Our Young Folks.

Hugh Miller's Early Days.

The name of Hugh Miller is well known. He devoted h inself early to a life of hard labor as a quarryman and a mason; and the steady exercise of the powers which God had given him, rose to a position of much usefulness and honor. This story has been often told, to show what can be done by the earnest use of common means.

The lather of this celebrated man was a master of a sloop belonging to Scotland, which was lost in a fearful tempest. In sonsequence of this boreavement, the widow had to work late into the night as a seam-siress to provide for the family. Hugh used to frequent the harbor and watch the shipping, sadly missing the familiar vessel, the return of which need to be the cause of such joy to him. He would also climb day after day, a grassy knoll of the coast, close hehind his mother's house, which commanded a wide view of the Moray Frith, and look we fully out, long after every one else had evered to hope, for the sloop with the two stripes of white, and the two square top-sails, commanded by his ther. But they never appeared again. He learned the letters of the alphabet by

studying the sign posts; he afterwards attended a dame school, and persevered in his lessons till he rose to the highest form and became a member of the Bible class. The story of Joseph aronsed his interest, and he became a diligent reader of all the Scripture stories. Hugh then began to collect a library in a birch bark box about nine inches square, which was found large enough to contain all his books. He had described, in his "Old Red Sand-

stone," the feelings with which he began and the happiness he found in it. To be sure my hands were a little sore, and I felt nearly as much fatigued as if I had been climbing among the rocks; but I had wrought and been useful, and had yet enjoyed the day fully as much as usual. I was as light of heart next morning as any of my brother workmon." After describing the landscape, he says: "I returned to the quarry, convinced that a very exquisite pleasure may be a very cheap one, and hat the busiest employments may afford

leisure enough to enjoy it."
Various wonders soon disclosed themselves in the rocks: marks of furrows, as of an ebbing tide frotted in the solid stone, fossil shells and fish, and leaves of plants. Almost every day opened new discoveries to his curious eye, and awakened deeper interest. And thus began that course of observation and study which made him fa-mous as a geologist, and enabled him to render valuable help in the progress of acience.

His first year of labor came to a close, and he found that " the amount of his hanpiness had not been less than in the last of his boyhood. The additional experience of twenty years," he adds, "has not shown me that there is any necessary connection between a life of toll and a life of wretch-

"My advice," says Hugh Miller, "to young working men desirious of bettering their circumstances, and adding to the amount of their onjoyment, is a very sim-Do not seek happiness in what is misnamed pleasure; suck it rather in what is termed study. Keep your consciences elear, your curiosity fresh, and embrace every opportunity of cultivating your minds. Learn to make a right use of your eyes; the commonest things are worth looking at—even stones and weeds, and the most familiar animals. Read good books, not forgetting the best of all: there is more true philosophy in the Biblo than in every work of every scoptic that ever wrote; and we should all be miserable creatures without it."-Ohild's Companion.

The White Ants of Siam.

Here they are, all about my lamp, over my table, creeping across my paper and my hands, and going on a journey up my sleeve. They have a little black head, a long round body, four brown wings, and six little legs. I suppose they thought they would get up a "surprise party," and some and visit us to-night, but I'm not a But how rejoiced the Siamese are, and they are out with bowls and basine, catching them by the handful. To as mnch of a treat as feast of the Israelites, when the quails came with the east wind, and fell all about the Hebrew camp in the wilderness. They have them for sale in the market; and wouldn't it be funny if you lived here and your mother should send you to market to buy a pint of white ante for breakfast.

They do not come on wings very often, and I am thankful for that, because when they do come they take possession of every thing: but instead of rowing us out of the house, we go to bed and let them have it their own way. Poor foclish things! they finter about the lamps, but when the light is put out they are lost, and some-thing comes in the dark to eat them up. In the morning there is no trace of them left, but hundreds of little brown broken

wings everywhere.
The Siamese say that these quoor insects are the white ants in one stage of their existence. If so, it is truly a wonderful change from the little and that builds a great mud house for itself, with long covered passage-ways leading off from it in several directions. They give a great deal of trouble in this country, by taking possession of a post or pillar, or perhaps a beam or rafter, and enting through and through the wood, so that it crumbles away like a honeycomb. They love cool, dark damp places, and often in a single night will build several feet of their little

covered pathway.

