

ber, we wor off on one o' our trips, when a gale caught us. We wor pretty well used to gales, so we didn't mind 'em as a rule. We just lowered our sail a bit or took in a few reefs, and druv' afore it if we could. But this wor a tippin' big gale. Afore long we seed we wor in for it, and looked into each other's faces wi' a look as says a deal more'n we could say wi' our mouths. When I tell you, sir, that six big trawlers from this 'ere port went down wi' all hands in that there gale, you can judge the fix we wor in.

Well, sir, I'd got to pull in the jib, an' went forrads to do it, when, afore I knew what wor up, a great sea struck us, went clear over us, and carried me along wi' it. I giv' a great cry, so they told me arterwards, and disappeared.

To tell the plain truth, sir, I thought 'twor all up wi' me. I never expected to see dry land again, and my mates thought the same. For you see, sir, it worn't aisy to pull up in a gale, and a light boat like ours, drivin' afore such a wind, wor soon out o' reach even to the best o' swimmers, which I worn't.

Well, I managed to kape afloat, for, thought I, 'better to die strugglin' than to give in like a coward.'

As I kep' strugglin' in them there dark waters, all alone, and wi' almost certain death starin' me in the face, thoughts kep' rushin' through my brain in a wonderful way. I never thought a chap could think so fast afore. An' such thoughts, too, as I never dreamed would enter my head, thoughts o' fear, an' shame, an' sorrow; thoughts o' conviction that I'd been a bad man, an' thoughts which kep' on saying, 'Oh! that I'd got one more chance o' preparing for another world.' I felt then, sir, as I'd change places wi' the poorest Christian man that wor.

An' then I began to pray.

'Lord,' I says, 'I'm a poor sinner, an ain't ready to die. Save me, Lord. Save me!'

'If ever I git out o' this, which ain't at all likely,' I resolved, 'I'll be a different man. I'll turn Christian. I won't swear no more, nor drink no more, nor go along with them as do. I'll go to church reg'lar, an' I'll be a good 'un.'

O' course I can't remember all I thought or said, for, as I've said, thoughts go gallopin' along too fast fur many o' 'em to be caught.

'If my mates baint quick,' says I to myself, 'the game's up. I can't hold out much longer,' for I felt that chilled an' weary that 'twould be aisy to give up than to hold on. But God had got his eye on me all the time.

'Hullo!' cried one o' my mates not werry fer away.

O'course I answered back, and struck out as well as I could in the direction of the voice. An' soon I hear the rushing o' the boat, and soon I see her.

Well, they picked me up, an' put me, drippin', at the bottom o' the boat, and tarned homewards; an' glad I wor, sir, to find myself home again.

Did I forget my good resolutions? No fear, sir. I went to a fisherman's sarvice the werry next night, and settled it all. O'course it took a bit o' explainin'. But I wor that eager an' ripe that I took it in all nat'ral like, an' accepted the blessed Saviour for mine. I wor only too glad to, you see, sir.

That wor how I began to be a Christian, sir, an' how I come to be converted; an' I thank God from the werry bottom o' my heart, for that there storm, and for knockin' me overboard wi' that great wave. That wor the blesseddest wave that ever wor, an' it would be a grand thing if more fellers wor knocked inter the kingdom wi' some more like it.

Did I keep it to myself? I should think not. I couldn't if I tried. I'd got to bring my two mates over the line too. So I prayed for 'em, lived for 'em, talked to 'em, an' did all I could think of to git 'em converted too. And converted they wor by the grace o' God. Not both at once; nor nather o' 'em at once; but arter a goodish while they both on 'em accepted the Lord's salvation.

We've got a bigger boat now: for God ha' that prospered us that we found ourselves able to buy a smack. There she be, sir, close to the north pier. An' we've got a Christian crew aboard, and as we go along you should hear us sing. Happy!

Bless yer heart! Ain't we cause to be happy?"—*Rev. Charles Courtenay in Friendly Greetings.*

### THE SUNDAY-SCHOOL AT NEW SMYRNA.

It begins an hour before it commences. That is, the sexton, a converted man, and not demerced, not one of the weaker brethren, opens all the windows, and the front door and the back door, lets a bit of God's breath of spring pass through. It drives out the dead and buried atmosphere and makes a kind of an Easter resurrection to start with.

