

A MARVELOUS STORY

TOLD IN TWO LETTERS. FROM THE SON: "My father resides at Glover, Vt. He has been a great sufferer from Scrofula, and the inclosed letter will tell you what a marvelous effect

Ayer's Sarsaparilla

had in his case. I think his blood must have contained the humor for at least ten years; but it did not show, except in the form of a scrofulous sore on the wrist, until about five years ago. From a few spots which appeared at that time, it gradually spread so as to cover his entire body. I assure you he was terribly afflicted, and an object of pity, when he began using your medicine. Now, there are few men of his age who enjoy as good health as he has. I could easily name fifty persons who would testify to the facts in his case.

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Joaquin Miller, Dr. Daniel Wilson, Louis Honoré Frechette, John Chas. Dent, Dr. C. P. Mulvany, Wm. Houston, George Stewart, Jr., F. Blake Crofton, John Reade, G. Mercer Adams, Mrs. Kate Seymour McLean, J. Hunter-Duvar, Miss Machar (Fidelia), R. W. Phipps, and many other writers of note. C. BLACKETT ROBINSON, TORONTO. 5 Jordan St., TORONTO.

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Sabbath School.

BIBLE LESSONS.

FROM PELOUBET'S SELECT NOTES.

First Quarter. Lesson 5.—Feb. 3. Acts 15: 35-41; 16: 1-10.

PAUL'S SECOND MISSIONARY JOURNEY.

GOLDEN TEXT.

Come over into Macedonia, and help us.—Acts 16: 9.

35. Paul also and Barnabas continued in Antioch. During this residence of Paul in the Syrian metropolis, the dispute took place between Paul and Peter related in the Galatian letter, 2: 11-16. Preaching. Making the gospel known to those who had not yet received.

36. Some days after. It was some months after the council at Jerusalem. . . . Let us go again. The proposal was characteristic of one whose heart was ever full of "the care of all the churches" (2 Cor. 11: 28), ever making mention of them in his prayers night and day (Rom. 1: 9; Eph. 1: 16; Phil. 1: 3. And see how they do, or how they fare, "in faith, love, and hope." Paul was not content to measure his work by the number of conversions, but sought to strengthen converts in the faith, and assure himself of their well-being (2 Cor. 11: 28).

37. Barnabas seems at once to have fallen in with the wishes of Paul, and to have consented to visit again with him those Gentile congregations they had gathered together in their first missionary journey; but Barnabas advised that they should take with them Mark again, as their trusted friend and companion. There is no doubt that Barnabas was influenced by the relationship of Mark to him; still the conduct of Barnabas on this occasion is strictly in accordance with the rest of the acts of his life, so far as we are acquainted with them. The old kindness of heart which prompted him in old days to seek out Saul, the former persecutor of the followers of Jesus, and to plead his cause with Jewish christian leaders at Jerusalem, now induced him to forget Mark's former faint-heartedness, and to welcome him again as a fellow-laborer in the Master's cause. And Mark's subsequent conduct, and Paul's friendship for him in later years (Col. 4: 10, 11; 2 Tim. 4: 11) show that Barnabas did not misplace his confidence in the better character of his cousin. John . . . Mark. The author of the Gospel of Mark, a cousin of Barnabas (Col. 4: 10). A native of Jerusalem. His mother's name was Mary (Acts 12: 12).

38. Departed from there from Pamphylia. At the beginning of the first missionary journey in A. D. 48, nearly three years before this. John Mark had started with them on the first missionary journey as their agent and helper, especially for Paul, who was in rather feeble health; and just as they were entering upon the most difficult and dangerous part of their journey, Mark left them without any helper, and returned home.

39. And the contention was so sharp. The original indicates bitterness in the controversy, and implies blame on both sides. There is little doubt that severe words were spoken on the occasion. They departed asunder. The only course which now remained was to choose two different paths and to labor independently, and the Church saw the humiliating spectacle of the separation of its two great missionaries to the heathen. Barnabas . . . sailed unto Cyprus. Of Barnabas we hear no more after this. Tradition relates that he was martyred at Salamis, in Cyprus, where his tomb was shown for centuries; and that his dying injunction to Mark was to go without delay and to rejoin Paul.