They like to eat pine wood better than any other kind; so if you ever send me a missionary box, you may be almost sure that some day or other it will; fall to the white ants, and they will make a grand teast over it, and have a jubilec, until the poor old box can stand it no longer, but fairly splits its sides with indignation. I Romatimes think they can smell pine wood, for they will build their road and come up to the second or third stories of a house, in

pursuit of a little box you may have tried to hide away in some corner.
But even these ants are little missionar-

ies, and wa should learn of their ways and be wise. I never saw them building their road down. They are always up to some thing, and seeking their highest good. I should not wonder if they had chosen "Onward and Upward" for their motto. That is a good one for everybody.—Mary L. Cort, in "Children's Work for Children."

How to Keep Our Boys at Home.

And now let us talk a little about the boys, whose future is so closely interwoven with our own happiness and well-being And the first question we must ask is "What course shall we pursue to interest them in the work of farming?" That is the chief topic to discuss, because, unless we do make it for the interest of the boys to remain with us and to pursue the honorable calling of their tathers and forefathers, they will surely seek for pleasanter places in the large cities. Often, though, their search is unsuccessful, and, after many years spent in unprofitable labor, they may gladly return to the old farm, whose rocky hills and green forests will then seem to them like the Garden of Eden. Therefore, we should endeavor to make the home attractive; to give a cheery appearance to the sitting-room and the kitchen, and even to the boy's chamber, which so often is located in the attic or upper chamber of woodshed, and contains nothing but the bare necessities of a bed-room-a bed. a table, one or two chairs, and nails upon the door to hold the few garments which are their only possessions.

So let us commence with these chambers first. Give up a few of the comforts of the rarely occupied guest-chamber, if need bo, and cover the bare boards of the floor with some kind of a carpet; or, if that is not obtainable, braid or knit some bright colored rugs to sprend beside the bed and in front of the bureau or washstand. Your sons are becoming men new—are sixteen, eighteen, or twenty years old, as the case may be—and demand at your hands a more comfortable apartment than was needed in their childhood. Perhaps they pussess a desire for "pretty things," as well as your daughters; and it is a proper desire, and should be gratified in every pecially way. Their had should be made comfortable and the table should be covered with a spread. If it is knitted by your own hands or om-broidered on lineu by their sisters, so much the better, for it shows them that their pleasure and comfort are akin to yours and that you take delight in making them hap-py. Brightly-colored chintz and cretonne рy. can be procured at cheap rates now, and, by their aid, out of the homeliest materials, such as old boxes and barrels, you can fashion comfortable chairs and couches. A planed and neatly-fitted square top can also be made and nailed over a barrel, and a strong table will be the result, which, when covered with a cloth, answers every purpose. An ingenious boy, with the aid of his mother's and sister's fingers, can feeling all and of matters. fashion all sorts of pretty articles, at little expense, which will make his chamber attractive and pleasant to himself and his friends.

Then, boys should be encouraged to work with a will by presents of a colt, or a calf, or a lamb. Even if they possess these three varieties of stock, it will not be an injury to thom, but a decided advantage, because the love of possession is inherent in the human breast, and, if gratified, often increases one's desire to be of use in the family-to do what is to be done with pleasure and as if it were play-work, rather than labor. Give your boy a cock and a half-adozen hens as his own property, and see with how much more zeal he will attend to the needs of the poultry. Give him a share of the egg-money and see how many more dozons you will carry to market. The chief trouble with our boys is the want of possession. They have no direct interest the affairs of the farm, and so they take little heed to its prosperity.

Again, it is well to encourage pleasant society for them—to join the farmers' clubs and the agricultural societies, and strive for the prizes the latter offer. Cultivate good manners, as well as good morals; and do not ridicule your sons if they like to look well-dressed when they go into society, but give them the means to do so and tell them how nicely they appear. If farmers would but pursue this course, the boorishness and rusticity of their class would be greatly diminished. To be sure, there are farmers in our midst who are among the best educated and the best-bred men of New England, and their sons are being trained to grace a rural life; but their number is very small, and it does not increase in due proportions of the whole.—
Springfield Republican.

Bible Readings.