Somebody is at the door as the children all come in. Yes, one at each side of the door; and every little one gets a pat on the head, or a hand-shake, or at least a smile as he comes into the cheery "Interpreter's House." There is a greeting also for the older grown: There are ushers; not the formal, kid-gloved sort, but girls and boys who have been long enough in the school to be joined to it. These conduct to the various classes as their services are needed. The superintendent appoints these ushers as honor men from month to month; they bear each a ribbon. Everybody feels at the outset that he is welcome; he is compelled to feel so.

There is life and a breezy life abroad. Up at the instrument the strains of a pretty Sunday-school hymn are being softly discoursed. The assistant superintendent (the superintendent has not come in yet) does not check the conversation in the seats, so long as it keeps to a certain subdued measure. But he watches. Once in a while he leans to smilingly remind an altogether too exuberant spirit of the proprieties of the hour. There is the twitter of a bird or two in the cages at the side of the room, and there is a pleasant odor of apple-blossoms from a white bough that some one has brought in. It is God's house, and all of God's beautiful handiwork has a place.

Promptly at the hour the superintendent comes in, accompanied by the pastor, who is regarded as, officially at least, at the head of the Sunday-school, as indeed, of all departments of the church. The superintendent is simply his chief of staff for this portion of the work, its whole management, however, placed in his trusty hands. They have just now been holding a few moments of preliminary prayer in the pastor's study. Why should not the Bible-study service, as well as the preaching service, be preceded by prayer to God? The superintendent steps to the bell and strikes it, and instantly all heads bow in silent prayer, broken presently by the pastor's voice, as he leads their supplications up to the Lord's prayer, when all recite in concert. Instantly at a prompt chord from the instrument all rise and sing the Coronation, and the Sunday-school session has commenced.

"Has some one a selection?" says the superintendent. No. 21 is called for. They sing it. Now let one of the Bible class suggest a hymn." No. 45 is called for. "Now one from the infant class." A little hand is up: "Jesus bids us shine" is sung. "While the orchestra (there is a violin and a flute, besides the organ and piano) play the 122d number, a new piece which we will presently sing, the secretaries will make their distributions and take up the offerings." Then they sing, a good, ringing voice leading from the front. "And now the lesson." It is read in concert to-day. "A half hour for the study"—and the classes are at work.

The superintendent and his assistants quickly adjust the new comers and the strangers. Several substitute teachers are placed, all being done very quietly, so as not to disturb the classes in the study. The infant class goes off to an adjoining room where their occasional singing will not be heard (they sing soft, quiet pieces). The pastor is not chained down to any one class or place. He is an "all round man" that can be placed where he is most needed at the time. Frequently when pressed with work he simply, as Dr. Anderson used to advise, looks in and smiles. He has the liberty of the school.

A ring at the bell, and then another a little later and the school is all attention again. A solo or duet is rendered; a recitation bearing on the subject is heard. Another song from the school, a three-

minute blackboard exercise, announcements, hymn, scripture, benediction, and the school is dismissed. Time one hour, and a full, happy hour. We will go again.—*Standard.*

### THE GREATEST RETURNS.

The superintendent sometimes finds it difficult to supply classes as he feels they should be supplied, because some of the men and women, who should teach, are not willing to do so. They lack the spirit of self-denial. They are not willing to assume the responsibilities and perform the duties belonging to the office of a teacher. This shirking of duty is displeasing to God and injurious to his cause. We doubt whether there is a place in God's vineyard that brings greater returns of satisfaction and joy to the faithful worker than that of a teacher in the Sunday-school.

### SCHOLAR'S NOTES.

(From Westminster Question Book.)

#### THIRD QUARTER.

#### LESSONS FROM THE LIFE OF PAUL.

##### LESSON I.—JULY 2, 1893.

PAUL CALLED TO EUROPE.—Acts 16: 6-15.

COMMIT TO MEMORY vs. 14, 15.

#### GOLDEN TEXT.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28: 19.

#### HOME READINGS.

M. Matt. 10: 1-20.—The Apostles sent to the Jews.  
T. Matt. 28: 11-20.—The Apostles sent to All Nations.

W. Acts 8: 26-40.—Philip sent to the Ethiopian.  
Th. Acts 10: 9-27.—Peter sent to Cornelius.  
F. Acts 15: 35-16: 15.—Paul sent to Europe.  
S. 2 Cor. 2: 1-17.—A Door Opened.  
S. Gal. 6: 1-15.—Neither Circumcision nor Uncircumcision.

