

When the Jews at Antioch saw the gospel offered also to the Gentiles they scoffed, and denied Paul's teachings. The apostles' plain statement that the Jews having refused the gospel it would be taken to the Gentiles, and their continued work among the latter, caused them to be expelled from the city. They then went to Iconium. Here their preaching and miracles caused a division among the people. Learning that they were to be attacked by a mob, the apostles fled to Lystra. There they preached, and Paul healed a man born lame. At first the heathen populace called them gods, and the apostles hardly prevented them from offering sacrifices to them. Un-believing Jews from Antioch and Iconium, however, turned the people against the apostles. Paul was stoned and dragged out of the city for dead. He miraculously revived, and went with Barnabas to Derbe. Later they returned through Lystra and Iconium to Antioch in Pisidia.

1. Christians should not seek the world's praise.
2. If men honor them they should give God the glory.
3. Nature testifies of God's goodness to all men.
4. The world's opinion is fickle; we dare not trust it.
5. Christians should expect tribulation in this life.

THE CONFERENCE AT JERUSALEM.

23rd May.

Les. Acts 15:1-6,22-29. Gol. Text. Acts 15: 11. Mem. vs. 3, 4. Catechism Q. 103.

Time.—About A.D. 50.

Places.—Antioch, in Syria; Phoenicia; Samaria; Jerusalem.

M. Acts 15: 1-21. Conference at Jerusalem.
T. Acts 15: 22-35. Decision of Conference.
W. Gal. 2: 1-10. Paul about Conference.
Th. Gal. 5: 1-26. Neither Cir., nor Uncir.; but Faith.
P. Gal. 6: 1-18. New Birth Alone Avails.
S. Col. 2:1-23. "Circum. Without Hands."
S. 1 Cor. 8: 1-13. "Offered unto Idols."

1. Missionary Delegates. vs. 1-6.
2. Greetings to Gentiles. vs. 22, 23.
3. Messages of Good Will. vs. 24-29.

From Antioch in Pisidia Paul and Barnabas returned to Perga. After preaching here they went to Attalia, from which they sailed to Antioch in Syria. Thus was completed Paul's first missionary journey. Certain Jewish disciples from Judea now came to Antioch, and without authority taught that the Gentile converts must be circumcised. Paul and Barnabas earnestly opposed this teaching and a great discussion resulted. Finally Paul and Barnabas and certain others were sent by the church at Antioch to confer upon the question with the apostles and elders at Jerusalem.

1. The gospel is for the people of all nations.
2. We should welcome as brethren all who believe in Christ.
3. Souls are saved by faith, not by rites and ceremonies.
4. We should seek for unity with all Christians.
5. We should exercise charity toward all who differ with us.

CHRISTIAN FAITH LEADS TO GOOD WORKS.

30th May.

Les. James 2: 14-23. Gol. Text. James 2: 13. Mem. vs. 14-17. Catechism Q. 104.

Time.—The epistle of James is supposed by some to have been written between A.D. 44-51; by others, shortly before its author's death, about A.D. 62-63.

Place.—It probably was written at Jerusalem.

M. James 1: 1-15. "Perfect and Entire."
T. James 1: 16-27. "Doers of the Word."
W. James 2: 1-13. Love the Royal Law.
Th. James 2: 14-26. Faith Leads to Works.
F. 1 John 3: 1-24. "He that doeth, is Righteous."
S. Col. 1: 1-29. "Fruitful in Good Work."
S. Luke 6: 37-49. Known by its Fruits.

1. Faith without Works. vs. 14-17.
2. Faith and its Works. vs. 18-21.
3. Faith and Righteousness. vs. 22, 23.

The writer of the epistle from which our lesson is taken describes himself simply as "James, a servant of God and of the Lord Jesus Christ." His identity is uncertain. Probably he was "James the Lord's brother" (Gal. 1: 18, 19), a "pillar" of the church at Jerusalem (Gal. 2: 9, Comp. Acts 12: 17), and the one who presided over the first Christian council held there about A.D. 50. Acts 15: 13-21 and Lesson VIII. The risen Lord appeared separately to him. 1 Cor. 15: 7. According to tradition he was martyred at Jerusalem.

His epistle was addressed to the Jewish Christians throughout the world. Its purpose was to emphasize the great importance of practical Christian living, and to warn against all conduct inconsistent with a genuine Christian faith.

As we have two consecutive lessons from this epistle, it has been deemed best to so arrange our Home Readings for this week and next, that the whole epistle may be read.

1. Good works are the fruit of faith.
2. Faith which bears no fruit is dead.
3. Kindly feeling is vain unless it produces kind action.
4. Christ's righteousness is imputed to those who are united to him by a fruitful faith.—*Westminster Question Book.*