40. Paul chose Silas. Silas, contracted from Silianus, was one of the deputation sent back with Paul from Jerusalem after the council. He is called a prophet in Acts 15: 32. Recommended by the brethren. The Antioch christians certainly believed in Paul, and loved him, but it does not follow, as some say, that they took his side of the controversy with Barnabas.

Syria and Cilicia. Barnabas had taken the former route of the mis-

sionaries to visit the churches in the same order as before. Paul had taken a new route for the same work. Confirming the churches. Making them firm and strong both in faith and life; establishing them.

Ch. XVI: 1. Derbe and Lystra. Two small cities 20 miles apart, in the wild, half-civilized region of Lycaonia. Timothy, i. e., Timothy. He lived at Lystra. He had probably been converted at Paul's previous visit to Lystra some three years before. Timothy at this time was still a young man, perhaps eighteen or twenty.

2. Well reported of. During the three or four years since his conversion, he had exerted himself, no doubt, for the cause of Christ, both in Lystra and Iconium, and had thus given proof of the piety and talents which had rendered him so useful as a herald of the cross.

3. Him would Paul have. Silas filled the place of his old companion and brother-apostle, Barnabas, but as yet the loving apostle had no one to supply the vacancy caused by the desertion of the shrinking Mark. Paul longed for the society and comfort of one who might in time become what he once hoped Mark was—a son in the faith. How well he chose is shown in the subsequent history of the devoted and brave Timothy.

4. Went through the cities of Asia Minor wherever they went, including Iconium and Antioch of Pisidia. Delivered them the decrees. The decrees passed by the council of Jerusalem (Acts 15: 29). The letter sent out by it was of the nature of an encyclical, and designed for the use of all the Gentile churches. The words seemed to imply that Paul left written copies at different points.

5. So were the churches established. (1) Confirmed in the faith, (2) increased in numbers and power, (3) established in the hearts and respect of men, (4) so that no opposition could destroy them from the community. This establishing was (1) by the decree at Jerusalem, making peace between the Jewish and Gentile brethren; (2) by removing doubt as to duty in the minds of all; (3) by showing clearly the true ground for salvation; (4) by giving freedom as to forms and rites; (5) by removing obstacles in the way of the conversion of Gentiles.

6-8. Phrygia. An undefined region lying around about Antioch of Pisidia, to the north, east, and west. It was not a defined Roman province at this period. Galatia. This was a great midland district of Asia Minor, inhabited by the descendants of those Gauls who invaded Greece and Asia in the third century B. C. Forbidden of the Holy Ghost. Their plans were to preach in Asia, but they were prevented by the Holy Spirit. How? Either (1) by some special providence, or (2) by direct communication of the Spirit. Why? In order to lead him into a wider and more important field, the very heart of civilized heathendom. God shuts us off from one field of work because he has other greater work for us to do. Asia. Asia is of course not the continent of that name, nor Asia Minor, but a Roman senatorial province bordering the Ægean Sea. In the New Testament the phrase is always thus used to designate this particular province. Mysia. A province, sometimes regarded as included in Asia. Troas. A seaport on the Hellespont, the new Troy built four or five miles from the ancient Troy, rendered famous by Homer. It was one of the most important cities of Proconular Asia.

9. A vision. It was no doubt an angel sent by the King of heaven to directly guide his devoted servant into western countries. A man of Macedonia. Something in the attire or appearance of the visitant. Come over . . . and help us. This vision has been rightly recognized by the Church as interpreting the unuttered cry of heathendom for help.

10. In this verse the writer of the Acts adopts the style of an eye-witness, and writes in the first person, We. From this it appears that Luke joined the missionary band at Troas. Assuredly gathering. Coming to this firm conclusion, Paul henceforth had no doubts as to where God would have him preach.

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