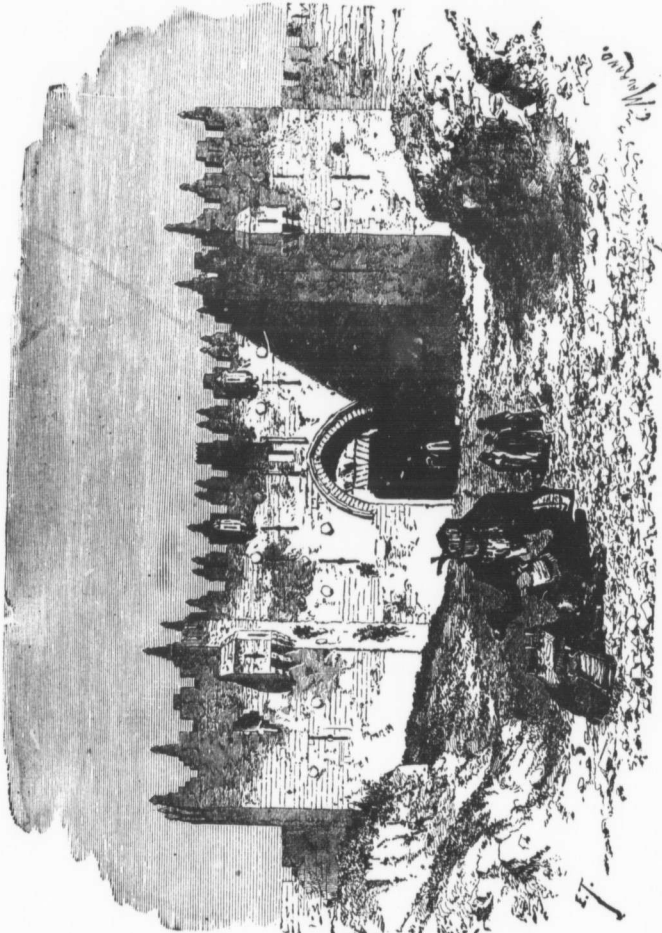


PAGES

MISSING

W. H. BARNARD



DAMASCUS GATE, JERUSALEM.

W. H. BARNARD

UNITED CHURCH
WIVES

SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

VOL. XIX.]

JANUARY, 1885.

[No. 1.

A Happy New Year.

BY MARIANNE FARNINGHAM.

I SEND to you a greeting,
Dear, unknown friends, to-day,
Wherever you may journey
God speed you on your way !
God's smile be on you, every one,
The distant and the near,
And make the time that comes to us
A happy, happy year !

We have not seen the faces
That many of you wear,
But we know they oft are shaded
By sorrow and by care.
We cannot hear the voices
That sing the songs of earth,
But we know that sometimes there are sighs
To check the joyous mirth.

We often kneel together
Before our Father's feet,
Perhaps we pass each other
Along the crowded street.
We shall go home together,
And know as we are known
Within our Father's house above
When He shall call His own.

And so we send our wishes
To you across the snow ;
Our heart longs for the blessings
Which you desire to know.
God make, if it be best for you,
The trouble-storm to cease,
And give to you true riches,
And fill you with His peace !

May winter days grow cheery
With love for warmth and light ;
May summer's joy last all the year
To make your spirits bright ;
May labour have its guerdon
Of good reward and rest,
And with the holiest benison
May each of you be blest !

May this new year be better
Than any gone before,
Filled with devoted service,
And crowned with Plenty's store.
God cheer it with His presence,
And, if it be the last,
Grant an eternity of bliss
When the fleeting years are past.

Damascus Gate, Jerusalem.

THIS is the most imposing and beautiful gate of the city. The pointed arch, turreted battlements, and projecting parapets make it exceedingly picturesque. It was formerly known as St. Stephen's Gate, because near a church which was built upon the traditional site of St. Stephen's martyrdom. The masonry is thought to belong to different periods, the older portion probably dating back to the age of the sanctuary wall. It is altogether probable, as Eastern streets and gates retain their positions age after age, that through this (a gate standing on the very site of this) Paul must often have passed on his way to and from Damascus, and that near by he stood holding the clothes of those who stoned Stephen. The mounds on each side are accumulations of rubbish which have grown undisturbed age after age.

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The Sunday School Banner.

W. H. WITHROW, D.D., Editor.

TORONTO, JANUARY, 1885.

Normal Class Work.

WE hope that the Normal Class Lessons begun in this number of the BANNER will receive a great deal of attention from teachers and superintendents. We are persuaded that they will be much better equipped for their work if they will faithfully prosecute the course of study here outlined. Bro. Andrews' introductory note fully explains its general scope and purpose. Much of the success of the study depends upon the way in which it is taken up. While individual teacher's may pursue it in private, we think it will be much more successful if taken up in concert like the Sunday-school lessons. Cannot an evening a month or more be given up to this work? or, where that cannot be done, cannot some time be taken

from the teacher's meeting, which we hope is held in connection with each "live" school? Let there be but the earnest will to prosecute this course to the best advantage, and the way to do so will certainly be found.

New Year Thoughts.

On visiting the mint I was struck by the mode in which an instrument resembling a hand was filled with blank pieces of metal, conveying each of them to a dye, which stamped them as they passed in succession beneath it with a clear and beautiful impress. And so with ourselves. During the last year an invisible hand in like manner has given us our hours, and it was our duty to have impressed each ere it left us with a distinct and useful purpose. Have we done so, then, the old year asks? Whose image did each hour bear—Christ's or the world's? And what was the superscription upon it? Holiness to the Lord, secularity, sensuality, frivolity? The occasion calls upon us also to mark the silent and scarcely perceptible manner in which our stock of time is diminishing.

A traveller (so runs the story) placed on one occasion behind him in his valise the supply of gold requisite for his journey. The portmanteau, however, contained a small hole, and, on getting a considerable distance, its owner discovered, to his dismay, that a large portion of his treasure had dropped out unobserved by him. The ground over which he had passed was thickly covered with snow, and each coin as it treacherously fell on the white surface had given no intimation of its departure. Need we say, however, warned by his loss, the traveller bitterly lamented his carelessness, and doubly secured all that remained of his precious store? The anecdote carries its own obvious lesson. Silently and swiftly have fled away the precious hours of the past year. If they have been unimproved, loudly are we warned to arrest the waste of time and husband the new year, if it be given to us, for the service of God.—*Sunday at Home.*

TO PRACTICE righteousness and resist sin requires the indwelling strength of God. A steady hand writes a clear, strong line; the shaking, tremulous hand makes the crooked scrawl.—Faith is likened to an anchor, because it has a holding power; and that comes from the hold which God has upon the man who exercises it.—*Rev. T. L. Cuyler.*

Canadian Normal Class Work for 1885.

BY THE REV. ALFRED ANDREWS.

At the St. Lawrence Sunday-school Parliament, held in August, 1884, it was resolved by the managers to give more prominence to lectures for Sunday-school teachers next season, and to hold examinations on their grounds in connection with the Parliament in August, 1885; and, as a preparation for this work, Rev. A. Andrews, the Sunday-school Agent of the Guelph Conference, was requested to prepare a course of lessons to be published in the BANNER by the General Secretary of the S. S. Board, the Rev. Dr. Withrow. It is hoped that none will be deterred from studying these lesson outlines for fear that they may not be able to attend the lectures and examinations at the Parliament, as it is the intention to make some provision there for examinations to be held afterwards in different places wherever any persons are located who desire the benefit of such examinations and certificates as may be provided by the Board of Management. We give the first outline lesson in this January number of the BANNER. It will be followed by others in regular succession each month up to July. It is expected that the course will be completed in six lessons, each lesson having two parts or twelve lessons in all.

NORMAL CLASS OUTLINE LESSON, No. 1.*

PART I. SUBJECT: THE BIBLE FROM GOD.

I. *Finite mind in the word.*—We are conscious of the possession of mind power, and it is equally self-evident that that mind power is limited, hence there is finite mind in the world.

II. *Infinite mind in the universe.*—This also is evident, because

III. *The infinite mind has wrought out a revelation of itself to the finite mind.*—1. In nature, by the adaptation of everything to some definite end. 2. In man, as seen in our bodies, every part being subservient to the whole; and so of every element of our nature, physical, mental, and spiritual. 3. In providence, as read in the history of nations and the lives of individuals. 4. By direct communication, God talked with Adam, Abraham, Moses, and others. 5. In redemption, made manifest through Christ. Nature reveals no hope for them who are guilty of the breach of law, but grace is revealed through Jesus Christ.

IV. *The Divine Revelation has been reported.*—1. By tradition from the earliest times. 2. By philosophy; great men in many countries have, by close application and study, found out much of God. 3. By prophecy; to men living in the realm of thought, the Almighty often revealed Himself and showed them things to come. 4. By preaching; there is a closer relation between the prophet and the preacher than many realize. God will as truly grant His spirit of enlighten-

ment to the preacher to-day as to the prophet of old, so far as it may be necessary to declare the divine will to men.

V. *The Divine Revelation written out.*—So as to be given under divine direction from generation to generation. 1. In various books the divine library contains sixty-six separate books. 2. By various writers, thirty-six, possibly forty, in all. 3. At various times, during nearly sixteen centuries, and in progressive periods. 4. In various languages, Hebrew, Chaldee, Syriac, and Greek.

VI. *The Divine Revelation preserved.*—1. By being stereotyped in dead languages. A book in a living language is constantly liable to change, for spoken languages are always undergoing alterations in the meaning of their words. Soon after the Bible was written the languages ceased to be spoken, so that the book was not liable to change from this source. 2. By being translated into living languages. Had it not been for this there would have been danger of the revelation being lost altogether, as none would have been concerned to study the original manuscripts. 3. By being incorporated into literature. As Shakespeare is, by many quotations in various books, so the Bible. Some suppose that even if the Bible were lost we could reproduce it from the various authors who have made quotations from it. 4. By being perpetuated in institutions. Such as the Christian Church, and the Jewish Church, with their various rites and ceremonies, to keep the revelation of God before men.

VII. *The Divine Revelation searched.*—This book has never been studied so much as now. 1. Through curiosity, as men study nature. The stars, insects, the earth, etc. 2. From literary taste; Daniel Webster says that if there was anything in his style worthy of commendation, it was because he had modelled it after the style of the Holy Scriptures as far as possible. Matthew Arnold has issued an edition of the book of Isaiah as a model of English literature. 3. By opposition; many have searched the Book from a spirit of opposition. Let it be read from this motive, rather than not at all. 4. From spiritual desire; as David, many have said, "As the hart panteth after the water brooks," etc., many taste the Saratoga waters from curiosity, but others from an eager desire to be healed, and this spirit alone will enable us to get most benefit from the Divine Revelation.

VIII. *Divine Revelation proved to be of God.*—1. By probability, here the greatest want of human nature is met. It reveals God more fully than nature can, and renders it probable that it has come from Himself. 2. By experience, the mother says it helped me in my trouble, and it will help you. 3. By evidences from various sources addressed to the intellect. (These will form the subject of the next lesson.)

IX. *The Divine Revelation circulated.*—1. In early times, by written copies at great cost of time and money. Many of these manuscript copies are still in existence. 2. In modern times by the press, Voltaire printed the statement that it had taken twelve men to establish

* These outlines are chiefly based on the lectures delivered at Chautauque, in August, 1884.

Christianity, but he would show the world that one man could destroy it. The same press has since been employed by the Bible Society in Switzerland to publish copies of the Word of God. 3. In all lands, through translations into the great languages, and most of the dialects spoken by men. 4. Among the young, by the Sunday-school. It matters little in this connection what is the main purpose of the Sunday-school, but it has proved a mighty agency for spreading the Scriptures among the young.

LESSON No. 1.—PART II.

PURPOSE AND PREROGATIVES OF THE SUNDAY-SCHOOL.

I. *The Sunday-school is a Church agency.*—One of the many agencies which the Church employs to teach the Gospel to men. As such, therefore, we must ever regard the Sabbath-school as an ally, and not substitute for (a) the *pulpit*; nor to do the work of the pulpit. (b) Nor for the *prayer-meeting*; therefore attendance on Sabbath-school should excuse none from attendance on other means of grace, as the preaching, the prayer-meeting, or the meeting for relation of Christian experience. (c) Nor for the home. In no sense can the Sabbath-school take the place of home, and parents and guardians should never consider themselves discharged from the obligation of personally instructing their children in religious truth, simply because they send them to the Sabbath-school.

II. *It is a school.*—It is organized, officered, and conducted as a school in every sense. Its constituency is a body of teachers and pupils associated voluntarily, but with responsibility and accountability to another body, the Church court. In many respects the Sabbath-school is a parallel to the public-school. 1. In its origin. The secular school originates in society, the Sabbath-school in the Church. 2. In polity. The teaching body is appointed by trustees elected by the people, and are responsible to them; so of the Sunday-school teachers. 3. In its mode of operation. Organized under the direction of a principal or superintendent, and be responsible for his management to the Church court. 4. As the secular school is recognized in the country by the electors, so the Sabbath-school is recognized in various ways by the Church.

DEFINITION.—“The Sabbath-school is that department of the Church of Christ in which the word of Christ is taught for the purpose of bringing souls to Christ, and building up souls in Christ.”—*Dr. Vincent.*

III. *Purpose of the Sabbath-school.*—1. The spiritual education of the pupils. This must not be mistaken as mere impartation of knowledge. Many persons have knowledge of various subjects who have not power of self-control nor ability to use their knowledge to advantage. He is spiritually educated who has been put into the condition in which he is able to do what God meant him to do—this implies (a) conver-

sion, and (b) upbuilding. 2. It is also the purpose of the Sabbath-school to develop the teaching power of the Church.

IV. *The Prerogatives of the Sabbath-school.*—What it is fairly entitled to: 1. To care. From the Church as a whole, and from its individual members. 2. To support. This, in the line of furnishings for the weekly session, and means to provide books, papers, charts, and other appliances to carry on its work efficiently. 3. To recognition. (a) Weekly, by the pastor, in announcement of its session prayer on its behalf, and invitation to parents and others to cooperate with the school officers. (b) Quarterly recognition, as provided by discipline in written reports, considered at the Official Board of the circuit. (c) Annual, when the public anniversary meeting is held, and the year's work is reported. 4. Pastoral supervision. (a) In using, as its pastor, his position in the school, he becomes acquainted with the families of his people, as nowhere else. (b) This supervision enables the pastor to commend worthy officers and teachers, and aid any who are deficient in either matter or method. (c) If possible, he should be present at some part of every Sabbath-school session. (d) In any case he should be an occasional visitor, as provided by the discipline of the Church. (e) As responsible for the teaching of the Church, he ought to know from personal experience what kind of instruction the teachers really give in the Sabbath-school.

Begin Again.

DOES the new year suggest to you to begin again a life of duty and labor for Christ? Let the counsel find echo in your heart: BEGIN AGAIN.

Do you mourn over repeated failures and broken vows? BEGIN AGAIN.

Do you fear, concerning the latest impulse in your heart toward better living, that it will prove as futile as the past? BEGIN AGAIN.

Remember the long-suffering and patience of your infinite Father, and—BEGIN AGAIN.

Remember his dealings with Israel, with the tribe of Judah, and with Ephraim and—BEGIN AGAIN.

Remember “the exceeding great and precious promises” which stud the Old Testament as the stars in the midnight sky, and—BEGIN AGAIN.

Remember the precious words of the patient and faithful Christ, “I say not unto thee until seven times, but until seventy times seven,” and this new year—BEGIN AGAIN.—*S. S. Journal.*

“MORE and better work for Jesus” will be a good motto to think as we enter the opening portals of the New Year.—*Selected.*

Of the four thousand Chinamen residing in the cities of New York and Brooklyn, about one thousand have been gathered into the Sunday-schools and churches.

New Sunday-School Books.

The Wesleyan Conference Office, London, England, issues an admirable series of Sunday-school books, which in elegance of illustration and binding and in cheapness of price surpass any others that we know. And what is of greater importance still, the religious teaching can be relied on as in harmony with Methodist doctrine, a quality of vital importance in these days of vague, indefinite, or doubtful doctrinal teaching. The books can all be had at the Methodist Book Rooms, Toronto, Montreal and Halifax.

Among the most recent of these books are: *Friends and Neighbours*, an interesting and instructive story for children, having quite a Christmas flavour; *Footsteps in the Snow*, a touching story of the loss and rescue of a little girl in a winter storm; and *The Little Disciple*, a true story, designed to teach youthful discipleship.

The Lutheran Publication Society, Philadelphia, add to their excellent "Fatherland Series" a story of child-life in Germany, by Hedwig Prohl, entitled, *Where is Heaven?* (pp. 230; illustrated; price \$1.) It will touch and soften and sweeten every heart. There is a charming chapter on Christmas in Germany, the true home of Christmas joys.

THREE MISSIONARY BOOKS.

The literature of Christian missions is about the most instructive and inspiring sort for Sunday-schools. It brings one into more intimate acquaintanceship and intelligent sympathy with the mission field and mission work. Among the recent contributions to this literature are the following:

On Horseback in Cappadocia. Boston: Congregational Publishing Society, (pp. 333, well illustrated.) This is a graphic account of an actual missionary tour through one of the Turkish provinces of Asia Minor, by the Rev. J. O. Barrons, of the A. B. C. F. M. to Turkey. It gives a very vivid idea of the difficulties and dangers and hardships of mission work among a semi-civilized people. Much curious information is given.

The same house issues also in a neat box—price \$1 for the set—the *Well-Spring Series*, by Anna F. Burham. Four pretty little books for young children, in large type and short words, and with plenty of pictures. They will make the eyes of the little folk sparkle with pleasure.

Pagoda Shadows. By ADELE M. FIELDS. Boston: G. Corthell. Pp. 285. Price \$1.

This is a remarkable series of studies from life in China, given largely in the very words of Chinese women whose life stories are told by themselves. The status of woman is very low. Not one in a thousand can read, and girl babies are drowned with as little compunction as kittens. One woman confesses that she has killed eleven infant daughters. A native Christian testifies that nine hundred and ninety

men in every thousand at some time in their life have beaten their wives. The chapter on the work of evangelization through native Bible women is most inspiring; it reads like romance. And yet the author says that notwithstanding the encouraging results thus far attained there are still 2,000,000 heathen in China to every Protestant missionary. The most interesting and powerful feature of the book, and one entirely novel we think, is the personal testimony of a score of converts; in fact, brief biographies. Joseph Cook writes an introduction, giving this book high commendation. We have elsewhere more fully reviewed it.

