



LESSON,—SUNDAY, JULY 4, 1909.

Paul's Second Missionary Journey—Antioch to Philippi.

Acts xvi., 6-15. Memory verses 9, 10. Read Acts xv., 36-xvi., 15.

Golden Text.

Come over into Macedonia and help us. Acts xvi., 9.

Home Readings.

Monday, June 28.—Acts xv., 36-41.
 Tuesday, June 29.—Acts xvi., 1-15.
 Wednesday, June 30.—II. Cor. ii., 12-17.
 Thursday, July 1.—Phil. i., 1-15.
 Friday, July 2.—Phil. ii., 12-23.
 Saturday, July 3.—Isa. lxx., 17—lxxvi., 2.
 Sunday, July 4.—John x., 9-16.

FOR THE JUNIOR CLASSES.

Last Sunday's lesson was the temperance lesson, of course, but who can tell me what we studied the Sunday before? We had review, and what man did we study most about in that review? Paul. He had been travelling about from city to city on his first missionary journey, giving something to everyone who wanted it. What was it that Paul was giving away? The good news of Jesus Christ and what He had done for everybody. Did it pay Paul, and make him very rich to go around preaching like this? Then why did he do it? Because he loved Jesus and he loved the people, too. He had travelled quite a long way on that first journey, and then he came back again to Antioch from where he had started out. Did he say 'There now, I have done a lot. I am going to settle down here and be comfortable'? No, in our lesson to-day we find him arranging with Barnabas about going off on another long missionary journey. But Barnabas didn't go with Paul this time; he started out with his nephew, John Mark, and Paul went another way with a man called Silas. Did they go to the station and buy a ticket and go on a train as you would do? No, for they had no trains then and it was very difficult to go about from town to town, because, for one thing, bands of robbers used often to hide along by the roads and steal from the people that passed by. Paul says that he was often in danger from such robbers (II. Cor. xi., 26), and he also tells about the other difficulties and dangers he had to go through. But while he was in Antioch he began to think that perhaps the Christians that he had left in the heathen cities through which he had passed would be growing discouraged, and perhaps forgetting what it really meant to be a Christian, so he felt he must see them and help them. Then there were so many others who had never heard of Jesus, and he wanted them to know. Of course, he knew that he couldn't tell everybody, but he meant to do all that he could; so out he set on a second missionary journey.

FOR THE SENIORS.

The lesson of to-day has points of very special interest. Not one, now, but two missionary companies are out on the great work of the church. Also, in the tenth verse of the lesson, we find the first use of that word 'we' which indicates that the author of the book of Acts has now joined the party. But the chief point is in the fact that the gospel is now carried over into the continent of Europe through the port of Neapolis and the city of Philippi. God's guidance of his messengers is evident all through the account; not more definitely in the direct vision accorded to St. Paul, than in the undescribed hindrances that kept the party from entering other fields of work. It is of the greatest interest in con-

nection with the establishment of the church in Philippi to read the epistle to the Philippians written by Paul some ten years later from his prison in Rome. The class of earnest, loving, Christians that formed this church, the deep affection Paul bore them, his familiar friendship with and personal knowledge of the various members are abundantly evident in the four short chapters that make up the epistle. Timothy, whom Paul mentions with such commendation in this letter (Phil. ii., 19-23), joined the apostle on this very missionary journey (Acts xvi., 1) and although Paul doubtless missed the companionship of his former travelling companion, Barnabas, he certainly had a splendid company of helpers in Silas, Timothy, and, for at least a part of the way, Luke.

(SELECTIONS FROM TARBELL'S 'GUIDE'.)

Verse 9.—In his vision Paul had seen a man from Macedonia standing before him, his hands outstretched appealingly, beseeching him to come into Macedonia. When he reached Philippi, one of the chief cities of Macedonia, where was the man? What did Paul find? Without the city gate, by the river side, he found a prayer-meeting, 'a typical prayer-meeting, too, quite like a modern one,' some one has said, 'for there were none but women there.' In Philippi there were the soothsayers who persuaded the 'multitude' to rise up against him, and there were multitudes of indifferent people. Only a few men and women, Lydia and her household and the jailer and his household and 'the brethren,' were won for Christ at this time. Might not Paul have been excusable in thinking he had mistaken the vision, that he had really not been called at all to Macedonia? If we turn to his letter to the Philippians we find no discouraged note; it is, on the contrary, a joyous letter, full of thanksgiving. The modest beginning he did not despise; the ultimately great result he did not question, for he was working with God. The church at Philippi was the first Christian church in Europe. What have been the results in Europe and in the United States and throughout the world that have come from that and other small beginnings made by Paul on the European Continent?

