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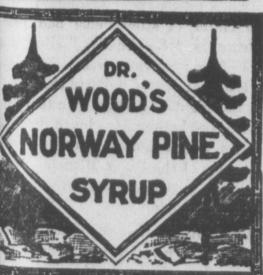
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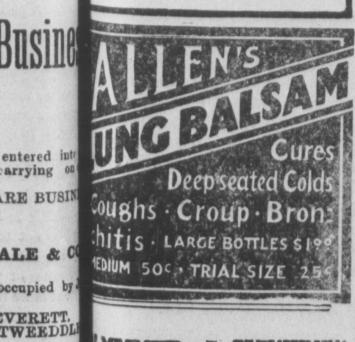
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Sabbath School

INTERNATIONAL LESSON

Second Quarter Lesson 8 May 25 1902 PAUL AT ANTIOCH IN PiSIDIA. - Acts 13: 43-52.

GOLDEN TEXT. - Through this min is presched unto you the forgiveness of sins .- Acts 13:38.

LEARN BY HEART.

Vs. 46, 47; Gal. 2: 20; 2 Cor.

HISTORICAL SETTING.

Time. - lumediately after the summer of A D 46 or 47. July, according to Professor Ramsay. Place. - Antioch in Pisidia, Asia

factory to Paul (Acts 15: 37, 38) | yourselves, The effects of his return were more The Gentiles Became Ciristians whom he became a comfort and a lalone, but for all the world. By re-

FROM PERGA TO ANTIOCH OF PISIDIA -To this journey, without doubt, belong many of the perils and dangers described by Paul in 2 Cor. 11: 23-27. Pisidia was a barbarian country, barely subjugated by Roman arms. The roads were overrun with bandits. Antioch was the chief city of Pisidia in southern Galatia. Greek was understood by many, but among the common people each tribe has also its own language. When the missionaries reached Antioch, they went to the Jewish synagogue on the Sabbath, where, as distinguished strangers, they were asked to speak to the people.

PAUL PREACHES THE GOSPEL IN THE SYNAGOGUE AT ANTIOCH. -Compare Peter's sermon on the day well as the joyous converts, made in turn. of Pentecost (Acts 2: 1436); the gospel known far and wide, Stephen's sermon before the Sanhedrim (Acts 7), Paul's address on the castle stairs at Jerusalem (Acts | The Jews stirred up the devout and 21: 40-22: 21), and before Agrippa honourable women, of social position Acts 26: 1-29).

The Text. Jesus is the promised Messiah of the Jews.

The Argument. 1. In your past history see the plans of God unfold- their devotion and zeal becomes a formed. irg for his kingdom.

The kingdom was established in the house of David.

3. The promise of the everlasting kingdom was to the house of

is the promised Saviour and

died, slain by the rulers at Jerusalem. Yes, but God raised him from

the dead, and he is a living Saviour. The Application. Here is forgiveness of sins, the way of salva-

Believe on him or you must perish.

THE AFTER MEETINGS -Vs. 43 44. Now when the congregation was broken up. Dismissed, after Paul and Barnabas had left. Many of the Jews and religious (devout, worsh ping) proselytes, followe l. Came to the apostles, not waiting till the power of Christian joy. A religion the apostles. Persuaded. Induced but it lacks the strength, the conthem. To continue in. Implying solation, the attractiveness of a stipation, Sick Headache, etc. that they had received the gospel, and come already into the grace of God During the week the knowledge of the gospel would be spread everywhere. The apostles would be engaged in conversation with all who came to them, so that the next Sabbath day came almost the whole city, not merely Jews and proselytes, but the heathen, to hear the word of God. But crowds are a means of success. You must have people to hear you if you would reach their

THE INTENSE OPPOSITION OF THE Gentiles to be saved by becoming the breadth of the entire peninsula Bilious Headache. Jews. And they were filled with envy between them. They have two pe-The jealousy was bad, but it was culiarities - when one is full the not wholly base and selfish. It was other is always empty; and, not-

the apostles.

FOUR EFFECTS OF THIS OPPOSI-TION.-Vs. 46 52. The Apostles grew more bold and decided. Paul and Barnabas waxed (grew) bold. The opposition had opposite effect from that which the Jews expected. It made the apostles take a more decided stand in favor of receiving the Gentiles It was a costly step, and required great courage. It made butter enemies of those who could persecute them. It separated them from their friends and joined them to Gentiles. It was necessary that the word of God should first have been spoken to you Because: close of the last lesson; probably (1) it was God's purpose and command (Rom 1:16; Luke 24:47 Acts 3:26); it was God's command, because (2) the Jews were most prepared to receive the truth, by their long training under God; FROM CYPRUS TO PERGA. - It was this order to the Jews first, and probably in July that Paul, Barna- then to the G-ntiles, did not de bas, John Mark, and perhaps pend upon this rejection of Carist others, set sail from Paphos on by the Jews, but would have been Coprus to the mainland of Asia the more efficacious through the M nor, and reached Perga, the sea- believing of the Jews (Rom. 11: port of Pamphylia on the lowlands 12). We have done our duty by you, but we cannot stop preaching Some things are noticeable and the gospel because you put it from interesting about this brief visit to you. You can lose its blessings, Paga. No preaching there is re- but you cannot stop its progress And judge yourselves. By your From this time on Paul takes actions you pronounce a verdict the lead. He is the head of the against yourselves, that you are unworthy of everlasting life. God John Mark left them, and re- offers it to you and you thoust it day-School Methods, Addison turned to Jerusalem. No reason is away. God opens the door to assigned; but it was one not satis- eternal life, and you shut it against ship in the Sunday school:

profit (Col. 4:10; 2 Tim. 4: 11). fasing to give it to the world, they with individuals and with churches. Salvation unto the ends of the earth. divine. Other religions are for a race or nation or state of civiliza tion. This is for all. The Gentiles were glad. The good news to themselves, placed themselves in the ranks of those who welcomed the offer of eternal life. The Jews cer-