#### LESSON PLAN.

I. The Shutting of Doors. vs. 6-8.  
II. The Call to Macedonia. vs. 9-12.  
III. The First Convert in Europe. vs. 13-15.

TIME.—A. D. 51; Claudius Cæsar emperor of Rome; Cumanus governor of Judea.

PLACE.—Philippi, in Macedonia, now Turkey in Europe.

#### OPENING WORDS.

Paul and Barnabas determined to revisit the churches they had formed during their first missionary journey. Differing about the companion they should take with them, they separated. Paul chose Silas, and went through Syria and Cilicia, and came to Derbe and Lystra. There he was joined by Timothy, a native of Lystra. Our lesson traces his course from Lystra to Philippi, and tells us of the foundation of the first European church in that city.

#### HELPS IN STUDYING.

6. *Phrygia*—a large central district of Asia Minor. *Galatia*—a province east of Phrygia. *Asia*—a province in the western part of Asia Minor, having Ephesus for its capital. 7. *Mysia*—a district in the north-west corner of Asia Minor. *Bithynia*—south of the Black Sea and the Sea of Marmora. 8. *Troas*—a seaport of Mysia. See 2 Cor. 2: 12. 9. *Macedonia*—a country of Europe, north of Greece. *Hebrews*—with the gospel. 10. *He*—Luke, who wrote this book, probably joined the apostle at Troas. 11. *Samothrace*—an island in the Ægean Sea about halfway between Troas and Macedonia. *Neapolis*—a seaport on the Macedonian coast. 12. *Philippi*—an important city about ten miles north-west from Neapolis. *Colony*—a place inhabited by Roman citizens, with all the rights and privileges of Rome itself. 13. *Where prayer was wont to be made*—perhaps a roofless enclosure. 14. *A seller of purple*—either of the dye itself or of cloth purple-dyed. *Thyatira*—a city on the northern border of Lydia. *Worshipped God*—a Gentile proselyte to the Jewish faith. *Whose heart the Lord opened*—inclined by his Spirit to listen to the truth. 15. *Her household*—it is not stated that this included children, but from the frequent mention of household baptism the practice of infant baptism is reasonably inferred.

#### QUESTIONS.

INTRODUCTORY.—What did Paul propose to Barnabas? Whom did Barnabas wish to take with them? Why did Paul object to this? What was the result? What did Barnabas do? Whom did Paul choose? Where did they go? Whom did Paul take with him from Lystra? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE SHUTTING OF DOORS. vs. 6-8.—Through what districts did Paul pass? Why did he not preach in Asia? Why did he not visit Bithynia? To what place did he come?

II. THE CALL TO MACEDONIA. vs. 9-12.—How was Paul called to Macedonia? How did he respond to the call? What besides the vision convinced Paul that God had called him to preach in Macedonia? To what place did Paul go from Troas? From Neapolis? Where was Philippi? Meaning of a colony?

III. THE FIRST CONVERT IN EUROPE. vs. 13-15.—What did the missionaries do on the Sabbath? What woman is mentioned by name? What is said about her? How did she profess her faith in Christ? Who were baptized with her? What is baptism? To whom is baptism to be administered? What did Lydia then request?

#### PRACTICAL LESSONS LEARNED.

1. God sometimes shuts out his servants from

one field because he has work for them to do in another.

2. We should seek and follow God's guidance in all our work for him.

3. We should heed the cry of heathen lands, "Come over and help us."

4. The Lord must open the heart before it will receive the truth.

5. Household baptism is a Christian duty and privilege.

#### REVIEW QUESTIONS.

1. How was Paul called to Macedonia? Ans. He saw in a vision a man who said to him, Come over into Macedonia and help us.

2. To what place did he go? Ans. To Philippi, a city of Macedonia.

3. What did he do on the Sabbath? Ans. He went to a place of prayer by the river-side, and preached there.

4. What effect followed his preaching? Ans. The Lord opened the heart of Lydia to receive the truth.

5. How did Lydia profess her faith in Christ? Ans. She and her household were baptized.

#### LESSON II.—JULY 9, 1893.

PAUL AT PHILIPPI.—Acts 16: 19-31.

