, 15-17; 22, 17-21. To make. Not the idea of election, but of employment. Lange translates employ. He was to be a minister and a witness of past and future revelations. Of these revelations he speaks in Gal 1, 12, and Eph. 3, 3. De. living thee. What a gracious promise of help, and how signally it was fulfilled. People. Jews. Gentiles, unto whom...I send thee. When God has a specific mission for a man, he makes it definitely known in some way. Notice his sphere of work. He was to open their eyes, not "to turn them," but rather that they may turn, etc. His duty was to teach them; it was for them to repent and turn to God, (ver. 20,) and then they might receive forgiveness...and inheritance with and on the same terms as those already sanctified by faith...in me. It is only through faith in Christ that any can be saved; and salvation consists not only in forgiveness of sins, but also in inheritance among the sanctified. The first is given to all who repent through faith, the latter to those who "endure unto the end." Matt. 24, 12, 13.

KING AGRIPPA. Son of Herod Agrippa I. (chap. 12, 1.) was the last prince of the house of the Herods. His title of "king" was given him by Claudius, and thus was fulfilled literally Christ's words in Matt. 10, 18. Not disobedient. This implies that he had freedom of will to be disobedient, even after so powerful a call; but he was not. He did not, however, commence his special ministry for three years, which he probably spent in study and communion with the Spirit, preparing for his great work. See Gal. 1, 17. Notice that no mention is made of his preaching in Arabia. All the coasts of Judea. No other mention is made of this labor. Notice the burden of his preaching: Repent...turn to God...do works meet for repentance. This is practical preaching, but it is all based on the Lord Jesus Christ suffering and rising again the Light of the world, (ver. 23.) Notice three things necessary: 1. Forsaking sin; 2. Turning to God—implying faith in him. 3. A consistent life.

GOLDEN TEXT.—Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision. Acts 26, 19.

DOCTRINE.—Christ's present existence. Heb. 13, 8; Rev. 1, 18.

The next lesson is Acts 26, 21-29.

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