

The Christian Messenger.

Bible Lessons for 1877.

THIRD QUARTER REVIEW.

SUNDAY, Sept. 30th, 1877.—Topic.—*Paul's Three Missionary Journeys.*

MOTTO.—"Have these things always in remembrance." 2 Peter i. 15.

I. Places visited by Paul on his Three Missionary Journeys:

First (A. D. 45-47).—Antioch in Syria, Seleucia, Salamis, Paphos, Perga, Antioch in Pisidia, Iconium, Lystra, Derbe, Lystra, Iconium, Antioch in Pisidia, Perga, Atralia, Antioch in Syria; in all, about two years.

Second (A. D. 51-54).—Antioch in Syria, Cilicia, Galatia, Troas, Philippi, Amphipolis, Apollonia, Thessalonica, Berea, Athens, Corinth, Cenchrea, Ephesus, Caesarea, Jerusalem, Antioch. We may allot three years and a half to this journey.

Third (A. D. 54, or 55-58, or 59).—Antioch, Galatia, Phrygia, Ephesus, Troas, Macedonia, Northern Greece, Southern Greece, Macedonia, Philippi, Troas, Miletus, Ptolemais, Caesarea, Jerusalem; in all, about four years.

II. Companions of Paul:

On First Journey.—Barnabas and Mark (xiii. 2-4, 7, 13, 43; xiv. 1, 12, 14, 21, 26). Mark broke away at Perga, xiii. 7.

On Second Journey.—Silas (xv. 36-40), Timothy, at Lystra (xvi. 1-3), Luke, at Troas, xvi. 8, 11). Luke breaks away evidently at Philippi, probably on professional business. Silas and Timothy remain at Berea, when Paul goes on to Athens. xviii. 14. They come to him again at Corinth. vs. 5. Leaving whom behind him, he departed for Syria, together with Priscilla and Aquila (vs. 18), touched at Ephesus, left the two friends there, and pushed on alone to Caesarea, Jerusalem, and back to Antioch.

On Third Journey.—Timothy and Erastus (xix. 22), Gaius and Aristarchus. vs. 29. On his return trip from Macedonia there accompanied him into Asia, Sopater, of Berea; Aristarchus and Secundus, of Thessalonica; Gaius, Timothy, Tychicus and Trophimus, of Asia. xx. 3, 4. Luke seems to have joined the party again at Philippi (xx. 6), not having been with the apostles for seven years (A. D. 51-58, or 59). Now he accompanies Paul to Miletus, Tyre, Caesarea and Jerusalem.

III. Paul's Plan of Missionary Work:

Through the Synagogue.—(xiii. 5); (xiii. 13-16); (xiv. 1); (xvii. 1, 2); (xvii. 10); (xvii. 16, 17); (xviii. 4); (xviii. 26).

Among the Gentiles.—As at Paphos before Sergius Paulus (xiii. 7); as to Lydia in Philippi, "by the river's side" (xvi. 13); as to Athenians at Mars' Hill (xvii. 16-34); as in the house of Justus, in Corinth, "hard by the synagogue" (xviii. 7); as at the school or hall of Tyrannus in Ephesus (xix. 9).

IV. Results of Paul's Missionary Work:

Converts of Note.—Sergius Paulus (xiii. 13), Timothy (xvi. 1); Lydia (xvi. 14); "honorable women" in Berea (xvii. 12); Dionysius and Damaris in Athens (xvii. 34); Crispus, the ruler of the synagogue in Corinth. xviii. 8.

Churches Planted in Pamphylia, Galatia, Phrygia; in Ephesus, Philippi, Thessalonica and Corinth; in Cilicia and Syria.

In the Inspired Epistles.

Judaism Corrected and in Spirit Enlarged.—Chap. xv.

Paganism Proscribed.—(xiii. 8-11); (xiv. 11-18); (xv. 19, 20); (xvi. 16-18); (xvii. 19-31); (xix. 13-16); (xix. 23-41).

GOLDEN TEXT.—"And whatsoever ye do, do it heartily as to the Lord, and not unto men."—Colossians iii. 23.

DAILY READING.—Monday, Galatians i. Tuesday, Galatians ii. Wednesday, Gal. iii. Thursday, Galatians iv. Friday, Galatians v. Saturday, Galatians vi. Sunday, 2 Corinthians xii.

QUESTIONS.—On Places Visited.—Name the places visited on Paul's first missionary journey. How long was its duration? Name the places visited on Paul's second missionary journey? How much time must be given to this journey? Name the course taken and the places visited on Paul's third missionary journey? In what city did he tarry the longest on this journey?