COMMIT TO MEMORY vs. 29-31.

#### GOLDEN TEXT.

"Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16: 31.

#### HOME READINGS.

M. Acts 16: 16-40.—Paul at Philippi.  
T. Luke 4: 33-44.—Demons Silenced.  
W. 2 Cor. 11: 21-33.—In Stripes and in Prisons.  
Th. 1 Peter 4: 12-19.—Suffering for Christ.  
F. Rom. 3: 10-18.—The Need of Salvation.  
S. Rom. 3: 19-31.—Justified by Grace.  
S. Phil. 4: 1-23.—Paul to the Philippians.

#### LESSON PLAN.

I. Cast into Prison. vs. 19-24.  
II. Days in the Prison. vs. 25-28.  
III. A Conversation in the Prison. vs. 29-31.

TIME.—A. D. 51; Claudius Cæsar emperor of Rome; Cumanus governor of Judea.

PLACE.—Philippi in Macedonia, now Turkey in Europe.

#### OPENING WORDS.

The events of this lesson occurred very soon after the conversation of Lydia, of which we had an account in our last lesson. Paul spoiled the business of some men in Philippi by casting out an evil spirit, and the result was that he and Silas were arrested, scourged and cast into prison. How the malice of these men was overruled for the furtherance of the gospel we learn from today's lesson.

#### HELPS IN STUDYING.

19. *The hope of their gains*—the damsel ceased to make money for them by her pretended prophecies. *Market-place*—where the courts were held. 20. *Being Jews*—despised and suspected by the Romans. 21. *Their clothes*—those of the prisoners. 22. *Many stripes*—the Jews never inflicted more than thirty-nine, lest they should exceed the limit of the law. (Deut. 25: 3) the Romans had no such law. 23. *Inner prison*—a dark dungeon, secured with strong gates and bolts. 24. *Stocks*—wooden blocks with holes, in which the feet were fastened. 25. *Earthquake*—by divine power, in answer to their prayers. 27. *Would have killed himself*—to avoid the disgrace and punishment of death to which those were liable who permitted prisoners to escape. See Acts 12: 19. 30. *What must I do to be saved?*—from his sins and their consequences. 31. *Believe*—the gospel answer to every penitent inquirer.

#### QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? Give an account of the conversion of Lydia. What miracle did Paul perform? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. CAST INTO PRISON. vs. 19-24.—What did the masters of the damsel do? Why did they do this? Of what did they accuse Paul and Silas? What did the magistrates do? Where were Paul and Silas put after the scourging? What charge did the jailer receive? How did he obey it? What were the stocks?

II. DOINGS IN THE PRISON. vs. 25-28.—What did Paul and Silas do in the prison? Who heard them? What strange events followed? By whose power were all these things done? For what purpose? What effect had these things on the jailer? What was he about to do? How did Paul prevent him?

III. A CONVERSION IN THE PRISON. vs. 29-31.—What did the jailer then do? What important question did he ask? What did the apostles answer? What is faith in Jesus Christ? What was then done? Who were baptized with the jailer? How did he further show the reality of his conversion?

#### PRACTICAL LESSONS LEARNED.

1. Faith in Christ will give songs of praise, even amid stripes and imprisonment.  
2. God overrules the designs of wicked men, and makes their wrath to praise him.  
3. The great question for everyone is, "What must I do to be saved?"  
4. The gospel answer to every such inquirer is, "Believe in the Lord Jesus Christ, and thou shalt be saved."  
5. Saving faith produces joy, and shows itself in good works.

#### REVIEW QUESTIONS.

1. What ill treatment did Paul and Silas receive at Philippi? Ans. They were arrested, beaten with rods and cast into prison.

2. What did they do in the prison? Ans. At midnight they prayed and sang praises unto God.  
3. How were their prayers answered? Ans. The prison was shaken, the doors were opened and the prisoners' bands were loosed.

4. What important question did the jailer ask? Ans. What must I do to be saved?

5. How did Paul and Silas reply? Ans. Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

6. How did the jailer show his faith in Christ? Ans. He took Paul and Silas the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.