



LESSON IX.—JUN I.

Paul at Lystra.

Acts xiv., 8-22. Commit to memory vs. 8-10. Read Acts xiv.

Golden Text.

'Thou therefore endure hardness as a good soldier of Jesus Christ.' II. Tim. ii., 3.

Home Readings.

Monday, May 26.—Acts xiv., 8-18.
 Tuesday, May 27.—Acts xiv., 19-28.
 Wednesday, May 28.—Acts xvii., 22-31.
 Thursday, May 29.—Rom. i., 14-23.
 Friday, May 30.—II. Cor. 21-30.
 Saturday May 31.—II Tim. iii., 10-17.
 Sunday, June 1.—Rom. viii., 8-18.

Lesson Text.

(8) And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked. (9) The same heard Paul speak, who steadfastly beholding him, and perceiving that he had faith to be healed, (10) Said with a loud voice, Stand upright on thy feet. And he leaped and walked. (11) And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. (12) And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. (13) Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. (14) Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, (15) And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: (16) Who in times past suffered all nations to walk in their own ways. (17) Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. (18) And with these sayings scarce restrained they the people, that they had not done sacrifice unto them. (19) And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

Suggestions.

On leaving Antioch in Pisidia, Paul and Barnabas went to a city at some distance where they would not be under the rulers who had connived at the persecution in Antioch. This was Iconium, a large city where there was, as in most large cities, a colony of Jews. Here they stayed and preached for some time, but the same causes brought about the same persecution, and, narrowly escaping being stoned, they again departed. (See Matthew x., 23, and Luke ix., 5). This time they went to Lystra, the chief city of Lycaonia. Lycaonia was a wild country, largely desert, and Lystra was built on one of its fertile spots. This fact gives point to Paul's reference to God's goodness in sending rain and providing man with food. People in such a country would be sure to regard 'fruitful seasons' with 'gladness' (v. 17), and would be ready to render thanks to the Ruler of Nature if they knew of Him. We find ourselves among quite new surroundings here. There seems to be no Jewish synagogue. The people are more simple and less cultivated. They still believe firmly in their heathen idols, whereas the people of larger cities were fast becoming atheists. Their favorite deity was Jupiter, to whom they had built a temple just outside the city. They had

an old legend that Jupiter, the father of the gods, accompanied by Mercury, the god of eloquence, had once wandered from some region of the world. So when they saw a miracle performed before their eyes, they jumped to the conclusion that the gods had come to earth again, and they were determined to show them proper devotion this time.

'Paul and Barnabas were the last to hear that they were about to be the centres of an idolatrous worship, but when they did hear it they, with their sensitive conceptions of the awful majesty of the one true God, were horror-stricken to an extent which a Gentile could hardly have understood. Rending their garments they sprang out with loud cries among the multitude, expostulating with them, imploring them to believe that they were but ordinary mortals like themselves, and that it was the very object of their mission to turn them from these empty idolatries to the one living and true God.' (Farrar.)

Note: verses 9, 10. This is the first miracle of healing recorded as done by St. Paul, and almost the only one. (But see Acts xx. 9, 10, 12, and xxviii. 8, 9.). Verse 12. Paul was probably not as old nor as fine looking as Barnabas (II. Cor. x., 10), his name means 'small.' He probably still showed due deference to Barnabas as the leader of the expedition, though he now did more preaching than even that 'son of exhortation.' Verse 14. They are now both called apostles. V. 19. It was Jews from the cities where the apostles had formerly preached that stirred up these people, notoriously fickle, to stone the men they had wished to worship. Paul must have thought of Stephen's martyrdom at this time. He had, in spite of being nearly killed, a rich reward for his labors in this place. Timothy of Lystra, at this time a mere lad, became his favorite companion.

C. E. Topic.

Sun., June 1.—Topic—The purpose of his coming. Matt. xviii., 11; John x., 10.

Junior C. E. Topic.

THE CELESTIAL CITY.