On Paul's Companions.—Who were Paul's two companions on his first journey? How far did Mark go with him? Who were Paul's five companions on his second journey, and from what places did they travel with him? Who were his companions on his third missionary journey? To what nations did they severally belong?

On Paul's Plan of Work.—What was Paul's first plan of work? What advantages did the synagogue offer to him? To whom did he turn when rejected by the Jews? Why? xiii. 46.

On Results of Paul's Work.—Name some of the distinguished converts under Paul's labors? Why were there so few? 1 Cor. i. 26-29. Why were there

a few? In what districts and cities were there churches planted?

QUESTIONS FOR SUPERINTENDENT.—Where did Paul start from on his missionary journey? Who set him apart to the Gentiles? In what islands have we seen him? In what city was he about to be worshipped? In what city was he stoned? In what city did he have a wonderful vision? In what city was he imprisoned? In what city did he work at tent-making? What was the name of the great idol of Ephesus? Who made models of it?

The book of the Acts has two main divisions. The first furnished our New Testament lessons last year; the second furnishes them this year. In the first, Jerusalem was the centre of activity, the country of the Jews the field, and Peter the chief actor. In the second, begun this quarter, Antioch is the centre, the Gentile world the field, and Paul the chief actor. The law of grace is progress. The Bible fronts to the future, and works toward that future.

I. God guides him.—Christ promised the Holy Spirit to be an abiding presence to instruct, guide, comfort and defend. And from that day to this He has been such a universal divine presence, not only superintending the lives of individual Christians, but moving in the forefront of the world's civilization, and gradually fashioning it to the Christian model.

II. The World Needs him and Calls him.

As God's servant, the Christian works for the world. All God's guidance of him is for the world's behalf. Fearful its want, and its moral incapacity equals its destitution. In itself their is neither hope nor help, and out of its weakness and want comes the cry for rescue and relief. By the grace of the Master, the Christian can carry to the needy world the help it requires. None but the Christian can do this. To all others the world has turned and turned in vain. And the Christian must heed the call. His own good, man's salvation, and God's glory all depend upon it.

III. Success attends him.—He who is so guided, so willingly led, so ready to obey and to work, is sure of success. How true was this of Paul. His path to the sea ordered, God's hand beckoning him across it, how quickly, and with what assurance of success he pushes from the Asiatic shore. Associations of the place throng his mind and fire his heart for holy warfare. On to Philippi he hastens. And here he is quickly at work. He finds the praying place, and makes it a preaching place. The Holy Spirit was there before him, had brought him to the spot, spoke through his lips. And that first speech for Christ in Europe was effective. One soul was converted; and around Lydia, and in her house, was speedily gathered a company of believers. And so it always. Willing work under divine guidance insures success.

The dying Redeemer is the Risen Lord, who commands his disciples to go into all the world and preach his gospel to every creature. These are his last words which should not, however, be regarded altogether in the light of a command; they are a benediction as well. The uplifted hands with which the risen Lord blessed his disciples as he was parted from them, and a cloud received them out of their sight, are no more tokens of grace than these most blessed words; for in them he who must now reign till he hath put all enemies under his feet, associates his disciples with himself in his triumph.

Here then is our motive, the grand and ever-inspiring motive—our dying and risen, and all-victorious Saviour! Abridged from the Baptist Teacher.

SUNDAY, October 14th, 1877.—Paul at Caesarea.—Acts xxi. 8-15.

GOLDEN TEXT.—"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."—Acts xx. 24.

Much as the starry heaven with its innumerable worlds fills man's soul with wonder and awe, making him feel his own littleness; yet there is something within him which elevates him above suns and stars, above angels and seraphs, and this is his moral nature.

It is only in the dark circle of ignorance and that knowledge is regarded as certain and complete.

Select Serial.

From The Day of Rest.

DORA'S BOY.

BY MRS. ELLEN ROSS.

CHAP. XXXIX.—A STRANGER AT THE DOOR.

It was very true, as Matthew said, that Hugh did not take kindly to the bird-business. During the months that followed Matthew's accident there could not have been anyone more devoted to his concerns than Hugh; yet the boy found the occupation so thoroughly uncongenial, that it was only by daily exercise of self-control and rigorous self-denial that he managed to give Matthew the complete satisfaction that he did.

There were so many things in the business that jarred upon his sensitive nerves and distressed him; and so many things repugnant to his sense of refinement. Still, as Matthew seemed to think that this was the only way open to him to help to bring in money, Hugh, in a spirit of self-sacrifice, laid himself out to the fulfilling of Matthew's wishes.

