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## The Sabbath-School.

### INTERNATIONAL LESSON.

Fourth Quarter—Lesson VII—Nov. 13

**THE FIRST CHRISTIAN MISSIONARIES.**—Acts 13:1-13.  
**GOLDEN TEXT.**—That repentance and remission of sins should be preached in his name among all nations.—Luke 24:47.

With chapter 13 begins the second part of the Acts, the history of missions to the heathen. It is devoted chiefly to the labors of Paul. After the release of Peter, as described in our last lesson, Paul and Barnabas returned from Jerusalem to Antioch, where they seem to have made their headquarters for some years. They brought back with them John Mark.

It is the duty of all Christians to preach the Gospel to all the world. The church that was at Antioch. This church must have been large and flourishing. It had been founded eight or nine years, the dispersion of the Christians from Jerusalem by the persecution after Stephen's death, having occurred in A. D. 36, 37. The Gentiles had been admitted to the Church here for four years, beginning A. D. 40 or 41, and great numbers had been added to the Church under Paul and Barnabas. *Prophets and teachers.* The prophets were those most receptive of the divine communications. By teachers are meant stated and permanent teachers, answering somewhat to the pastor of a modern church.

This mention of the prophets and teachers is intended to indicate how rich Antioch was in prominent resources for the sending forth messengers of the Gospel. One of the first privileges and duties of a strong church is to be a centre of missionary influence. The large church that sends many of its best men and women to evangelize others, and supports them, will be stronger by the gift. As they ministered to the Lord, in either the usual religious service, or some special services, for the purpose of learning the Lord's will in reference to his word. And fasted. Fasting expresses their intense earnestness, their spiritual hunger which overpowered all sense of bodily hunger. Some blessings come only through prayer and fasting, especially through that complete idea of fasting referred to in Isa. 58:6, 7, which implies not only abstinence from food, but deeper repentance, renewed consecration, the utmost earnestness of the soul. Such prayers are always answered. This worship, this prayer-meeting service, this earnest longing to know God's will, this missionary spirit, together with the baptism of the Holy Ghost, the revival state, the great increase in numbers, and their generous giving, complete the beautiful picture of the church in Antioch.

**THE FIRST FOREIGN MISSIONARIES.**—Vers. 2, 3. *The Holy Ghost said.* By the mouth of some of the prophets who were present, or by the impulse of a simultaneous and general inspiration. We must be careful not to limit the ways in which the Holy Ghost speaks to us. He speaks to us by conscience, by reason, by providence, by his word, and by inspiration, by speaking unmistakably within our souls, and within the Church as a whole. *So parate me, i. e. set apart for this special work.* For the work whereunto I have called them. Paul was called definitely at the time of his conversion, Barnabas pe haps in a more general way, by fitness, by providence, by an inward call, by spiritual longing. But they did not go till directed by the Holy Spirit through the Church.

Finding our Mission. God has called each of us to some special work in his kingdom. It is of the first importance that we find out what that work is, and enter upon our Father's business.

The missionary spirit is the first fruit of divine indwelling in the hearts of the believers. The Holy Spirit will tell each praying people whom to recognize and commission. The missionaries should be well supported in each enterprise.

The preparation for the Gospel is much the same now as then. The world was largely under one government, defending and making highways for the missionaries.

**ELYMAS THE SORCERER.**—Vers. 4-11. *Sent forth by the Holy Ghost.* As related above, not the Church, not Paul, but the Holy Ghost originated the missionary enterprise. *Went down unto Seleucia.* The seaport of Antioch, 16 1/2 miles distant in a direct line. They sailed to Cyprus. Cyprus lies 80 to 100 miles south-east of Seleucia. It was the native place of Barnabas, and through his friends and acquaintances they would gain an entrance. The Jews were numerous, especially in Salamis, and there were synagogues to preach in. Some of the Cypriots were already Christians. And when they were at Salamis. The Greek capital of Cyprus. They proclaimed the word of God. God's message of love and salvation

through Jesus the Christ. In the synagogues. Because these were the most convenient places. The Gospel was the fulfilment of the promises and prophecies daily read in the synagogues. When they had gone through the whole island unto Paphos. A certain sorcerer. Rather magician. The magicians did not merely pretend to foretell the future but also to influence it, by the control which they claimed to exercise over the inferior gods or demons. A false prophet. Not only one who pretended to foretell but was unable, but false in character and aims, misleading men, teaching false doctrine, seeking not the truth, but his own profit. *Saul called Paul, filled with the Holy Ghost.* The tense of the Greek participle implies a sudden access of spiritual power, showing itself at once in insight into character, righteous indignation, and prevision of the divine chastisement. *Fastened his eyes on him.* Gazed piercingly, intently. The power of the Holy Spirit over Paul may be more clearly recognized when we consider with Farrar that Paul was physically infirm, painfully sensitive. His bodily presence was weak, his speech despaired. But his spirit was dauntless.