The Chicago Interior refers to the forthcoming production of a former Knox College student in the following terms :-

We understand that Rev. John C. Hill, of Adrian, Michigan, has a work in hand and nearly ready for the press, to be enti-tled "Hints on the Proparation and Delivery of Bible Readings," together with a compilation of Bible readings by promi-nent ministers of different denominations. We cannot doubt that such a work, prepared with care and good judgment, be very valuable as a holp and guide to our ministers, evangelists, elders, Sabbathschool teachers and other intelligent Christians. The attention of the public, under the successful labors of Mr. Moody and others, who have adopted and recommended this method of handling the Scriptures, has been largely turned to the subject of Bible reading and exposition. It is certainly one of the demands of the hour. And nothing can be more certain, than that it is a reasonable and healthful demand to which our pastors and all other religious instructors, ought to respond promptly and

ordially.
Mr. Hill has thought much on the subject, and has had a good deal of practical experience in Bible reading unto his own people. He wields a ready and able pen, and with such assistence as he can command, will no doubt be able to bring out a book which will meet the want, and be at once popular and useful.

Subbath School Teacher.

INTERNATIONAL LESSONS.

LESSON XXXV.

Sept 2, } Acta xviii 1-11. PAUL AT CORINTH-

COMMIT TO MEMORY, VS. 6, 9, 10. PARALLEL PASSAGES,—1 Cor. iv. 12; Ezek.

SCRIPTURE READINGS.—With vs. 1, 2, read Rom. xvi. 8, 4; with v. 8, read 2 Thess. iti. 8; with v. 4, compare Acts xvii. 1-8; with v. 5, read Matt. x. 5, 6; with v. 0, read Matt. x. 14; with vs. 7, 8, compare 1 Cor. i. 14; with v. 0, read Acts xxiii. 11; with v. 10, read Jor. i. 19, and with v. 11, read 2 Cor. i. 1.

THE FOLLOWING PERSONS ARE TO BE IDEN

THE FOIL OWLIG PRISONS ARE TO BE IDENTIFIED: Paul, Aquilla, Princilla, Chaudins, Silas, Timothens, Justus, Crispus.

Also the Following Places: Athons, Corinth, Pontus, Italy, Rome, Macedonia.

Golden Pext.—Not slothful in business; fervent in spirit; serving the Lord.—Rom. zii. 11.

CENTRAL TRUTH,-The Lord's ministers

are of good courage.
For Athens, and Paul's treatment there, see Lesson XXXIV. A different place, in character and tastes, is now to be approach-The gospel is for men of every class and condition, and of every variety of feeling and habit, as we see by the variety of places to which it is sent.

This is a blessing for us in many ways.

The following may be noticed:—
As contence. Christianity did not hide itself in obscure places, but invited the scrutiny of men in the centres of thought. As instruction. We are to aim at the

capture of great cities for the Lord.
As encouragement. The busiest marts of trade are as likely to yield their harvest to God as the quiet university towns. New York as New Haven, Boston as Cambridge, Corinth as Athens, or Liverpool as Oxford.

As direction. Various places with their own features, vices, sins, becoming the seats of churches, as Corinth, Colosse, Ephesus, and letters to them forming a part of the New Testerpoot.

of the New Testament, we are shown how to proceed, and in the true sense be "all things to all men." We need not despair of any city or of any church when we study the history of that at Corinth.

A journey of about forty-five miles by land, or less than two days by water, brought Paul to Corinth (v. 1), the summit of whose lofty rock he could see from Athens. It had at the time a vast commerce, sat queen on two seas, and had probably half a million of people, many Jews being among them, attracted by openings for trade.
No congregation called him; no one guar-

anteed his support, and it was no part of his method to throw himself on charity. A fine, robust feeling among the Jews expressed itself in the saying that he who did not teach his son a trade, taught him to be a thief.

Paul had a trade; it made him independent; secured a home for him; made an opening for assfulness, and enabled him ractically to commend honest, self-reliant

industry. (See Eph. iv. 28; I Thess. iv. 11.

His associates were (v. 2) Aquila and
Priscilla, husband and wife, of Pontus (full Latin name, Pontus Euxinus), in Asia Minor to the north, whose king, Mithridates, was conquered by Pompey, Pontus becom ing in time a Roman province. Its Jewish residents are noted in Acts ii. 9, 10, and in Peter i. 1, the only other places where it is mentioned in Scripture.

The expulsion from Rome by Claudius is probably that to which Sustains refers, naturally blundering concerning "their tumults under a leader Chrestus," ignorantly (as has often been done) confound-ing Christ, the occasion, with Christ a creator of strife.