Our Missionary Heroes and Heroines; or, Heroic Deeds Done in Methodist Missionary Fields. By Dr. DANIEL WISE. New York: Phillips & Hunt; Toronto: William Briggs. Pp. 291; illustrated. Price \$1.

This book will possess the greater interest to Methodist readers because it consists chiefly of etchings of the missionary heroes and heroines of English and American Methodism. The sketches are written in Dr. Wise's interesting and attractive style. They describe Mission life in India, China, Africa, New Zealand, the Tonga, Friendly, and Society Islands, Ceylon, and elsewhere. The record has all the fascination of romance. Its truth is stranger than fiction. It should inspire the heart, and will, we trust, lead some to the consecration of the life to mission work.

The Methodist Book Concern, New York, also issue in good season the *Lesson Commentary for 1888*, edited by DR. VINCENT and DR. HURLBUT. 8vo.; pp. 333. Price \$1 25 This annual series has become so well known and so highly prized as scarcely to need a word of commendation. It contains copious notes on each lesson, selected from the writings of over two hundred of the leading commentators and expositors of all the ages. The numerous maps and engravings throw much light on the lessons.

The same house issues also the three series of Berean Question Books—Beginner's, Intermediate, and Senior—20 cents each. Every scholar should, if possible, have one.

We have received from the National School of Oratory, at Philadelphia, "The Elocutionist's Annual," No. 12, pp. 200, price 30 cts., containing a selection of new and popular readings, recitations, etc. The selections seem very well made, and the book is superior to most of its class.

How to See Jesus with Fullness of Joy and Peace. By JAMES WILLIAM KEMBALL. Pp. 252. Boston: J. A. Whipple. Toronto: S. R. Briggs. Price, 75 cts.

This is a very beautiful, tender, and reverent little book of familiar letters on experimental religion. It has now reached the eighth thousand, and very many have testified to the spiritual blessing derived from its pages.

An Experiment in Church Music, with some Thoughts Thereon, by the REV. J. J. MATTHIAS, M.A., (Phillips & Hunt, price 25 cts.) is an attempt to secure the hearty singing of the congregation by the selection of a number of choice hymns and tunes.

Baby World:—Stories, Rhymes, and Pictures for Little Folks. Compiled from *St. Nicholas*, by MARY MAPES DODGE. 4to, pp. 303. New York: Century Co. Toronto: Wm. Briggs.

Thank God for childhood! It keeps even the old heart fresh, and makes it renew its youth again. Christ continually sets the little child in the midst to teach us every new lesson of purity, docility, and innocence. Some of the best talent in the world is devoted to the instruction and delight of childhood. A notable example is the volume before us. It is the handsomest holiday book for the very little folk that we have seen. It contains over 300 of the pictures most adapted for childhood, selected from the last seven annual volumes of *St. Nicholas*. It will make the eyes of the little folks sparkle. The pictures are, for the most part, the sort that tell their own story. They are quite an education, in the *Kindergarten* way, of the unfolding infant mind; cultivating the powers of observation, the sense of the beautiful, and the humorous. The stories and rhymes will have to be read over, we venture to say, scores of times to eager little curly heads. The pictures of childhood are really charming, and will beguile many an otherwise weary hour. The book, in paper, binding, and presswork, is every way worthy of the far-famed *Century* press.

Dictionary of the Bible: Comprising its Antiquities, Biography, Geography, Natural History, and Literature, with the latest Researches and References to the Revised Version of the New Testament. By WILLIAM SMITH, LL.D. Revised and edited by Rev. F. N. and M. A. PELLOUBET. Large 12mo, pp. 818, cloth, price \$2.50. Philadelphia: Porter & Coates. Toronto: S. R. Briggs. And Methodist Book Rooms, Toronto, Montreal, and Halifax.

The title of this book very fully describes its scope. It is, for Sunday-school teachers, the best Bible Dictionary for the price that we know. It is abridged from Dr. William Smith's large Bible Dictionary, which is acknowledged to contain "the fruit of the ripest Biblical scholarship of England." Among the writers are Alford, Bonar, Deutsch, Elliott, Farrar, Howson, Layard, Lightfoot, Plumtre, Rawlinson, Stanley, Tregelles, Westcott, Wordsworth, and other accomplished scholars, whose very names are a guarantee of their distinguished qualifications for their work. By this abridgment, the large and costly original work is brought within the reach of almost every teacher. The learned details of scholarship are omitted, but the practical results are given in compendious form. One of the most attractive features of the book is its copious illustration. Its 440 engravings speak to the mind

through the eye more forcefully and intelligibly than would pages of description. The engravings are not old and worn electros; they are sharp and clear. The subject Jerusalem, for instance, occupies fourteen pages, and has two maps and twelve beautiful engravings. There are also eight colored maps, together with valuable chronological and other tables, Harmony of the Gospels, etc.

Daily Light on the Daily Path—In the very Words of Scripture. Two vols.—Morning Hour and Evening Hour. Fr. morocco, two vols. in one; rd. corners, red under gold. London: Samuel Bagster & Co. Toronto: S. R. Briggs. Price \$1.

This is an excellent manual of devotion. No one can day by day feed his soul on these appropriate selections of Scripture without being spiritually nourished and strengthened. It would make a beautiful holiday or birthday gift book.

The Mentor: A little book for the guidance of such men and boys as would appear to advantage in the society of persons of the better sort. By ALFRED AYRES. Contents: Personal Appearance; In Public; Calls and Cards; At the Dinner Table; Conversation; Odds and Ends; What is a Gentleman?

Many persons, especially boys at what is called "the awkward age," suffer much mental disquietude, and act exceedingly uncouthly, because they feel so ill at ease in society. They don't know what to do with their hands, their feet, or anything else. Now, good and easy manners cannot be learned exclusively from a book, but the book above mentioned will be of great benefit even to those who have mingled much in society. While it is designed especially for men, it will prove in any lady's hand a true guide to the manner in which a man should act when in her company. Besides, the long chapter on the Art of Conversation will prove equally instructive to both sexes. A very desirable book to have in every family where there are boys. Price, 16mo, red edges, cloth, \$1. Funk & Wagnalls, 10 and 12 Dey Street, New York. William Briggs, sole agent for Canada.

The Popular Science Monthly. Conducted by E. S. and W. G. YOUMANS. New York: D. Appleton & Co. Price \$5 a year; single numbers, 50 cents.

The November number begins the Twenty-sixth volume. Among its contents are: The Relations between the Mind and the Nervous System, by W. A. Hammond, M.D.; The Origin of the Synthetic Philosophy, by Herbert Spencer; Pending Problems in Astronomy, by Prof. C. A. Young; What is Electricity? by Prof. J. Trowbridge (Harvard University), together with nine other articles and four editorial departments. We have often to dissent from the opinions expressed by this Monthly, but it presents, as no other magazine that we

know, technical details of science better than any other progressive

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know, the latest results of science, not in a technical but in a popular form. The domain of science is ever widening, and nothing will better help one to keep pace with its wonderful progress than this high-class Monthly.

Mistletoe Memories: What the Poets say about Christmas. Comprising a collection of poems selected from the writings of H. W. Longfellow, J. G. Whittier, Thomas Hood, Alfred Domett, Chas. Mackay, Sir Walter Scott, Jennie Joy, and others. The whole bound in BANNER shape, with rich silk fringe and tassels. The cover of this novelty is printed in nearly eighteen colors. For presentation, this art souvenir combines the advantages of both art and literature. Size, 4 by 6½ inches. Price, with envelope and protector, only 35 cents. Sold by all stationers.

The Pilgrim Teacher is the name of a new candidate for Sunday-school patronage. It is a well printed monthly, edited by the Rev. A. E. Demmy, the accomplished Secretary of the Congregational S. S. Union, and M. C. Hazard, late of the *S. S. Times*, and formerly of the Chicago *S. S. Teacher*. With such a "strong team," as the boys say, if this new magazine does not "go," it will be a wonder. We wish it abundant success, and shall enrich our own magazine with selections from its well edited pages.

The Books we are Writing.

EVERY man writes his own biography. He writes at the rate of a volume a year. Our volume for 1884 has just been finished, closed, clasped, and laid up in the archives of heaven, taking its place beside the earlier volumes of our series.

We are beginning a new Year-book. With 1885 our Lord puts into our hands 365 blank pages. This book will be our journal; it will contain the record of our thoughts, words, work, acts, and omissions. No action of light and chemicals in photography will be so sure, delicate, and abiding, as will be our life in the book we are writing.

It will be well for us, therefore, to consider a few facts about these year-books.

First, they will never perish, and they can never be altered. Imperishable books! Books that no fire can burn, no moth can consume, no thief can carry away, no floods can spoil, no rubbish can hide; imperishable books!

Then, too, all the writing in them is permanent; the ink will not fade; the sentences cannot be erased; the fair characters, the beautiful pictures will retain their places; the blots and ill-shaped words, and lines, too, will never be changed; every record of love or hate, of right or wrong, of piety or sin, of earnest Christian work or wicked indolence, will be deeply and eternally entered.

We may secure forgiveness of sins, and holiness of heart and life, but we cannot alter anything written in our yearly volume. Pilate said

of the inscription over the cross, "What I have written, I have written;" and we may say the same—laying emphasis on the second "have"—about the contents of the books we are writing.

Again, these books are read by people around us. Men and women who will not read their Bible are glad to read us. We are living epistles. Our neighbours stand on tip-toe to look over our shoulders and see our writing; others stand by our side and openly read our history. They think about it, talk about it, remember it. Often, if we are teachers, masters, mistresses, seniors, superiors, or in any degree leaders, these books we are writing influence others. The responsibilities of authorship are immense, whether men write on paper or on lives; and by our writings, by our daily way of living, we may make or confirm sceptics, or may establish, strengthen, and settle many in the faith; we may mould people in righteousness or in sin. A dying youth said, "Gather up my influence and bury it with me." Vain request! His friends could more easily have bound the fierce winds, or chained the wild waves, or grasped the lightning, or tamed the most savage beast. Our influence cannot be bound. It is a moral force, which like a bullet that has left the gun, is beyond our control, and must go on to its destiny.

Further, the books we are writing will testify for us, or against us, in the Judgment.

The writings of dead men are speaking every day. The rich specimens of ancient art found by the explorer among the ruins of Nineveh or Babylon are not silent. Fossil remains of plants or trees, fishes, birds, reptiles, and beasts, discovered by geologists, strange relics of the past, are eloquent in testimony; and these years of ours will be our witnesses in eternity. Longfellow's lyric of "The Arrow and the Song" helps to illustrate our thought:—

"I shot an arrow in the air;
It fell to earth, I knew not where;
For so swiftly it flew, the sight
Could not follow it in its flight.

"I breathed a song into the air;
It fell to earth, I knew not where;
For who has sight so keen and strong
That it can follow the flight of song?

"Long, long afterward, in an oak
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend."

Yes, the arrow and song were found precisely as they had been sent forth. So will our writing be. But no poet can tell what the arrow, the song, or the writing had effected. For good or bad influence we shall be responsible, and the witnesses for or against us in the Judgment will be the yearly books we are writing.

About the past let us be humble and repentant; about the future let us be prayerful, watchful, careful; let us make earnest effort to write only wholesome words, and good things, and to put lovely pictures on the pages, white

and clean as yet, of 1885, the next, and in some of our cases, the last yearly volume of the books we are writing.—Adapted from the *Wesleyan Methodist S. S. Magazine*.

Opening and Closing Services for First Quarter of 1885.

OPENING SERVICE.

- I. Silence.
 II. The Doxology.
 III. Responsive Sentences. [Psa. 121.]
Supt. I will lift up mine eyes unto the hills,
School. From whence cometh my help.
Supt. My help cometh from the Lord,
School. Which made heaven and earth.
Supt. He will not suffer thy foot to be moved.
School. He that keepeth thee will not slumber.
Supt. Behold, he that keepeth Israel shall neither slumber nor sleep.
School. The Lord is thy keeper:
Supt. The Lord is thy shade upon thy right hand.
School. The sun shall not smite thee by day, nor the moon by night.
Supt. The Lord shall preserve thee from all evil:
School. He shall preserve thy soul.
Supt. The Lord shall preserve thy going out and thy coming in
School. From this time forth, and even for evermore.

IV. Singing.

V. Prayer.

LESSON SERVICE.

- I. Class Study of the Lesson.
 II. Singing Lesson Hymn.
 III. Recitation of the Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.
 IV. Review and Application of the Lesson, by Pastor or Superintendent.
 V. Catechism Lessons.
 VI. Announcements (especially of the Church, service and week-evening prayer-meeting).

CLOSING SERVICE.

- I. Singing.
 II. Responsive Sentences.
Supt. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.
School. Open thou mine eyes, that I may behold wondrous things out of thy law.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead and buried; the third day he rose from the dead;

he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead

I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

CATECHISM QUESTIONS.

January 4th.

1. *What do you mean by religion?*
 Our whole duty to God our Creator.
 2. *How may you divide that duty?*
 Into two parts: What we have to believe; and what we have to do.

January 11th.

3. *Who is the great Teacher of religion?*
 Jesus Christ, the Son of God, our Redeemer.
 4. *What do you call his religion?*
 Christianity.

January 18th.

5. *Are there any other religions in the world?*
 There is only one Divine Teacher, and only one true religion; but there have been many false teachers, and there are many false religions.

For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him.—1 Corinthians viii. 5, 6.

One Lord, one faith, one baptism.—Ephesians iv. 5.

January 25th.

6. *How did Jesus Christ show that he was a Teacher sent from God?*

By performing signs and wonders such as could be performed only by the power of God.

Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him.—John iii. 2.

THERE is in Troy, New York, a teacher who has instructed a Bible-class for twenty-two years. The original class numbered sixteen. The sum of all her scholars is five hundred. Of these, three hundred become members of the church. They are mostly poor; yet her class supports a native missionary in Burmah, a theological student in the South, and aids a poor church in Iowa. The secret of her success is, first, piety; second, personal devotion to her scholars; third, social influence. Her scholars are her friends and associates, and she is their spiritual guide.

A good definition of an agnostic: "One who doesn't know anything, and is proud of it."

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A. D. 5

Acts 5

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INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: THREE MONTHS' STUDIES IN THE ACTS OF THE APOSTLES.

NOTES BY THE REV. J. L. HURLBUT, D.D.

[Jan. 4.]

A. D. 58.]

LESSON I. PAUL AT TROAS.

Acts 20. 2-16.

(Commit to memory verses 9-12.)



2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Beroea; and of the Thessalonians, Aris-tarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus.

5 These going before tarried for us at Troas. And we sailed away from Philippi after the days of uncleaned bread, and came unto them at Troas in five days; where we abode seven days.

7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man

named Eu-ty-chus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to My-le-ne.

15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Tro-gy-li-um; and the next day we came to Mi-le-tus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Je-ru-sa-lem the day of Pentecost.

General Statement.

The apostle Paul had spent three years at Ephesus, and his work in that great city was finished. He sailed northward over the *Ægean Sea*, among the Ionian Isles; to Troas, where he found "a great and effectual door" opened for the Gospel, and where he eagerly waited for tidings from Corinth, whither he had just sent the First Epistle to Corinthians. No news came, so he hurried over to Macedonia, at Philippi met old friends, and Lydia, the jailer whom he had led into liberty, and Lydia, and then crossed the mountains to Greece, having sent in advance of his coming the Second Epistle to Corinthians. Three months of labor with voice and pen followed, for at this time he wrote the great epistles to Galatians and Romans. Then he turned his face again toward Palestine and Syria, but on the way visited once more, and perhaps for the last time, his dear Philip-pians. There was now a large company of Christian travelers with Paul, partly for safety, partly for fellowship, partly as stewards of the Gentile contribution to the Jewish Christians. They crossed the *Ægean* once

more, and met again at Troas, where they spent a week in joyful meeting with the Church. Here we look in upon that farewell service of the Lord's Supper, in the upper room, at the close of the Lord's day, when the quiet conversation on the things of God is broken by the cry of alarm as a youth falls from the window, and is taken up dead. We see the apostle calmly descend, and embrace the corpse with words of hope and power, and then return to complete the interrupted service. We watch that lonely figure, in meditation along the road to Assos, while his friends sail around the promontory to meet him. We behold him on the deck of his vessel, threading the seas spangled with the Grecian Isles, of which each had its legend, to which Paul's heart was alive, because its interest was fixed upon his higher thoughts. We see him sail regretfully past the river on which Ephesus lay, but anchor in the mouth of the Mæander, at Mile-tus, where with eager heart he awaits the coming of the friends for whom he has sent a messenger.

Explanatory and Practical Notes.

Verse 2. Gone over those parts. The province of Macedonia in Europe, where he had first preached the Gospel six years before. At that time he had visited Philippi, Thessalonica, and Berea, and he probably visited those places again, and may have gone to the borders of Illyricum, on the Adriatic Sea. Rom. 15. 19. **Exhortation.** In the original a word uniting the meanings of exhortation and consolation. (1) *True preaching gives both comfort and counsel.* **Greece.** The famous little country south of Macedonia. Here Paul's work was mainly at Corinth, which was at that time the principal city in Greece and its capital.

3. Abode there three months. During this visit at Corinth he wrote the Epistles to the Galatians and the Romans. **Jews laid wait.** As every-where, the Jews were his bitter enemies, and tried to slay him. (2) *The best and holiest of men may incur the greatest hatred.* **About to sail.** He aimed to visit Jerusalem once more, before undertaking a more important journey to Italy and the west. **To return through Macedonia.** He took the circuitous route, that he might visit his churches once again, and at the same time escape his enemies.

