



(Fourth Quarter.)

LESSON I.—October 3.

**Paul's Last Journey to Jerusalem.**

Acts xxi., 1-15. Read Acts xxi., 1-17. Commit verses 12-14.

**GOLDEN TEXT.**

'I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.'—Acts xxi., 13.

**Home Readings.**

- M. Acts xx., 17-38.—Paul's Farewell at Miletus.
- T. Acts xxi., 1-17.—Paul's Last Journey to Jerusalem.
- W. Matt. xvi., 21-28.—Jesus going to meet death at Jerusalem.
- Th. John xv., 13-27.—'They will also persecute you.'
- F. H. Tim. ii., 1-18.—'If we suffer, we shall also reign.'
- S. II. Cor. iv., 1-18.—'Always delivered unto death for Jesus' sake.'
- S. Rom. viii., 28-39.—'Persecution cannot separate us from Christ.'

**Lesson Story.**

After Paul's farewell address to the Ephesian soldiers, and the sorrowful parting which followed, the ship containing Paul and his companions set sail from Miletus and went straight to the island of Coos. Stopping over night, they sailed from Rhodes the next day and from there to Patara, where they took another ship for Phoenicia. Sailing past Cyprus they landed at Tyre, six days after leaving Miletus. The ship was to unload here and tarried seven days.

Paul immediately sought out the few disciples who lived at Tyre, and had fellowship with them while there. These prophesied that Paul would meet with much trouble at Jerusalem, and advised him not to go. However, he persevered in his intention, and was accompanied by the Christians from the city to the shore, where they had a parting prayer and blessing.

Sailing from Tyre they came to Ptolemais, and finding disciples there, abode with them one day. The following day the little band with Paul went on to Caesarea, the city in which dwelt Philip, the evangelist, one of the seven deacons. For some days Paul abode with Philip whose four virgin daughters prophesied. There came from Judea a prophet named Agabus, who, taking Paul's girdle, bound his own hands and feet. Thus signifying the word of the Holy Spirit, that Paul should suffer at the hands of his own countrymen at Jerusalem; that the Jews would bind him and deliver him over to the Gentiles.

Then all the disciples and friends besought Paul that he would not endanger his life by going to Jerusalem. But he tenderly entreated them not to weep and break his heart with their loving sympathy, for he was ready not only to be bound and suffer indignity, but also to die at Jerusalem for the name of the Lord Jesus.

Finding their protests useless, and realizing that Paul was following in the steps of his Master, they resigned themselves to the will of the Lord. After these scenes, those who were bound for Jerusalem took up their baggage and proceeded on their journey.

**Lesson Hymn.**

When we walk with the Lord,  
In the light of his word,  
What a glory he sheds on our way;  
While we do his good will  
He abides with us still,  
And with all who will trust and obey.

But we never can prove  
The delights of his love,  
Until all on the altar we lay:  
For the favor he shows,  
And the joy he bestows,  
Are for those who will trust and obey.

Then in fellowship sweet,  
We will sit at his feet;  
Or we'll walk by his side in the way:  
What he says we will do—  
Where he sends we will go—  
Never fear, only trust and obey.

**Lesson Hints.**

'Coos' or 'Cos'—a small island in the Aegean Sea, about forty miles south of Miletus. Coos was famed for its medical school supposed to have been founded by Esculapius.

'Rhodes'—another large island city famed for its beauty of situation. About fifty miles south-east of Coos, it lies on the verge of two basins of the Mediterranean, thus being the centre of trade in both directions. Here stood one of the seven wonders of the world, the great Colossus of brass, the figure of a man over one hundred feet high, striding the channel.

'Patara'—a seaport of Lycia. 'Phoenicia'—a part of Syria, along the coast of Palestine. 'Discovered'—come in sight of. 'Cyprus'—a large island near Syria. 'Tyre'—the celebrated commercial city of Phoenicia. The city was originally founded on a rocky island, but Alexander the Great united it to the mainland by an artificial embankment half a mile long.

'Ptolemais'—another Phoenician city on the coast, thirty miles south of Tyre. Named after Ptolemy, king of Egypt; it is one of the oldest cities in the world. 'Caesarea'—about forty miles further down the coast, and seventy miles from Jerusalem. Caesarea, named after Caesar, was the official residence of the Herodian kings and the governors of Judea. The home also of Philip the evangelist, and of Cornelius, the Roman centurion. 'Evangelist'—one who proclaims the evangel or gospel, a herald of good tidings. 'Prophecy'—in old English the word meant the same as preach.

This lesson should be studied with the map, and the places fixed in mind in connection with the events.