He managed, however, to get many an hour for his drawing, which he worked at with ardour. Matthew was amazed at his productions, and declared that he ought to make a fortune at drawing some day, if only he could discover how to turn his talent to account. 'If you took more to drawin' houses, and fields, and cattle, and all that sort o' thing,' said Matthew, 'you might colour 'em up and sell 'em to the shops. But it ain't often as you sees in windies these sort as you fancies to draw so much,—bits o' flowers flung down, and leaves twistin' in and out without proper stalks, and scrolly things like is on carpets or wall-papers. It seems to me you won't never dispose o' these to a high bid; but if you could manage a grand castle, or a bit of a brook skirting across a field, with a girl goin' over a bridge with a milk-pail on her head, or somethin' like that, I'd bet a penny you'd turn 'em into money. I've seen heaps o' them sort in pictur' shops.'

Hugh shook his head, and looked admiringly down at the beautiful designs which his brain and fingers had wrought. 'I don't think those things are in my line, sir,' he responded. 'In fact, I'm sure I could not do them really well. But these designs crowd into my mind by the hundred, and I do so enjoy doing them. I wish I could make money by them, for your sake.'

'And for your sake mostly,' said Matthew. 'You don't say nothin' against yer lot in life, Hugh; but I can see with half an eye that you in'ardly frets against it as much as a new-catched bird when he finds himself in a cage.' Hugh coloured, and was about to protest. But Matthew hastened to say, 'Now don't say a word, my lad; I can see, but I don't blame ye a bit, not one bit. You does yer duty to me and the business thorough, that's what you does. Only I'm so sorry it ain't more to yer likin'. But never mind, Hugh: there's a good time comin', I feel dead certain o' that, only we must wait a little longer.'

Matthew sauntered to his shop-door and stood just within, leaning against the door-post, looking out dreamily with his one hand in his pocket. The right sleeve of his coat hung down loosely from the stump just below his shoulder, and his loss seemed to have affected his whole body. He was not so stout as of yore, and he did not hold himself up with his old defiant, independent air. The fringe of iron-grey hair round the back of his head was snowy-white now, altogether he looked much older than his years. The expression of his face was no long cynical and repellant to would-be acquaintances: it was rather of a winning character now, which disarmed fear on the part of those who wished to approach him.

This was evidently felt by a man who presently came up to Matthew's shop, and stopped to look in at the window. As he was about to pass the door his eye fell on Matthew, leaning heavily against it with his left shoulder. He glanced at his empty sleeve and then at his kindly, rather sad face, and he said impulsively, 'So, brother, you've a big trouble hid under that sleeve? I've seen you at this door before, but with two stalwart arms to fight your way in the world. Now one is gone, and you're in trouble.'

There was a day when Matthew would have resented this forwardness on the part of a total stranger, and ordered him to move on and mind his own business. But pain and trouble had done their beneficent work well in him of late, and divine influences had moulded him into a more manly, brotherly type of man than he had ever been before, so now looking into a more homely face, and clear eyes of the man before him, who seemed to be a respectable artisan, he answered, 'Yes, I've had a trouble; but it ain't so bad to bear now the sting's gone out of it.'

'Been taken out,' said the stranger. 'It never went of itself, I know. None but the Lord can take the sting out of a trouble like that.'

Matthew's eyes glistened, but he made no response. He was so unaccustomed, and so decidedly averse, to talk about his heart 'experiences' that he kept silence now lest he should be led into expressing himself in too free a manner to a stranger.

The man looked past Matthew into the shop and met Hugh's eyes gazing earnestly at him. At the first sound of his resonant voice, Hugh had raised himself from his drawing to look out curiously at the new-comer; and his memory assured him that he had seen that face before. He was trying in vain to recall the when and where, until the peculiar fervour with which he uttered the words, 'None but the Lord,' carried him in a moment back to the little Methodist chapel in Kent, where he sat one golden evening with his mother listening to this man's impassioned preaching.

Finding that Matthew did not feel inclined to respond to his words, the stranger went on, 'And how did the trouble come, if I may make bold to ask?'

'A run-over,' answered Matthew, laconically. 'I got a smash under a lorry in the city, and so me and my good old right arm had to part, and a sorry partin' it was, I can tell ye.'

'Bad, bad! But nothing to what it 'ud have been to part with your son there,' answered the man, gazing admiringly at Hugh's handsome face. 'I've lost a boy like that lately,' he added, with moistened eyes, 'and I can tell you it's like losing the heart clean out of ye, to say nothing about an arm.'

'He isn't my son,' replied Matthew, stepping back from the door, and looking across at Hugh. 'Yet I guess I should feel as you says, if I had to lose him.'