4. There accompanied him. Both as companions, for Paul drew around him every-where strong friends; and as stewards of the fund which Paul had collected among the Gentiles for the relief of the Jewish believers. **Into Asia.** As far as Asia. (Rev. Ver.) Asia in the New Testament denotes that part of Asia

Minor bordering on the *Ægean Sea*, of which Ephesus, Smyrna, and Troas were leading cities. **Sopater.** Unknown except in this mention. **Berea** was the Macedonian city where Paul on his first visit had found the noble students of the Bible. Acts 17. 11. **Aristarchus.** One of Paul's tried friends, who with him on the perilous voyage to Rome (Acts 27. 29), and stood by his side in his Roman prison. Col. 4. 10. **Gaius of Derbe.** A native of Lycaonia in Asia Minor, is to be distinguished from another of the same name mentioned Acts 19. 27. **Timotheus.** The one who was with the apostle most closely of all his friends, from the second journey to the end of his life. **Tychicus** and **Trophimus.** Two friends who were with Paul on his voyage, and remained by him in his imprisonment. (3) *The truest friendships are those in Christ.*

5. These going before. The seven brethren met at Philippi, and then went on in advance over the *Ægean Sea* to Troas, a sail of from two to five days. **Tarried for us.** The change of pronouns indicates that Paul met Luke again at Philippi, where he had left him six years before. From this meeting "the beloved physician" was with Paul until the Roman sword parted them. **At Troas.** In the province of Mysia, on the *Ægean Sea*, at the site of ancient Troy. Twice before Paul had visited this place; on the second journey, when he saw the vision of the "man of Macedonia," and was called over to Europe; and again on the third journey, immediately after leaving Ephesus.

6. Days of unleavened bread. The Jewish pass-over, at that time still observed by Christians. **To Troas in five days.** We notice the precision of Luke's personal narration. On a previous voyage they had made the trip in two days, Acts 16, 11, 12. **Tarried seven days.** They probably arrived on Saturday, and spent two Sundays. It is more than probable that the observance of "the Lord's day" was already a custom in the Church.

7. Upon the first day of the week. This was on the evening of the second Sunday. The expression seems to indicate that this was the usual day for worship and celebration of the Lord's Supper, not a special meeting. This is the earliest trace of Sunday observance in the history of the Church. (4) *It is well to keep holy and happy the day on which Christ rose from the dead.* **To break bread.** Bread in the East is in the form of thin biscuits, which were broken and not cut. **Paul preached.** Not in a continuous sermon, but a conversation on the themes of the Gospel. **Ready to depart.** The service was the more affecting as Paul did not expect to see his congregation again, and this was a farewell meeting. **Until midnight.** There was a fervor in the disciples, which made them love to be together, and an especial interest in the last words of the great apostle.

8. There were many lights. The lights are mentioned as the recollection of the scene by an eye-witness, in the upper chamber. On the third story (ver. 9); which was taken because retired from the street, and because in Oriental houses it often includes a large room. **They were gathered.** Rev. Ver., "We were gathered," making the report more personal.

9. Sat in a window. "The window," that is, the only window; not covered with glass, but an opening with latticed doors, which were open at the time of meeting. **A young man.** Called a youth here, and "a lad" (Rev. Ver.) in verse 12. He was too young to follow the strong thoughts of the apostle, or to keep awake at such a late hour. **Sunk down with sleep.** We can almost see Luke watching the boy, as his head gradually sank, until he lost his balance and fell. **Taken up dead.** The word cannot mean, "as if dead," but denote that he was really killed by the fall. (5) *See here a picture of the danger to the spiritual life which may come to those who sleep under the word of God.*

10. Paul went down. Hurried down, perhaps by an outside staircase. **Fell on him.** As Elijah and Elisha had both done in restoring the dead to life. Em-

bracing him said. Said, not as a physician, but as an apostle, gifted with miraculous power. **His life is in him.** Just as Jesus said of Jairus's daughter, "not dead, but sleepeth," and of Lazarus, "he sleepeth;" so here the words do not mean that he was not really dead. Notice, too, that it is Luke, the exact and sharp-eyed physician, who gives the narration, and states that he was dead. (6) *To bring a soul to life in Christ is greater than to raise a dead body.*

11, 12. Come up again. Without waiting to see the result. **Broken bread.** Completing the service which had been interrupted. **Talked a long while.** Literally, "had much companionship." A social converse lasting all night, because the bond of love to Christ united the company. **He departed.** As Paul was going on foot part of the way, he left in advance of his friends. **The young man.** Rev. Ver., "the lad." **Comforted.** Comforted by his restoration to life, but also encouraged by the token of power in the Church of Christ.

13, 14. Went before to ship. "The ship;" probably a coasting vessel, going to Patara, over which the apostle had some control. **Sailed unto Assos.** A port twenty miles south of Troas, but twice the distance by sea. **Had he appointed.** Perhaps he had suffered from the five-days' voyage to Troas, and chose the land when it was possible. **To go aloft.** There was a good Roman road, and the journey occupied about five hours. **Came to Mitylene.** The principal city on the island of Lesbos, opposite the Adriatic Gulf of Asia Minor.

15. Chios. An island, now called Scio, opposite the city of Smyrna. **Samos.** An island near the mainland, not far from Ephesus. **Tarried at Trogyllium.** The ship did not anchor by the island, but crossed over to Trogyllium, a sea-port on the coast of Asia Minor. Near it, an anchorage is still called St. Paul's Port. **Came to Miletus.** This was one of the ports of Ephesus, from which it was thirty-six miles distant, at the mouth of the river Maander. Its site is now a desolate swamp.

16. Sail by Ephesus. Because if he stayed there he might be delayed and not reach Jerusalem until too late for the Feast of Pentecost. **Day of Pentecost.** A feast which commemorated the giving of the law on Mount Sinai, attracted pilgrims from every part of the Jewish world, and was the anniversary of the descent of the Holy Spirit and the organization of the Christian Church.

HOME READINGS.

- M. Paul at Troas. Acts 20, 2-16.
 Tu. The vision at Troas. Acts 16, 8-18.
 W. The departure from Troas. 2 Cor. 2, 1-17.
 Th. The office of Christ. Isa. 61, 1-11.
 F. The duty of disciples. 2 Tim. 4, 1-8.
 S. Preaching commanded. Jonah 3, 1-10.
 S. Obedience to God. Psa. 40, 1-17.

GOLDEN TEXT.

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them. Acts 20, 7.

LESSON HYMN. 7.

Hymnal, No. 805.

Come, and let us sweetly join,
 Christ to praise in hymns divine;
 Give we all, with one accord,
 Glory to our common Lord;
 Hands, and hearts, and voices raise;
 Sing as in the ancient days;
 Antedate the joys above,
 Celebrate the feast of love.

We for Christ, our Master, stand,
 Lights in a benighted land;
 We our dying Lord confess;
 We are Jesus' witnesses.

TIME.—The close of A. D. 57; Paul at Troas in the spring of 58.

PLACES.—Macedonia and Greece, in Europe; Troas and Assos, in Asia Minor, and the islands of Lesbos (at

its capital Mitylene), Chios, and Samos; Trogyllium and Miletus, on the coast of Asia Minor. [See Descriptive Index.]

RULERS.—Nero, Emperor of Rome; Claudius Felix, Procurator of Judea; Ummidius Quadratus, Prefect of Syria; Ananias, son of Nebedæus, high-priest of the Jews.

DOCTRINAL SUGGESTION.—The Lord's day.

QUESTIONS FOR SENIOR STUDENTS.

- The Christian Company, v. 2-6.**
 To what place had Paul come?
 What did the Jews purpose doing with him?
 When?
 Who accompanied Paul into Asia?
 Where did they tarry for Paul?
 When and from what port did Paul leave Greece?
- The Christian Service, v. 7-12.**
 What occurred on the Sunday after Paul's arrival?
 Why was his discourse so long?
 What happened while he was preaching?
 How did Paul comfort the friends of Eutychus?
 What miracle did he then perform?
- The Christian Pilgrimage, v. 13-16.**
 From what point did the company sail?
 Why did Paul go there on foot?
 What route did they take from Assos?
 What was Paul's reason for haste?

Practical Teachings.

How does this lesson illustrate—

- The protection of providence?
- Our exposure to afflictions?
- That afflictions often prove to be blessings?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Christian Company**, v. 2-6.
Where did Paul go from Ephesus?
How long did he stay?
What caused his return to Macedonia?
How many disciples accompanied him?
From what cities did they come?
Where did they wait for Paul?
When did Paul begin his journey?
How long did he stop at Troas?
2. **The Christian Service**, v. 7-12.
Whom did Paul meet on the Sabbath?
Why had they come together?
What was this "breaking of bread"?
How long did the service continue?
What fatal accident occurred?
How was the dead laid restored?
By whom was life restored in like manner? 1 Kings 17. 21; 2 Kings 4. 32-34.
3. **The Christian Pilgrimage**, v. 13-16.
How did the disciples reach Asia?
Whom did they meet there?
Describe the journey to Miletus?
What reason had Paul for haste?

Teachings of the Lesson.

Where, in this lesson, are we taught—1. Diligence in duty? 2. Power of a man of God? 3. Regard for divinely appointed service?

QUESTIONS FOR YOUNGER SCHOLARS.

- Where do we find the apostle Paul in this lesson?
At Troas.
Who met him here? **Friends to go with him to Jerusalem.**
Where did he spend his last night in Troas? **With his Church in an upper chamber.**
How long did he preach to them? **Until midnight.**
What took place while Paul was preaching? **A boy went to sleep, fell out of the window, and was taken up dead.**
What did Paul do? **Went down stairs and put his arms around him.**
What did Paul say? **Do not be troubled, his life is in him.**
What did they do after Paul went back? **They broke bread, and talked until daylight.**
Were you ever so much interested in any thing that you wanted to talk about it a long time?
Did you ever find it hard to say good-bye? If so, you know why they stayed so long.
Just before they separated who was brought in?
The boy, truly living.
How did this make them feel? **Comforted, and strong in Jesus' power.**
The next day where did they go? **Paul's friends sailed away, and he walked to Assos.**
Did his friends see him again? **At Assos they took him on board the ship.**
Where did he want to stop? **At Ephesus.**
Why did he want to stop there? **Because he had lived there and preached for three years.**
Why didn't he? **Because they were in haste to get to Jerusalem.**

Words with Little People.

Jesus wants you for his own dear child this glad new year. He wants to forgive all your sins, and give you a clean heart. He knows you are not strong or wise enough to live for him without his help, and so he says, "All your need will I supply."

THE LESSON CATECHISM.

[For the entire school.]

1. Where had Paul been before coming into Greece? **At Ephesus.**
2. How long did Paul and his companions abide at Troas? **Seven days.**
3. What did Paul do at Troas? **He preached unto the disciples.**
4. What did Paul say of the young man who fell from the loft? **"His life is in him."**
5. Where was Paul's next stopping place on his way to Jerusalem? **At Miletus.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.
The Apostolic Church.

- I. **AN EXTENDED CHURCH.**
Greece (v. 2)... *Ephesus*... *Jerusalem*. v. 16.
"Go ye into all the world." Mark 16. 15.
"As it is in all the world." Col. 1. 6.
- II. **AN INTELLIGENT CHURCH.**
Given them much exhortation. v. 2.
"Teaching them... all things." Matt. 28. 20.
"Abound... in knowledge." Phil. 1. 9.
- III. **A SOCIAL CHURCH.**
There accompanied him. v. 4.
"Love the brotherhood." 1 Pet. 3. 17.
"We love the brethren." 1 John 3. 14.
- IV. **A CHURCH OF HOLY DAYS.**
Upon the first day of the week. v. 7.
"Upon the first day... in store." 1 Cor. 16. 2.
"In the Spirit on the Lord's day." Rev. 1. 10.
- V. **A CHURCH OF SERVICES.**
Disciples came together. v. 7.
"Not forsaking the assembling." Heb. 10. 25.
"Continued... doctrine... prayers." Acts 2. 42.
- VI. **A CHURCH OF SACRAMENTS.**
Came together to break bread. v. 7.
"In remembrance of me." 1 Cor. 11. 24.
"The cup of blessing... bread." 1 Cor. 10. 16.
- VII. **A CHURCH OF SPIRITUAL POWER.**
His life is in him. v. 10.
"Dead in sins... quickened." Eph. 2. 5.
"Walk in newness of life." Rom. 6. 4.

ADDITIONAL PRACTICAL LESSONS

The Inspiration of the Gospel.

1. It gives a realization of the value of souls, which prompts to self-denying labor for them. v. 2.
2. It gives at once consolation for life's trials, and exhortation to life's duties, through the inspiration which it affords. v. 2.
3. It awakens true friendship between hearts, binding them together by the ties of a common love to Christ. v. 4, 5.
4. It inspires old forms of worship and service with new meaning and life; so that the passover becomes the Lord's Supper, and the Jewish Sabbath the Lord's day. v. 6, 7.
5. It brings life to the dead, so that ancient miracles were a type of spiritual resurrections. v. 9-12.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

THE passage appointed for this lesson embraces a good deal of interesting matter. Beginning with the departure of Paul from Ephesus, it presently brings him to Troas. But an interval of some months comes between, which includes Paul's first preaching at Troas (2 Cor. 2. 12), his journey thence into Macedonia and meeting with Titus, who had been his messenger to the Church at Corinth

(2 Cor. 7, 6, etc.); his visit to Greece; his purpose to sail thence for Syria, carrying with him the offerings from the Macedonian and Achaian Churches for the poor saints at Jerusalem (Rom. 15. 26; 2 Cor. 8, 9), and his detour through Macedonia owing to the plots of the Jews. Little did these Jews think how the Lord was going to use their wicked designs for the glory of his name at Troas, which would otherwise have lost this second visit of the apostle.

Interesting as the whole narrative is, the author of the Acts passes quickly over Paul's journeyings, and concentrates his attention on his stay at Troas. Why so? Not, I imagine, in order to give us a glimpse of the habits of the Christian Church, the regular meeting for worship on the "first day of the week," the breaking of bread as the central point of the meeting, the assembling in the evening when the humbler classes of the community would be most free, the quiet "upper chamber," lent probably by some more wealthy member of the Church—for all this might have been told in connection with other places. But this visit of Paul to Troas was signalized by the restoration of a dead man to life. During our Lord's sojourn on earth his disciples had been commissioned, in his name, not only to "heal the sick," but also to "raise the dead" (Matt. 10. 8); but in his parting directions there is no repetition of the latter charge. Compare Matt. 28. 19, 20; Mark 16. 15-18. While, therefore, the gift of healing was exercised largely in the apostolic age, there were but two occasions on which power was given to raise the dead. The first was at Joppa, whence the apostle Peter was called to make known the Gospel to the Gentiles; the other was at Troas, where the cry of need from the western world had reached the ear of the apostle Paul. The raising of Eutychus is the great fact of the narrative, and should be made the central point in this lesson.

It may be done in this way: Picture the scene in the "upper chamber." Just as the scattered members of a family, one toiling here, the other there, come together on a holiday to enjoy each other's society, and get refreshed by the sights and sounds of home, so the "members of Christ" scattered throughout the heathen city, leading lives of loneliness and of trial among those with whom they have no fellowship, come to meet before the Lord, and to commune with him and of him. It is a time of rest, of refreshment, of solemn yet joyful drawing near to God.

But there is a sudden and terrible interruption to this happy gathering. There is one intruder who never can be kept out. Where he chooses to enter no man can stop him. Death enters this peaceful scene and seizes his victim. We do not know whether Eutychus was weaker in body or less fervent in spirit than the rest, but anyhow he had allowed himself to be overcome by natural weariness. Sitting in the "window" or balcony overlooking the street, the slumberer had hardly been noticed

until his sudden fall startled and roused the assembly. Quickly his friends reach the prostrate form and tenderly lift it, but all is over—he is "taken up dead."

This is the way death often comes. All through the world's history he has been a merciless intruder. No family meetings, no business, however urgent, no matter, however important, no enjoyment, however sweet and pure, is free from his interruption. But a few weeks ago the inhabitants of a country town were enjoying a general holiday. On a beautiful and commanding hill in the neighborhood crowds had gathered to spend the day. The intruder spared not the festive scene. A young man, playing with some comrades, lost his footing and was precipitated down the steep slope. Death claimed his prey. Shortly before, a large party of London boys had gone out for a country excursion. Every thing was done to make them happy. But the grim intruder Death could not be kept out, and two of those poor lads were drowned. Indeed, so used has the world grown to these sad interruptions that, in the case of a musical engagement entered into by a celebrated singer, provision was made for her possible death before completing what she had undertaken, and the arrangement was to be carried out "with my sincere apologies" ("*avec toutes mes excuses*").

But at Troas, as before at Joppa, Death was foiled. Quickly Paul is at the side of the mourners. He embraces the dead man, and Eutychus lives! Quietly and joyfully the crowd again fills the "upper chamber," the discourse that had been broken off is concluded, and the paschal meal is taken. The coming in of that terrible intruder has but furnished a fresh cause of praise to God.

This is the last time that Death was foiled. The next time is coming. Death has been conquered, and his power can last but a little while longer. When Paul embraced the body of Eutychus he answered that "his life is in him." So of those who die "in the Lord" we may say: He or she "is not dead, but asleep." The interruption is but for a time, and, as at Troas, that which shall come after shall be better than all that went before. But unless he who conquered Death is your Saviour, there is no deliverance for you. If interrupted in sinful practices or worldly pleasure, the interruption is forever. "The wicked is driven away in his wickedness, but the righteous hath hope in his death." Prov. 14. 32.

Herean Methods.

Hints for the Teachers' Meeting and the Class.

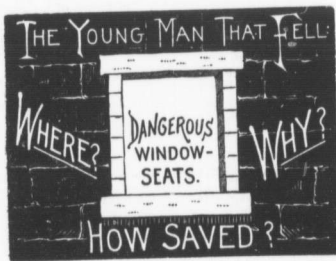
It would be a good plan to draw a map of the Ægean Sea, with the coast of Asia Minor on the east, and of Europe on the west. Locate Miletus, Ephesus, Assos, Troas, Philippi (in Macedonia), Corinth (in Greece), and the islands of Lesbos (Mitylene), Chios, Samos. Then show the journey of Paul from Ephesus: 1.) To Troas; 2.) Macedonia; 3.) Greece; 4.) Philippi; 5.) Troas; 6.) Assos; 7.) Passing the islands named to Miletus. At

each place let the events in the story connected with it be named... Show in the apostle Paul the following traits as illustrated in this lesson: 1.) Activity, v. 2; 2.) Affectionateness—drawing around him so many friends, v. 4, 5; 3.) Deep interest in the work of souls—preaching all night, v. 7, 8; 4.) Spiritual power, v. 9-12; 5.) Patriotism—love for his own people, the Jews, v. 16. This might form a good line of teaching for the lesson. ... Another plan may be found in the Analytical and Biblical Outline—The Apostolic Church—its traits as shown in this lesson. Let the references be sought out and read by the pupils ... Still another line—the inspiration of the Gospel, or what the Gospel inspires in men, may be seen in the Additional Practical Lessons. ... Do not fail to show in this lesson that that which drew men to Paul, and gave him power, was the Christ which was in him.