A certain tent-cloth was made in Cilicia of hair, known as Oilivienne (as calico from calicut), which the Oilician, Paul, knew how to make (v. 8). At this Paul labored, rebuking the childish contempt for honest handlerats, and leading the innumerable accuracy. merable company of aithful ministers whose extra-professional labors gave them fitting sustenance, while they preached the

gospel.

But no need to toil prevented the right Sabbath-keeping. A place so rich as Corinth had no doubt many synagogues, and as he had opportunity, he availed himself of the right to give a word of exhortation at the invitation of the elders or rulers. (See Acts xiii. 14, 15.) No breach between Jows and Christians had yet taken place. His work was that of "persuasion" to receive Christ as the promised Messiah. All discussion, argumentation, reasoning from Old Testament Scripture, had this persuasive element in it, and like all true gospel ministry, it aimed at leading the hearers to Christ. Paul had a twofold difficulty. As a Jew, he was keeping the sacred day in face of Gentile scorn, and as a believer in Jesus he was pleading his Master's cause in face of passion and preiudice.

Ere long he was strengthened in his work by the coming of Silas (Silvanus is the full name, contracted like Apollos for Apolloafter a common fashion in names passing from land to land). He was likely a Roman citizen (Acts xvi. 87), a leading disciple at Jerusalem (Acts xv. 22), and Paul's companion in his second journey (Acts xv. 40; xvii. 40). Timothy we already know. They came from Macedonia, and brought money to Paul from the grateful believers there. (See 2 Cor. xi. 9.) Their presence and perhaps this very money, setting him free from the need to work for his support, urged him to seater efforts for the people. He was pressed in spirit—the secret of all forcible eloquence. (See Job xxxii. 18.) He must preach the gospel! (The reading is obsoure, and may mean that they found him pressed in spirit.)

But the reception is discouraging. They argued against, talked against, abused, re-viled and poured contempt on Jesus' name, till all hope of doing good there vanished. He therefore left the synagogue. The right thing would have been for the congregation to have some to worship Jesus, and admit into its services the new spirit. But it would not. It was a necessity, therefore, to open another place, in which all who would receive Christ—Jews and Gentiles would meet on a common level in Christ.

and have equal rights. This was a part of the breaking off (Hom. xi 17). It was a justifiable separation, unpleasant in itself but blessed in its results. He clears him-self of responsibility in the most selemn and warrantable faction, and charges on them their own ruin. What a parting ser-mon that must have been! (See Acta xiii.

Another place in which to prosecute the work was found in the bouse of Justus, not to be mixed up with two other men who had this as a surname (Acts i. 23, and Col.

But the vision sabout the mode of which we need not concern ourselves) assured him of safety, of the presence of the Lord Christ with him (see Matt. xxviii. 20), urged him to outspoken fidelity, and promised him large results (v. 10). "I have much people," &c. This is the comfort of a true minister. As he walks the streets and sees the throng like the artist who sees the statue in the block of marble, he sees in them the Lord'

"much people," and he is to call them out Thus inspired, he remained six months and his work summed up in our phrase is the common, life long work, the work till the judgment day, in which true ministers and Sabbath-school teachers are one, teaching the word of God." If Paul v in Boston, New York, Chicago, Philadel-phia or Washington now, what else would he do?

From this we may learn :

(1) Notto despise the day of small things. Paul, alone, a stranger in Corinth, working at a trade, and by and by the Corinthian Church! Do not despise the little you can do in lividually. You are not Crispus, but may be Aquila or Priscilla. Often the low-

ly come first. (See I Cor. i. 26.)
(2) Do not despise Lauls weapons. His life was honest. He had no self-aggrandizement in view. Thus he taught the truth (v. 4 and v. 11). He had the presence of Christ. He was bold and fearless. This is the kind of ministry the world re-

(8) Do not doubt the power of divine grace. Men who are tinged with the dyingout, unbelieving thought of Germany are said sometimes to be Germanized. who topy the loose flippancy of Paris are said to be "Frenchified." So the men of said to be "Frenchified." So the men of Paul's time had coined a word, "Corinthianize," equivalent to being dissipated and dissolute, so bad was the place. But its people were not proof against the gospel (1 Cor. vi. 11). This is the one radical cure for drunkonness, idleness, fraud, impurity, and all forms of sin and crime.

