

recognizes. Against modern so-called liberalism it finds certain facts and doctrines, as the incarnation, godhead, and atonement of Christ, which are essential to Christianity, and certain which are not, as the questions in debate between Arminians and Calvinists, the mode of baptism, etc. It is right and becoming that every Christian should adhere strictly to the principles, rites, and duties of his own Church, but it is equally so that he should avoid that small bigotry which shuts the doors of the Holy Catholic Church on any true lover of the Lord Jesus.

It was an actual resurrection, namely, of Christ, concerning which, in Lesson VIII, St. Paul was called in question. Against this, which involves the soul's continued existence after death, the Sadducees were arrayed. They were materialists and annihilationists. With them death was the end of all. But Methodists are not Sadducees. They say in the Burial Service that with God "do live the spirits of those who depart hence in the Lord," and their souls are with him "in joy and felicity." Death does not interrupt the spirit's existence or consciousness. As to the resurrection, Article III pronounces that of Christ as taking again the body that died, and in the Burial Service, we pray that we "may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory." And it is worth while to guard our young people against the attempted new reading of the Apostles' Creed substituting "dead" for "body." Let us say, rather, with the universal Church of all ages, "I believe in the resurrection of the body." And, with Lesson X, Methodists believe in one general resurrection at the last day, but not in two, and in the resurrection at the same time "both of the just and unjust," and not of the righteous only.

### Bible Reading Lesson Analysis.

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#### Lesson I. Jan. 4. Paul at Troas. Acts 20. 2-16.

1. Paul the pre-eminent missionary and most extraordinary of men. Acts 9; 9:23-26; Gal. 1. 21; 2 Cor. 11. 24-26; Acts 11. 30; 13. 14; 15. 35, to 18. 1; 19. 1; 21. 17, to 28. 16; 2 Tim. 2. 9; 4. 6-18; Rom. 15. 19.
2. This lesson gives a part of the history of Paul's journey to make his fifth visit to Jerusalem for a purpose explained in Rom. 15. 25-28; Acts 20. 3, to 21. 15; 24. 17; 1 Cor. 16. 1-6; 2 Cor. 8. 9-14.
3. The sweet humanity of the great apostle shown by an incident at Troas. 2 Cor. 2. 12, 13; 7. 5, 6; Gal. 2. 3; Titus 1. 4; 2 Cor. 8. 23; Titus 1. 5; 5. 12; 2 Tim. 4. 10.
4. "And there abode three months." 1 Cor. 16. 5, 6; Rom. 16. 1, 2, 33.
5. Paul's attendants from Greece into Asia. Rom. 16. 21; Acts 27. 2; Philemon 24; Col. 4. 10; Heb. 13. 23; 1 Cor. 4. 17; 1 Tim. 1. 18; 2 Tim. 3. 10; Eph. 6. 21, 22; Col. 4. 7, 8; 2 Tim. 4. 20; Acts 21. 27-29.
6. "These...tarried for us at Troas." Col. 4. 14; Acts 16. 11; 20. 13-16; 21. 28; Philemon 24; 2 Tim. 4. 11.
7. As usual a devout custom observed, ver. 7. John 20. 26; 1 Cor. 16. 2; Rom. 14. 5; Acts 2. 42; 27. 35.
8. Similar miraculous interpositions, verses 9, 10.

Luke 8. 41-56; 1 Kings 17. 21; 2 Kings 4. 34; Matt. 9. 24.

9. An explanation of Paul's determination and haste to reach Jerusalem: "the day of Pentecost." Lev. 23. 15, 16; Deut. 16. 9, 10; Num. 28. 26-31; Acts 2. 1-3, 5; 18. 21; 21. 4, 12; 24. 17; 1 Cor. 16. 8.