References. FREEMAN'S HAND-BOOK. Ver. 7, 8: The upper chamber, 333. Ver. 9: Windows, 228.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The blackboard lesson for to-day is taken from the fall of the young man from the window, and this leads us to speak of other dangerous window-seats. In the center of the diagram is the drawing of a window. Describe the window, or place, from which the young man of Troas fell, (in answer to the question, *Where?*) He was in good company, but in a dangerous place. (*Why?*) Why did he fall? Because he placed himself in the line of danger. From this draw the following lessons: 1. A young man, surrounded by good influences in a Christian family, can, unknown to them, so place himself in the line of danger that he will be liable to fall. In other words, he gets in *dangerous window-seats*. For example: Here may be a young man hearing the Gospel preached, and he be seated in the window-seat of indifference. 2. Hearing preaching from the window-seat of procrastination. 3. Hearing preaching from the window-seat of the scornful. 4. Hearing preaching from the window-seats of Self-love, Man-fearing spirit, Vanity, or Skepticism. 5. There are other more dangerous window-seats away from where preaching is heard, and their names are Bad Company, Bad Amusements, Bad Books, and Intemperance. **APPLICATION.** Is there a young man or a young woman here to-day who is in the line of danger? **HOW SAVED?** The young man of Troas saved by Paul through the power of Christ. The same power will save each one of us if we are willing.

Primary and Intermediate.

BY M. V. M.

In the preparation of these lessons from the Acts, teachers will find the "Story of the Apostles," by the gifted author of "Peep of Day," a very attractive help. It is published by Carter & Brothers, New York. Solid information, reliable, and given with graphic detail, is to be found in "Life and Epistles of the Apostle Paul," by Conybeare and Howson. For methods of illustrating and enforcing the lessons, help may be sought in various directions. Mrs. Crafts' "Hand-book for Primary Teachers" is excellent, and always to be commended. But every true teacher of the little ones knows that the best help comes straight down from the "Father of lights," and is given in answer to child-like, believing prayer.

LESSON THOUGHT. *Safety in Jesus.* Introduce the lesson by a short account of Paul's journeys up to the present. A map will be helpful here, and vivid description is especially necessary, leading children to feel that Paul and his companions are real persons, and the events narrated real events.

Point out Troas on the map. Let children imagine how Paul would spend his time during the week's stay. But his visit was nearly over. Saturday, the Jewish Sabbath, was the last day of his stay. The Sabbath ended on Saturday evening, and then Sunday, the first day of the week, began, on which Jesus rose from the dead; so the early Christians used to break bread together in memory of him on that day. That evening the Christians of Troas met in a large room on the third floor. Paul preached, and so earnest was he that he kept on until midnight. The many lights made the room very warm. A young man sitting in a window fell asleep, and shortly fell from the window! Describe the alarm, the confusion, the distress when they found that he was dead. Then tell the joy that followed when Paul, through Jesus' power, restored him to life. Apply the lesson by showing how we, too, may get sleepy, and fall into sin. Eutychus was in a dangerous place, and he forgot to watch. This world is a dangerous place. If we do not watch we shall fall. Jesus' power alone can save us from death when we fall. Tell how children may fall into anger, pride, indolence, untruth, etc., leading them to see that there is safety only in Jesus.



Lesson Word-Pictures.

It is the first day of the week in Troas. As many ships as ever have been shooting into and out of its harbor. The rumble of business may have been as noisy as on other days. As night comes on, what reason, asks Troas, why we should put aside any customary festivities? In yonder upper room, though, there is the sacred hush of a Christian service. People have come to remember with Paul the Saviour in the breaking of bread, and to hear also the apostle's farewell words. There are the long tables carefully set. There are the guests reclining on the couches. Every-where is the sparkle of the quaint antique lamps. There is the apostle about to say his last words before departing, and break this bread of Calvary to their faint and drooping hearts. And was the Master of the feast absent? Let us fancy ourselves at Troas, that we have gone to the peaceful upper room, and are there among the guests.

How intent is the look they fasten upon the apostle! Through doors wide open come the truth into their hearts. The evening wears away. Still recline the guests before the table. Still burn the odd-shaped lamps, and the words of Paul still go on. And they all are listening? What is that young man doing who is seated in the open window? Carelessly sleeping! He sways backward and forward. He sways too far, and then the sound of a heavy fall on the ground below is heard! The quiet upper room is a scene of instant confusion. Down the stairs they hurry then into the outer air. They surround the prostrate body. Some one cries, "He is dead, poor fellow!" "Let me come!" we seem to hear a calm, confident voice saying. It is

Paul. He stoops tenderly down to the young man. He encircles him with his arms. Does Paul expect to bring him to life? When in Troas did the dead ever come to life? But the young man is stirring! There is color again in his cheeks! The warm breath steals from his mouth! His eyes open! What wonder then that they were "not a little comforted!" They return to the upper room. The couches at the tables are again occupied. There is no breaking of bread, and the apostle says the sad words of farewell. When they separate, the sky is all afresh with flame as if some golden street of the New Jerusalem had been unveiled in the air for the comfort of weary pilgrims.

A. D. 58.]

LESSON II. PAUL AT MILETUS.

[Jan. 11.

Acts 20. 17-27.

[Commit to memory verses 18-21.]



17 And from Miletus he went to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews.

20 And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house.

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

General Statement.

While the apostle Paul held deeply in his heart all the churches which he had planted, and every soul whom he had won to Christ, there were certain places in which he felt a peculiar interest. One of these was the Church at Ephesus. It was in the metropolis of Asia Minor, and under the shadow of the most magnificent idol-temple on the earth; he had labored there longer than in any other single field of his ministry, and he had deeper truths of the Gospel, as is shown in the loftiness of the subjects contained in the epistle which he wrote to them a few years afterward. He is now on his way to Jerusalem, a city of holy associations, yet fraught with elements of danger to himself. Bonds and afflictions abide him there, as his inner consciousness, enlightened by the Holy Ghost, forewarns him. He cannot pass by the city of Ephesus, which he may never more see, without giving his farewell to its Church. Therefore, he bids his vessel to pause at Miletus for a few days; a swift messenger is despatched, and soon

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

the elders of the Ephesian Church are gathered around the apostle. The words he speaks to them, as outlined by Luke's graphic pen, and rendered earnest, and they open to us the heart of the apostle as no other passage in his life or letters reveals it. They show us how those three years in Ephesus were spent; by day toiling in the tent-maker's shop; by twilight from house to house among the people, on Sabbath-days proclaiming Christ in public. They tell us of the obstacles which he met, over which he wept, and over which he triumphed; the hard hearts, the plotting foes, the riotous enemies; a Demetrius raising a mob, an Alexander sowing tares, a Hymeneus perverting the truth. Act is now he calmly pursued his way, upholding the cross, preaching the truth, his conscience clear from the blood of sinners, because his ministry was true and faithful. That ministry, as a trust, he had received from the Lord, and with joy he looked forward to the day when he should lay it down at the Master's feet.

Explanatory and Practical Notes.

Verse 17. From Miletus. See notes on Lesson I, verse 15. He sent to Ephesus. The metropolis of Asia Minor, thirty-six miles distant. (See Introduction.) Called the elders. These were both the ruling and the teaching officers in the Church, called both *bishops* and *elders*, in this chapter. The distinction of orders was made later in Church history. If the analogy of Acts 6 was observed, they were chosen by the Church and then ordained by the apostle. It is to be remembered that the synagogue, and not the temple furnished the pattern for early Church government.

18. He said unto them. This address, one of the most beautiful in the Bible, is wholly in the style of Paul, and reads like an extract from one of his epistles. It was reported by Luke, who was present at the meeting, and he could appeal to those who had witnessed it for their testimony. From the first day. In the brief visit at the close of his second journey, about four years before. Asia. Here means Proconsular Asia,

the Roman jurisdiction, including the coast-provinces of Asia Minor on the *Ægean* Sea. At all seasons. Rev. Ver., "all the time." For Paul's entire ministry during three years was in Ephesus, though its effects were felt throughout the provinces.

19. Serving the Lord. Literally, "being a slave [one] tied to the Lord," an expression peculiar to Paul, and graphically indicating the intensity of his devotion. (1) *Every Christian takes Christ as his master, and owns himself a servant. With all humility of mind.* Rev. Ver., "Lowliness of mind." Not disdain the lowest labor, for his own support, or in the interests of the Gospel, but ready for any work that hard hearts which he encountered. Says Luther, "Weeping goes before working, and suffering before doing." And temptations. More correctly, as in Rev. Ver., *trials*. These are scarcely hinted at in the account of his ministry at Ephesus in Acts 19, where

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the trouble from Gentile opposers is related at length. But everywhere Paul's greatest foes were among his own people, who felt that he was lowering the "elect nation" to the level of the Gentiles. **Lying in wait.** Rev. Ver., "plots." (2) *The world's greatest benefactors have often met with the bitterest enemies.*

20. I kept back nothing. The word is a nautical term, meaning, *I have not reefed sails.* **Profitable for you.** The test of truth to be taught was not whether it was agreeable to the carnal nature, or popular with men, but whether it was profitable. (3) *The faithful pastor seeks ever not the praise but the profit of his people.* **Publicly.** The teaching in the synagogue, and after the separation from the Jews, in the school-room of Tyrannus, Acts 19. 9. **From house to house.** In personal visitation, and at meetings in private houses. Says Philip Henry, "A house-going minister makes a church-going congregation."

21. Testifying. Paul's method of preaching was not by argument, but by testimony to the truth as a personal experience. (4) *Every disciple of Christ should be a witness to the power of the Gospel.* **To the Jews and to the Greeks.** He preached salvation to Jews and to Greeks upon precisely the same terms, not making any distinction, or recognizing that one had any advantage over the other. (5) *All must enter the true Church of Christ by the same door.* **Repentance toward God.** Repentance in the Bible means not sorrow over sin, but a turning of the mind and purpose from sin; and hence this clause means turning from sin to God. **Faith toward.** A resting of the will and the heart upon Christ as the one who saves us from sin; an appropriation of Jesus as our Redeemer. (6) *True faith says, "My Saviour."*

22. I go bound in the spirit. This may mean under a sense of duty in his own spirit, which was as strong as a bond, leading him to Jerusalem; or else, as Conybeare considers, "A prisoner in chains, but as yet only in spirit, not in body." **Unto Jerusalem.** Having Jerusalem as the goal of his journey and the end of his public ministry. **Not knowing.** He knew, through inspiration, that trials awaited him, but knew not just what trials, or what result was to follow them.

23. The Holy Ghost witnesseth. Rev. Ver., "Testifyeth." It was not only his own heart which looked forwardly on the future, but the Divine Spirit also which gave him forewarning. **In every city.** We have no record of these predictions, which must have been given at Corinth, Philippi, and Troas; but Rom. 15. 30. 31, written just before this voyage, expresses an anxiety as to its result. **Bonds and afflictions.** Paul was a free Roman citizen, whom it was unlawful to bind, yet he felt a certainty of imprisonment, only too well verified.

24. None of these things move me. Though he named his coming troubles, it was not in a spirit of complaint for they were less than the small dust of the balance in their effect upon his purpose. **Neither count I my life dear.** Most men count their lives as their most precious possession. But Paul had that present faith which could see that his life was in the care of his Lord, and that he could not die until his work was done. His life was of no account compared with his ministry. **So that I might finish my course.** Or, as the margin of Rev. Ver., "in comparison of accomplishing my course;" comparing his ministry to a race in which he was a runner. **And the ministry.** Paul recognized a certain definite mission as intrusted to him by the Lord Jesus, that of proclaiming the universality of the atonement, by faith in Christ. **The gospel of the grace of God.** The Gospel, which manifested God's grace or favor to man, by proclaiming His Son as our Redeemer. (7) *God's attitude toward sinners is one of tenderness and mercy, eager to save all who will let themselves be saved.*

25. Behold, I know. His knowledge in this anticipation was not by revelation, but a conclusion from the fact of his expected imprisonment, and his purpose, if free, to preach in Rome, and westward in Spain. Rom. 15. 28. He felt that his work in Asia was completed. **Gene preaching.** Literally, "heralding." (8) *The Christian preacher as a herald brings the King's offer of reconciliation to a rebellious world. Shall see my face no more.* From the later epistles, it is clear that Paul did afterward revisit Asia Minor, including Troas (2 Tim. 4. 13) and Miletus (2 Tim. 4. 20), and in all probability Ephesus also (1 Tim. 1. 3); so that he spoke here not as a prophet, but as a man.

26. I take you to record. Rev. Ver., "I testify unto you." Standing now at the point of a final parting, the apostle gives this solemn and weighty testimony as to his own ministry at Ephesus, now closed. **Pure from the blood.** Perhaps a reference to the apostle's mind to Ezek. 33, where the prophet-watchman is held responsible for the lives lost by his failure to deliver his message, a warning of danger. Paul could look back over his three years' ministry, and feel that if souls perished it was not through his negligence to give them God's message of grace.

27. I have not shunned. The Greek verb is the same with that in verse 20: "I have kept back nothing." **To declare unto you.** Paul was addressing experienced Christians who had been trained under his teaching. This text gives no warrant for presenting truth in a general, indiscriminating way to all people. **All the counsel of God.** All the truth needful for their salvation, both the law with its threatenings, and the Gospel with its consolations.

HOME READINGS.

- M. Paul at Miletus. Acts 20. 17-37.
 Th. Appointed to affliction. 1 Thess. 3. 1-13.
 W. No separation from Christ. Rom. 8. 28-39.
 Th. The counsel of God. John 15. 12-37.
 P. Qualifications of ministers. Titus 1. 1-9.
 S. Repentance toward God. Luke 24. 44-53.
 S. The time to repent. Psal. 95. 1-11.

GOLDEN TEXT.

Repentance toward God, and faith toward our Lord Jesus Christ. Acts 20. 21.

LESSON HYMN. L. M. G.

Hymnal, No. 333

His name is Jesus, and he died,
 For guilty sinners crucified;
 Content to die that he might win
 Their ransom from the death of sin—
 No sinner worse than I can be,
 Therefore I know he died for me.
 If grace were bought, I could not buy;
 If grace were coined, no wealth have I;
 By grace alone I draw my breath,
 Held up from everlasting death;
 Yet, since I know his grace is free,
 I know the Saviour died for me.

TIME.—A. D. 58, immediately following the last lesson.

PLACE.—Miletus, a sea-port in the province of Caria, Asia Minor.

RULERS.—See Lesson I.

CONNECTION.—Paul, on his last journey to Jerusalem, stopped at Miletus, and gave his farewell counsels to the Church at Ephesus.

DOCTRINAL SUGGESTION.—The Ministry of the Word.

QUESTIONS FOR SENIOR STUDENTS.

- An Apostle's Record, v. 17-21.**
 Whom did Paul summon from Ephesus?
 For what purpose?
 Of what does he remind them? ver. 18.
 How does he say he served God?
 What had been the manner of his preaching?
 To whom had he preached?
 What was the burden of his preaching?
- An Apostle's Resolve, v. 22-27.**
 In what condition was he to go to Jerusalem?
 Of what did the Holy Spirit warn him?
 How was Paul affected thereby?
 What was his highest purpose?
 Of what did he warn his hearers?
 Of what did he assert his innocence?
 On what did he base his innocence?

Practical Teachings.

How does this lesson teach—

- The value of a good record?
- The power of holy resolution?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. An Apostle's Record, v. 17-21.**
 To what city had Paul now come?
 To what place did he send a message?
 Whom did he summon?
 Of what did he remind them?
 In what spirit had he served?
 How had he taught them?
 What had he taught?
 By whose authority? Luke 24. 47.
- 2. An Apostle's Resolve, v. 22-27.**
 Where was Paul going?
 What led him to take this journey?
 Of what was he ignorant?
 What had been revealed to him?
 How did this knowledge affect him?
 What was dearer to him than life?
 What was his testimony at the end of his life?
 2 Tim. 4. 7.
 What promise had Jesus given to his witnesses?
 Matt. 28. 20.
 What did Paul say of the parting?
 What testimony did he ask of his brethren?
 What cleared him of blood-guiltiness?

Teachings of the Lesson.

Where, in this lesson, are we taught—

1. Faithful service?
2. Willing obedience?
3. Fearless trust?

QUESTIONS FOR YOUNGER SCHOLARS.

How did Paul plan to see the Church at Ephesus? He sent for the leading men to come to him at Miletus.

After they came what did he do? Gave them an earnest, solemn, loving talk.

What was a model? A pattern.

What had Paul been to them? A living model.

What had his holy life said to them? Follow me as I follow Christ.

What had he urged them to do? To turn away from sin and believe in Jesus Christ. [Repeat GOLDEN TEXT]

What had the Holy Spirit made plain to him? That he was to have a great deal of trouble.

Did this make him sad? No; he was even willing to die, if only he could finish the work the Lord had given him to do.

What did he then tell them? That they should see his face no more.

Would it be his fault if they were not saved? No; for he had told them all God's message.

Words with Little People.

Will you study the "Lesson Story" carefully, and see if you can find where Paul was—

Humble, like Jesus? Brave, like Jesus?

Patient, like Jesus? Faithful, like Jesus?

Joyful, like Jesus? Obedient, like Jesus?

If you will try to be each one of these things, you will bear Christ's likeness too, and some one will make your life their pattern.

Remember, "All the help you need God will supply."

THE LESSON CATECHISM.

[For the entire school.]

1. Whom did Paul summon from Ephesus? **The elders of the Church.**
2. What was the burden of Paul's preaching? **Repentance and faith.**
3. What awaited Paul in every city? **Bonds and afflictions.**
4. What did Paul say concerning this fact? "**None of these things move me.**"
5. What had Paul not shunned to declare? **The counsel of God.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

An Apostolic Ministry.