(4) Do not doubt the true dignity of serving Christ You may be in a bank as manager or messenger; in a store as owner or porter, but the main thing is that you are serving Christ. This is honor and true immortality.

SUGGESTIVE TOPICS.

Paul at Corinth-where-size-character -population-his fellow-workers-oraftobject of working—how the Sabbaths were spent—his an —how received—the aid sent him—his burden of mind—the result of his preaching in the synagogue—his separation—the blessing—the danger—the comfort—the term of his ministry—the nature of it, and the lessons to us.

LESSON XXXVI.

PAUL AT EPHESUS.

COMMIT TO MEMORY, VS. 8-6. PARALLEL PASSAGES.—John vii. 89; Acts xiii. 48-52.

SCRIPTURE READINGS .- With v. 1, read 1 Cor. iii. 5. 6; with v. 2, read Acts viii. 16; with v. 8, read Matt. iii. 11; with v. 4, read John i. 26; with v. 5, read Acts ii. 41; with vs. 6, 7, read 1 Cor. xiv. 1; with v. 8, read Acts xxviii. 28; with v. 9, read 1 Tim. vi. 9; with v. 10, compare 1 Cor. xvi. 8, 9; with v. 11, compare Mark xvi. 20; with v. 12, read Acts v. 15.

PERSONS TO BE IDENTIFIED, Appollos, Paul, John, Tyrannus.

John, Tyrannus.

PLACES: Corinth, Ephesus, Asia.

GOLDEN TEXT.—For our gospel came not
unto you in word only, but also in power,
and in the Holy Ghost, and in much assurance.—1 Thess. i. 5.
CENTRAL TRUTH.—The Holy Ghost gives

grace and power.

Four churches had now been founded in Europe: Phillippi, Thessalonica, Berea and from which the truth might be spread.

The apostle, no doubt under divine direc-tion, comes to Ephesus, the great business city of the province of Asia, no doubt teaching, as he had opportunity, on the way. There he spent the years A.D. 55 way. There he spent the years A.D. ou and 56. The gospel thus came into collision with the worship of Diana, to whom the great temple of Ephesus, two hundred and twenty years in course of erection, was dedicated. As we shall see in the next lesson, Ephesus was wholly given to her worship, and to all sorts of sorcery and divination. (See Recent Discoveries, etc., p. 189.)
Apolios is mentioned in verse 1, in con-

tinuation of his history as reported in Acts xviii. 24-28. He was a disciple of John perhaps baptised by him, and only know ing what John preached, namely, the Messiahship of Jesus. He was not informed of His baving actually come and died and ascended. Hence he did not know of the promise of the Holy Ghost, through this ascended Redcomer. Of course could not teach it, and his disciples did not enjoy the gift. This fact explains the condition of the twelve (v. 7), mentioned in our lesson. He had gone to Corinth.

Paul on coming to Ephosus would naturally find Aquila and Priscilla, who had instructed Apollos (Aots xviii. 26), and hear from them the condition of the Christian cause (v. 1.) The "certain disciples" had reached the same stage as Apollos, but possibly were not within the influence of Apollos' kind friends, yet were willing to be taught by Paul. One may be a disciple i.e., a willing learner, though not fully com-

prehending or enjoying all truth. I. THE TWELTE DISCIPLES OF RPERSUS.

His question to them means, "Did ye receive the Holy Ghost?" i.e., in such special and miraculous mauner as at that time witnessed for Christ and his cause. (See v. 6, and I Cor. xii. 1-6.) They answered they did not know that they had a

right to expect such tifes. The idea is not that they had never heard of God's Spirit, or that they had a ever been raught by Him (for they had), but that they did not know of this special privilege of tent time. It is possible to miss great privileges through ignorance concerning them.

The reason of their ignorance is in v. 3. They had gone no farther than if they had been with John the Beptist, before the beginning of our Lord's ministry, when lesus was looked for, not seen, as appears

from John i. 15, 27, 30.

Paul recognizes their place and standing and John's ministry, with its bearing on Christ (v. 4), who came after him, and no doubt he gave full instructions on the sub-ject, so that their act might be intelligent and with faith. We may see from this work much further than alestine John's ministry reached with its influence.