**Search Questions.**

Give two incidents in connection with each of the following places: Cyprus, Tyre, Caesarea.

**Primary Lesson.**

How much do you love Jesus?

Paul said that he was ready to die for the name of Jesus, and a few years later he did die in the service of the Lord who had died for him.

Do you remember the man named Stephen who loved Jesus enough to die for him? Paul had allowed Stephen to be stoned, and after that had gone about persecuting and putting in prison all those who loved Jesus. But that was all before Paul knew Jesus. Now that he knew the wonderful love and tenderness of Jesus, he was willing to die for him, just as Stephen had done.

He was willing to lay down his life so that other people might hear about the love of Jesus. If Paul had not spent so many years teaching and preaching about Jesus, we might never have heard the glad news, we might never have known that Jesus loves us so dearly. And if we do not do all we can to teach people about Jesus there are many others who may never know the love of God.

How much should we love Jesus?

If he gave his life for us, can we give any less than our lives to him? Paul gave his life to him, and was ready at every moment to do whatever Jesus told him to do. We must remember that we belong to Jesus, and be ready and willing to obey him at all times.

**SUGGESTED HYMNS.**

'I would follow Jesus,' 'He leadeth me,' 'Hark, my soul,' 'How much owest thou?' 'Lead kindly light,' 'Thy life was given for me,' 'Hold thou my hand,' 'My Jesus, I love thee.'

**Christian Endeavor Topic.**

Oct. 3.—How to make God's will our will, and the result.—Phil. ii., 1-13.

**Junior Prayer-Meeting Topic.**

Oct. 3.—How can we make God's will our will, and what is the result.—Phil. ii., 1-13.

**From Lawgiver to Father.**

(By Rev. William Knight.)

Tiptoeing about the Sunday-school-rooms one summer Sunday, the pastor came in his round into the primary department. 'Say something to the children this hot day,' said the principal appealingly. Before the pastor could answer, womanlike, she acted in faith, and soon had her whole school faced about and sitting in their little red chairs with their faces beaming the welcome a pastor loves.

But, alas, he had not a thought in his head for them; it was all so sudden. So it was that he began at random this: 'What have you and your teachers been talking about to-day, my dears?'

'The Ten Commandments? Commandments? Whose commandments?'

'God's,' chimed the voices of the children with terseness and despatch, which under the circumstances made the unprepared pastor long for the usual circumlocution of theological statements.

'Well, children, what—what is a commandment?'

'A law,' said one. 'A rule,' the others added, as if to make the point plain.

'So God has given us some laws or rules, has he? Well, tell me—why did he do this?'

'So we would do 'em,' ventured a boy in a far corner.

'But why does God want us to do his commandments?'

A brief pause, then a boy's voice, 'So we will be better,' and a girl added, 'So we will be Christians.'

'Yes, children that is just the reason why God wants us to do his commandments. But now tell this: why does God want us to be better and be Christians?'

The pastor repeated the deep question slowly, earnestly, while the children pondered. Presently a girl of eight or nine half rose from her little chair, and said sweetly, 'So we can live with him.' The answer touched the hearts of teachers and listeners visibly.

'Yes, dear, so we can live with him,' said the pastor in the hush that came on. 'But tell us this, children; why does God want us to live with him?' He stood half regretting the utterance of that question. It seemed too deep for little ones. But, as the pastor turned inquiringly, he saw a boy of seven; and to him the pastor repeated, 'Why does God want us to live with him?'

'Because he loves us,' said the boy. The answer was so clear, so simple, and so complete that the minister thought of the boy in the olden temple.

Then he resolved to venture one step further. 'Yes, Raynard,' he said, 'God wants us to live with him because he loves us. Can you tell me this, little ones; why God loves us?'

'Ah that is too deep,' he said within himself, 'venerable men have floundered in that problem; for the life of me, I don't know whether I can give an easy answer to it myself if the children fail.'

But a girl's head looked up from a bevy of heads of brown and yellow hair—looked up into her pastor's face, half afraid; but her sweet eyes shone with trust in her pastor's kindness.

'Why does God love us?' he repeated persuasively, looking at the upturned face. And the girl answered, 'Because we are his children.'

What mind searching for the essentials of theology needs to be told that that pastor sat down a thoughtful, thankful man. 'This is the goal of religious thinking,' he meditated. 'From the laws of Moses to the Fatherhood of God these children have led me as the bird flies.'—'Golden Rule.'

He who would serve the world must be separate from the world. We become able to lift the world by drawing near to God ourselves.—'Forward.'