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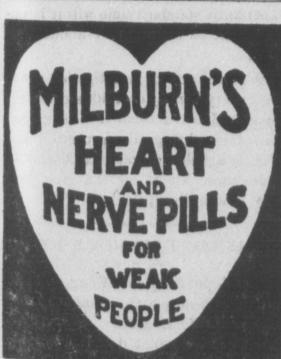
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The Sabbath School

INTERNATIONAL LESS) (.

Second Quarter Lesson 7 May 18 1902 THE EARLY CHRISTIAN MISSIONARIES.

Acts 13: 1-12.

and teach all nations -Matt. 28:19 LEARN BY HEART.

V. 2; Matt. 28:19, 20; Rom. 10: 14, 15.

HISTORICAL SETTING.

Time.—The beginning of the great missionary movement in behalf of the G-ntiles, probably in A. D. 46 or 47. In the spring -Rendall, etc.

island of Cyprus

Rulers. - Claudius Cæsar, emperor of Rome 41-54. Cuspius Fadus, governor of Judea. The Romans are in Britain, seeking to subjugate the country.

A MISSIONARY CHURCH.-Now there were ... at Antioch. On Antioch, see Lesson V. Prophets. God, the interpreter of God; one duty, those who studied God's Word and his providence, and the nature of men, and instructed the to do with his race or coler. Simon Black was a useful, worthy christian Lucius, of Cyrene, a province of northern Africa. Manzen which had been brought up with Herod the tetrarch was, no doubt, a person of considerable influence and rank. But he must have become a Chrisand he must have been a man of

It is worthy of remark how two men, brought up in tht same family sorcerer. Withstood them. Opposed under the same influences, lived them because he saw his influence such different lives and reached such different ends as Manaen and his place were gone if Sergius Herod. Compare Abel and Cain. Paulus accepted the gospel. Turn No surroundings are so bad, but a child may grow into a saint from the gospel. Paul had made an imamidst them; and none so good, but a child may become bad in spite of them.

And Saul. Mentioned last as the latest comers, perhaps the would seem to have its basis in a grief over sin so deep and intense that all desire for food is taken Pervert the right ways of the Lord. away; or such a strong desire for He slandered God and true religion hinders it, that we forget to est.

Characteristics of the Antioch from teachers; (4) guided by the Holy Spirit; (5) utilizing varied he should cease his opposition, and broad-minded; (8) holding special meetings; (9) growing; (10) full of the gradual progress of the less of the missionary spirit.

dence, by his word, by speaking un | what was taught about the Lord. mistakably within our souls, and called definitely at the time of his interferes with its gains. conversion, Barnabas perhaps in a

Finding our Mission. God has contest for all our souls. called each of us to some special 3. The punishment of sin is work in his kingdom. It is of often of the nature of the sin; blindthe first importance that we find ness comes to the spiritually blind. to get sleep cleanse the stomach from out what that work is, and enter The punishment is mingled with all impurities with a few doses of parmelee's Vegetable Pills, gelatine did: (1) The Holy Spirit will blindness, and seek some one to the money will be refunded. teach us. (2) We shall find out the guide them to the Light of the will of the Spirit by intensely world. earnest seeking, with a complete yielding to God. (3) The knowledge of our work will come gradually to us, as we prove our fitness, and are led on in the duties that come to us

day by day.

missionary influence.

and in many ways.

THEIR FIRST MISSION FIELD. THE

CONTEST FOR A SOUL - Vs. 4-11.

Sent forth by the Holy Ghost, as

related above. The origin of the missionary work was the Holy Golden Text .- Go ye therefore Spirit Departed unto Seleucia. The seaport of Antioch. Sailed to Cyprus. A voyage of eighty to one hundred miles. Cyprus was the native island of Barnabas, who would gain a freer opening for his work through friends; it was on the way to Asia Minor and the regions beyond. Cyprus was about one hundred and fifty miles long and sixty miles wide, Salamis was on the eastern extremity of the island, the nearest port to Antioch. Place .- Antioch in Syria, and the They preached the word of God. God's message of salvation through Jesus the Christ. In the synagogus For the Jews were most easily reached, since they believed the Bible and expected the Messiah And they had also John. John Mark, author of the Gospel according to Mark. To their minister. For their assistant. He probably was anxious to go, and could in The prophet is one who speaks for many ways be of service, while at the same time he was in training who brings a message from God. for further usefulness. Gone through Teachers. Instructors in truth and the isle, unto Paphos. Now Baffo, at the western end of the island. A false prophet. One who falsely church. Barnabas, Simeon. Another false in character and aims, mispretended to influence the future. spelling of Simon. Called Niger, leading men, teaching false doctrine, i. e, black. The name has nothing false morality for his own profit Bar-Jesus Son of Jesus, or Joshua. Which was with the deproy. As one of his train which always accompanied a Roman governor. Deputy the governor of a province under the senate at Rome. A prudent man of good common sense and judgment. Called for Barnatian from out of the worst influence bas and Saul. He would search wherever there was hope of more strong character and devoted light. But Elymas. Not necessarily a proper name. It is simply Aramaic for Magian, magician, and power and the emoluments of ... from the faith, from believing