They accepted this welcome teaching.

and were baptized (v. 5) in the nam of the Lord Jesus, according to the command (Matt. xxviii. 19), thus showing the assures heirs to the promise joit by the Resignor. We, also, when we second Christ, chiain the gift of the Holy Go at in the very form and power which we require.

At this time, when churches are only being formed, when there were no Christian traditions, such as we inherit, when i mistianity had no history, when long-established falso below had to be put away, when great temp or and influential priesthoods suste ned heathonism as the established rolliging of the states and nations, and whon the New Testament was only being propared, such powers as are here given (v. 6) were required, and the Lord gives what is good. Hence we read (1 Cor. xii. 28i, the laying on or the apostle's hands, as was done in Samaria (Acts viii. 17), was the means of conveying these gifts to these twelve men, who are not further brought to our notice, but no doubt did their work afterwards to God. Their number is given to show that they were exceptions to the general character of Ephesian believers. They may have been able ministers there or elsewhere. The addition of a dozon members to a church is of little account in men's eyes, but how great an event it may be in the Lord's estimate!

II. PAUL'S SUBSEQUENT MINISTRY AT EPHESUS.

The place in the first instance was, as usual, in the synagogue, where the Scriptures were read, and the rulers gave opportunity to a recognized teacher to speak (v. 8.) It continued there for three months, auring which time he discussed freely the Scripture arguments for the Messiahship of Christ, and presented in a clear and attractive way the truth regarding the kingdom of God, or the dispensation which Christ introduced. This was the truth which Jews

The next place occupied by him was the school, possibly only the building, or perhaps the institution in which Tyrannus, of whom we know nothing, taught, and gave Paul the opportunity to meet with inquirers and give Christian instruction.

The need to remove thither, thus break-

ing with the Jows, arose from the opposition of hard, unbelieving opposers, who railed against the truth, "this way" (see Acts ix. 2, and xvi. 17) to the multitude, probably getting a vote for his exclusion from the synagogue. This led to the setting up, as we should say, of a now and separate con-gregation of Christians as distinguished from the Jews. He complied with their invitation (Acts xviii. 20) as long as it was possible. Then he and his friends second and formed a new society. (So in Acta xviii. 6, 7.)

His labors here lasted two years, not including the previous three months (v. 8.) He daily gave instructions. The result was a wide diffusion of the truth, for, speaking generally, all the people of (proconsular) Asia, came to know in one way or another the Christian doc rine, and probably at this time were founded the "seven churches" of Asia of the Book of Revelation. In addition to his daily teaching, the apostle also wrote during this time the first epistle to the Corinthians and that to the Galatians. (See 1 Cor. xvi. 12, 19.) The miraculous means of his success are

described in vs. 11, 12. No common heathen power had to be dealt with, and uncommon miraculous forces were with Paul. This is God's way. He vauquisites his foes on their own ground, as by Moses and Aaron in Egypt. The garments even of Paul, or of the sufferers, made sufficient communication between him and them for healing. The two kinds named, handkerchiefs or napkins for wiping the face, and aprons, such as workmen the before them, are mentioned at specimens of the kind of loose garments which connected the healing with Paul. Such were the "signs of an apostle." So it was in Auts v. 16. Men saw that a divine power was given to these men, and were not only thus led to attend to their words, but inclined to believe by the common laws of the burnan mind that the message borne by men, for whom God thus certified, must be true.

The following points may be emphasized by teachers:

(1) In addition to winning men to the truth, ministers must build them up in it, and a good minister will always seek and

and a good minister for so doing.

(2) The doctrine of the Holy Ghost as a living, working person is of vital moment.

"I believe in the Holy Ghost," not as an influence merely, but a distinct, indwelling, mighty worker in the name and for the purposes of Christ.

(8) A minister or teacher must adapt his teaching to the wants of those to whom he goes. Some require information, some reasons, some nerguation, some warning.

(4) And the most faithful minister will be disbelieved and opposed by the hardened; when driven out by those who once encouraged, for the separation, which is an evil by itself, he is not responsible.

(5) God can use any means He will for commending His truth and advancing His kingdom.

SUGGESTIVE TOPICS.

Paul's way to Ephesus—Apolics' place of labor—the exceptional disciples at Ephe-sus—their instruction—how far it had gone —meaning of the Holy Ghost here—Paul's explanation—their course—the blessings they received—their use at that time— Paul's first place of teaching—his second—for how long—the effects—the special miracles, and the lessons to be learned.