I. THE MINISTER.

1. *Ye know... what manner.* v. 18.
"Knowledge... been with Jesus." Acts 4. 13.
2. *Serving the Lord... humility.* v. 19.
"Whose I am... whom I serve." Acts 27. 23.
3. *With many tears.* v. 19.
"I have you in my heart." Phil. 1. 7.

II. THE MINISTRY.

1. *Kept back nothing... profitable.* v. 20.
"Reprove, rebuke, exhort." 2 Tim. 4. 2.
2. *Taught you publicly.* v. 20.
"Preaching might be fully known." 2 Tim. 4. 17.
3. *From house to house.* v. 20.
"Breaking bread from house to house." Acts 2. 46.
4. *To the Jews and... Greeks.* v. 21.
"No difference... Jew and Greek." Rom. 10. 12.

III. THE MESSAGE.

1. *Repentance toward God.* v. 21.
"Repentance... should be preached." Luke 24. 47.
2. *Faith toward... Christ.* v. 21.
"Believe in the Lord Jesus Christ." Acts 16. 31.

IV. THE RESULTS.

1. *Bonds and afflictions.* v. 23.
"Live godly... suffer persecution." 2 Tim. 3. 12.
2. *Finish my course with joy.* v. 24.
"Rejoice in the Lord always." Phil. 4. 4.
3. *Pure from the blood.* v. 26.
"Hast delivered thy soul." Ezek. 33. 9.

ADDITIONAL PRACTICAL LESSONS.

The Christian Worker.

1. The worker for Christ must be a Christian, one who has submitted himself to Christ, and regards himself as a servant. v. 18, 19.
2. The worker for Christ must have an affectionate nature, able to feel for others, and put himself into sympathy with them. v. 19.
3. The worker for Christ must have as his aim, not popular applause, but the true profit of his people, and keep back nothing which furthers that aim. v. 20.
4. The worker for Christ must be industrious, laboring both publicly and privately, in season and out of season, for the salvation of souls. v. 20.
5. The worker for Christ must aim for practical results, repentance, and faith on the part of his hearers. v. 21.
6. The worker for Christ must keep in constant communion with the Holy Spirit, listening ever to the voice from on high. v. 23.
7. The worker for Christ must be unmovable by the opposition of men, and the troubles which he encounters, but strive to approve himself to his Master only. v. 24.

English Teacher's Notes.

A RACE is sure to attract attention. Whether it be a contest between graceful sailing yachts, or a mere game of children, there are few who would

not stop to watch the competitors hastening toward the goal, and see the coming in of the victor. The races of classical times are famous, and several allusions are found in the New Testament to runners and running, and to the prize looked for at the end. One of these occurs in the passage for to-day, and we may well take it as the key-note of the lesson.

"*That I might finish my course.*" (The words "with joy," omitted in the Revised Version, add nothing to the idea here presented to us.) Paul was running a race, not against his fellow men, so that the victory of one involved the defeat of the rest, but against the hindrances and difficulties placed in his way by the malice of Satan and of his emissaries. But more of this further on. We see him to-day engaged in an earthly course and a heavenly course.

Look first at the earthly course. We find Paul at Miletus, on the eastern shores of the *Ægean*, a place hitherto unvisited by him. But he has not come to preach the Gospel there. He is not on a missionary journey. His destination is Jerusalem. Thirty miles behind him lies Ephesus, where he has affectionate converts and faithful friends, yet he has not stopped there. Why? Because he was hastening onward. Ver. 16. Had he wished to stop at Ephesus he might probably have had to find another vessel, and his journey would have been delayed. And the one thing before him is to reach Jerusalem by the feast of Pentecost, there to present to his countrymen the offerings of the Gentiles. It is impressed on his mind ("I go bound in the spirit," ver. 22) that this is what God would have him do. This, therefore, is his present "course," as far as earthly movements are concerned, and every thing else is subordinated to it. He is a traveler on business which may not be delayed. Hence he dares not himself undertake the journey from Miletus to Ephesus while the vessel remains in port, lest he might return too late and find it gone, but sends for the elders of the Church to come to him. Even in earthly matters a lesson may be learned from Paul's devotion to the matter on hand.

But all this was a necessary result of his spiritual course. And he tells the Ephesian elders in the first part of his farewell address three things about it:

1. *How he had run.*

The runner in a race cannot choose his own path. He must run in the way appointed. This way may be straight or it may be tortuous. It may be rough or it may be smooth. But in the way marked out he must run, knowing that he "is not crowned except he strive lawfully." 2 Tim. 2. 5. Paul's path had led him through toil and trial and danger. But he had never flinched in the race. In spite of the "tears and temptations" which befell him by the lying in wait of the Jews, he had not lost heart. He had spared no effort and missed no opportunity of preaching the Gospel, whether publicly or from "house to house." And his service had been ren-

dered "in all humility of mind," working with his hands (ver. 34) to supply his daily needs, and accepting meekly the trials and dangers that came upon him. This the Ephesians had witnessed and knew to be true.

2. *What had been his starting-point.*

It had been a very definite one—"Repentance toward God, and faith toward our Lord Jesus Christ" was the beginning of his course. Years ago he had seen, confessed, and forsaken his own sin, and had received the crucified and risen Jesus as his Saviour and Lord. And to every one, both to the Jews and to the Greeks, he had set forth this as the starting-point of the Christian race. None could mistake him on this head.

3. *What was the goal to which he looked forward.*

His earthly goal, for the present, was Jerusalem. Not, we should fancy, a desirable one, for he knew that there "bonds and afflictions" awaited him—perhaps the loss of life itself. But this prospect disturbed him not, for he looked farther on, and fixed his eye on this—"that I might finish my course." That is what every runner looks for to complete the race meant for Paul the approval of his Lord and the winning of the prize.

In applying this subject we have to bear in mind that the winner of such a race as that of Paul (whether of the temporal or the spiritual race) is not the man who distances his fellows, but the man who completes his course—the man who, undeterred by his hindrances and opposition, goes the whole length of the way appointed, from starting point to goal. An earthly course requires humble application, strenuous effort, and unflinching determination; how much more the heavenly race! An earthly course will fail if the right starting-point is not taken; how much more the heavenly! To complete an earthly course a man must fix his eye on the goal; how much more in the heavenly! I remember witnessing some competitive sports at a public school. I saw the winners of the race come in. The strain had been tremendous, and as the goal was reached they fell to the ground exhausted. But what did they care? They had won the prize. Let the runner in the heavenly race, despite all the hindrances Satan places in his way, fix his eye on the goal, and seek, above all things else, to finish his course.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw the map, and show the location of Miletus and of Ephesus. . . . A word-picture of the scene: a vessel rocking at anchor; a group on the shore; a company approaching; greetings, and Paul's farewell address. . . . An account of Paul's ministry at Ephesus—its circumstances, beginning, progress, results. . . . An analysis of the lesson is contained in the Analytical and Biblical Outline, with the subject, "An Apostolic Ministry." Look the lesson through in the light of that outline. . . . Another treatment in the Additional Practical Lessons, "Requisites of the Christian Worker." . . . In other words, ascertain what spirit and conduct Paul showed:

1) Humility; 2) Tenderness; 3) Fidelity; 4) Submission; 5) Consecration, etc.... ILLUSTRATIONS. (Ver. 19, "All humility of mind.") A lady crossing a muddy street suddenly stopped, and began feeling in the mire, first with her parasol, then with her hands. She had lost a diamond, and was not afraid of soiling her hands if only she might recover it. What jewel is so precious as a soul, lost in the filth of sin? Let us not be ashamed to descend very low in order to find it!.... (Ver. 24.)

We note the parallelism with Luther's famous declaration, when warned by his friends not to go to Worms: "I will go thither though there should be devils on every house-top.".... (Ver. 26. "Pure from the blood.") "In many cases conviction depends upon blood being found on the clothes of the murderer. Hence in almost all cases of violence we hear of desperate efforts being made by the terrified evil-doer to efface the stain. This is the conception that leaps into the apostle's mind."—*Arnol.*

References. FREEMAN. Ver. 24: The race, 684.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Faith in Jesus.* Talk about faith in mother, father, or teacher, illustrating it to show that faith inspires obedience. Who sent Paul to preach? Who told him where to go? Yes, God gave Paul his work, and he will give us ours if we listen to hear his voice. But we will not obey him unless we have faith in him. If we do have faith in him we shall obey him, even though we seem to be going right into danger. God had told Paul to go to Jerusalem, and he had told him, too, that trouble was waiting for him there. But Paul was ready to go, though every day of his journey brought him nearer to trial and persecution. Trace on the map the vessel's course to Miletus, and tell that when it stopped there Paul at once sent to Ephesus, a city about thirty miles distant, for the elders of the Church to come and meet him at Miletus. Paul had



preached at Ephesus, and there were many dear friends of his there to whom he wished to say good-bye before going to Jerusalem. Show how Paul took every opportunity to try to teach people to love and obey Jesus, and he thought now that he might help these Ephesian

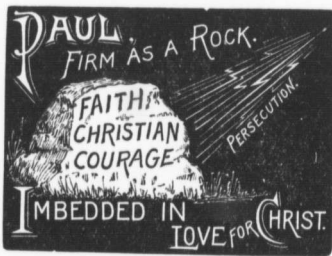
Christians if he saw them once more. Paul could not ask all the Church to come to Miletus, but he sent for the elders, those who had the most responsibility, and they came, quickly and gladly, for they loved their friend and teacher dearly. Perhaps Paul met them in some quiet place on the sea-shore, and they all gathered around while he talked with them. Tell why they all loved Paul so much—he had been sent to tell them about Jesus—and ask children if they love their teachers who speak to them of Jesus, and teach them to love him. Read Paul's words, simplifying and explaining, and lead children to see that it was faith in Jesus which led Paul to do and suffer all that he did. Print "Faith in Jesus," and teach that children may have the same faith that Paul had, and that it will lead them in their place to "Work for others," (print) "Love others," "Suffer for others," "Die for others," if God says so. Connect "Faith in Jesus" with these sentences by "Leads to," and teach that a faith like Paul's will give a reward like Paul's.

Lesson Word-Pictures.

They have come down from Ephesus, the elders of the Church, a little band of sober, resolute men, and in the streets of Miletus, they are searching for the house that shelters the apostle. There it is, and they have entered it, and eagerly surround their beloved leader. He talks to them and for the last time. As they listen, you can almost see their faces as they eagerly reach forward, earnest to catch up and board in their hearts these last drops of counsel distilled from the apostle's store of wisdom. In our sympathy, we seem to listen with them. We bend forward to save and treasure each word, and out of the silence of the misty, far-off centuries, that voice of the apostle seems to issue, and it reaches us. For the last time! How tender and subduing the thought! How the memory of the Ephesian elders retravels the dusty years and revisits other scenes as Paul speaks! Does he mention trials? That elder at our left recalls the time when the ungodly elements at Ephesus in their wrath howled like a beast up and down its streets, "Great is Diana of the Ephesians." "Have taught you publicly and from house to house," says Paul. The listener just before you could tell you how the apostle came to his house, preached repentance and faith to the little group there, and then went to the market-place to sway with his magnetic eloquence the rapidly gathering crowd. Ah! this very man witnessed that wonderful sight when the magicians heaped in a pile their witch-books and on the wings of fire off they rode. Scene after scene now comes back. Hearts are touched. There are tears trickling down those bearded faces. There are strong frames bowed with emotion. And this communion of disciple with master is for the last time. They are looking on a face to be seen no more, a face loving yet averted, a face turned toward that Jerusalem: whither the spirit mysteriously beckons. What wonder at the tender, tearful, solemn hush that accompanies the apostle's words!

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS. Draw a rock with brown chalk. Any thing of regular shape will answer. On it write the words *Faith* and *Christian Courage* with white chalk. Make, with yellow chalk, the lines representing persecution, and the other words in such colors as please best. All this diagram can be made to answer the purpose just as well if drawn only with white chalk. The lesson taught is that Paul was like the rock, firm and immovable in his faith and courage, because both were imbedded in love for Christ. The fiery bolts of persecution could not move him from his position.

A. D. 58.]

Acts 20. 28-38.

[Commit to memory verses 28-36.]



28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up,

General Statement.

We are still at Miletus as in the last lesson. In the distance, upon the Aegean Sea, a ship is rocking at anchor, and under the wall of the city, at a distance from the shore, are gathered a company, standing thoughtfully around one man, small in stature and slight in frame, who is addressing them. By his side are a few friends: young Timothy, with earnest face, and Luke, pencil and tablet in hand, and Sopater, Aristarchus, and the other companions in travel. Before him are the elders from Ephesus, who listen eagerly to the farewell words from the great apostle, whose hand led them into the kingdom, and was laid upon their heads in their consecration to office in the Church. He has been speaking of the past, and now, with prophetic eye, he looks toward the future, where he beholds dark clouds gathering over the Church. He warns them against perils to come, and points them to their safeguard and

and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck,

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

Explanatory

28. **Take heed therefore.** Therefore, because as Paul felt himself to be innocent (see previous verse) the guilt of neglect would fall upon them. **Unto yourselves.** For only the one who has himself received salvation can impart the gift to others; and he whose spiritual life is feeble cannot give power to the Church. **To all the flock.** The Church is a fold, its members are the sheep, and its glorified head the shepherd. **The Holy Ghost.** The Spirit of God is the agent in choosing, calling, and sending forth workers in the Gospel. **Hath made you.** By its inward call, its recognition through the Church, its bestowal of spiritual gifts, and of fruits from labor. **Overseers.** In the Rev. Ver., "bishops," as the same word is elsewhere translated; showing that in the apostolic Church there was no distinction between elders and bishops. The reference of the word to a distinct order of the clergy came long afterward. **To feed the Church.** Literally, "To shepherd the Church;" the verb here being from the same word as that translated *flock* in the previous clause. **Purchased with his own blood.** These words bear mighty testimony to the fact that Christ was not only man, but also God. (1) *It was divine blood that was shed for us on the cross; how should we value it!* (2) *The true Church consists of those who have accepted their purchased salvation.*

29. **For I know.** He knew the dangers impending, both as a careful observer of currents of thought might know them, and as an inspired prophet, to whom the future was partly open. **After my departing.** The word is ambiguous, referring either to his absence or his death, and was perhaps used intentionally for that reason. **Grievous wolves.** The ravaging persecution under Nero, which within ten years destroyed multitudes, and caused the faith of many to wax cold; or else the Jewish teachers, who endeavored to pervert the Church in the apostle's absence.

30. **Of our own selves.** From the membership of the Church, but not necessarily (though possibly) referring to some of the very elders whom Paul was addressing. **Speaking perverse things.** Asia Minor was full of self-styled philosophers, some of whom became Christians, and originated grave errors in doctrine. Some of these teachers of heresy are named in Paul's later letters, as Hymeneus, Alexander, and Philetus. 1 Tim. 1. 20; 2 Tim. 1. 15; 2. 17. They enumerated the Gospel with strange theories, and founded

their strength. He holds out before them his hands, hardened with toil, and bids them follow his own example of labor, not only for his own support, but also that he might have the means to aid others. He recalls to them a precious sentence from the lips of the Master, which, but for this utterance, might have remained unknown through the centuries, and bids them make it their principle in life to give rather than to receive. The farewell is ever, and now the company kneels, and amid sobs and tears the voice of prayer arises to One whose everlasting arms shall be around them all while oceans roll between. They rise, fall weeping into each other's arms, take their last loving gaze into the beloved face, and then sadly stand upon the shore watching the vessel which bears away from their eyes the apostle whom they may see no more until they meet him before the throne.

Practical Notes.

sects of misbelievers. (3) *How careful should teachers be to stand firm on the foundations of faith!*

31. **Therefore watch.** Those who were to direct others must themselves be vigilant. **By the space of three years.** The history accounts for two years and three months of this period, and leaves an additional portion of unknown duration. **Ceased not to warn.** Rev. Ver., "To admonish;" that is, to point out coming dangers and direct how to avoid them. **With tears.** These showed both the earnestness and the tenderness of his preaching. (4) *The faithful teacher must also show affectionateness.*

32. **And now.** Now that I am leaving, and am admonish you no more. **I commend you to God.** A mighty support, who would more than take the apostle's place. Though they no longer had Paul, they had Paul's God to lean upon, which was far better. **And to the word of his grace.** That is, the truths of the Gospel, God's message of grace, which they had received and could remember. **Which is able.** Rather, "Who is able;" for the clause must refer, not to the word, but to God. **To build you up.** The foundation of faith had been laid, and now the structure of a complete Christian character was to be reared by the Almighty builder, through the instrumentality of his word. (5) *It is the word of God which makes Christians strong; therefore we should feed upon it constantly.* **To give you an inheritance.** The final glory of the redeemed, which will more than compensate for all their present trials. **Them which are sanctified.** "Those who have been made holy" or fully devoted to Jesus Christ. (6) *Heaven is the abode of holiness, and none but the holy can enter it.*

33. **I have coveted.** As an example to those whom he addressed, and not for self-glorification, Paul calls attention to his own conduct. **No man's silver.** He had lived among them, not to receive from them, but to give to them the best riches. **Or apparel.** Among the Orientals luxurious and expensive robes are a chief part of wealth.

34. **Ye yourselves know.** Since he had lived among them for three years. **These hands.** Holding up before them his hands marked with the signs of toil. **Ministered unto my necessities.** No other mention is made of Paul's trade at Ephesus, but in Acts 18. 3, we learn his occupation, and from various

epistles it is evident that he supported himself as a tent-maker in all the places where he preached; a common custom among Jewish teachers, adopted by Paul so that he might be independent, and not seem to be seeking for gain while founding churches. There was then no missionary society to support workers in new fields, and no means in the Church to maintain it; so that Paul's conduct is here no rule for our time. (7) *True religion honors the workshop no less than the parlor and the pen. Them that were with me.* Perhaps referring to some of Paul's fellow-travelers who were unable to work; or the apostolic company may have considered themselves as a family, and placed their earnings in a common purse.

