

me, and I am very weak and sick and lonely," he said, taking the child's little hand in his.

"But God loves you," said the child, her eyes full of tears. "Mamma says 'God is love,' and I know that He is sorry that you are sick, and that He will comfort you and make you well and happy if you ask Him."

The stranger got up and walked away so suddenly, that the child looked after him sadly, fearing that she had offended him. But she soon forgot it, and was happy all the long bright day.

But that night, when the ocean moaned sleepily and the moon made a path of light across the water, she remembered and, kneeling beside her little white bed, offered a sleepy, childish prayer for the sick and lonely stranger. And the young man walked up and down by the sea, and his heart cried out:

"The child is right, 'God is love.' He is not to be found out by searching, or reason, or study. He is love. I have wandered in a far country of doubt and pride, and now, full of sorrow and disappointments, 'I will arise and go to my Father.'"

GWINE BACK HOME.

As we waited in the depot at Nashville for the train, some one began crying, and an excitement was raised among the passengers. A brief investigation proved that it was an old colored man who was giving way to his grief. Three or four people remarked on the strangeness of it, but for some time no one said anything to him. Then a depot policeman came forward and took him by the arm, and shook him roughly and said:

"See here, old man, you want to quit that! You are drunk, if you make any more disturbance I'll lock you up!"

"Deed and I hain't drunk," replied the old man, as he removed his tear-stained handkerchief. "I'ze losted my ticket an' money, an' dat's whut's the matter."

"Bosh! You never had any money to lose! You dry up or away you go!"

"What's the matter yere," queried a man as he came forward.

The old man recognized the dialect of the southerner in an instant, and repressing his emotions with a great effort he answered:

"Say, Mars Jack, I'ze been robbed."

"My name is White."

"Well, then, Mars White, somebody has done robbed me of my ticket an' money."

"Where were you going?"

"Gwine down into Kentuck, whar I was bo'n an' raised."

"Where's that?"

"Nigh to Bowlin' Green, sah, an' when the war dun sot me free I cum up this way. Hain't been home sence, sah."

"You had a ticket?"

"Yes, sah, an' ober \$20 in cash. Bin savin' up fur ten y'ars, sah."

"What do you want to go back for?"

"To see de hills an' de fields, de tobacco an' the co'n, Mars Preston an' de good old missus. Why, Mars White, I'ze dun bin praying for it fo' twenty years. Sometimes de longing' has come till I couldn't hardly hold myself."

"It's too bad."

"De old woman is buried down dar, Mars White—de ole woman an' free chillen. I kin 'member the spot same as if I seed it yisterday. You go out half-way to de dust tobacker house, an' den you turn to de left an' go down to de branch whar de women used to wash. Dar's fo' trees on de odder bank, an' right under 'em is whar dey is all buried. I kin see it! I kin lead you right to de spot!"

"What will you do when you get there?" asked the stranger.

"Go up to de big house an' ax Mars Preston to iet me lib out all the rest of my days right dar. I'ze ole an' all alone, an' I want to be nigh my dead. Sorter company fur me when my heart aches."

"Where were you robbed?"

"Out doah's, dar, I reckon in de crowd. See! De pocket is all cut out. I'ze dreamed an' pondered—I'ze had dis journey in my mind fur y'ars, an' now I'ze dun bin robbed an' can't go!"

He fell to crying and the policeman came forward in an officious manner.

"Stand back, sir!" commanded the stranger. "Now, gentlemen, you have heard the story. I'm going to help the old man back to die on the old plantation and be buried alongside his dead."

"So am I!" called twenty men in chorus, and within five minutes we had raised enough to buy him a ticket and leave \$50 to spare. And when he realized his good luck, the old snow-haired black fell upon his knees in that crowd and prayed:

"Lord, I'ze been a believer in you all my days, an' now I dun axes you to watch ober dese yere white folks dat has believed in me and helped me to go back to de ole home."

THE BIBLE CLASS.

PAUL'S ANXIETY FOR THE GALATIANS.

(For May 30th.—Selections from Galatians.)

BY PHILIP A. NORDELL, D.D.

It is possible that the news of the defection of the Galatian churches reached Paul while he was still at Corinth, and that the Epistle to the Galatians was written from that city. In that case it seems strange that in returning to Antioch in Syria he did not go from Ephesus along the great route of travel and commerce that ran over land from Ephesus through South Galatia, and meet the Judaizers face to face. It seems more probable that the news of the mischief they were working did not reach him until after his return to Antioch. Timothy, who lived in Lystra, would naturally take the route just described, and on learning the situation, could be depended on as a good friend of Paul to inform him at the earliest opportunity. That Paul was greatly agitated on the reception of this news is clear from the tone of the Epistle. For some unknown reason he may have been able at once to make a personal visit to the Galatians. But as the situation called for immediate attention the happy thought of writing a letter again occurred to him. Such a letter would not only serve to express his indignations at the underhand methods of his opponents and his opinion of the utterly false and barren system which they were trying to substitute for the Gospel, which had proved itself to be the power of God unto salvation; but it would also help to prepare the way for his own coming, as soon as circumstances permitted.

THE JUDAIZERS IN GALATIA.

The Galatian churches were the first founded by Paul among the Gentiles. They were also the first to bear the brunt of that tremendous conflict with Judaism which, during the larger part of the Apostle's ministry, threatened the very existence of Christianity. Notwithstanding the action of the church in Jerusalem in repudiating the Mosaic law as a condition of salvation, a large part of the Jewish-Christian church still clung tenaciously to it as a divine institution that had not been superseded. Some of the zealots for the law, representing themselves as members of the church in Jerusalem, and even claiming correct authority from James, the head of that church, followed Paul's track among the Gentiles for the purpose of spying out the nature of his work, and undoing it so far as lay in their power. To this end they sought to undermine his authority as an Apostle by belittling him in comparison with the Twelve; by representing that what little he knew of the Gospel had been derived from these original Apostles who were still faithful observers of the law; and that this little had been most blasphemously perverted by him into an abrogation of the law, given through Moses, and reaffirmed by Jesus Himself, who said that He came not to destroy but to fulfil it. They insisted that the Gospel preached by this alleged convert to a faith that he had violently persecuted, was a flagrant rebellion against the entire Old Testament religion, which by common consent of Jews and Christians was given of God. Nay, he had proved his inconsistency by demanding circumcision in one place while denouncing it in another. Such slanders not only on His Gospel, but on Himself, demanded immediate refutation.

THE LETTER TO THE GALATIANS.

The letter which he sent was a vehement utterance of his indignation at the baseness of his enemies, and of his amazement at the Galatians for suffering themselves so easily to be seduced from their liberty into spiritual bondage. The opening is abrupt. Without his usual words of thanksgiving or commendation Paul turns at once to the matter in hand. The letter consists of three parts, first a vindication of his apostleship, in which he proved that his authority was independent of the Twelve, that it had been received directly from Christ, and that it was not only fully acknowledged by the leading Apostles at Jerusalem, but had sufficed for the correction of Peter himself when he was vacillating for fear of offending the Jews. In the next place, addressing himself to the doctrine of Christian liberty, Paul proved triumphantly that a return to the law as a means of salvation was not an advance to a

*An Exposition of Lesson 22 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."