'Troubles of this sort,' continued the preacher, with a conscientious longing to 'improve the occasion,'—'troubles of this sort, whether it's losing a limb or a first-born son, are the strokes from the hand of a wise and loving father, who sees that such discipline is needed for our good. And it is our highest wisdom to submit to it in a meek and lowly spirit, else we shan't get any blessing out of it. If a child is subdued and heart-broken when his father punishes him, they are all the more loving and tender towards one another when the trouble has blown over; but if the child is defiant and rebellious when he has been chastized for his good,—ah me! he's in a fifty-fold worse plight than he was before he was punished. He has the wickedest thoughts about his father, and the angriest feelings against him; and until he submits and is reconciled to him, everything is out of joint and altogether dreadful.'

'Ay, ay, and so it is, surely!' quietly exclaimed Matthew, who saw his old self as in a mirror while the man was speaking.

'But there's something in your face,' continued the stranger, 'which tells me that you haven't rebelled against the trouble. It has worked you good and not evil, and God has given you His peace.'

Matthew's eyes twinkled, and he looked down on the floor. 'Ay, ay,' he said, 'it hasn't worked me much mischief, I think.'

Hugh removed his hand from his drawing, and bent down again to do a stroke or two. 'You're doing some fine work there,' said the stranger, stepping forward and looking admiringly at Hugh's designs. The boy's face flushed with pleasure, and he turned the drawings round for the man to examine them.

'Yes, they are first-rate!' he exclaimed, after bending over them for a minute. 'Are you doing them to order?'

'No, sir,' replied Hugh, feeling astonished at the question.

'But you should, my boy. Don't you know that manufacturers of curtains and carpets, floor-cloth and wall-papers, pay well for designs of this kind. Don't destroy these; I may put you in the way of disposing of them some day. Go on with them. "In all labor their is profit," the old Book says; but it's sometimes a long while before the profit's reaped. Never mind that, though. It does us good to learn to wait as well as labour. I shall come and see ye again some day about this business: I've had to do with a manufactory ever since I was ten year old, and I know a bit about business.'

'You're very kind, and I'm sure the lad'll be much obliged to ye,' said Matthew. 'His heart's so set on his drawin' that I'm sure he ought to make somethin' out of it.'

'And so he will,' replied the man. 'The next time I find myself in this direction I shall come in to talk it over. Just now I'm pushed for time, so I'll wish you good-by, and may God bless you both. My name's Josiah Hartlebury; and just now I'm about my Heavenly Father's business.'

There was a time when Matthew would have pronounced this sort of talk undiluted cant; but it was said in such a perfectly natural way, without the shadow of an attempt to make an impression, that Matthew's natural repugnance to it was not aroused, and he felt no inclination to condemn it impatiently.

He thanked the man heartily for his promise, and wished him good bye with kindly feeling.

(To be Continued.)

Profanity.

An interesting incident is recorded in the life of Cesar Malan, the eminent evangelical reformer of Geneva. He commenced his career as an instructor of youth, and though from his childhood up he had been of a singularly thoughtful nature, and was early in life the subject of converting grace, the bad habit common among his countrymen of using the Creator's name both lightly and frequently clung to his speech. Without knowing it, he used it in the school among his pupils, and perhaps might not have been aware of it, but the example was followed by the scholars. There the name of the great God coming thoughtlessly from their young lips struck him painfully. He was about to reprove them when conscience reproved him:—"I do this myself; how can I blame them?"

He instantly resolved on amendment. Calling the boys around him, he told them this way of speaking was wrong; and he made an agreement that they were to watch him; and he would watch them, so as to correct what he thought to be a sinful practice.

He was very guarded for two reasons: he wished to avoid the sin, and as a schoolmaster, he wished not to give his pupils an opportunity of correcting him. At length, one day, when he was speaking with great animation to the school, he used the words, 'Mon Dieu' (My God) instantly all the scholars arose, and very respectfully remained standing. He inquired the cause, and the head boy replied by telling him of the name he had used. The good master stood still for a moment, confronting the boys; and in a grave sorrowful tone then expressed his contrition for his fault; afterwards kneeling down among them—they kneeling also—he offered up a prayer that God would pardon the past, and give His grace, that in the future His name might be honored among them and His command obeyed.

Doubtless that touching scene was never forgotten by those present. It never was by the master, for he long years after, have related it to the son, who has written his life. Happy the man who has the humility openly to own his faults to those whom his example may have injured, and the wisdom to go to the strong for strength to overcome them. Reader, it is written: "The Lord will not hold him guiltless who taketh His name in vain."

DIVINE AND EVIL.—Duties are ours: events are God's. This removes an infinite burden from the shoulders of the miserable, tempted, dying creature. On this consideration only can he securely lay down his head and close his eyes.