35. I have showed you. Rev. Ver., "In all things I gave you an example." **How that so laboring.** They were urged to labor, not that they might gain, but that they might give. **Support the weak.** That is, the sickly and feeble in the Church, who were unable to support themselves. (8) *The Gospel's first care is for the soul, but it does not neglect the body.* **Remember.** The use of this word shows that the sentence which follows had been taught to them by the apostle. **The words of the Lord Jesus.** The words here given are not found in any of the Gospels, and form the only saying of Christ additional to them which has been re-

ported; a somewhat singular fact, for we might expect to find many utterances of Christ in the epistles which refer to him so frequently. **It is more blessed to give than to receive.** Not only referring to gifts of money or of material things, but to all gifts. He who imparts to another enjoys in himself the greater blessing, whether it be knowledge, or treasure, or consolation, or spiritual gifts.

36. He kneeled down. Showing that this was one of the postures of prayer in the early Church, and it is the only one definitely mentioned. **Prayed with them all.** In that moment their hearts were brought near the Infinite, and felt divine influences. (9) *In hours of earthly parting there is one to whom we can look for help.*

37, 38. Fell on Paul's neck. Showing in the ardent manner of Orientals their deep affection. **Kissed him.** Literally, "kissed him again and again." **See his face no more.** The word in the original means "to gaze upon with reverence and love," expressive of the interest and affection with which they looked upon his face for the last time. **Accompanied him.** The site of the old town of Miletus is now some miles from the sea, and may have been at a distance, though not so far, even then.

HOME READINGS.

- M. Paul's farewell. Acts 20, 28-38.
 Tu. The duty of members. 1 Cor. 12, 14-31.
 W. Watchfulness enjoined. Matt. 7, 15-29.
 Th. The word of his grace. Heb. 13, 1-15.
 F. The duty of elders. 1 Pet. 5, 1-14.
 S. Correct living. 2 Thess. 3, 1-18.
 S. Watchful at all times. Prov. 8, 22-36.

GOLDEN TEXT.

Feed the Church of God, which he hath purchased with his own blood. Acts 20, 28.

LESSON HYMN. S. M.

Hymnal, No. 772.
 Who in the Lord confide,
 And feel his sprinkled blood,
 In storms and hurricanes abide
 Firm as the mount of God:
 Steadfast, and fixed, and sure,
 His Zion cannot move;
 His faithful people stand secure
 In Jesus' guardian love.
 As round Jerusalem
 The hills bulwarks rise,
 So God protects and covers them
 From all their enemies.

TIME.—A. D. 58, immediately following the last lesson.

PLACE.—Miletus, thirty-six miles from Ephesus. [See Descriptive Index.]

RULERS.—See Lesson I.

DOCTRINAL SUGGESTION.—The visible Church.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Counsel, v. 28-31.**
 What charge did the apostle give?
 Who would enter the flock?
 What is said about internal enemies?
 How did Paul incite to watchfulness?
- 2. The Commendation, v. 32.**
 To what did Paul commend the brethren?
 What was the word able to do?
- 3. The Appeal, v. 33-35.**
 What did Paul say of himself?
 How had he been supported?
 By this what lesson had he taught?
 What words of Jesus did he quote?
- 4. The Parting, v. 36-38.**
 With what did the conference close?
 What was the special reason for grief?

Practical Teachings.

How does this lesson teach—

1. The dangers that beset the Church?
2. The disinterestedness of Paul?
3. The duty of benevolence?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Counsel, v. 28-31.**
 What counsel did Paul give the elders?
 What danger threatened them from without?
 Who are meant by "wolves?" Matt. 7, 15.
 What danger from within?
 What did Paul advise the elders to do?
 What duty should be added to watchfulness? Matt. 26, 41.
- 2. The Commendation, v. 32.**
 To whom were the elders commended?
 What added help was named?
 What would this secure to them?
- 3. The Appeal, v. 33-35.**
 From what had the apostle been free?
 How were his expenses met?
 Who besides were profited by his labors?
 What duty did his example teach?
 Of what did he remind his brethren?
- 4. The Parting, v. 36-38.**
 How did Paul close his address?
 Who joined him in prayer?
 How were the elders affected at parting?
 What especially grieved them?
 Where did they part from Paul?

Teachings of the Lesson.

Where in this lesson are we taught—

1. The duty of self-examination?
2. The need of guarding against error?
3. The duty of caring for the needs of others?

QUESTIONS FOR YOUNGER SCHOLARS.

Where do we find Paul in this lesson? At Miletus, finishing his talk with the elders of the Church at Ephesus.

What did he tell them to do? Watch carefully their own lives and conduct.

What were they to do for the Church? [Repeat Golden Text.]

What warning did they give them? He said that enemies, like terrible wolves, would come among them.

What would these false teachers try to do? Lead them away from the true God.

How were they to be sure to meet them? They were to live near to God, and be on the watch.

Can you find out from the Lesson Story whether Paul would be to blame if they were led away?

In whose care did Paul leave them? God's care.

What was God able to do for them? Make them strong Christians and give them a home in heaven.

Had they given Paul gold, silver, clothing, or food? No; with his own hands he had earned his living.

What more had he done? Helped the weak and needy.

What did Jesus say about giving to the poor? "It is more blessed to give than to receive."

When Paul had finished speaking what did he do? Prayed with them.

How did they show their love for him? **With tears rolling down their cheeks, they put their arms around him and kissed him.**

Then what did they do? **Went with him to the ship, and with sad hearts watched him out of sight.**

Words with Little People.

How nice it would be if you could have the friends you love best with you always, never away, with no fear that they would ever leave you, or say good-bye, even for a little while.

Jesus loves you more, and thinks more about you than the dearest friend you ever had, and he is always near, to watch and take care of you. **NEVER** any good-bye to Jesus. See how near you can keep to him.

THE LESSON CATECHISM.

[For the entire school.]

1. What did Paul charge the elders and their flock to do? **"To feed the Church of God."**

2. Of whom did Paul caution them? **Of men speaking perverse things.**

3. What is able to build us up? **The word of God's grace.**

4. What saying of Christ's did Paul press upon the elders? **"It is more blessed to give than to receive."**

5. At the conclusion of his farewell address to the elders what did Paul do? **"He kneeled down, and prayed."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Church of God.

I. AN ORGANIZED CHURCH.

Holy Ghost....made you overseers. v. 28.

"God hath set...in the Church." 1 Cor. 12. 28.

"Ordain elders in every city." Titus 1. 5.

II. A REDEEMED CHURCH.

Purchased with his own blood. v. 28.

"With the precious blood of Christ." 1 Pet. 1, 18, 19.

"Redeemed us...by thy blood." Rev. 5. 9.

III. AN ENDANGERED CHURCH.

Grievous wolves....also of...seres. v. 29, 30.

"Beware of false prophets." Matt. 7. 15.

"False teachers among you." 2 Pet. 2. 1.

IV. A PROTECTED CHURCH.

I commend you to God. v. 35.

"Able to keep you from falling." Jude 24.

"Kept by the power of God." 1 Pet. 1. 5.

V. AN ENDOWED CHURCH.

To give you an inheritance. v. 32.

"If children, then heirs." Rom. 8. 17.

"An inheritance incorruptible." 1 Pet. 1. 4.

VI. A PEOPLE'S CHURCH.

These hands....no laboring. v. 34, 35.

"Work with your own hands." 1 Thess. 4. 11.

"The poor have the Gospel." Matt. 11. 5.

VII. A GENEROUS CHURCH.

More blessed to give. v. 35.

"Give, and it shall be given." Luke 6. 38.

"Lendeth unto the Lord." Prov. 19. 17.

ADDITIONAL PRACTICAL LESSONS.

The Duties of Leaders in the Church.

1. Those whom God has called to be overseers in his Church have need to watch both over themselves and over their flock. v. 28.

2. Leaders should keep in mind that they are over God's Church, not their own, and that they have been called to their work by the Holy Spirit. v. 28.

3. Leaders should have a watchful eye to foes without, who may enter and destroy the flock like raging wolves. v. 29.

4. Leaders should watch also against dangers within the fold, deceived and deceivers, who labor to corrupt the purity of the faith. v. 30.

5. Leaders should ever look to God, and trust in him as the safety and strength of the Church. v. 32.

6. Leaders should be self-denying and generous, living not for self, but for others. v. 33, 34.

7. Leaders should ever keep in memory, and practice in life, the words of the Lord Jesus. v. 35.

English Teacher's Notes.

"FAREWELL" is a word that can never be said without a pang. Even in those cases where both the friends who depart and the friends who remain behind are in health and prosperity, and have a fair hope of meeting again some day, there is a sadness in the separation. How much more when either the one or the other is likely to be exposed to trial and danger! I have just been reading the memorials of the Princess Alice, and her letters there tell how painfully she felt the parting from her husband, Prince Louis of Hesse, during the Franco-German war. And this because he was going into real hardship and danger, and she knew that she might be one of the many wives who should never see their husbands again. Something akin to this was the feeling of the Ephesians who stood around Paul on the sea-shore at Miletus, and "accompanied him to the ship!" He was going up to Jerusalem, into the very midst of enemies who had plotted against his life, for he knew that many "Jews from Asia" would be present at the feast for which he was anxious to arrive. He had certain revelation from God that "bonds and afflictions" awaited him, and he told his friends what he truly believed—that they should "see his face no more." No wonder that "they all wept sore."

But was Paul the only one of that assembly in danger? By no means. Look how he warned the Ephesians, Vers. 29, 30. He foresaw that serious troubles threatened them and the Church at Ephesus generally, dangers both from outside and from inside. And in view of these he bade them "watch."

It is an alarming picture that he drew. Fancy a flock of sheep attacked by "grievous wolves." Fancy an army with traitors in its ranks, not only going over to the enemy themselves, but drawing others after them. A serious reverse which happened to General Gordon in Khartoum was owing to the treachery of two Egyptian officers. But if a leader suspected the possibility of traitors arising in his army, would he quit it at that moment? If a careful shepherd knew that wolves were close at hand, would he leave the flock? Or would a father leave his family if he thought some trouble threatened them? Yet Paul was as father, shepherd, and leader to his Ephesian converts, and he was about

to part from them, as he thought, to see them no more in this world, to leave them when he knew trouble was at hand. How could he bear to do so?

Because there was One who loved better. Hard as he had toiled for them, and dear as they were to him, he would not call them his. They were "the Church of God," not simply his by creation, but "purchased with his own blood." No more suitable words could have been chosen for the Golden Text. There are none which more simply and strongly set forth the divinity of our Lord and his self-sacrificing love, as well as the safety of his people, bought with such a price, and sealed with such a mark.

But the Church at Ephesus needed three things specially: 1.) *Feeding*. This Paul charged the elders to do, not that they could supply the food, but because they were to lead the people, as a shepherd leads his flock, to the living pastures of the word. 2.) *Protecting*. Danger was at hand, and it behooved each one to be on the watch for himself and for others. And as Paul had led the way in feeding the "Church of God," so had he done in watching—warning "every one night and day with tears." 3.) *Building up*. God did not mean his people to be stationary. A living thing must either grow or decay, improve or degenerate. So Paul desired that the Ephesian Church should grow in grace, in strength, and in numbers. And he left them to the care of one who was able to fulfill this desire. Ver. 32.

A mother when she is obliged to leave home tries to find some one who will look after her little ones in her absence. I saw some little children lately for whom a kind neighbor was caring until their mother returned. They were under good care; yet not under the best; for the best was the care of their own mother. But Paul in leaving the Ephesians left them under the very best care, for he left them with God their Father, Redeemer, and Sanctifier. And so, though it was hard to part, he left them without fear and without misgiving.

This world is full of parting. Parent and child, husband and wife, teacher and scholar, friend and friend, have to part. What can comfort the sad hearts and take the bitterness out of the word "farewell?" Just that which comforted Paul and the Ephesians. There is One whose love is beyond all other love; One able to supply all need; One whose care is the very best; and One who never departs. Happy those who can trust their loved ones to him, because they themselves know him, and happy they who can claim the love and care and power and promises of the changeless one. "You will depart," said a little Russian boy to the lady who had taught him the word of God, "but God remains with us." The child who gets a firm hold of this truth is armed against the deepest sorrow this world can bring.

Berean Methods.

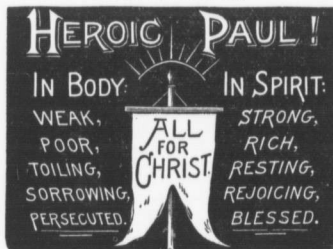
Hints for the Teachers' Meeting and the Class.
Construct a word-picture of the scene, as given in the General Statement. . . . The subject of the lesson is *The Church*—see how it is presented in these verses. . . . One

line of treatment, the duties of leaders or officers in the Church, is given in the Additional Practical Lessons. . . . Another side of the same subject, the traits or characteristics of the Church, is shown in the Analytical and Biblical Outline. These characteristics might be called out from the class, discussed, and the references read. . . . Select from the lesson the most striking sentences, as "Purchased with his own blood," "Able to build you up," "It is more blessed to give than to receive," etc., etc., and impress them upon the minds of the scholars. . . . ILLUSTRATION. Church officers should be like those pillars of alabaster in the Cathedral of St. Mark, at Venice (said to have been taken from the temple in Jerusalem), so clear that the sunlight streams through them, yet so strong that they uphold the arches and roof of the building.

References. FREEMAN. Ver. 33: Raiment as wealth, 417. Ver. 37: Men kissing, 53.

Blackboard.

BY J. E. PHIPPS, ESQ.



EXPLANATION. Paul was heroic. On his banner was inscribed, "All for Christ and Christ for All." The lesson presents the contrast between Paul in body and Paul in spirit.

NOTE. The symbols of this quarter, that are found in the lesson paper and question book, when placed together, will form the sentence,

"All for Christ,"

symbolizing the life of Paul as set forth in the lessons for the quarter.

Lesson Word-Pictures.

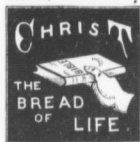
Still stands the apostle among his brethren and lingers over those final utterances. Had he not been faithful? Had he not warned with tears indeed? Had he coveted their goods? Had he not worked with his own hands? That man at his right remembers how this great ambassador from the King laid aside all pride and worked by his side day after day, stitching canvas in some lowly tent-maker's shop. Had not Paul taught them the sweet lesson of charity? But they are kneeling and he is praying. They are sobbing all over the room. They cannot let him go. They must look upon his face as long as possible. They accompany him to the ship. They stand upon the shore, along which the great sea winds a white line of surf. They watch the receding vessel as it pushes out among the blue waves. And is that Paul, standing in the stern and waving his hand to those on shore? How lovingly, tearfully they watch one another! And the vessel dwindles, dwindles till its sail is only a bit of white vapor that the sea absorbs. The disciples have slowly, sadly gone away from the shore.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Flock in Danger.* Recall Paul's coming to Miletus, the gathering of the Ephesian elders, and Paul's parting address. Where was Paul going? What did he expect to find at Jerusalem? Why did he not fear persecution? Ask if children have ever seen a flock. Talk about it. Tell that it is made up of sheep and lambs. Some one has to watch over the flock. What is he called? What does he do when one of the flock strays away? When one is sick or wounded? When a wolf tries to get into the fold? Tell story of a lamb that got out of the fold and ran away. When it wanted to go back it could not find the way. Tell of the storm, the cold, the darkness, the terror of the lost lamb, and at last its joy when it saw the shepherd seeking it. Tell that Jesus called his disciples a flock. Read John 10. 14. Now read verses 28, 29, of the lesson, and print on the board, "Jesus Flock." Ask questions about this. Who are the sheep? Who are the lambs? Who is the Great Shepherd? Who are the under shepherds? Tell that Paul was talking to the under shepherds of the Ephesian flock, the minis-

ters and teachers, and he told them to "take heed, that is, watch carefully, the flock, or the Church, to



feed it with the word of God, or teach it. Teach that your class is a part of Jesus' great flock. Can lambs live without food? No; they will die if they are not fed. God has given food for you in this book [show Bible], and you come here to get a little of it every

Sunday. Talk about wolves, how they destroy the flock when they get into it. There is danger to the flock! Tell what some of the wolves are named, and how they especially watch for the lambs. Show that the sheep and lambs who are not fed, who do not learn the word of God, are the ones whom the wolf will catch. No wonder Paul warned the shepherds to teach the Church what God says! Attention can be easily held in teaching this lesson by making in outline, or, if teacher cannot draw, pinning to the board small pictures, such as sheep, lambs, a sheep-fold, a shepherd, a Bible, a church, etc., pointing to each as it is spoken of, and using the pictures in summing up.

A. D. 58.]

LESSON IV. PAUL GOING TO JERUSALEM.

[Jan. 25.

Acts 21. 1-14.

[Commit to memory verses 12-14.]



1 And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara.

2 And finding a ship sailing over unto Phe-nicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Je-ru-sa-lem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished our course from Tyre,

we came to Ptolemaia, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paul's company departed, and came unto Cesarea; and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried there many days, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready yet to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

General Statement.

The apostle and his companions tear themselves away from the elders of Ephesus, upon the beach at Miletus, and are once more on the sea. They sail among the isles of the storied Aegean, past Coos, where Luke may look with interest upon the school of medicine; and past Rhodes, where they may behold the ruins of the famed Colossus. On the shore of Lycia they change vessels, and soon are on their way toward the land of Palestine, with mingled hopes and fears. At Tyre they seek out the disciples, and spend a week in precious companionship. At Ptolemais their long voyage ends, and they cross on foot the plain of Esdrælon, thinking of Siseræ and his host as they ford the ancient river Kishon, and of Elijah's mighty prayer as they gaze up to Carmel's crown. At last they are at Cesarea, in the land itself, and with a peculiar joy Paul, that sometime persecutor, sits down beneath the roof of Philip the

evangelist, whom years ago he drove out of Jerusalem. Here the voices of prophecy are heard once more, foreboding bonds and afflictions in the path whereon the apostle has steadfastly set his feet. The aged Agabus comes down from Jerusalem to warn of dangers, and by an impressive picture to show the apostle what awaits him. Tender voices around are heard pleading with Paul: the old evangelist, his four gifted daughters, the Church at Cesarea, and even Timothy and Luke join in beseeching him not to venture where dangers, and perhaps death, are before him. But while his heart is broken by their cries, and his tears fall in sympathy, yet his high purpose remains firm, and not even the love of friends can shake his iron will. He will go onward to the goal, even though not only chains and dungeons, but death itself, await him.

