

Elymas, and ch. 23 : 1, where he attentively beholds the council. From v. 5 of the latter passage, in which we learn that the apostle did not recognize the high-priest, some have thought that this straining, earnest gaze, so frequently ascribed to St. Paul, was due to some weakness of sight, remaining ever since his blindness at the time of his conversion.

Mercurius was the messenger of the gods. So Paul is here the messenger of the Supreme God. It is interesting to notice that Paul writes in the epistle to the Galatians, a letter addressed to the churches of the Province in which Lystra was situated : "Ye received

me as an angel (or messenger) of God," Gal. 4 : 14.

Certain Jews from Antioch and Iconium, v. 19. These men showed their earnestness in persecuting the apostles by the fact that they came from two cities, ninety miles apart, and some of them journeyed one hundred and thirty miles to harm the apostles. They were willing to take a great deal of trouble to carry out their evil purposes. We should learn from them not to consider any trouble too great, or any sacrifice too painful in the service of our Master. He is worthy of hearty devotion and persevering toil.

LIGHT FROM THE EAST

By Rev. Professor Ross, D.D., Montreal

JUPITER — Was the highest and most powerful of the gods in Roman mythology. He had control of all the changes in the heavens, he determined the course of all earthly affairs, and was the protector of public justice and private virtue. He was the special patron of Rome and her people, and was invoked at the beginning of every undertaking and publicly worshipped at the return from every successful campaign.

MERCURY—The Roman god of commerce and profit, came to be identified with the Greek Hermes, the patron of good luck, who was also the messenger and spokesman, or

interpreter, of the gods, and hence the presiding genius of eloquence and prudence. It was a common belief of the ancients that the gods occasionally visited the earth in the form of men, and the poet Ovid preserves a legend that Jupiter and Mercury, as way-faring men, once visited these very regions. After seeking hospitality at many doors and being rudely repulsed by all, they were welcomed to a very humble dwelling by a poor but kind-hearted couple, whose generosity they rewarded, while they punished those who had refused them shelter. The names of this pair were Bancis and Philemon.

TEACHING HINTS AND HELPS

This section contains teaching material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

By Rev. Principal MacVicar, D.D., LL.D.

When, through the persistent malice of un'believing Jews, Paul and Barnabas were about to be stoned at Iconium, they fled to Lystra, vs. 1-7. Four points in the record of their doings there demand attention.

1. *The notable miracle performed by Paul.* Notice (a) The subject of the miracle. A cripple from his birth—"who never had walked," who was manifestly incurable. This fact is emphasized to make the miracle unquestionable. (b) He listened eagerly to Paul preaching, possibly in the forum or market place. Perhaps the discourse was

about the miracles of Christ, such as in Matt. 9 : 28; John 5 : 6. The apostle saw that the man "had faith to be healed." He fastened his eyes upon him (compare ch. 3 : 4) and, in a loud voice that attracted the attention of all, spoke the words which were accompanied by the power of the Saviour, and the cripple "leaped and walked," v. 9. He was healed at once. So he that believeth is saved at once. Christ never finds fault with us for expecting too much from Him, or for trusting Him beyond measure.

2. *The effect of Paul's miracle upon the heathen.* (a) They referred it without hesitation to superhuman and supernatural agency. In this respect they showed better discernment than some so-called theologians of our day, who reject miracles altogether or who pretend to explain them by natural causes.