The lesson teaches—

1. The route to opportunity should secure our wisest forethought.
2. Our attendants in opportunity should be discreetly chosen.
3. Delay in opportunity should be devoutly invested.
4. Even a peculiarly sad or joyful incident should not be allowed to turn us from opportunity.
5. It is full and immediate faith in God that makes a man equal to his opportunities.
6. Our largest opportunity is often found on memorial occasions.
7. We should always be in wise but determined haste to reach opportunity.

#### Lesson II. Jan. 11. Paul at Miletus. Acts 20. 17-27.

1. An intimation of apostolic Church government, ver. 17. 1 Pet. 5. 1-5; Luke 22. 26; Acts 11. 30; 15; 14. 23; Luke 7. 3; 1 Pet. 2. 25; Acts 6. 5, 6; 1 Tim. 4. 14; 2 Tim. 1. 6; Eph. 4. 11; 1 Tim. 5. 17; 1 Thess. 5. 12.
  2. The extent to which Paul had already wrought for the Church at Ephesus, ver. 18. Acts 19. 1-12; 18. 19; 20. 31; 19. 10; 20. 29; Rev. 2. 1-6. So 1 Thess. 1. 5; 2. 10; 1 Cor. 9. 20, 22.
  3. How sublimely exclusive was Paul's devotion to Christian work, ver. 19. Rom. 7. 6, 25; 12. 11; 14. 17, 18; Gal. 1. 12; 2 Cor. 11. 23-28; 2 Cor. 12. 12.
  4. Some truth Paul's fidelity led him to preach. Rom. 1. 16, 18; 1 Cor. 2. 2; Acts 16. 31; Phil. 2. 15; Eph. 1. 4; Rom. 14. 17; 6. 1, 2; Acts 3. 19; Gal. 2. 30.
  5. The doctrinal purity, or orthodoxy, of Paul's preaching, ver. 20. Rom. 3. 9; Gal. 3. 22; Acts 16. 31; Rom. 8. 5; 2 Thess. 1. 7, 8; 2 Cor. 6. 2; 1 Thess. 5. 2; Rom. 10. 9, 10; 3. 28; 5. 9; Eph. 5. 26; 2 Thess. 1. 8, 9; Heb. 10. 29.
  6. The authoritative precedents upon which Paul leaned in such preaching, ver. 21. Jer. 17. 9; Gen. 6. 5; John 1. 21; Isa. 53; Luke 5. 32; Matt. 11. 28; John 7. 37; 5. 24; Lev. 17. 11; Exod. 12. 13; Isa. 1. 18; 55. 1; Matt. 11. 28; John 3. 36; Rom. 3. 10-18.
  7. Paul's absolute though joyful bondage to the will of God, vers. 22-24. Acts 17. 16; 21. 4, 11; 1 Thess. 3. 3; Eph. 3. 13; Acts 21. 13; 2 Tim. 4. 6-8; 1 Cor. 9. 25; Rom. 12. 11, 12; Col. 4. 12; Heb. 11. 25; 2 Cor. 4. 17, 18.
  8. An inspired explanation of Paul's heroism, in vers. 23, 24. Heb. 12. 6; James 1. 2; Rom. 8. 28; Psa. 46. 1, 2; Heb. 12. 10, 11; Isa. 32. 17; 43. 2; Psa. 34. 9, 10.
  9. The "whole counsel of God" which Paul declared, v. 27. 1 Cor. 2. 14; Eph. 4. 18; Zech. 1. 3; Isa. 55. 7; Heb. 7. 25; 10. 12-14; Rom. 3. 9-23; John 3. 16; Matt. 28. 18-20; 13. 41; Rev. 7. 14-17.
- The lesson teaches—
1. It is often wise to address, not the majority, but the ruling "remnant."
  2. It is grand fortune to be able to establish personal fidelity to duty by fearlessly appealing to intimate personal acquaintances.
  3. It is possible to do all of our duty in this evil world.
  4. The Gospel is intelligible to all classes of mankind.
  5. Human character cannot be perfected but by severe discipline.