Explanatory and Practical Notes.

Verse 1. Gotten from them. Literally, "torn away;" expressing the unwillingness of the separation. Launched. Rather, as in Rev. Ver., "set sail." To Coos. A small island, forty miles south of Miletus. It was especially sacred to Æsculapius, the Greek god of medicine, and contained a school for the instruction of physicians. The day following. The

precision of the narration is verified by the distances of the islands, and a ship to-day will sail from point to point just as Luke relates. Rhodes. About fifty miles south of Coos, a lovely island, whose name means "rose." Upon it in earlier days had stood the famous Colossus, between the outspread legs of which ships could enter the harbor; but in Paul's time it was

trate, having been overthrown by an earthquake. **Patara.** A port in the province of Lycia; now become a swamp without inhabitants.

2. Finding a ship. Here they were compelled to change ships, and were fortunate in finding one bound directly for their own destination. **To Phenicia.** The strip of territory on the Mediterranean between the Lebanon range and the sea, north of Palestine, having Tyre and Sidon as its principal cities. **We went aboard.** The apostolic company consisted of nine persons, and seven brethren named in chap. 20, 4, besides Paul and Luke.

3. Discovered. That is, passed in sight of the island which was still a part of the ship's course. **Cyprus.** The island visited in Paul's first missionary journey, and the early home of Barnabas. It lies in the north-eastern corner of the Mediterranean. **Sailed into Syria.** The name is here used inclusive of Phenicia, which was a district in the great Syrian province. **Into should be unto,** as in Rev. Ver. **Landed at Tyre.** An ancient commercial city, once the mart of the Mediterranean, as described in Ezek. 27. Originally it stood on an island, but having been destroyed by Alexander the Great, was rebuilt on the main-land. It was still a large city on Paul's day, but is now reduced to a small fishing village, in fulfillment of prophecy. (1) *God's promises are as sure as his warnings.*

4. Finding disciples. The word employed indicates that they found the disciples as the result of a search. (2) *It is well to look for the people of God when in strange cities.* **Tarried there seven days.** While the cargo was unloading; for it would appear that they went on in the same vessel. **Through the spirit.** "The foreknowledge was inspired; the advice based upon it was a human inference."—*Jacobson.* In those early days the gifts of tongues were abundant in the Church. **That he should not go up.** They knew that dangers were in store for him, from the bitterness of the unbelieving, and the narrowness of the believing Jews; but they did not know that he was following a higher call in going onward. Christ's approval of Paul's conduct may be inferred from Acts 23, 11. (3) *Each disciple must be controlled by his own conscience, and not by others, in matters of duty.*

5. Went our way. "Were going on our way." The picture rises of the nine brethren, with their new acquaintances of Tyre, sending their way to the shore. **With wives and children.** The earliest definite notice of childhood in the history of the Church. These children, as well as their parents, took part in worship and in Christian fellowship. **We knelt down.** The ordinary posture of the Jews in worship was standing; but in seasons of deep feeling they prayed kneeling. (4) *The attitude of the heart is proper is more important than that of the body.* **On the shore.** They were not ashamed to gather for prayer in a public place, nor to pray when parting from each other. (5) *Ever be willing to make public confession of Christ.*

6. Taken our leave. Though the acquaintance was short, yet the friendship was strong, for the bond that united them was a common love to Christ and a common experience of salvation. (6) *Those who love the Lord will feel an interest in all who enjoy the same privileges.*

7. Finished our course. Rev. Ver. "the voyage." The meaning is, that the sail from Tyre to Ptolemais, a run of thirty miles, completed the entire voyage from Neapolis, in Macedonia, to Palestine. The rest of the journey was made by land. **Ptolemais.** The ancient Acre, a Canaanite town on the sea-coast eight miles north of Mount Carmel. It has returned to its ancient name, and is now known as *Acre*, or *St. Jean d'Acre*, a place of ten thousand people. **Saluted the brethren.** Probably the churches at Tyre and Ptolemais were founded through the labors of Philip the evangelist.

8. Departed. They followed the line of the coast across the plain of Esdraelon, over the brook Kishon, and around the promontory of Carmel. **Into Cesarea.** Forty miles north of Acre or Ptolemais, and the political capital of Palestine during the apostolic age. Here Cornelius had been converted, and here Paul was soon to return a prisoner. It is now a desolate ruin.

Entered into the house of Philip. The very man who had been driven from Jerusalem to Cesarea by Saul the persecutor now receives Paul the apostle into his home! **The evangelist.** The word in the New Testament means a preacher of the gospel to those who have never heard. **One of the seven.** The "seven brethren," named in Acts 6.3, sometimes called *deacons*, though the name is not applied to them in the Scripture. They were appointed to direct the charities of the church, but at least two of them, Stephen and Philip, became eminent as preachers, and as leaders in the enlargement of the Gospel from Judaic to Gentile Christianity. Perhaps Luke obtained from Philip the account of the early Church contained in the first seven chapters of the Acts.

9. Four daughters. They are mentioned, perhaps, as having predicted Paul's sufferings. **Virgins.** That they were unmarried does not show that they were puns, or that their virginity was at all connected with their inspiration. It is named as accounting for their still being at their father's house. According to ancient tradition, two of them were afterward married. **Which did prophesy.** Not only by giving predictions, but by speaking with direct inspiration concerning matters of faith and practice. Among the women who enjoyed greater freedom and higher privileges than among the Greeks, and Paul's rules in 1 Cor. 14, 34, and 1 Tim. 2, 11, may not have been needed in Palestine.

10. Tarryd there many days. Paul had been in haste to reach Jerusalem by Pentecost, but by favoring winds and a direct voyage had arrived at Cesarea earlier than had been expected, and now had more than a week to spare, which time he spent at Cesarea as safer than Jerusalem. **Came down.** From Jerusalem among the mountains to Cesarea on the sea-coast. **A certain prophet.** It is evident that the gift of prophecy, long lost among the Jews, blossomed anew in the early Christian Church, and showed its divine origin. **Agabus.** Probably the same man who, fifteen years before, at Antioch, foretold a great famine. Acts 11, 28. He sympathized with the broad and not the narrow Jewish view of the Gospel, and therefore felt an interest in Paul.

11. Took Paul's girdle. Employing the vivid picture-telling so common among the ancient poets. **Bound his own hands and feet.** He collected the girdle, wound it up tightly into a cord, and with one end tied his own feet, and then wrapped the other around his wrist; a suggestive act, of which the meaning was apparent. **Thus saith the Holy Ghost.** Answering to "Thus saith the Lord" in the Old Testament, as the Gospel is the revelation of the third person in the Trinity. **So shall the Jews.** The prediction was fulfilled in Paul's seizure by the Jews, who were compelled to surrender their prisoner to the Romans. It was given, not to prohibit his going, but to test and evince his determination and devotion to Christ.

12. Both we and they. The companions of the apostle, even the beloved and Timothy, joined, and their entreaties with those of Philip, his daughters, and the Cesarean disciples. **Besought him not to go.** And yet they must have known that his journey was undertaken under the counsel of the Spirit, and hence was he in the right. (7) *It is not always easy for a Christian to know where the path of duty lies.*

13. What mean ye? Literally, "What are you doing? weeping and breaking my heart," etc. **I am ready.** The pronouns are emphatic: "I, for my part, am ready." There was no faltering, either in his resolution or in his consecration. **Not to be bound only.** He knew that he was in the Lord's hands, living or dying, and that he could not die until his work was done. (8) *The most tender heart may be allied with the strongest purpose.* **For the name.** That is, for the cause, or interest, of **Of the Lord Jesus.** Fully consecrated, he was ready to give his life to the Lord, either in labor, in suffering, or in death. As the old soldier in battle said, "O for an hour of Dundee!" so may we cry, "O for one hour of Saint Paul!"

14. We ceased. Perhaps not quite convinced that the apostle was right, but resigned to what seemed the inevitable. **The will of the Lord.** (9) *Lay thy heart to rest in the will of God, for there is no other rest of the soul to be thought on.*—*Corbet.*

HOME READINGS.

- M.* Paul going to Jerusalem. Acts 21. 1-14.
- Tu.* The praying multitude. Matt. 21. 1-11.
- W.* Philip chosen. Acts 6. 1-8.
- Th.* God's will be done. Acts 8. 26-40.
- F.* Prophecy foretold. Joel 2. 28-32.
- S.* Giving all things for Christ. Phil. 4. 1-13.
- S.* Bodily death not to be feared. Luke 12. 1-12.

GOLDEN TEXT.

The will of the Lord be done. Acts 21. 14.

LESSON HYMN. S. M.

Hymnal, No. 500.

Jesus, I die to thee,
Whenever death shall come;
To die in thee is life to me,
In my eternal home.

Whether to live or die,
I know not which is best;
To live in thee is bliss to me,
To die is endless rest.

Living or dying, Lord,
I ask but to be thine;
My life in thee, thy life in me,
Makes heaven forever mine.

TIME.—A. D. 58, in the spring.

PLACES.—Coos, Rhodes, and Cyprus, islands in the Mediterranean; Patara, a sea-port of Lycia, in Asia Minor; Tyre, Ptolemais, and Cesarea, cities on the coast of Palestine. [See Descriptive Index, on these places.]

RULERS.—Felix, Procurator of Judea; Agrippa II., (King Agrippa, Acts 25. 13,) ruler of the district east of the Sea of Galilee; Ananias, son of Nebedreus, high-priest; Quadratus, Prefect of Syria; Nero, Emperor of Rome.

DOCTRINAL SUGGESTION.—The supreme authority of Christ.

QUESTIONS FOR SENIOR STUDENTS.

1. **Voyage to Cesarea, v. 1-7.**
Trace the voyage from Miletus to Cesarea.
Why did Paul land at Tyre?
Whom did he find there?
How long did he remain there?
Of what was he warned?
2. **Philip the Evangelist, v. 8, 9.**
What city did Paul next enter?
Who entertained him at Cesarea?
With what gift were Philip's daughters endowed?
3. **Agabus the Prophet, v. 10, 11.**
Who came from Judea to welcome Paul?
What did Agabus do with Paul's girdle?
What prophecy did he utter?
4. **Paul the Hero, v. 12-14.**
What counsel was offered Paul?
What was Paul's heroic reply?
What effect did it have on the disciples?

Practical Teachings.

How does this lesson illustrate—

1. Christian sympathy?
2. Christian heroism?
3. Christian resignation?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **The Voyage to Cesarea, v. 1-7.**
From what place did Paul sail? Acts 20. 17.
Whom did he leave behind him?
What three places lay in his course?
Describe the voyage to Tyre.
How long was his stay there?
What advice did the disciples give?
Describe the leave-taking at Tyre.
What was the next stopping place?
2. **Philip the Evangelist, v. 8, 9.**
Where did Paul and his company then go?
Whom did they visit?
What is an "evangelist" ?
Who were the "seven" ? Acts 6. 3-6.
What family had Philip ?

3. Agabus the Prophet, v. 10, 11.

Who visited Paul?
What did he do with Paul's girdle?
What explanation did he give?

4. Paul the Hero, v. 12-14.

What advice did Paul's companions give?
What question did the apostle ask?
What declaration did he make?
What was the final reply of his friends?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That prayer is a sure refuge in trouble?
2. That human sympathy often stands in the way of duty?
3. That love for Christ takes away the fear of death?

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Paul and his friends go from Miletus?
To Tyre, in Phœnicia.

See if you can trace the journey on the map. The Lesson Story tells you just how they went.

What was the first thing they did at Tyre? **Sought out the disciples of Christ.**

What did these Christians at Tyre know? **That Paul was in great danger.**

What did they do? **Urged him not to go up to Jerusalem.**

How did Paul feel about it? **That it was his duty to go.**

How long did they stay at Tyre? **Seven days.**

When they went away what did the men, women, and children do? **Went with them out of the city.**

What did this show? **That they had learned in one short week to love these holy men.**

What did they do before they said good-bye? **On their knees, by the sea, they prayed.**

After stopping one day at a city on the coast where did they go? **To Cesarea.**

With whom did Paul stay in Cesarea? **With the same Philip who baptized the Ethiopian eunuch.**

Who came from Jerusalem to see Paul? **Agabus, a prophet.**

What did he do? **Took off Paul's girdle and bound his own hands and feet.**

What did he tell Paul the Spirit said? **"The man that owneth this girdle shall be bound in Jerusalem and made a prisoner."**

What did the Christians in Cesarea do? **Pleaded and entreated Paul not to go to Jerusalem.**

When they saw how he felt about it, what did they say? [Repeat GOLDEN TEXT.]

Words with Little People.

No one could make Paul disobedient to what he knew Jesus wanted him to do.

PRAYER.—Show me, dear Jesus, how blessed it is to do thy will. Make me to want to do it. Teach me how to do it. Help me so to love it that no one can keep me from doing it.

THE LESSON CATECHISM.

[For the entire school.]

1. At what place did Paul stop next on his way to Jerusalem? **At Tyre.**

2. What did the disciples at Tyre say concerning Paul's journey to Jerusalem? **They said he should not go.**

3. What did the prophet Agabus say the Jews at Jerusalem would do to Paul? **He said they would bind him.**

4. What was Paul willing to suffer for the name of the Lord Jesus? **He was willing to suffer death.**

5. When Paul's companions could not induce him to give up his journey, what did they say? **"The will of the Lord be done."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Fruits of the Spirit.

I. IN CHRISTIAN FELLOWSHIP.

All brought us on our way. v. 5.

"Love the brotherhood." 1 Pet. 2. 13.

"The whole family... heaven and earth." Eph. 3. 15.

II. IN THE SPIRIT OF PRAYER.

Kneaded down... and prayed. v. 5.

"Praying always with all prayer." Eph. 6. 18.

"Draw nigh to God." James 4. 8.

III. IN GIFTS OF PROPHECY.

Daughters... did prophecy... Agabus. v. 9, 10.

"Your daughters shall prophecy." Acts 2. 17.

"To another prophecy." 1 Cor. 12. 10.

IV. IN MUTUAL LOVE.

Weep and... break mine heart. v. 13.

"I have you in my heart." Phil. 1. 7.

"Ye are in our hearts." 2 Cor. 7. 3.

V. IN DEVOTION TO CHRIST.

Ready... to be bound... to die. v. 13.

"None of these things move me." Acts 20. 24.

"All things but loss for... Christ." Phil. 3. 8.

ADDITIONAL PRACTICAL LESSONS.

[From the Lesson Commentary.]

Teachings Concerning the Early Church.

1. The early Church was already of wide extent, and working from many centers. Our lesson finds it at Ephesus, Tyre, Ptolemais, Cesarea, and Jerusalem.

2. It cherished a warm Christian fellowship, and a close relation among its members.

3. It was a family Church, recognizing and honoring family relationships. Philip the evangelist had daughters, and the disciples at Tyre brought their children to the farewell meeting.

4. It was a Church richly endowed with the gifts of the Holy Ghost. At Tyre, at Cesarea, and at Jerusalem were members who received special light from heaven.

5. It was a Church of active labor, shown by the facts of its existence in many places, and by the title "evangelist."

6. It was a Church which submitted to the will of the Lord as having supreme authority.

English Teacher's Notes.

I do not know how it may be in the present, but in the days of my youth there was hardly a poem more read, recited, sung, admired, and applauded than Longfellow's "Excelsior." The story of a soul steadily set upon moving onward and upward in the face of danger, and in the teeth of repeated and varied warnings—the story of a purpose carried out in defiance of threatening prospects—of noble daring and noble doing, and of the goal actually won through what looked like defeat and death—is one that excites the imagination and deeply stirs the feelings, and one can hardly imagine a young heart that would not beat responsive to it. But in the narrative for our study to-day we have an actual translation into facts of the Excelsior parable (save only that the end of it is still distant), and if the teacher can but present it clearly to the minds of his class he will hardly fail to interest them.

Paul and his companions had just gone through a painful parting. The tender heart of the apostle could not but have been deeply moved at bidding farewell to his beloved Ephesian converts. It was hard work to tear themselves asunder, and this Luke touchingly expressed in his words: "When were we gotten from them." Why should he leave them and other attached friends to go where he was less loved and less cared for? Because he had a purpose before him. The journey to Jerusalem must be carried out, and that without delay.

After leaving Miletus the vessel in which the party traveled seems to have made rapid progress, with a favorable wind and fair weather. They passed by some of the loveliest scenery of eastern Europe. But they cared not to linger on the way, either for enjoyment or for rest, and on the vessel stopping at Patara, on the south coast of Asia Minor, finding another ship on the point of sailing for Phenicia, they went on board at once. Again the voyage appears to have been favorable, and they quickly reached Tyre, where the ship was to deposit her cargo.

Such a voyage would, under ordinary circumstances, have a naturally exhilarating effect on the voyagers, just as the ascent of a mountain where the upward path winds through glittering snow, and ice, and alpine flowers peep out from the crevices, has upon the climber. But how different would such a path look when

"The shades of night were falling fast!"

And a night of trouble and danger was indeed looming before Paul, a night of sorrow and anxiety before his companions. This we have already seen in the passage for the preceding lesson. "Bonds and afflictions," these, Paul was sure, awaited him where he was going. Yet he went on.

At Tyre the party met with Christian friends who seem to have welcomed them with affection. But these kind hosts had something on their minds. It had been revealed by the Holy Spirit that there was danger ahead for Paul.

We can imagine with what affectionate earnestness they would press their warnings upon him, beseeching him that he should "not go up to Jerusalem." Yet when the seven days were over and the ship about to sail we find Paul on the shore, ready once more to embark, determined to go on.

At Ptolemais but one day's halt was made, and the party proceeded to Cesarea. There being several days yet to the feast of Pentecost, Paul was able to make a lengthened stay with his host, Philip the evangelist, and his four daughters. Why is it especially recorded that these women "did prophesy?" Probably the warning came again through their lips, and the hearts of Paul's companions must have sunk within them as the prospect grew darker and darker, although the danger was as yet undefined. But the arrival from Jerusalem of Agabus, who had prophesied years before at Antioch (chap. 11. 28), gave form and shape to these terrible forebodings. As Paul's friends looked at the bound hands

and feet of the prophet they beheld the apostle in the future, a helpless prisoner, about to be delivered, as his Lord had been before him (Matt. 20. 19), "into the hands of the Gentiles." Then the whole company, his own party as well as the Caesarea household, entreated him, with tears, to give up his purpose. It was a trying moment. The prospect of danger had not moved Paul (cf. ap. 20. 24), but the sorrow of his friends touched him closely. Their grief was heart-breaking to him. Yet even to this he did not yield. He was resolved to go on.