Mon., May 26.—The abiding city. Heb. xiii., 14.
 Tues., May 27.—Who are in heaven? Heb. xii., 22-24.
 Wed., May 28.—Work in heaven. Rev. vii., 15.
 Thu., May 29.—Peace in heaven. Rev. vii., 16, 17.
 Fri., May 30.—Joy in heaven. Ps. xvi., 11.
 Sat., May 31.—Getting to heaven. Ps. lxxxiii., 24.
 Sun., June 1.—Topic—Pilgrim's Progress. VI. The Celestial City. Rev. xxi., 21-27.

The Sunday-School and Ethics.

'The Relation of the Sabbath school to the State' was the title given to the comprehensive address of Hon. John Carlton, of Lyndock, at the recent meeting of the Ontario Sabbath School Association in Toronto. The civilization of to-day was of a higher type than any that the world had ever known before, and that excellence was in large measure due to the religion of Jesus Christ, and the Sunday school was to be one of the strong factors in the development and perpetuation of that civilization in the years to come. The field of the teacher in the Sunday-school was, therefore, a broad and almost limitless one, as to him was given the duty of moulding the raw material out of which the citizens and voters, as well as the fathers and mothers, of the future were made. A part of his duty, therefore, was to inculcate lessons of practical character, lessons of private and public ethics that had vital connection with the welfare of the State. He should teach in favor of Sabbath observance, that great bulwark of the State, and should impress lessons of political as well as public morality. The boy in the Sunday school should be taught accountability to God in these matters, and to set his face against political evils of all kinds. The Sunday school may become, and should become, one of the strongest forces in the building up of a great nation.—From report in 'Christian Guardian.'



Drunkenness of Other Nations.

A London correspondent says that the Belgian government has offered a prize of a thousand francs for the best picture depicting the evils of drunkenness; Denmark has passed a law securing medical attention for drunken persons at the expense of the publican who supplied the last drink; Norway prohibits the spending of more than three-pence at one visit to any public-house; the little German State of Waldeck refuses to grant marriage licenses to habitual drunkards; Michigan has recently insisted on public-house frequenters carrying licenses; and the Argentine Republic has set us all an example by turning its drunkards into the streets with spades and brooms. England has yet to make up her mind how to deal with her drunkards.

Truly Accomplished.

The 'accomplished' smoker is not content with a single puff of smoke, he draws the smoke into the depths of his lungs, holds it there a moment, and then expels it through his mouth and nose. The poison is thus allowed to penetrate to every portion of the lung cavity, and, by absorption, is taken into the blood. And as he expels it, thus doubly poisoned, from his mouth, he blows it into somebody else's unwilling face. If he can make twenty people who are on a car for fresh air share this vile poison with him, he thinks he is a man. And if he can stand at the foot of the ferry boat stairs and compel a thousand people, as they pass, to inhale his exhaled smoke, he knows for certain that he is a man and a gentleman.—'Ensign.'

Secret of Failure.

The principal of a Chicago school gives this result of three years' investigation: In one school 125 boys were addicted to the cigarette habit; 25 of those confessed that they were too sleepy to study; 30 of them said they were dizzy after smoking; 22 could not write neatly because their hands trembled, and several said they felt 'shaky' when they walked. It was also shown that the cigarette habit gradually blunted the moral sensibilities of the boys, making them deceptive, secretive and untruthful, while very few of them were able to keep up with their classmates who were not addicted to the baneful habit.

How They Are Made.

Scavengers go round to saloons and bar-rooms, picking up stubs of cigars and raking over the contents of spittoons and rejected quids of tobacco. These are thrown into a sack and carried to the manufactory, where they are cleansed (?), ground up, sprinkled with liquor, Havana flavoring and other chemicals added, and allowed to stand till the whole mass is permeated with the flavoring. It is then rolled in its paper wrapping, and becomes the cigarette considered so dainty.

One's utter inability to comprehend the enormity of Great Britain's liquor bill was never borne in upon me as yesterday. I was making quite a new object lesson for the coming missions. A large card with ribbons of different colors to represent the expenditures in various articles such as 'Missions,' 'Education,' 'Tea,' 'Coffee,' 'Cocoa,' 'Drink,' £2,000,000, £14,000,000, £23,000,000, £152,281,725. It may surprise you when I state that after I had allowed two inches of ribbon for missions I found I would have to allow 156 inches for drink. No object lesson can possibly convey to the human mind the outrageous condition of things in this Christian land.—Mrs. Harrison Lee.