Thus we see the power of the spirit of evil, in Elymas, arrayed against the power of the Holy Spirit in Saul, both contending for the soul of the governor. Behold the hand of the Lord, his power exerted. The affliction came not from Paul, but from God. And thou shalt be blind, not seeing the sun. This phrase indicates total blindness. For a season indicates that this blindness was temporary. God punishes only so much as is necessary.

## W. C. T. Union.

**OUR MOTTO.**—If God be for us, who can be against us.

The following paper written by Mrs. Turnbull of St. John and delivered before a Fredericton audience, is published by request.

### Our Motto's, and the White Cross.

The custom of adopting a motto by those engaged in work of reform began at a very early period. As early as the fourth century when the Roman general Constantine was fighting for the imperial crown, the story goes that he saw a vision of a cross in the sky which was inscribed, "In this we conquer." He then placed a cross upon his flag, bearing the motto and marched to victory under it, thus becoming the first Christian Emperor. Some centuries later the real cross with its motto again appeared as a symbol of war. The crusaders had worn upon their armor a red cross, and were called Soldiers of the Cross. They fought under the same motto. After many centuries we find the red cross in a new connection. The red cross society now exists for the alleviation of suffering caused through the horrors of war. Here we find a woman, Clara Barton, engaged in one of the noblest philanthropies with womanly sympathy and comforting touch pouring oil on the cruel wounds of war, binding up broken limbs and soothing aching hearts. A true soldier of the cross. For nearly half a century another banner has been uplifted, bearing this beautiful inscription, Love, Purity and Fidelity, under this motto are enlisted the Sons of Temperance to fight against the destroyer of all their virtues, and the peace of home. Then come the Good Templars with brave hearts and strong arms to war against the home destroyer, their motto "Faith, Hope, and Charity." Later still comes the Temple of Honor with its significant motto, "Each for all, and all for each." For years our brave brothers worked single handed until at last it was revealed unto woman that she too had been called into the "Kingdom for such a time as this." So long as women were content to "sit at ease" unheeding the woe that was once pronounced upon "ye careless women," and never removed, there could be no security in the home. Women cried long unto the Lord for deliverance from the bondage of strong drink. For husbands, sons and brothers crushed by the liquor traffic, until at last the answer came, "I am weary of your crying. Go forward." I do not know says Mrs. Livermore what men think now of the woman's crusade. I believe with one who stood inside it that the womanhood of this nation never laid such a tribute at the feet of its manhood. The woman's crusade was a long smothered sob, breaking into a cry. It was a midnight prayer coming abroad at noonday.

That crusade fire has kindled a glow in every thoughtful woman's heart, crystallized into the Woman's Christian Temperance Union it is fast encircling the globe. In almost every nation under the sun woman is waging her peaceful war, and with trembling hands unfurling

the Banner with its motto, "For God and home and every Land." The motto of the Dominion W. C. T. U. is, "The Lord of Hosts is with us. The God of Jacob is our refuge." That of the Maritime chosen long before. "If God be for us who can be against us." You perceive how each harmonizes with the other, and that without design. The Woman's Christian Temperance Union has been rightly termed Organized Motherhood. If you want to know how much a boy is worth to kiss, and crushes out a mother's fondest hopes, is it any wonder she makes outcry? If you want to know what a home is worth, go and ask a loving woman who has kept herself pure as God's lilies for her marriage day, when, with a great shine in her eyes she puts herself over into the hands of one man, for better or worse, for richer or poorer until life end. And when the drum shop with its fearful curse crosses the threshold of the home they have built together and takes down her strong tower of hope stone by stone, and degrades the father of her children. It is no wonder woman makes outcry. We are often told that "Home is woman's Kingdom." Often enough we are made to feel this, we never dispute it, but not until her kingdom was invaded, did woman venture beyond its precincts. There was a time when mothers were content if they could say,

"I've taught my own and made them wise  
I've watched them well and kept them pure,  
My care the greed of wolves defies,  
My walls are high, my gates secure."

*Mine need no help.* But mothers have since learned that there is a duty to our neighbours child. Sometimes mothers find when it is too late that the greedy wolves of intemperance and impurity, have climbed the walls they thought so safe, against whose foes no gates are secure. The work for temperance and purity of life must begin within the home. Cost what it may, women must aid in protecting the home. With the motto of Love, Purity and Fidelity, and with all these inspiring mottoes of our brother we would place the motto of the White Cross society. My strength is as the strength of ten, because my heart is pure. The Knights of the middle ages formed a most unique and useful class of men, says a writer, All the romance of heroism of the times were embodied in their "code of honor." They vowed eternal allegiance to the right, and pledged their chivalrous protection to womankind. The modern Sir Galahad is not less courageous than his ancient compeer and far surpasses him in the intelligent and christian treatment of woman. Less romantic in his devotion, he is more consistent and more rational. Unhappily all are not in Galahad. In this enlightened age we need more Knights of the new chivalry.

(Continued next issue.)

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P. S.—Reference, by permission, of the Editor of this Paper, who has two of our Organs in his Church. M. & C. Fredericton.

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