> The apostles were driven away, only to spread the gospel the more.

power to do wrong. Thus many good men have persecuted those better than themselves. Expilled them out of their coast. The parsecution was probably an outbreak, his own simple way he was and the apostles, for the sake of 4. Jesus, a descendant of David peace, retired from the place. Shook off the dust. So Christ had commanded them to do as a testimony Objection Answered. But Jesus (Matt. 10:14), not in anger, but to show them that the blame must rest upon themselves. Came unto Iconium. A large city, sixty miles to the southeast of Antioch in

> Great Joy. And the disciples were filled with joy. It might have been expected that they would leave gloom and despondency among their discouraged converts; but it was joy of a new hope. And with the if naked, he is a robe of immortality. Holy Ghost. And this was the source of their joy, their strength, and their firmness. Great is the religion of joy.

Pisidia.

The Seven Wonders of Korea,

Korea, like the world of the ancients, has its "seven wonders." Briefly stated, they sre as follows : First, a hot mineral spring near Kan Shantoa, the healing properties of which are believed by the day with Headache. There is rest people to be miraculous. No matter neither day or night until the nerves what disease may afflict the patient a dip in the water proves effica-

JEWS.—V. 45. When the Jews saw situated at a considerable distance Lysander, P. O., writes: "I find the multitude. They wanted the from each other; in fact they have Parmelee's Pills a first-class article for

blasp'seming. They used abusive pure and sweet. The third wonder language, saying false things about is a cold-wave cave--a cavern from which a wintry wind perp tually blows. The force of the wind from the cave is such that a strong man cannot stand before it. A forest that cannot be eradicated is the fourth wonder. No matter what injury is done to the roots of the trees, which are large pines, they will sprout up again directly, like

the phoenix from her ashes. The fifth is the most wonderful of all. It is the famous floating stone. It stands, or seems to stand, in front of the palace erected in its bonor. It is an irregular cube or balk. It appears to be resting on the ground, free from support on all sides, but, strange to say, two men at opposite sides of a rope may pass it under the stone without encountering any obstacle whatever. The sixth wonder is the hot stone, which from remote ages has lain glowing with heat on top of a high hill. The seventh and last Korean wonder is a drop of the awest of Buddys. For thirty paces around the temple in which it is enshrined not a blade of grass will grow. There are no trees or flowers inside the sacred square. Even the animals decline to profane a spot so holy. These are very great wonders if true. - Outlook.

Worship in the Sunday School.

In his book, A Manual of Sun-Pinneo Foster says concerning wor.

There undoubtedly should be s large place for worship in the Sunthan Mark anticipated. He was Lo, we turn to the Gentiles, and day school, but is it the primary the occasion of a separation between they shall enter the kingdom which idea of the Sunday school? It is and get your eyes tested. Won't Paul and Barnabas. It took long the Jews refused. For so hath the desirable that all who attend the years for him to regain what he Lord commanded us. By showing Sunday school should attend the lost. But he was restored. He them that Isa. 49:6 and similar morning service of worship where was ready to go on the second promises were to be so applied. a sermon is preached. Care must missionary journey. He did go I have set thee to be a light of the be taken that the Sunday school with Barnabas to Cyprus. He re- Gentiles. The religion of the Jews does not so cover all the functions gained the good opinion of Paul, to was never intended for themselves of religion that the morning service shall seem needless and the young become content with absence from tost it themselves. So it is still both the great congregation. The exercises should be supplementary to the more formal worship of the The gospel is world-wide. This is house of God and excite a desire o e of the great proofs that it is for it. They should not usurp the

place of the morning service. The prayers in the school are of great importance. They are to voice the needs of the whole school, them was very great. Glorified by to bring the minds of children and word and by deed. As many as were teachers into a proper condition, to ordained, not meaning an arbitrary bind the school to God. They act but as many as had marshaled should not be carelessly or hastily offered, but after thought, and by those who appreciate the needs of the school and sincerely desire God's tainly arrayed themselves on the blessing. While the superintendent other side. God's plans were not will lead in these prayers, it is dedefeated because the Jews rejected sirable that the teachers, and somethe gospe'. The word ... was times the older scholars, after prevpublished, etc. The opposition, as ious notification, take up the duty

What He Lived For

The story is told of an old colored man, who has been a slave and was and rank, perhaps wives of the used to the severest kind of labor. chief men. The women were more There was no need of a slave intensely religious than the men, driver for him, however, as his and were urging on the men. All tasks were conscientiously per-

Corporal, as the old slave was called, was a Christian, and believed with an unalterable firmness in the flour. truths brought to him. In a good deal of a philosopher and did not a little good by the everyday showing of his quiet faith. Finally the time came for Corporal to leave this world. The doctor said to him: Corporal, it is only right to tell you that you must die. Bless you, doctor, don't let that bother you; that's what I've been living for, said Corporal, with the

God is all to thee: if thou be hungry, he is bread; if thirsty, he not so. They left behind them the is water; if in darkness, he is light;

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