And why? It was the "strange device" on the banner borne by Longfellow's hero, that impelled his steps through snow and ice, higher and higher, in spite of every warning and every entreaty. The motto "Excelsior" drew him upward. What was Paul's inspiring motto? "The name of the Lord Jesus." This drew him onward. This made him proof against fear, against temptation, against everything that might have turned him from his purpose. He went right on to meet suffering, imprisonment, and, it might be, death itself, "for the name of the Lord Jesus."

What was there to Paul in this name? It was the name of One who had met danger, suffering, shame, agony, and death for him. As Paul went up to Jerusalem, so had Jesus, the Son of God, gone up to Jerusalem (Matt. 20. 17-19; Mark 10. 32-34; Luke 9. 51; 18. 31-34), knowing (unlike Paul, chap. 20. 22) the things which should befall him there, that he might do the will of his Father and bring the sinner and the rebel back to God. Have we taken his name as our "device" to follow through weal and woe right on to the end?

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Begin by drawing a map showing the sea-coast of Asia Minor, and of Phœnicia, from Ephesus to Jerusalem, including the islands of Coos, Rhodes, and Cyprus. Locate on it the several places—Miletus, Patara, Tyre, Ptolemais, Caesarea, and as each is placed on the map relate (or better, call from the class) the incidents of the lesson connected with it.... This lesson presents to us many traits or facts concerning the interesting subject of the *Early Christian Church*: 1. Wide-spread (Ephesus to Jerusalem, disciples every-where). 2. Close relation among its members. v. 4. 3. Prayerful, v. 5. 4. Endowed with spiritual gifts, v. 4, 9, 10. 5. Submissive to Christ, recognizing Jesus as its Lord. v. 13, 14. ... Another line of teaching might be found in the *spirit of the Apostle*, as shown in this lesson. . . ILLUSTRATIONS. Luther's famous saying, "I will go to Worms though there should be as many devils there as tiles on the houses." And at another time, when warned that "Duke George would seize him," "I will go even if it should rain Duke Georges for a fortnight!"... See in the Old Testament instances of prophetic teaching by illustration, as Jeremiah and the potter's vessel, Jer. 18 and 19. Ezekiel drawing a diagram of the siege of Jerusalem. Ezek. 4.

Lesson Word-Pictures.

ON to Jerusalem! That is the aim of the brave soul of the apostle. Deep waters stretch for weary leagues, but from port to port flies his vessel. He changes

ships, but still it is on to Jerusalem. Loving hearts would detain him. They stretch a bar across his path, more impassable than any waters. This is at Tyre, Tyre by the sea. He will not tarry though. They accompany him to the shore. They kneel down together; men and women and little ones are in that circle of prayer. The sound of petition goes up with the noise of the waters, and God's blue sky arches the kneeling group. Then it is away in that waiting vessel, and on to Jerusalem! At last he is at Caesarea. Who would not tarry with one of "the seven," with him who baptized the eunuch? Who would not have Philip as host? And who would not have Paul as guest? We see them reclining at the same table, sitting in the cool of the day on the same house-roof, kneeling at the same altar of prayer. Love at Caesarea throws its bar also in the way of him who is going on to Jerusalem. For one day there comes from Judea a man whose very face shows that he carries the burden of a grave message. He has entered Philip's house. He has seized Paul's girdle. He stoops and ties the feet yet weary with travel. He folds these bonds about his hands. There he stands, Paul's girdle around his feet and hands, and says virtually as Agabus now, so shall Paul be at Jerusalem. Will the apostle go on? He will not yield to love's tears or hear love's prayers, but still goes on to Jerusalem.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Ready to Follow.* Children like to hear about soldiers. Ask who have seen real soldiers—what is their business, whom do they follow, etc., etc. Tell that our lesson is about a soldier named Paul, who was fighting for King Jesus. Let children tell what they know about him.

THE SOLDIER GOING TO BATTLE.

Trace on the map the journey to Caesarea, weaving in the events spoken of, and drawing upon the imagination enough to make an interesting narrative. Tell of the prophets at Tyre who told Paul not to go to Jerusalem, for they saw he would have much trouble there. Are soldiers afraid of danger? Paul was not, for he knew his Captain would lead him to the right place, even if it was the place of danger. So he knelt down on the shore and prayed God to take care of them all and then he went away. Tell that Paul was only one soldier. All true disciples are soldiers of Jesus. Children can be soldiers, too. But all soldiers must be like Paul, ready to follow.

THE SOLDIER HEARING OF DANGER.



Tell of Paul's stay at the house of Philip in Caesarea. Philip was a good old deacon. He was one of the seven deacons. You remember Stephen, the martyr, was another. Perhaps some may remember that Philip was sent to talk to the rich Ethiopian in his chariot years before. Speak of Philip's four daughters, who all loved Jesus. A happy family of Christians. No wonder Paul liked to be with them. Tell of the coming of Agabus and his prophecy. Was the soldier afraid? No, he was ready not only to follow Jesus, but to die for him. If we are soldiers, we, too, must be ready to do just what Jesus wants us to do.

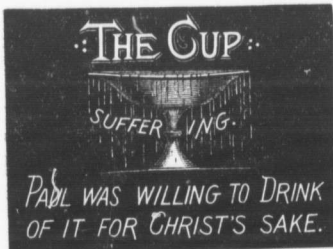
THE SOLDIER SAFE.

Talk about the need of armor in battle, and draw, or pin to the board, shield, helmet, and sword. Print

above the shield "Faith," the helmet "Salvation," and the sword "Word of God." Teach that the Christian soldier must wear this armor all the time if he would be safe. Give simple illustrations, showing how a child may use the armor, and how safe he is when clad in it. Tell that the home, the school, the playground, are the child-soldier's battle-fields, and that he is safe as long as he trusts Jesus.

Blackboard.

BY J. B. PHIPPS, ESQ.



ANALYSIS. In reviewing the lesson bring out the following points: 1. Paul arrives at Caesarea. 2. He there has made known to him a plain and full prediction of future suffering. 3. The great importance of his friends to persuade him from going to Jerusalem. 4. The holy bravery and lofty Christian faith with which Paul persists in his resolution. He is ready to drink the cup of suffering for the sake of Christ. There is no wavering, no shadow of turning.

APPLICATION. What am I doing for the Master?

PAUL I AM
READY
TO WORK,
TO PREACH,
TO TEACH,
TO SUFFER,
TO DIE,
FOR CHRIST?

LESSONS FOR FEBRUARY, 1885.

- FEB. 1. Paul at Jerusalem. Acts 21. 15-26.
FEB. 8. Paul Assailed. Acts 21. 27-40.
FEB. 15. Paul's Defense. Acts 22. 1-21.
FEB. 22. Paul before the Council. Acts 23. 1-11.

Methodism in the Lessons of the First Quarter.

BY D. A. WHEDON, D.D.

OUR study for the new year opens with the history of St. Paul in the Acts, where we left it six months ago. He is on the homeward course in his third missionary journey. In Lesson I we find the distinct mention of a Christian assembly on "the first day of the week," with preaching and the Lord's Supper or a love-feast, or perhaps both. St. Paul's direction in 1 Cor. 16. 2, was of a still earlier date. The first day came very early to be known as "the Lord's day," and to be recognized

as the Christian Sabbath. Methodists agree with the great body of Christians in this recognition, holding that by apostolic usage and authority it took the place of the Jewish Sabbath, in commemoration of our Lord's resurrection. They regard this day as sacred, and set apart for sacred purposes, and one of the General Rules forbids "the profaning the day of the Lord, either by doing ordinary work therein or by buying or selling."

Methodism has always been noted for direct and persistent speech on the fundamentals in religion. First of all, as does Lesson II, it insists on "repentance," which has regard to God as an offended sovereign, and involves a hearty and complete renunciation of every sinful practice. Second, it directs the penitent to "faith," which has regard to the atoning Redeemer and involves a trust in the merit of his sacrifice as the only ground of pardon. Thus, repentance is not faith, but a necessary prerequisite to it. Without true penitence there can be no true faith. Moreover, faith, in order to save, must be directed, not toward God as Buddhists know him, or God as Mohammedans and other Unitarians teach him, but God in Christ the Saviour, as the Scriptures reveal him. This is at the foundation of Christian life.

All Methodists hold that originally bishop and presbyter were synonymous. In Lesson III the "overseers"—superintendents, or "bishops," as in the Revised Version—are the "elders" or presbyters whom St. Paul called together. Superior to them were the apostles alone, and the apostles had no successors. At a later day, not by divine appointment, but providentially and in the exercise of the best judgment of those concerned, it was deemed best to make a president of the body of presbyters, and to him the title of "bishop" came to be specially given. Methodist Episcopalians are content with their episcopacy as, (1) Accordant with providential necessity and wise expediency; (2) Not contrary to the Scriptures, and in harmony with the early Church; and (3) Justified by its fruit in the experience of a hundred years.

The Revised Version sustains the reading, "Church of God," in Lesson III. The best supported by ancient authority, it is probably correct. The passage is a most weighty proof-text of the evangelical doctrine of the Godhead of Christ, as it teaches that he by the shedding of whose blood we are redeemed is truly God, as our Article II affirms. The expression that God purchased the Church with his own blood is a very strong one, but it brings out, not only the preciousness of the Church, the price of which was so great, but the fact which gave their value to the sufferings of our Lord upon the cross, namely, he was God as well as man. "One Christ," says Article II, "very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men."

In Lesson V appears the distinction between the essential and the non-essential, which all Methodism

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.

BY JOHN WILLIAMSON, M.D., D.D.

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, ver. 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.

6. At any cost, to be and do God's will we should each regard as supreme achievement.
7. After suitable labor we may humbly but confidently say, "Our duty is done."

Lesson III. Jan. 18. Paul's Farewell. Acts 20. 28-35.

1. An inspired exhortation to general pastoral fidelity, ver. 28. 1 Cor. 12. 12-31; 2 Cor. 7. 12; 8. 16; Phil. 4. 8; Jer. 13. 16, 17; Luke 12. 28-32; 1 Pet. 5. 1-3; Phil. 1. 7; 1 Thess. 2. 8, 11; Jer. 3. 15.
 2. The pre-eminence of the atonement, in ver. 28. Isa. 59. 20; Rom. 3. 24-26; Gal. 3. 13; John 3. 16; Rom. 1. 15, 16; 1 Cor. 1. 23, 24; 2. 2; Gal. 6. 14.
 3. The Christian Church is in continual peril from false teachers and doctrine, ver. 29. Matt. 7. 15-17; 2 Pet. 2. 1; Deut. 13. 1-4; Matt. 24. 5, 24; 1 John 4. 1; 1 Tim. 4. 1; 2 Pet. 2. 2; 2 Tim. 3. 8, 9.
 4. Heresy, too, may be anticipated in the Church, ver. 30. 1 John 2. 19; Jude 4; 1 Cor. 11. 19; Gal. 5. 20; Rom. 16. 17; 1 Cor. 1. 10; Phil. 2. 3; Titus 3. 9-11; Jude 17-19.
 5. The duty of extreme pastoral watchfulness to suitably guard the Church, ver. 31. 2 Tim. 4. 5; 1 Tim. 1. 4; Ezek. 3. 17; Jer. 6. 16, 17; Mark 13. 34-37; Heb. 13. 17; Matt. 24. 45, 46; Col. 1. 28.
 6. Rejoice in what God is able to do for man, ver. 32. Matt. 9. 28, 29; Dan. 3. 17; Rom. 4. 21; 14. 4; 2 Cor. 9. 8; Eph. 3. 20; Phil. 3. 21; 2 Tim. 1. 12; Heb. 2. 18; 7. 25; Jude 24.
 7. God's willingness to bless man is as great as his ability. Exod. 34. 6, 7; Num. 14. 18; Deut. 4. 31; Psa. 86. 15; John 3. 16; Rom. 5. 6, 8, 10; 8. 32; Micah 7. 18; Prov. 28. 13; Isa. 55. 7; Luke 1. 78.
 8. Original, necessary, and praiseworthy missionary independence, verses 33, 34. 1 Sam. 12. 3; 1 Cor. 9. 11, 12; 2 Cor. 11. 7, 9; 12. 14; 1 Cor. 10. 33; 1 Thess. 2. 8; 2 Thess. 3. 8; Acts 18. 3; 1 Cor. 4. 12; Matt. 5. 44.
 9. Also the recorded words of Jesus defining human duty to the poor. Luke 14. 12-14; Matt. 9. 10; 8. 20; Luke 4. 18; Matt. 25. 42-45; Luke 10. 33-35; Matt. 6. 25-33.
 10. Precious inspired consolation and direction for Christians in all times of sorrow, ver. 36-38; John 14. 18; 2 Cor. 7. 6; Isa. 51. 3; 2 Cor. 1. 4, 6; 1 Thess. 4. 18; 5. 11, 14; Psa. 69. 20; John 14. 1; 16. 20; 1 Cor. 10. 13; James 1. 12.
- The lesson teaches—
1. The existence and propriety of Christian commitments assumed, ver. 28.
 2. An authoritative exhortation imposing pastoral fidelity in the Church, ver. 28.
 3. "Grievous wolves" are ever hungering to consume the precious flock of Jesus Christ, ver. 29.
 4. Dissensions within the Church may be anticipated as inevitable, ver. 30.
 5. Vigilance the price of victory in Church life and work, ver. 31.
 6. Upon the divine ability of power and willingness we should depend in Christian work, ver. 32.
 7. The minister needs, pre-eminently, the spirit of Christ, which was the spirit of sacrifice for others.
 8. Loving Christian co-workers may be called upon to separate for the night of probation, to be gloriously reunited in the morning of immortality, ver. 36-38.

Lesson IV. Jan. 25. Paul Going to Jerusalem. Acts 21. 1-14

1. The "violence of the parting" stated in ver. 1. Why? John 13. 34; 15. 12; 1 Cor. 13. 1, 2; 1 Tim. 4. 12; 2 Tim. 2. 22; Rom. 12. 15; 1 Cor. 12. 26; Col. 2. 2; Gal. 5. 13.

2. The justification of this, and of all other missionary labor. Gen. 1. 26; Psa. 5. 12; Eccl. 8. 17; 12. 13; Rom. 5; 1 Cor. 15. 49; Phil. 3. 21; Matt. 28. 18-20; Mark 16. 15, 16; John 20. 21.

3. Wealthy, wise, wicked, and worldly Tyre was not avoided by Paul on his great missionary errand. 1 Kings 5; 2 Chron. 2. 3, 13, 16; 9. 10; Ezek. 26; 27; 28. 1-19; 29. 18; Isa. 33. 1. 14; Matt. 11. 21, 22.

4. In unavoidable delay at any place righteous associates and opportunity should at once be sought, Heb. 6. 10; Matt. 25. 40; Col. 3. 12, 13; Eccl. 3. 12; Jas. 4. 13-15; Luke 1. 75; John 9. 4; Titus 2. 14; Job 21. 13, 23; 27. 21.

5. How heavenly in tenderness and congeniality is the relation of a trusted spiritual guide to his followers, verses 5, 6. Acts 13. 2, 4; 2 Cor. 10. 8; Phil. 1. 7; 3. 17; 1 Thess. 2. 8, 11; Acts 20. 31; Jer. 3. 15; 1 Pet. 5. 2; 2 Cor. 1. 4-6.

6. As an evangelist, or missionary, Philip preached *this* Gospel to people for the first time, ver. 8. 1 Cor. 7. 23; 6. 20; Luke 2. 10, 11; Heb. 4. 2; Acts 14. 3; 2 Tim. 1. 10; 1 Cor. 9. 17; Luke 4. 18; Phil. 1. 5; Eph. 4. 11; 2 Tim. 4. 5.

7. The virgin "prophets," or the inspired, not to foretell events, teachers, ver. 9, 10. Acts 2. 17; 13. 1; 15. 32; 1 Cor. 12. 28; Eph. 4. 11; Rom. 12. 6; Acts 19. 6; 1 Cor. 12. 10; 13. 2, 8; 14. 6; 1 Thess. 5. 20.

8. A partial explanation of this symbolical act of the prophet, ver. 11. 1 Kings 22. 11; Isa. 20. 2; Jer. 13. 1; 19. 7; Ezek. 14. 9; 5. 1.

9. The missionary heroism of Paul, ver. 13. 2 Cor. 11. 23-29; Rom. 15. 24, 28; 2 Tim. 4. 6-8; Acts 20. 24; Rom. 8. 25, 26; 2 Cor. 4. 16; 1 Cor. 15. 58.

10. In the early Christian Church, even in Paul's day, the prayer our Lord taught his disciples to say was used, ver. 14. Matt. 6. 10; 26. 42; Rom. 1. 10; Jas. 4. 15; Rom. 15. 32; John 4. 34; 5. 30; Col. 4. 12; Gal. 1. 4; Heb. 10. 36; 1 Cor. 4. 19.

The lesson teaches:

1. Our Lord demands a life of *sacrificing* Christian activity.
2. In doing Christ's work we may employ many of the agencies of secular progress.
3. Wealth and learning are as fruitful evangelistic opportunity as poverty and ignorance.
4. Personal danger should never prevent us from doing positive duty.
5. Before friends part they should devoutly pray together.
6. When we are detained a day or two in traveling we should at once seek the society of the religiously congenial.
7. In the will of God the Christian has perfect protection, guidance, opportunity.

◆◆◆
Self-Knowledge.

Our pupils will acquire this by looking out of themselves, rather than into themselves. As Mr. Ruskin has said about one's judgment of his own abilities: "You may think, perhaps, you can write poetry. Dwell on your own feelings and doings, and you will soon think yourself the Tenth Muse; but forget your own feelings, and try to understand a line of Dante or Chaucer, and you will soon begin to find yourselves very foolish girls—which is much like the fact." Apply these thoughts to spiritual excellence, and they will show a way by which we may all be taught to know ourselves. S.