Other men from Macedonia. Doctor Wilfred T. Grenfell is one of God's noblemen. He heard the cry of the poor fishermen in Labrador saying, 'Come over and help us.' He left everything to obey the call. When he reached them they did not know they had sent for him. They were indifferent and apathetic, but great indeed was their need. Soon after reaching Labrador Doctor Grenfell went overland with a dog train to care for the sick. A friend who was helping him started for the same place in a sailing boat. It was almost dark when Doctor Grenfell reached the place, and he was greatly surprised not to find his friend already there. He asked the natives if they had seen anything of a boat. Yes, there had been one not far away at noon. Did it seem in distress? he asked. Well, perhaps it was, they had heard a man shout, but perhaps he was only fishing. Doctor Grenfell started out in a boat and succeeded in rescuing his friend, whose rigging had broken and who was almost spent in his efforts to reach the land. These 'men of Macedonia' had had no interest in the man whom their need had sent for, they had given themselves no concern lest the one who was coming to help them should lose his life in the effort.

'The Macedonian man represents a large population,' said Dr. Joseph Parker. 'If the Church could have its eyes opened to-day, it would see every unevangelized country and every land in sore strait or difficulty typified in this Macedonian man. From every land "they call us to deliver their souls from error's chains."'

God calls us through ability.—Gail Hamilton.

To know the need should prompt the deed.—Mary Lyon.

What to others are disappointments are to believers intimations of the way and will of God.—John Newton.

(FROM PELOUBET'S 'NOTES'.)

Acts xv., 36-41. 1. Not a few writers upon this passage have greatly exaggerated this difference between the two missionaries. It was not 'a quarrel,' it was not 'bitter and

angry.' It was not a case 'where neither put in practice the exquisite and humble Christian lesson of putting up with less than his due.' They did not 'part in anger.' Nor is it true 'neither would yield to the other; therefore both were wrong.'

2. On the contrary, would to God that the differences of opinion between good Christians were always settled in as Christian a manner as is presented to us by these two apostles. They give a fine example for us to follow.

3. Paul and Barnabas were among the choicest saints the world has ever known, but they were of different temperaments. The wheels of a watch and an electric motor may each be perfect and useful, and yet be unable to work together in the same machine, while they both help to carry out the purpose of their owner. I can imagine two angels or archangels as working best in different spheres.

4. Therefore the wise and friendly solution of the difficulty between Paul and Barnabas was a separation into two companies, making two missions instead of one, yet in harmony. This is often the only practical solution of difficulties between modern individual Christians and communities of Christians. There need be no more discord than between two families or two schools.

5. It is well for us that this incident is recorded. It shows the human nature of the apostles. It shows what God can do with imperfect instruments. It shows us how we can best treat some of the greatest temptations that assail us in our Christian work.

Junior C. E. Topic.

Sunday, July 4.—Topic—Running a race. I. Cor. ix., 24-27. (Consecration meeting.)

C. E. Topic.

Monday, June 28.—Passion for home. Ps. cxxxvii., 1-6.

Tuesday, June 29.—A patriot's faith. Isa. vii., 1-9.

Wednesday, June 30.—A patriot's tears. Lam. i., 1-12.

Thursday, July 1.—A patriot's struggle. Judg. vii., 15-23.

Friday, July 2.—Higher patriotism. Acts x., 28, 24, 35.

Saturday, July 3.—The abiding country. Heb. xi., 10, 13-16.

Sunday, July 4.—Topic—Patriotism that counts. Neh. iv., 6, 12-18.

The Alexander Column.

The King of Italy is a good judge of art, and on his visit to the Tsar was struck by nothing so much as the Alexander Column before the Winter Palace in St. Petersburg. His own capital, as the 'Art Amateur' points out, possesses the famous Trajan and Antoine pillars, besides fifteen great Egyptian monoliths shaped hundreds of years before Moses was born; but the Alexander Column is the largest single stone ever cut and polished by human hands. It is said that when Tsar Alexander I. entered Paris with the allied sovereigns, as a victor, he looked up at the Vendôme Column, bearing Napoleon on high.

'God forbid,' the young emperor exclaimed, 'that I should ever occupy so giddy a place! No man is worthy of it. To me it seems profane. I have learned the littleness of even the greatest of mankind.'

After his death his brother, Nicholas I., remembering his words, decided to erect a unique monument to his memory. He gave orders that a shaft 84 feet long should be cut from the granite rock. Impossible as the feat seemed, it was more than accomplished. From the mountain was cleared a stone one hundred feet long, which the literal-minded quarrymaster quickly reduced to the required length.

An eye-witness says that Victor Emmanuel III. of Italy looked at the magnificent shaft wistfully.

Rome is building a huge monument to his grandfather. Will it, when finished, bear comparison with that great granite shaft topped by its bronze figure of Religion, erected to the memory of the Tsar who was great enough to be humble?—'Youth's Companion.'