pression on the governor. Saul. (who also is called Paul). This connects the two names with the same man. Set his eyes, looked intensely. Full of all subtility. youngest. As they ministered to the Deceit, guile, underhandedness. Lord. They were giving themselves Child of the devil. And like his up to special meetings for religious father. He had been adopted by services. And fasted. Fasting Satan by his own choice. Devil, and therefore the enemy of all righteousness, opposed to Jesus, holiness, for the progress of God's by misrepresenting them. Perverted work, for the removal of all that truths are the most dangerous of errors. The hand of the Lord, not of Paul. Paul announced the fact, Church. (1) It was large; (2) deep- but did not produce it. And thou ly in earnest; (3) ready to learn shall be blind, not seeing the sun, total blindness. For a season. Until talent; (6) generous in giving; (7) God sees fit to restore his sight. A mist and a darkness. Expressing

sight, ending in blindness. THE FIRST FOREIGN MISSION- THE FIRST CONVERT (SO far as ARIES.-Vs. 2, 3. The Holy Ghest the history relates).-V. 12. Then said. In answer to their prayers, the deputy, when he saw what was and to their spirit of service. It is done, believed. The apostles had not stated by what means the been teaching and preaching, and Holy Spirit voiced his will, whether the miracle completed the evidence through prophets or through a and turned the scale. Believed. general impulse pervading the Became a disciple of Christ. The church. We must not limit the vic ory was won. Being astonished ways in which the Holy Ghost at the doctrine (the teaching) of the speaks to us. He speaks to us by Lord, both at the manner of teachconscience, by reason, by proviling, thus confirmed by miracle, and

Practical. 1. The missionary, within the church as a whole. and every one who attempts to do Separate me i. e., set apart for this good, must expect opposition, false special work. For the work where- charges, and every hindrance which unto I have called them. Paul was the Bad interposes when the Good

2. As Paul and Elymas, the more general way, by fitness, by an Holy Spirit and Satan, contended inward call, by spiritual longing for the soul of Sergius, se there is a

ame way that Paul and Barnabas ance, to make them realize their are guaranteed to give satisfaction or

The Mission of the Sunday-School

BY REV. J. M. COON.

No unprejudiced person accepts And, rather "then." In response the recent caustic and reckless to the command of the Holy Spirit. | criticisms of the Sanday-school; When they (the church) had fasted but all intelligent and progressive and prayed, indicating a special Christians recognize its limitations meeting held for the purpose. And and weakness. However, after all laid their hands on them. By rep- allowances, it remains that the resentatives of the church; guided Sunday-school is a most wonderful by the Holy Spirit. The church organization, and, in the rise of the All dealers. thus accepted them as their mission- international system of lessons. has aries, and pledged themselves to been a fruitful source of church sustain them by their sympathy, membership. It is claimed that their prayers, and whatever aid they about eighty-two per cent. of new Paink ller you get just that and nothmembers come by way of the ing else. Use it promptly to cure Practical Suggestions. 1. One Sunday-school An enumeration cramps, diarrhors and all other bowel of the first privileges and duties o of the favorable conditions will ex- complaints in summer.

a strong church is to be a center of | plain and justify this remarkable claim. The true worker in the 3 Toe Holy Spirit guides the Sunday school: (1) Uses chiefly church as really now as it did then, the Word of God. (2) Is already a chosen expert-nessurably at least. (3) Has most favoring conditions as to time and environment. (4) Works upon the scholar at a susceptible age. (5) Is specially equipped for the work and guided in it. (6) Has achievement. (7) Meets these who open to conviction. (8) Is expected to question and teach with direct reference to personal salvation. (9) Has the help of the Holy Spirit to seal and fortify the truth.

The distinctive glory of the Sanday-school is this evangelistic spirit and purpose. Any departure from such a purpose is to be deprecated and, if possible, prevented. In some of the attempts to improve the Sunday-school a vital mistake is made. It is that of jostling and jarring the school from its spiritual method and aim. The tendency is to overload the school with that which is merely technical and critical. A common explanation and defense for this tendency is the assumed analogy between the secular school and the Sunday school. A true comparison, however, reveals contrasts and differences rather than similarities: (1) They differ as to time-one thirty hours per week; the other one hour. (2) They differ as to government—one authorative, the other persuasive. (3) They differ as to purpose-the one culture; the other character. (4) They differ as to text-book-the one man's wo ks; the other God's Word. (5) They differ as to the chief point of approach and appeal -the one to and get your eyes tested. Won't the intellect; the other to the heart, conscience, and will. (6) They differ as to method-one mainly instructional; the other First class line of Spectaeles and largely inspirational. (7) They dif- Eye Glasses to select from. fer as to teachers—in one case paid, select and able; in the other case free, miscellaneous and often unqualified. (8) They differer as to parental attitude--in one case habitual co-operation and interest; in the other case, too often, neglect and indifference. By this comparison it will be seen how unreasonable, difficult and mischievous to urge the methods of the secular school upon the Sunday school.

Indeed, the differences are so radical that the methods of one could not be used in the other if we would, and should not be so used if we could. The comparison, instead of furnishing arguments for a change of methods in the Sundayschool, really suggests arguments against such changes. Now, in this position no disparagement is intended of historical, scientific and critical study of the Bible. The great importance and value of normal work and the study of all the externals of Scripture truth, are not for a moment questioned. The more of such study the better. But it is here urged that the Sunday-school, in the nature of the case, is not the place and time for such study, except in an incidental and subordinate way. The one predominant and supreme work of teaching of the Word of God for the purpose of producing a spiritual effect on the heart and life of the scholar.-Journal and Messenger.

God graduates the trials of our ife; He allows the lesser to precede the greater. He gives us the pportunity of learning to trust Him in slighter difficulties, that faith may become muscular and strong, and that we may be able to walk to Him amid the surge of the ocean.—Rev. F. B. Meyer.

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